Thanks to the Almighty. Thanks to the Toronto, Iowa, Feb. 1894.

wife had headache sixteen years, and I g sickness seven years and could not sieep.

or Koenig's Nerve Tonic helped at once; my has had no more headache since; and I am has had no more headache since; and I am thanks to the Almighty God for

A Valuable 1500k on Nervous Discusses and a sample bottle to any address. Poor patients also get the medicine free.
This remedy has been prepared by the Rev. Father Keenig, of Fort Wayne, Ind., since 1876, and is now under his direction by the

KOENIC MED. CO., Chicago, III. Sold by Druggists at \$1 per Bottle. 6 for \$5 Large Size, \$1.75. 6 Bottles for \$9. In London by W. E Saunders & Co.



GRENVILLE CANAL ENLARGEMENT, Sections A and B.

Notice to Contractors.

THE time for receiving Tenders for Grenville Canal Enlargement has been extended un-til noon on Saturday, 23rd May, 1896. By order, JNO. H. BALDESON.



TENDERS FOR COAL, 1897.

THE undersigned will receive tenders, to be addressed to them at their office in the Parliament Buildings. Toronto, and marked "Tenders for Coal." up to noon on Tuesday, 20th May, 1895, for the delivery of coal in the sheds of the institutions named below, on or before the 15th day of July next, except as regards the coal for the London and Hamilton Asylums and Central Prison, as noted:— ASYLUM FOR THE INSANE, TORONTO. Hard coal, 1,450 tons large egg size, 200 tons stove size, 75 tons nut size. Soft coal, 425 tons lump, 100 tons hard screenings, 100 tons soft screenings.

ASYLUM FOR INSANE, LONDON. Hard coal, 2,000 tons small egg size, 325 tons egg size (Scranton coal), 160 tons stove size, 40 tons chestnut size. Soft coal, 30 tons for grates. Of the 2,000 tons 1,000 may not be required till January, 1897; also 50 tons Scranton

ASYLUM FOR INSANE, KINGSTON. Hard coal, 900 tons large egg size, 325 tons small egg size, 40 tons chestnut size, 250 tons-hard screenings, 400 tons soft screenings, 12 tons soft lump, 30 tons stove size (hard).

ASYLUM FOR INSANE, HAMILTON. Hard coal, 2,930 tons small egg size, 174 tons stove size, 92 tons chestnut size. Soft coal, 24 tons for new barn. For pump-house, 200 tons small egg size. Of the above quantity 1 387 tons may not be required until January, 1867 50 tons Straitsville tor grates.

ASYLUM FOR INSANE, MIMIO Hard coal, 1,900 tons large egg size, 150 tons stove size. Soft coal, 25 tons lump, 150 tons hard screenings, 75 tons soft screenings. ASYLUM FOR IDIOTS, ORILLIA.

ASYLUM FOR INSANE, BROCKVILLE. Hard coal, 1,050 tons large egg size, 150 tons stove size, 5 tons grate coal. CENTRAL PRISON, TORONTO.

Hard coal, 50 tons nut size, 50 tons small egg size. Soft coal, 2,000 tons Reynoldsville screen-ings, 100 tons lump. The soft coal to be deliv-cred in lots of 100 tons monthly. INSTITUTION FOR DEAF AND DUMB, BELLEVILLE.

Hard coal, 725 tons large egg size, 85 tons small egg size, 15 tons stove size, 26 tons No. 4 size. Soft coal for grates, 4 tons. INSTITUTION FOR BLIND, BRANTFORD.

Hard coal, 425 tons egg size, 140 tons stove size, 20 tons chestnut size. MERCER REFORMATORY.

Hard coal, 500 tons small egg size, 100 tons

Hard coal, 500 tons small egg size, 100 tons stove size.

Tenderers are to name the mine or mines from which they propose to supply the coal, and to designate the quality of the same, and if required will have to produce satisfactory evidence that the coal delivered is true to name. Delivery is to be effected satisfactory to the authorities of the respective institutions.

Tenders will be received for the whole quantity above specified, or for the quantities required in each institution.

An accepted cheque payable to the order of the Hon. the Provincial Secretary must be furnished by each tenderer as a guarantee of his bona fides, and two sufficient sureties will be required for the due fulfilment of each contract. ract.
Specifications and forms and conditions of enders are to be obtained from the Bursars of

the respective institutions.

The lowest or any tender not necessarily accepted.

TAUGHT BY MAIL

AND PERSONALLY. Situations Secured all Shorthand Pupils when Competent.

FIRST LESSON FREE. Write or apply to CHAS. A. COLT, 408 Burwell st., London, Ont. Proprietor London Shorthand School. Instructor at the Sacred Heart Convent.

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And will be Mailed on Application. . J. GAMMAGE & SONS 213 Dundas St., LONDON, ONT. Mention this Paper.

Catholic Record.

OF CHRISTENDOM.

Nineteenth Century?

To estimate the rapidity, the serious

Its appearance there is a sufficient

evidence of a sympathetic constituency

in the Church of England itself, whose

tastes are worth catering for, to say nothing of the religious minded in all

communions, who realize more and more the weakening of the Christian

cause through the divisions and antag-

But the advocates of a reunion which

would be but a loose federation of inde

pendent churches; or the framers of

the Chicago-Lambeth quadrilatera

platform as the basis on which the Pro-

testant Episcopal and the Protestant

Evangelical bodies might unite, will

find no aid nor comfort in the sugges

The writer is too profound a scholar, too earnest and logical a thinker, to

be able to get away from primal facts

Christ founded one only Church; that He made unity of Faith to be the dis-

tinguishing mark of His followers

that He gave primacy and authority

to Peter; and that the history of Rome, St. Peter's See, "may be said

to be the history of the Church her-

with all their consequences:

tions of Lord Halifax.

religious unity.

ramental system.

vinely-instituted

theology.

ciples

Rome-as the doctrine of Transubstan-

in view of all the circumstances attach-

from sacramental grace, and that the

by reason of its separation from Rom

y false, and contrary to all sound

This done, Lord Halifax believes

more general, and with the usual bene-

ficent consequences, and that the way

Anglican orders now in the hands of a

ial, of the divisions of Christendom-

tiation; the Immaculate Conception of

onisms among the Christian forces.

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

VOLUME XVIII.

Blessed Mary.

O the pale silver light of a soft southern night Is less bright than the light of her presence; And the lay of the lark, as he scatters the dark.

dark.
Is less sweet than the laugh of her pleasance;
And her mien and the sheen
Of her eyes show the queen,
Though her garb is as rough as a peasant's.

And the gold of her hair, and the gold of her offer it, the article on "The Reunion of Christendom," which Lord Halifax

fair
And bewitchingly beautiful features.
Make of Mary the light, make of Mary the bright.
The most lissom and lovely of creatures;
And the rose of her mouth,
Like the rose of the south,
Makes her sweet lips the purest of preachers. Oh ! the forehead of pearl of this amber-haired

And her eyes full as blue as a beryl, And their long silken fringe, and her cheeks And their long silken fringe, and her cheeks rosy tinge. And her figure as straight as a ferule, All have entered my heart And refined every part, And have made a life bloom that was sterile

A diamond of blue is less perfect or true, Is less pure than my star of the ocean; And the smile is as bright as an alexandrite, Of the lady that owns my devotion. Oh! the beautiful doe, Nor the cygnet can show, So much grace as my Mary in motion.

I can see the maid now with her low, pensiv

brow.

brow.

brow.

brow.

brow.

brow.

frosy red lips that are pressed to the tips.

of the fingers of Him who would class her:

The more seautful Child,

Little Jesus the Mild.

Who is putting His arms up to grasp her.

I can hear her low voice, and my pulses re As they beat to the musical measure; I can see the swift blush, as the Child with a rush Flings His arms round His beautiful treas-

ure; As He laughs in His glee, While the Maiden Marie Sweetly smileth to see the Boy's pleasure. I can see the warm light of her eyes in the

night,
As she looks at me out of the glooming:
And her young piquant face, all illumined with grace.

Sets the flowers of my heart all a blooming;
And the scent of her hair,
Floating out on the

Floating out on the air.
Is the violets, the night-winds perfuming. And I press the pink tips of her fingers to lips That have learned to belaud ner and love

her: And I thrill to the touch of her hand overwith a joy born of heaven above her; While the Scraphim sing,

While the Seraphim sing, Silver wing unto wing. And the Cherubim round her head hover. Oh! what is the worth of the beauties of earth

on: what is the worth of the beauties of Compared unto that of my jewel? Or what is the grace of a beautiful face If the heart be corrupted and cruel? I cry "ife!" on the light. Of an eye like the night. When the life is a dark one and dual.

Give, give me the maid of the amber-bright braid.
Sweet Mary, the virginal mother:
My dove and my love pure as heaven above,
In the eyes of our Saviour and Brother.
Oh; the Maiden Marie

true love of me, want not the love of another. -Julian E. Johnstone, in Catholic World.

FREEMASONRY.

Ave Maria.

Not since Lord Ripon, the high-priest of English Freemasonry, was converted to the Church has there been such a seven days' wonder as the abjuration of Signor S. A. Zola, "Grand Master, Grand Hierophant, and Sovereign Grand Commander of Egyptian Masonry." For thirty years he has been a member of the sect, and for twelve years he governed it in Egypt as absolute sovereign; so it may assumed that he has had ample time and opportunity to study both its tenets dencies. In the solemn abjuration which preceded his conversion, grant the invalidity of Anglican

"Freemasonry proclaims itself a purely philanthropic, philosophic and this:-Let the Anglicans grant a diprogressive institution; having for its sole objects a search after truth, the study of universal science and art, and the exercise of charity and beneficence. It professes the utmost respect for the religious faith of each of its members and affirms that it formally interdicts, in its assemblies or meetings, any discussion of religious or political matters, or any controversies on such subjects. It declares that it is neither a religious nor a political institution; but is a temple of justice, humanity, charity, Well, I bere solemnly affirm that all these Masonic declarations are absolutely false. The pretended religious liberty in its laws and ritual does not exist. It is not only a lie, but a shameless one. This pretended justice, love of humanity, philanthropy, and charity, have no place whatever in the real Masonic temples, nor in the hearts of the leading Freemasons; for they, with very rare ex ceptions, neither know nor practise any such virtues. Truth does not exist in Freemasonry, or in any of those who fill the highest grades in the order. In the sect itself, lying, deceit, and perfidy are the sovereign rulers; and those pretended virtues are simply put forward as the mask to blind men of honor and good faith, and to induce them to join a body of persons whose principles they would abhor if they knew what they really are. In truth, I hereby declare that Freemas onry is an institution the scope of which is to undermine and destroy every form of religion, especially the Catholic faith ; and to try to substitute a diabolic worship and to restore humanity to primitive paganism.

Nothing helps the money market more than the prompt paying of little bills. It keeps up trade, keeps money moving, helps the banks, and makes everybody feel good. When everyoody holds on to all the money he gets because he fears times are going to be worse, he helps to make them so. Ex-

Fire tries iron, and temptation tries a just nan.—The Imitation.

LONDON, ONTARIO, SATURDAY, MAY 30, 1896.

LORD HALIFAX ON THE REUION ness and significance of the religious change in England, one need but askwhat journal or magazine of recognized literary standing in that country would have dared to publish, forty years ago, had there been a man to

contributes to the May number of the

ton Pilot.

AS TO BAPTISM.

who has himself been baptised, pro-vided it can be proved beyond doubt that it was performed with the scrip-complies, and the dying man is valid-

He is too practical to waste his strength in theories for a general re-union; so he concentrates himself reasonable doubt whether a person has ever received it, be peculiar to Catho

As to matter, it is twofold, remote mainly on the constantly increasing points of contact between the two separated bodies best known in the West-ern World—the Church of England and the Church of Rome; realizing that the reunion of the former with the latter would be beyond expression influential in the whole movement for the kingdom of God." (John, iii., 5.) Lord Halifax assumes at the outset that a Church, to deserve the name at all, must have valid orders, and, therefore, potentially at least, all the other

sacraments essential to the Christian life as Christ meant it to be. Granting that the Church of England had strayed wofully away in practice from her primitive Catholicity, he holds hard to his conviction that she nevertheless preserved the Apostolic succession, and therefore implicitly, the sac-He is prepared to submit to Romeand yet risk no indignity to the holy sacrament? Plainly, the way to reand, be it remembered, that he speaks move the doubt and yet risk no indigfor a large and powerful followingnity to the sacrament is to administer in matters which heretofore constituted, everyone in itself, an all but im-

t conditionally by using the form, "If thou art not baptized, I baptize thee, passable barrier between England and By this means the doubt is removed; if he was formerly baptized the baptism stands, and if he was not the Mother of God; the primacy, much of the authority, and even the infalli-bility of the Pope—finding that all baptized the second administration has its full effect. In either case he is sure that he is baptized. If this practhese things can be reconciled with tice be peculiar to Catholics it is a sad what he accounts the best Church of comment on the common sense of those England teaching - but he cannot non Catholic Christians to whom it is

ot common. If Rome could accept so much as "The Roman Catholics admit the valunity, and that a Church out of visible vided it can be proved beyond doubt ommunion with it was not in a norhat it was performed with the scripmal condition; let the Roman theolotural formula. gians in their turn declare that "Any sort of baptism " is too vague say that a Church like the Church of England, with its history, position, and

to convey a definite idea. Catholic theologians do not admit that any sort ing to its particular case, was cut off of baptism will do. There is no science equivocal terms is more necessary than the act and the declaration? sacramental channels were dried up was a proposition which was absoluteconditions of a sacrament. These conditions, in case of baptism, are: 1, a forming an intention; 2, a right inthat amicable discussion would become tention; 3, a proper subject; 4, valid matter; 5, proper form. Any attempt to administer baptism without these would be cleared for reunion without the compromise of any essential prinno sacrament has been administered.

With the question of the validity of special commission in Rome, it would be manifestly unfit for any Catholic, however well-founded he believes his state of somnambulism or hypnotism form an intention. Nor do actors or Y. Freeman's Journal. forecast of the outcome of these deliberations to be, to do more than state the those who mimic the ceremony baptize, position of Lord Halifax on this matter. for they have no intention further than to mimic. When the Advocate says For the rest what Catholic can read that only those who are themselves his plea for reunion without coveting baptized can administer valid baptism, him for a brother in the Faith, and feeling his own zeal quickened to do it fails to state correctly Catholic teachhis share towards the healing of relig-Eugene IV., in his decree receiving Who has better summarized the apinto the Catholic Church the Armenians who sent ambassadors to solicit palling consequences, moral and matethat favor wrote: "In case of necessity, not only priests and deacons, but including that which was uppermost in every thoughtful mind at the Par-liament of Religions—"the fact that also laymen and women, and even after one thousand nine hundred years

discipline, in their most unchanged intend to do what the Catholic Church utterance as shall not make the Church form, which have not only covered does in that act of her ministry." ashamed. Taunts regarding 'Italian England with those great cathedrals Already established by the decree of scent and garlic flavor and 'the which are the glories of the land, but the ancient fathers and councils, these shams and shows of your posturing which are the glories of the land, but the ancient lathers and councils, these have produced the highest and the things have been again confirmed by most frequent examples of that entire self-sacrifice which knows nothing so anathema against those who presume of the gracious utterances that become good here below as to suffer for Christ to say, "that baptism, even when ad the fathers of the Church. A Bishop

May God give this great soul to the cause which needs such as he!—Bost the soul, that it does not purify from original sin and change the relations of the soul to God, do not have from such belief a proper intention. Though the right intention does not The New York Christian Advocate, flow from their erroneous belief, they

speaking of the baptism of Holmes, can have it by wishing to do what the who was executed last week in Phil true Church of Christ does, though who was executed last week in Philadelphia, says:

"It was another case of that peculiar practice among the Roman Catholics. Holmes, the dispatch says, had been previously immersed by a Protestant. The Roman Catholics admit the validity of any sort of baptism by any one who has himself been bantised, pro-

that it was performed with the scriptompoles, and the dying man is valid-tural formula. When they are not sure of that they perform what is called 'conditional baptism:' 'If thou hast not been baptized, I baptize thee,'etc.' If the practice of administering baptism conditionally, where there is a tism conditionally, where there is a person has a consent, baptism administered to a person of the consent.

ever received it, be peculiar to catholics, it is much to be regretted. For the reason of the practice should make it common to all Christians. The reason rests on two facts: First, that bap of the water may be made by immertism is necessary for salvation. "Un less a man be born again of water and a baptism by either method—the sion, by pouring or by sprinkling, and the Holy Ghost he cannot enter into conditions being present-is valid.

In whatever way the water is ap Second, that a sacrament that leaves an indelible mark on the soul should form which gives it its meaning, character be repeated, such rengition being not be repeated, such repetition being acter and efficiency. This form in the an abuse of a holy thing, of one of the Roman Catholic Church is: "I baptize means of salvation instituted by our Lord. Now, suppose a man has a reasonable doubt as to whether he is baptized or not, what is to be done? Greek Church the form is slightly difference or the first strength of the Father, and of the Son, and of the Holy Ghost. Amen. "In the Greek Church the form is slightly difference or the first strength of the Holy Ghost. he has a right to have that doubt removed, a right to be certain that he is haps, well to say that the water should baptized. To condemn him to live in that doubt is a cruelty great enough to unbalance his mind. How make sure It will be seen that where there is a It will be seen that where there is a

question of the validity of a baptism in given case, there are many things o be considered, and that "any sort f baptism" will not suffice. To determine the case of Holmes, the priests who dealt with it had to take all these hings into consideration. The fact that he was immersed is important, and leaves no doubt of validity on that point. The fact that he was immersed y a Protestant minister is of no consequence in solving the case, for the Church looks upon the Protestant minister as a layman-very respectable and learned he may be, but a "The Roman Catholics admit the validity of any sort of baptism by any one who has himself been baptized one of the intention layman. And she, as we have seen, if he had any definite one, and if he believed baptism to be anything more than a mere external form. Next, did he believe in the necessity of baptism to salvation? If not, he might be careless in its administration. Next, did he use the proper form? And did he use it when applying the water, so where the use of clearly defined, un that there was a moral union between

All these things had to be looked in theology. No kind or sort of baptism is valid that has not the essential into, and the priests very wisely concluded that to permit a man, who left it to their judgment, to go into eternity moral agent-that is, one capable of under such a load of doubtful hypothe ses would be an act of injustice to him. t was too serious a matter to be left to

The doubt in the Catholic mind is five conditions has no effect-that is, not whether Protestants can baptize, but whether they do baptize-that is, As to the agent or ministers, it is bring together all the essential condievident that lunatics, persons in the tions. Some are careful in this matter, such as the Episcopalians; others are cannot baptize, for in that state they criminally careless and assume an lack the necessary freedom of will to awful responsibility before God.-N.

Rebuked in His Own House.

The new Episcopal Church monthly, the Church, administers the following dignified but stinging rebuke to ing. In the fifteenth century Pope Bishop Coxe, the Episcopal Bishop of Buffalo. The allusion, of course, is to Bishop Coxe's foolish "open letters" which he fires from time to time at Catholic dignitaries, the latest being addressed to Cardinal Satolli.

"Loyalty to Episcopacy pagans and heretics, can baptize, pro- Church's universal and logical form of viding they observe the form of the Church and intend to do what the He thus premises his appeal to "the Bishops of the Roman Communion" in England, for their best efforts in behalf of unity:—

Church does." And, treating of this times called upon to suffer from Episcopal indiscretion, and the same cil of Trent says: "Those who may loyalty compels the utterance of containing the containi half of unity:—
"You are the heads of a body which may well be proud of its history and traditions. It is a body which exhibits in its doctrines and practice—qualifications and reservations being put for the moment on one side—the faith and last place, and in this class are included all, even the laity, men and women, to whatever sect they may belong. This power extends, in case of necessity, even to Jews, infidels your Christian Brother is such digrand heretics, provided, however, they

and with Christ."

How thoroughly he appreciates the place, the character, the desire for Christian unity, and the actual achievement towards its consummation, of Pope Leo XIII.!

ministered by heretics, in the name of the Father, and of the Son, and of the Holy Ghost, with the intention of doing that the Church does, is not true baptism."

As to the intention of the Church. A Bishop with a strong sense of his apostolic descent will best prove it to the religious people of this land by showing that in his apostolic succession he succeeds to the apostolic courtes. achievement towards its consummation, of Pope Leo XIII.!

Lord Halifax stands where Newman and Manning stood for a while; where Pusey and Kebel stood till the end. If his hardest trial come, shall he have the grace to forsake his last entrenchment and go on with the former; or shall he abide where the latter abode? May God give this great soul to the men,' are in reality addressed to a people very wide awake as to what Christianity and patriotism are, and in their hearts ready to respond to a true leadership into ever nobler forms of these.

A DEPLORABLE NEGLECT.

The saying that there can never be an excess of anything good is not a faithful one. A deplorable result is to ne attributed to the multiplication of ligious books, most of them excellent greater number highly recomsubject so attractively to an audience. His thought is deeper, but his power to move the heart is less. Phillips had an extraordinary influence over human ended, and all well-intentioned. eferred to this evil as one of the hinderances to the spread of Catholicity. Dr. Brownson deplored it as a chief ause of the widespread hostility to the Church among sectarians, and of the weak faith and worldly spirit of so many Catholics. If Protestants have abused the bible, making it a sort of

fetish, the children of the Church in our day, on the other hand, have been

guilty of neglect. Many of the saints were most zealous to promote the knowledge of the holy scripture; and the masters of the spiritual life exhort their disciples o read the bible in preference to everything else. "It is a great mis take," says Father Lallemant, "te read spiritual books so much and holy scripture so little." All other, books, nowever excellent, he tells us, spea o some extent the language of nature the bible speaks ever the language of grace. If the frequent reading of sacred scripture is a means of receiv ng the Holy Spirit and of being guided by His direction, it follows that neglect of the bible lowers the standard of Christian life and aspiration.

A reaction in favor of the popular use of the holy scriptures is a consummation devoutly to be wished. If St. Gregory Nazianzen, who is said to be the only one among the Fathers whose works are free from errors which have been condemned by the Church : and St. Basil, whose doctrine is remarkable for its solidity, read nothing but holy writ for eleven or twelve years, it ought to be preferred even to the Fathers, not to speak of innumerable religious books published in our day, of which the highest praise is that they contain nothing contrary to faith or morals. In many cases imprimatur means: let it be printed; it may do some good and can not do much harm. But the excellence of the holy scrippositive. The gospel is the standard of morals and the medicine of ouls. It reveals God to man and man to himself.

We all admire the faith of the Middle Ages. It was strengthened by the very means which it is popularly supposed was most neglected. The fact is that the bible was read and studied much more before the rise of Protestantism than at present. Ignorance of the holy scripture was considered ignorance of Jesus Christ. Dr. Janssen points out in his "History of the German People" that the bible was multiplied throughout the country be fore Luther was born; and so highly did the Church favor the knowledge of it that priests who were convicted of neglecting to instruct their flocks in the holy scriptures were threatened with excommunication.

A marvellous thing about the New Testament is its timeliness—its perfect adaptability to present needs. world is filled with misery because of its forgetfullness of the lessons of the Sermon on the Mount. That is the standard of morals which must ever be upheld, affording a solution of probms which men seek for in vain else-The exhortations contained in the Epistles of St. Paul are as applicable to the present generation Christians as to the first converts of the The more one reads Gentile world. the holy book the more meaning he derives from it. Although we may have read it through a hundred times, yet if we persevere in the study of it we shall be benefited continually more and more. - Ave Maria.

The best thing to give your enemy s forgiveness; to an opponent, tolerance; to a friend, your heart; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men,

He is truly great who is great in charity.-The Imitation. God speaks many ways to us without respect of persons.—The Imitation. NO. 919.

Archbishop Ryan as an Orator. His reputation as an orator began

think more of diction than they do at ong for a point or a display of strong passion, and in the waiting enjoyed the voice, gestures, diction, argument, and illustration supporting the theme. We have changed all that, whether for the better remains to be seen. orator of this hour must score his point within five minutes of his appearance on the platform, or lose his hearer in sleep or withdrawal. Dr. Ryan belongs to the old school. He is really a pulpit orator, who looks for no aplause, and takes his time in making his points. His voice is as rich and as strong as the notes of an organ, flex ble, sweet, resonant; his subject was handled with academic precision and thoroughness; his majestic form and pic-turesque robes filled the eye far more clearly than the Richelieu of Booth : one listened eagerly to the development of the theme, and admired the imag-ery; but from first to last there was a lack of enthusiasm, and few felt the flesh creep with the delicious thrills that surged through the body when Wendell Phillips spoke to an audience. Yet the Archbishop's voice is stronger and sweeter and wider in its range than Phillips', but he cannot present a subject so attractively to an audience.

After one has heard Archbishop Ireland, Depew and Phillips, it is easy to assign the prelate of Philadelphia his place in the ranks of the orators. He is purely academic, of the pulpit, not of the platform; he can demonstrate a truth better than he can plead a case; he impresses the learned rather than the crowd, and appeals to reason much oftener than to the heart. For these easons his orations have a value much beyond the present. They cover forty years of the history of the Church in America, and naturally touch upon many phases of its career. Collected in convenient form, they would be valuable to the student of the last half century of our Church history. Strangely enough, the collection has never been made, and the same fate ay overtake the speeches and orations of Archbishop Ryan which befell those of Archbishop Hughes. His were not edited until after his death. Public interest had then died out, and the edition in two large quartos fails to sell. Printed in his lifetime, while he was still a figure upon the stage, a hundred thousand homes and libraries would to day have the book, as they have the portrait of the great Arch bishop in their parlors.—Rev. John Talbot Smith, in Donahoe's.

Artemus Ward on Natural Philosophy.

Freeman's Journal.

The following lecture on natural philosophy by Artemus Ward takes off inimitably the dogmatism of some of our modern scientists, and such doubtless was the purpose of the great humorist:

"It is susceptible of absolute proof that a ball will run down an inclined plane, and yet how few people there dropped from the roof of a three story house will, if it strike a stone pavement be shattered into many pieces! beanpole, legitimately used, is an instrument of good, yet if it be sharpened at one end and run through a man, it will cause the most intense pain and perhaps produce contortions. wick of an unlighted candle may safely be manipulated, but if you light that wick and thrust your hand into the blaze and keep it there half an hour a sensation of excessive and disagreeable warmth will be experienced. A dozen wrought iron nails may be dashed violently from the steeple of a large meeting house to a brick sidewalk and sustain no injury, but the same ex periment with a dozen clay pipes will result differently.
"The teffect upon the sidewalk in

either case, however, will be the same You may lie down upon the ground and let a kitten walk over you with perfect safety; but if you put a heavy dray horse in the place of the kitten, you will immediately experience a disagreeable pleasure. Hasty pudding and milk are a harmless diet if eaten moderately, but if you eat it incessantly for six consecutive weeks it will produce instant death. You gaze with ndifference upon a ball when he is placidly eating grass in a pasture, but if the animal becomes infuriated and attempts to assist you over a rail fence with those horns, they immediately become objects of a deep-seated dis-On the same principle we can easily hold in our arms an infant, and experience delight in doing so; but it would be very difficult for us to perform a similar experiment with a corpulent old gentleman who is in state of unconcious inebriety, while the delight afforded by the performance in this instance would hardly be worth mentioning. All these things seem wonderful at first blush, but science makes them clear as clear can be."

In truth, sublime words make not a man holy and just; but a virtuous life make; h him dear to God.—The Imitation.

President Isaac Lewis of Sabina, Ohio is highly respected all through that section. He has lived in Clinton Co. 75 years, and has been president of the Sabina Bank 20 years. He gladly testifies to the merit of Hood's Sarsa-parilla, and what he says is worthy attention. All brain workers find Hood's Sarsaparilla peculiarly adapted to their needs. It makes pure, rich, red blood, and from this comes nerve, mental, bodily and digestive strength

"I am glad to say that Hood's Sarsaparilla is a very good medicine, especially as a blood purifier. It has done me good many times. For several years I suffered greatly with pains of

Neuralgia

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URIEL:

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CHAPTER XXI.

CHANGES. We must crave our reader's permission to pass somewhat rapidly over several months, which followed the events recorded in our last chapter. Uriel Pendragon's return home and the complete re-establishment of the family honor were now accomplished facts; nor did there remain on the towers of Merylin the least shadow of the old cloud. Nothing, in fact, could have been more thorough and satisfactory than the public recognition of his innocence. An offer was made from the military authorities to restore him his commission, and no opportunity was lost by the leading personages in his own county of inviting him to assume among them the position formerly occupied by the head of his family. But while Uriel showed himself sensible of every kindness, and grateful for every mark of consideration for his father's sake, he gently but firmly declined to accept any proposal which could bring him before the eyes of the world. On this point Aurelia was a little disposed to take him to task. "If it is sentiveness, Uriel," she one day " because you shrink from notice after what has passed, believe me, that would only be another form of pride.'

"No, Aurelia," he replied; "but there are things with which a dead man has nothing to do. And I am as good as dead, you see. Even if I had a long life before me, I doubt if I could ever revive to the ways and fashions of the world; but, dear Aurelia, do not deceive yourself, I have not a long life before me, but a very little span. I feel it shortening day by day, and what there is of it I would not willingly

spend upon an empty show. She looked distressed. "Why, what is there to be sad about?" he continued. "If you knew what life has been to me these twelve years past, you would rejoice with me that I am likely to get my discharge. You will say that is all over now, and that a bright future is before me. But you don't know, you could not, I sup-pose, be expected to realize, how what have gone through has cut me off from everything. I could not take root again, Aurelia; it is past and over. I

have prayed daily for these many years past, that one thing at least I might do with this poor shattered life of mine, and I think the desire of my heart has been granted.

must not give me a half confidence, you must tell me all." He smiled his sweet sad smile, and took her hand. "At St. Florian," he said, "I used to pray that I might one day give my life to save that of another; and I think it will be so. I have taken my last cruise, I fear, for doubt if I have strength now to pull an But that blow they told you of one its work here," and he laid has done its work here," and he laid his hand on his breast, "and I know, beyond the possibility of a doubt, that my days are numbered. Well, it is all right; we saved the drowning crew that night, and so you

see, my heart's desire will be granted. Aurelia's tears were flowing fast. "But, Uriel," she said, "think of what depends upon you; think of my father and all his hopes; surely it is not wrong to pray that your life may be spared, that you may comfort him,

and build up our unfortunate family."

"I do hope I may live to close his eyes," said Uriel, "but as for rebuilding our family, it is not I who shall do that. Den't which me curpositions Don't think me superstitious Aurelia, but you remember the old pro phecy. It is not the 'fallen heir' who is to restore the fortunes of his house but another:

'Angel by name, of angel face, The peasant born shall fill his place."



BUDS, Society

BUDS, Society buds, young women just entering the doors of society or wo man hood, require the wisest care. To be beautiful and ch ar min g they must have perfect health, with all it implies—a clear skin, rosy cheeks, bright eyes and good spirits. At this period the young woman is especially sensitive, and many nervous troubles, which continue through life, have their origin at this turbances, or the general health not good, the judicious use of medicine should be employed. Dr. Pierce's Favorite Prescription is the best restorative tonic and nervous disturbances, or the general health not good, the judicious use of medicine should be employed. Dr. Pierce's Favorite Prescription is the best restorative tonic and nervous disturbances, or the general health not good, the judicious use of medicine should be employed. Dr. Pierce's Favorite Prescription is the best restorative tonic and nervous disturbances and derangements that afflict womenkind at one period or another. You'll find that the woman who has faitfully used the "Prescription" is the picture of health, she looks well and she feels well.

In catarrhal inflammation, in chronic displacements common to women, where there are symptoms of backache, dizziness or fainting, bearing down sensations, disordered stomach, moodiness, fatigue, etc., the trouble is surely dispelled and the sufferer brought back to health and good spirits.

"WOMAN'S ILLS."

And as he spoke he pointed through the open window where they sat, to the the old, and that the past was past forterrace, where, playing and singing in ever. childish glee, might be seen the little Uriel.

"Of angel face, indeed," said Aurelia; "but your name also is Uriel, and if Julian's cartoon is worth anything-

Ay," interrupted Uriel, "but the last line is not fulfilled in me, though it is in him. His mother, Aurelia, was a simple peasant girl, my poor Jacquelin. Perhaps you wonder at my having made such a marriage; but was I not become a peasant myself—and baser, lower than a peasant; in the world's eyes, a felon? She was so good and pious, and as innocent as a daisy. They tell me that the child inherits my features, but I love to think that it is from his mother he has his gay temper and his loving little heart. Believe me, there is the true heir of Merylin, 'the peasant-born,' the real Uriel, who will restore the fortunes of our house.

Aurelia accused him of superstition in attaching any weight to the old prophecy, though it was only with half

a heart that she tried to rally him.

"As you will," he said, "but if Alice
Spier the Span had never croaked her doggrel rhymes, it would make but little odds to me. I don't say it will be to day or to morrow, but I have that in me which before very long will set me free." But though he spoke thus openly to Aurelia he did his best, and uccessfully, to conceal from his father that there was anything amiss. He plainly enough that the shock of sudden joy, coming on the frame shat-tered by long years of suffering and austerity, had told on his father's feeble health, and that the appearances of renewed life and vigor were altogether deceptive. He hoped that just so much life might be given him as would help him to soothe the old man's last hours. and to suffer him to close his eyes in peace : and so, indeed, it came to pass. Sir Michael's decline, after the first

joy was over, became rapid and un-mistakable; and three months after Uriel's re-instatement in his home, his father breathed his last, blessing God with his dying accents that the sins of his house had been expiated, and the wrath of heaven turned away. event, which took place just after Christmas, was scarcely felt to be a sad one; rather it came on all hearts with a sense of joy. It was as if a long day of storms and darkness had cleared at the evening hour, and been illuminated by a golden ray.

That the son should be given back just in time to console his father's dying hours, and succeed to his right-What is it, dear Uriel? You ful inheritance, could not be felt as other than a marvellous mercy. So all the world congratulated the new Sir Uriel, and predicted great things of his future career.
Condolences and congratulations

deaths and marriages! such is chequered web of human life. The month of January had seen the re-stored chapel hung in black for the funeral dirge of its former lord, and the month of April beheld it decked with garlands for the celebration of the double wedding of the two sisters of Laventor.

Rodolph and Gertrude departed on the customary "wedding tour," after which they were to settle in London, where Rodolph was to be launched on a professional career; and Julian was bent on taking Mary to Italy, leaving the question of their future place of residence as yet undecided. Though he had in the future what the world calls " brilliant expectations," his present means were modest enough, and he assured his bride that she would have year but a cottage and a spinning wheel - a prospect which Mary de clared was exactly to her taste.

So Geoffrey and his mother were left alone together. His kind, unselfish heart multiplied ways and contrivances for supplying to her the loss of her daughters; but though his efforts were crowned with tolerable success as regarded her, he never by word or complaint gave token of the dreary blank which he himself was feeling. Mary, indeed, had been to him his second self; he knew she would remain ever true and loving; but he knew also that she would no longer be his as she had been from their childish days. Another sacrifice for his poor heart to offer, and he did his best to make it.

But that was not all. It was as though the forest of his old life were being cleared, and one by one the familiar trees were falling around him. There was change everywhere, change at Laventor, change at the castle. Sir Uriel, indeed, gave him the same trust and confidence that his father had done, but the case was wholly differ-ent. To the old man Geoffrey had acted as guide and protector, but Uriel could judge and see and govern things for himself. He consulted Geoffrey, and loved to do so; but as Geoffrey thought within himself, he could have done as well without him.

And as to Aurelia there could not but be a difference now in their respective positions. During the years of her father's melancholy retirement Geoffrey had stood to her in the place of brother, and had faithfully dis-charged a brother's part. That, of course, was over now, and with Uriel at her side nothing more was wanted. Her life seemed to centre itself in him and in the child, who had called out a new sympathy in her heart, and awakened all its tenderness. Perhaps, too, since the conversation recorded in our last chapter, a certain, almost imperceptible change had come over their mutual relations. Geoffrey was always "Oh, in one was mutual relations. Geoffrey was always received with respect, affection and cordiality; but it did not prevent his feeling the inevitable fact that a new replied Lady Annabel; "but he is dreadfully delicate, and they have gone to Naples for his health. Mabel with so many dead birds—for my own part, I would as soon be a poulterer, and wring their necks in my poultry-lated about faith and about faith and ington Richard olic Columbian.

order of things had taken the place of

All lives have some hard, tough bits in them; periods when the sky is not so much tempestuous as dull, grey and leaden; when courage is needed, not to subdue kingdoms, or to stop the mouths of lions, but to bear the weight of each day as it comes, and plod on through the weary hours as best we may. It is these cheerless moments in life which put souls on their trial, and test the strength that is in them - a strength required, not for the heat of the battle but for the long day's march.

Geoffrey did not make many reflec-tions on the matter, for his was a character that rarely formulated principles, but was ever acting on them. time was a trying one to spirits and to temper, but he laid a strong, firm hold on the guiding clue of duty, and it helped him through. On he went, giving himself to his work, resolved to be indifferent to the aching of his empty heart, and pushing away from him the spectres of regret, self-pity moroseness, and bitterness, which clamored about his daily path with such importunate persistence.

Then came a new source of trouble and anxiety. Uriel's health was beginning visibly to fail, and after various consultations and much urgent solicitation on Aurelia's part, it was at last decided that they should go to London for the best advice, and probably set out thence to try the chance of a warmer climate. Geoffrey assisted at the deliberations, and agreed in the wisdom of the plan. He helped in every arrangement, and took on him-self the management of affairs during their absence. He did his best to cheer Aurelia's hopes; in short, he was what he had always been, the strong, helpful friend. But when he had seen them fairly off, and beheld the carriage that bore them away disappear through the old gateway, then at last there came upon him the full sense of his great loneliness, and for the first time perhaps, he began to realize how much of his heart he had suffered to escape his own mastery.

So the sad autumn days set in and found Geoffrey devoting himself to the old routine of work and business, but it must be fairly owned, with the relish gone which once made his labors pleasure. Not for that, however, did he relax in their fulfilment, or show himself a whit less painstaking. And by this time he had earned a character in the country as a man of hard work great sagacity, and spotless integrity so that he was applealed to in many affairs, and had little leisure for moody

Autumn was fast becoming winter and the short days brought the Holme Abbotts back to Swinburne with the usual complement of visitors in their train. There, as elsewhere, some changes were apparent in the family circle. Mabel had made a marriage that satisfied her mother's expectations and, it is to be presumed, her own, as her husband was a tolerably rich baro net; so that Geoffrey had nothing now to fear from her powers to ridicule even if Julian's marriage with his sister, and his own greatly improved position in the judgment of the world had not availed to convert ridicule into respect. So, when Christmas came, i was quite natural that Geoffrey should once more receive a note from Lady Annabel pressing him to visit them and naming, as an additional motive for his acceptance, the presence a Swinburne of "your old friend, Mr Paxton." And, somehow, Geoffrey glad to accept. The flunkies and the French dishes, the company of strangassured his bride that she would have nothing to look forward to for many a not more to his taste, heretofore, but on which he seemed willing to speak, as in those which he showed himself his own diffidence and awkwardness were less, and the prospect of seeing Paxton again was a real pleasure. to Swinburne he went.

Everybody received him heartily and kindly. Some of the guests were and kindly. Some of the guests were of the neighborhood, and cognizant of his real claims on their respect and consideration. Others knew him only as brother-in-law to Mr. Julian Wyvern. A few had met him in Lady Annabel's salon during his memorable London fortnight, and had a confused remembrance of Mr. Houghton's being pointed out to them that evening "remarkable man." Paxton, he greeted him not as an acquaintance, but a friend. It was decidedly a much more agreeable state of things than that which he had encountered at the same dinner table a brief two years before. He was think ing so, as he found himself getting through the evening with a certain amount of social facility, when the commonplace remark from some lady guest, that " she hoped Lady Annabel had good accounts from her daughter,' gave an unexpected turn to the con versation. There were excellent accounts from Mabel; Lady Annabel had had a letter from her only that morning. So full of spirits; she and Sir Henry were at Naples, and enjoy-ing it so much. "Somehow, everying it so much. body seems to be at Naples this winter," she continued; "the Windermere party are there, and Julian, and your friends, Mr. Houghton, the Pendragons—so sorry to hear about Sir Uriel's health-but he has had so many trials.

Paxton caught the name, and it at once attracted his attention. "Ah, Sir Uriel Pendragon!" he said, "I ought to know that name again; I hoped that his trials had all ones. hoped that his trials had all come to an end, and that 'the Fortune of the dragon race,' Mr. Lindesay was once October morning. But for the 'kill, good enough to tell us about, was now

tells me that Miss Pendragon is making quite a sensation there-nothing like it known for years—it seems cer-tain, I believe, that her marriage tain, I believe, that her marriage with the duke will take place on their return to England."
"What duke?" asked Geoffrey of

Eugenia, who sat next him, in a tone in which something of his old growl

"The Duke of Windermere, replied: "Mabel has spoken of it in several of her letters. You saw him, I think, at our house one evening. He is a convert, you know, and everyone has been speculating who would be the fortunate lady, for it seems he was resolved only to choose a Catholic."

"A great match for the Pendrag-ons," said Lady Annabel; "but I am really glad; for if poor Sir Uriel dies, as they say he will, Aurelia, poor girl, would be left alone."

"Well," said Mr. Lindesay, "and I don't see but it's quite suitable. If you come to pedigee, the Pendragons have the advantage. Windermere is not a very old creation, I fancy."

"Oh, yes," said Eugenia, "but you

know pedigree counts for very now in this liberalized world of ours. Still, no doubt, it's quite suitable, and Aurelia will look the duchess to perfec

"And act it, too, " said Mr. Lind-"shouldn't you say so, Mr. Houghton? It always struck me in her poor father's time that she showed great power of management.

Geoffrey had been holding a wine glass in his hand, apparently occupied in turning its beautiful cut stem, with a view of observing the prismatic colors. But at this appeal he was obliged to look up, though he did not distinguish himself by the quota he contributed to the conversation. He only said, "Quite so.

Paxton's eye was scanning him curiously. We have said that with the great poet study of character was something more than an amusement. It came near to an occupation; and the wonderful pictures struck those felicitous phrases which filled his writings were after all but reflections of images, less conceived by his fancy than caught from nature by his keen eye, and laid up for future use. servation of others was become such a habit with him that he carried it on almost unconsciously: and he had brought the art to such perfection that he read the human countenance as other men would read a book. And in Geoffrey Houghton's countenance, and in his whole bearing, he had detected a great change. Freer, more self-possessed, not one whit less honest and original, yet decidedly softer and more refined. The results were patent to all beholders, but Paxton's curiosity was piqued to know the cause. His campaign in the great Pendragon case, and his London fortnight, might have done something, but it certainly could not have done all. "No," said the shrewd observer to himself, "it it only suffering that can have wrough that change; Geoffrey Houghton has

suffered, and, what is more, he is suffering still. When once he had reached that con clusion his interest was roused to pur sue the game. The inquiry would have had its attractions for him even if the subject of it had been a total stranger; how doubly so when it affected the happiness of his Cornish diamond, as he was wont to call the squire of Laventor. The rest of the evening, therefore, he devoted to watching the unconscious Geoffrey, in an unobtrusive fashion of his own, and in each line of his countenance, in each tone of his voice, in the subjects on which he seemed willing to speak, gathered materials which he was not slow in skillfully piecing together.

"Are you anything of a sportsman,
Mr. Paxton?" said Holmes-Abbott,

addressing his guest; "some of our friends here are preparing for great execution to morrow among the pheasants.

"Thanks," said Paxton, "but I leave executions to Marwood and his assistants; and I should run a good chance of being delivered to their tender mercies if I were to take a gun in my hand, for I should certainly shoot something besides the pheasants.

"Sorry for that," said his good-natured host; "I was in hopes you would enjoy a good day's sport. I believe there are not better preserved woods in all the country.

"Then for fear of being peppered in them by mistake," replied Paxton, "I shall avoid them carefully, in the long walk to which I have set my heart on challenging Mr. Houghton, unless indeed he prefers the battue.'

"With all my heart," said Geoffrey, with a start, rousing himself from something very like a brown study, into which he had fallen whilst the talk around him had turned on dogs, guns and game bags.

"But surely you are a sportsman?" said Mr. Lindesay; "without the cry of ' Death to the pheasants!' a country gentleman would be sadly put to it for winter occupation."

"As he is likely to be, if things go on as they have begun," said young Holmes-Abbott, reckoned the best shot in the county, and much distinguished at pigeon-matches.
"I don't know," said Geoffrey, with

his usual absence of human respect. "I shoot a pheasant or two when I ject for a beat through the woods on an October morning. But for the 'kill, kill, kill!" just to fill one's game bag with so many dead birds—for my own

glances, and young Holmes Λ bbott shrugged his shoulders, as much as to say, "You know he is an original."
"Is it a question of conscience?"
said Mr. Lindesay, who was rather
fond of displaying what he called "a
respect for opinions." "The huntsman's pursuit of wild game has, I
fancy, never been forbidden. It finds
honorable mention even in the pages

honorable mention even in the pages of Scripture. "Ay, the huntsman," said Geoffrey; igust so; wild animals and so forth. I shall shoot bears, I daresay, when I get to Manitoba. But, then, there is a get to Manitoba. But, then, there is a difference. If I don't shoot them they may chance to eat me, or, what is

nearly as bad, to eat my sheep."
"Are you going to Manitoba?"
asked Eugenia, with surprise, "that is quite an unexpected piece of news "Some day possibly I may," replied Geoffrey; "people talk of the benefit of foreign travel, and the backwoods would be more to my taste than the Bay of Naples.

"So he is thinking of Manitoba, is he?" thought Paxton. I shall hear more on that subject before I have done with him to morrow."

TO BE CONTINUED.

CARDINAL ON "TRUTH."

An Indispensable Element in the Com-

Baltimore, May 4.—Cardinal Gib-cons preached yesterday at High Mass at the cathedral. His subject was

Truth." He said in part : "There are certain natural virtues which we are called upon to practice every day, both as Christians and as citizens, in our relations with our fellow-beings. Among these virtues I shall single out one because it is a leading and fundamental virtue and has a dominant influence over all the

others. I refer to the virtue of truth. "The highest compliment that can be bestowed on a man is to say he is a man of his word, and the greatest reproach that can be cast on an individual is to say that he has no regard for the virtue of veracity Truth is the golden coin with God's image stamped upon it that circulates among men of all nations and tribes and peoples and tongues. Its standard of value never changes.

Truth has such a face and such a mien As to be loved needs only to be seen."

"Like all valuable commodities, truth is often counterfeited. It is a crime to counterfeit money; it is a greater crime to adulterate virtue. The more precious the genuine coin, the more criminal and dangerous is the spurious imitation, and as truth is more valuable than specie, its base resemblance is more iniquitious and detestable

As truth is the medium of social and commercial intercourse, so high is the value that civilized society sets up-on it that for its own protection it metes out the severest punishment to any one who violates truth in business transactions. If it is a sin to prevaricate in business transactions, how much more grievous is the offense to lie in religious matters? Ananias and Saphira were suddenly struck dead at the Apostle's feet because they had made a false return of the value of their farm. The transgression did not consist in giving the Apostle only a part of the price of the land they sold, but they sinned by telling a deliberate lie about it.

"The virtue of veracity is so indispensable an element in the composition of a Christian gentleman that neither splendid talents, nor engaging manners, nor benevolence of disposition, nor self-denial, nor all of these qualities combined, nor the pracof religious exercis its absence. They all become viti-ated; they lose their savor if the salt of truth and sincerity is wanting.

Unity or Disunity?

A new paper has been started in Boston called the Church, edited by a syndicate of seven clergymen and con-ducted on the "Broad" principle. They advocate affiliation with other denominations, at least to the extent of a mutual exchange of pulpits.

The syndicate embraces some of the

ablest, the most active and enterpris-ing Episcopal clergymen of Massachu-setts, and their efforts, in connection with others of the same stripe of Churchmanship, are enough to put to Churchmanship, are enough to put to flight all the sanguine hopes and confident prophecies of the High Church, Ritualistic, "Anglo-Catholic" section of the Church. They can never coalesce. They will always be contending against each other, each charging the other with heretical teaching. How any man with the least pretension to the logical faculty, or even to common sense, can be content even to common sense, can be content to remain in such a Church with the honest conviction that it is the true Church, or even a "branch" of the true Church, surpasses my comprehen-

It was the conviction of the absurdity of this claim which led me nearly forty-five years ago, after ten years service in the Episcopal ministry of St. Paul's church, in your own city, into the Catholic Church. That was the happiest day of my life, and I shall never cease to thank Almighty God for the great grace and unspeakable mercy that led me to escape the confusion, uncertainty and conflict of opinion which for years were the burden of my life, and take refuge in the old, original apostolic Church, which has an infallible tribunal and final court of appeal for determining the truth and settling all disputes about faith and morals.—Henry Livington Richard in the Cleveland Cath-

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of the same stripe of nip, are enough to put to sanguine hopes and con-cies of the High Church, 'Anglo-Catholic" section rch. They can never ney will always be coninst each other, each e other with heretical ow any man with the least o the logical faculty, or non sense, can be content such a Church with the ction that it is the true even a "branch" of the surpasses my comprehen-

conviction of the absurd-aim which led me nearly ars ago, after ten years e Episcopal ministry of St h, in your own city, into Church. That was the of my life, and I shall to thank Almighty God for grace and unspeakable ed me to escape the conertainty and conflict ich for years were the y life, and take refuge in ginal apostolic Church, n infallible tribunal and f appeal for determining nd settling all disputes ard in the Cleveland CathANCE.

The following lecture was recently delivered in the church at Soule by James Bennett, a young man of less than twenty years of age, who is now attending the University of Notre Dame, South Bend, Ind., studying for ganize a total the priesthood. His mother, Mrs. Arthur Malpass, resides near Soule. We predict for the young man a brilliant future, if this, his first effort, is any criterion :

THE NECESSITY OF TEMPERANCE It is an undentable fact, my dear friends, that intemperance is the chief source of all the other vices to which the American public is addicted.

prisons with criminals, our poorhouses with paupers, and insane asylums with lunatics, who might have been good men had they not been led by drink. How many mothers and children,

throughout the land are suffering from hunger and cold this very day, while their husbands and fathers are spending in drunkenness the money which they should have to procure the necessaries of life? How many families have been disgraced by a drunken father or brother? How many widows are there mourning over the loss of their husbands lying in drunkards' graves? How many orphans are left alone in the world on account of liquor, which has killed their father and broken their mother's heart? How many murders and suicides are daily committed by those who are under the influence of liquor? Oh! if we could only look into every home to day, and see the misery that is caused by this cursed demon, surely we would for-swear the wine-cup forever, and strengthen our resolution by taking the pledge of total abstinence.

Two years ago some students of the University of Notre Dame, some thirty in number, were induced to indulge in intoxicating liquor, the use of which is strictly forbidden. They were found out and promptly expelled. Think of their thirty families being disgraced by these thoughtless boys, for it is certainly a great disgrace to be expelled

from an institution of learning.

Visit the prisons and ask the poor unfortunates what has brought them thither, and nine cases out of ten, if they speak truthfully, they will answer "liquor.

There are thousands of men tramping through the United States to day, going from house to house begging for a bite to eat, sleeping in barns, box cars and sometimes even on the bare ground. What causes these men to lose all self-respect and sense of shame, and bring themselves lower than the brute creation? "Liquor."

Banish intemperance from our midst and we will drive away with it nearly all the other vices. An honorable judge lately declared his belief that nearly all crime was traceable to overindulgence in strong drink as its prime cause and origin.

Turn back the pages of your memory my dear friends, and I am sure in your observations you will find some very striking examples of this demon's work right here in your own neighbor hood. You have seen some of your schoolmates and friends ruined by

St. Paul declares that "No drunkard shall enter the kingdom of heaven. The very nature of this crime renders the drunkard incapable of God's mercy. God gave him a free will, and he chose to serve the devil instead of his God. He listened not to the voice of conscience, but to the voice of gluttony

The yellow fever, the small pox, the diphtheria or any other contagious disease, is certainly a terrible thing; but what are these diseases compared to the universal destroyer, drink? These diseases rage only in a few localities and kill only a few hundred people, whereas, the demon of drunk-enness rages and spreads destruction over every state in the union, killing yearly one hundred thousand of our people and sending their bodies in dis grace to the dust and their names to oblivion. And the most terrible of all considerations is the fact that the yellow fever and these other maladies kill the bodies of their victims, but drunkenness kills both soul and body. The victim of yellow fever could make peace with his God before coming to judgment, but the victim of intemperance generally dies in a drunken

'As we live so shall we die."

Granting this to be true, some of you young men may say that this only goes to show the necessity of moderate drinking, and not of total abstinence; but do you ever pause to consider that all drunkards were once only moderate drinkers? No one takes his first drink with the intention of becoming a drunkard. After the first drink he does not feel any special love for liquor, after the second drink he begins to like it better, and so he keeps on drinking one glass after another until he finally gives up everything to gratify his desire for drink

Again some of you young men may say, "Oh! there is no need of my taking the pledge of total abstinence, can take a drink or leave it alone I can govern myself. I know when I have enough." Many a noble man has said this who afterwards found that he could not govern himself; the habit grows upon him unawares until this craving becomes stronger than

War has slain hundreds of thousands of the very best of our men, the plague its ten thousands; but rum has ruined more than all the wars and plagues

Total abstinence is not a mere Catholic preventative against the liquor

THE NECESSITY OE TEMPER. traffic. There are now over three hundred different religions, — this means three hundred different opinions upon religious matters, but there is one point at least upon which we all agree, and that is the necessity of total abstin-

Father Mathew was the first to orabstinence society. The thought that influenced him to inaugurate this powerful crusade can be fully understood from his own words. Being asked by a clerical friend what had induced him to become a total abstainer, he replied: "I thought how terrible it would be if I myself ever should become a drunkard."

Now, my dear friends, let me beg you to consider how terrible it would be if any of you here present should ever debase yourselves in such a de-gree as a drunkard. A drunkard, who is a disgrace to his family and has transformed the image of his Maker into that of a demon!

It is said that there are two hundred thousand saloons in the United S:ates. It would be a very low estimate to place to the credit of each saloon at least four or five drunkards this would give at least nine hundred thousand drunkards, and it is estimated that one hundred thousand of these go into dishonored graves each year.

This foul vice swings its sythe and our noblest men tall before it; they lose all their property, they disgrace their families and they sank into hell to meet the punishment which a just God meets out to the drunkard.

Let me picture to you two characters. The first is a bright old man, whose vigor three score years have scarcely impared. His erect form and firm step and elastic limbs are the reward of his fidelity to the right laws of living. His brain has never been stupified by the poison of rum.

The other is an old drunkard of sixty years. He is a total wreck; he is a anything but the demon which has somewhat from the wrecked his life. Nature has branded the commissioners. him with the mark of disgrace. She hangs labels all over his body to testify her disgust, and to admonish others to beware of his example. Behold a

Now, my dear young friends, you who are just entering on the period of your manhood, look on these two pictures and ask yourselves which one do you choose for yourself. Do you choose the man whom old age has made more graceful, or do you choose the wreck of humanity, this beast, for your model? If you choose the former remember that in most cases you can do so successfully only by pledging your-selves to total abstinence.

I am sure there is not a mother or father here present who will not feel interested in this work, and I am sure that there is not a young lady present who will not join with me in exhorting her brother or sweetheart to take the pledge of total abstinence.

Join this crusade against the demon of drunkenness, banish him from our country and rally around the flag of total abstinence. This society, a branch of which I wish to organize amongst you, has already over sixtyseven thousand members. What a mighty revolution this Catholic organization has wrought during its few years of existence! For myself there is nothing of which I can feel more ustly proud than that of being a member of such a society.

True, your society may not have the the public saloon of one of your friends, (the public saloon under his nose I mean) you will soon have a temperance society at Pinnebog of which ou may feel justly proud.

In honor of the sacred thirst of our Saviour on the cross let us pledge ourselves to total abstinence.

A Busy Priest.

One of the busiest writers in the ranks of the Catholic clergy in Eng-land is the Rev. Thomas Edward Bridgett, whose "Poems on the Priest hood" was one of the most prized of Lenten booklets. Sixty-six years old and of Darbyshire birth, he received his education at Tonbridge, whence he went up to St. John's College, Cambridge, and on reaching his ma jority he entered the pale of the Roman Catholic Church. From that time he has been a member of the Order of the Most Holy Redeemer, commonly called the Redemptorists. It is he who has given the best Catholic life of Thomas More and John Fisher, and in his recently published "Wisdom and Wit of Sir Thomas More" he has entered the field of general literature. Not to mention the large mass of controversial writing, he has also written a monograph on the use of alcoholic drinks in the British Isles before the sixteenth century. He is at present attached to St. Mary's, Clapham.

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

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Holloway's Corn Cure is the madicine to

and schism.

LEO XIII'S DIPLOMACY.

His Efforts to Bring About a Reunion

Amid the political complications that are gathering thick and fast about the are gathering thick and last about the ill omened capitol the Pope is ever watchful and busy. His head is like an eternal spring, where flowers and fruits forever delight the eye. To the secretary of state, his faithful and incorruptible helpmate, he has given over all care of current affairs. He wishes to enjoy the glorious sunset of his triumphal Pontificate, and at the same time to remain upon the heights, where nothing intercepts his view, as with keen and penetrating glance he looks far out into the future; for he knows that the future has great things in store for the Church and the Papacy. Hence his fondness for questions of which the solution is yet a long way

off. As a rule old men are given to reminiscences. They recall events of the past. They are, each, as rare, old Horace has it, a laudator temporis acti, in love with the days that are gone. Leo XIII., as though endowed with perennial youth, faces the other way, and goes forward each day with firm step towards the unexplored. His intellectual vitality and dauntless intrepidity present a combination that intrepidity present a combination that comes but little short of the marvelous.

This characteristic trait stands out in bold relief in his attitude towards the Church of England. At the present moment this Pope, at the age of eightyseven years, presides over the deliberations of the commission which his dis cussing the validity of Anglican orders. On this commission, I may add, are found the ablest theologians of England and Rome. From the fusion of the two committees—the Roman and the English—brought about by Cardinal Vaughan, the light so long desired will surely come. But not until the conclusion is in every way satisfactory mass of corruption and disease. Life to him will the Pope affix his seal to it, to him is a misery. He cares not for and probably in that form it will differ and probably in the probably somewhat from the solution reached by

> Seldom does the eye of man light upon a sight more beautiful than that of Leo XIII. as with splendid courage he unfurls, like a banner of light, those formulas of religious unity which appear to contain for Christianity its one hope of a morrow. He would fain realize that Christian republic of which our fathers never ceased to dream. Now, towards the evening of our century-the century of doubt, positivism and kulturkampfs—this undertaking on the part of Leo XIII. is assuredly

an extraordinary phenomenon.

It can be accounted for, however. After a reign of sixteen years, his pontificate reveals to us its inspirations and its harmony. At its dawn and during a part of its morning he elevates the papacy in the esteem of men. For the fulfilment of his mission of sympathy and light God has bestowed upon him sovereign common sense In politics, i. e., the art of governing wisely, common sense means a thorough understanding of the needs, both present and permanent, of society. It is compounded of tact and foresight. Tact enables the ruler to lay his finger upon the need of the hour—a quality all the more rare because the need of the hour is always a burning question. Foresight is at once liberal and beneficent. Interested in that which lies beyond the purview of the present generation, it aims at turning to our profit the sacrifices made by our fath-

honor of closing a public saloon, but if each one of you can succeed in closing there is no other quality that ranks higher than it, we ought to call it simply genius, and to proclaim Leo XIII. the most truly great man of our era, because he is the only one whom heaven has dowered with genius.

There is this difference between the politician and the reformer — the one thinks only of what already is, the other of what ought to be. That which ought to be is the drawing closer to gether of peoples and of hearts. Never, we may safely say, was Pope more keenly conscious of the vitality of the foremost moral power in the world than is Leo. And this is all the nore wonderful because at the time of his accession to the throne of Peter, detractors had predicted the speedy fall and annihilation of the Papacy. Puerile prognostics! back for the Papacy its former conquests, its world-wide ascendancy over minds, and that attractiveness which has drawn all hearts round the hill of oracles-and all this he has enlisted in the service of the great aim so long desired by God and men—unity. is the secret of his reign. Enamored of good, in common with all great men, Leo XIII. hopes to bring about unity by the prestige and renown of that old Rome which, to day as in the time of Livy, is the gentle mother of civilizaion, beautiful beyond compare-"pul $cherrima\ rerum.$

It was but natural that Leo XIII. should begin his work in the Orient. its creed scarcely differs from ours He continues it in England. It is true that the difficulties here are both more numerous and more profound, yet the real knot in the case is the primacy of the Holy See. Untie that and you will have thrown down barriers which for ages stood impassable. Unlike Lu-theranism or Calvinism, the English schism was not a revolt against the Church, either in her constitution, her discipline, or her creed. As in the Orient, it meant the beheading of the great ecclesiastical body, and war on Rome, war all the more systematic and bitter that the roots of faith were not utterly dead. No doubt, during these three centuries the Anglican Church has been marked and modified by time

Yet through it all and despite it all , never fail to relieve.

she has retained, whether in England, the United States or Australia, the old familiar features which tell of her intellectual and moral kinship with Roman Catholicism.

Assuredly the Papacy, which is the international institution, can do noth- pernicious example of parents ing at which converts, from whatever side they come, may take umbrage. The revolutions of the nineteenth century have set the Holy See in an ideal sphere, whence it sends forth its beneficent rays upon the whole world.

Papal Rome finds its old-time pacific influence enhanced by the sweet, harmonious and irresistible genius of Leo XIII. The Church of Rome has retained throughout the centuries a lively sympathy for the Anglican Church. She looks upon it still with the eyes and sentiments of Bossuet. She admires, as she has ever admired, its national genius, strong, yet simple, which, in its international policy,

seems modeled on ancient Rome. This appeal of Leo XIII. is well-timed. The world is just now passing through an era of general transformations. The falling off in religious forces coinciding with democracy's accession to power has uncrowned the human family. We have reached a pass in history where the religious as well as the political thermometer stands very low. Hence the appeals from every side to idealism and for the education of the people. Hence, too, those discontented voices that are raised in every land asking who will cure society of its paralysis? On every hand we behold great efforts at reform. Here it is neo-Christianity with its aspirations and imperfections; elsewhere, societies for the promotion of "the moral life," as in Germany and England; further on it is "the party of duty ;" everywhere the need of a so ciety resurrection, the thirst for the ideal, a prayer towards the beyond. But these attempts at renovation, all consoling as they are as signs of the times, are no more than the indistinct stammering of a babe. The faith and the religion that would be of service in bringing about the renascence so much desired to-day cannot dispense with

The Vatican has studied the course and observed the fate of all things human. While it is the guardian of the eternal verities, it accommodates itself to the contingencies of history and adapts itself to the needs and con ditions of its ever varying environ-ment. This double force of firmness and expansion has given it a co-hesion and vitality which no other institution, even in Christendom, has ever exhibited. Unchanging yet progressive, it merely human institution, the capabil ity of compromise, for all that is rela tive has for it but an inferior and transitory value. What day soever various religious bodies, whether churches, communities or groups, shall open negotiations with the Holy See, Leo XIII. will be able to satisfy all their legitimate desires, on the one condition that the new contracting parties accept the defini-tions of the councils. Whosoever shall come to her will find naught but the pure rule of faith and right living, without the human alloy which is merely one of the historical sides of the religious metropolis of the world.

Such, in brief, are our reasons for confidence at the present hour. Will Leo XIII. live to see this dawn of unity brighten and broaden into fuller day? Will the Church of old England draw nearer to her elder of Rome? I know much there is that is fruitful or illusory in the currents of to day. -Bentivoglio, in Catholic Citizen.

The Worldly Spirit.

The pride of life is one of the three

great things to be avoided.

There is love of the world, so Alban Butler says, which, though it be not, either for the matter or the degree of it, criminal enough to destroy the hope of salvation, yet abates our vigor, hin ders our perfection and bereaves us of

many degrees of fervor.

The indications of this kind of lov of the world, are a fondness for the pomp and show of life; too slavish an exactness in the modes and customs of the world; too quick a sense of praise, reputation, and pre-eminence; too great an eagerness to grow; too brisk relish of pleasures; too much diversion : too great a love of ease : or an uninterrupted pursuit of worldly business, which extingushes all gust of virtue and all relish of heavenly things, and leaves not to the mind sufficient leisure or ardor for spiritual duties.

These are symptoms of a soul tainted

with a love of the world. How opposed it is to the love of the cross, to the spirit of self denial, to the fervent following of Christ, to the desire to lay treasures of merit for eternity !- Catholic Columbian.

Catholic and Protestant Service.

Religious toleration is nowhere more plainly set forth than in Heidelberg, an ancient city of Germany. One of the most important buildings of the town is the Church of the Holy Ghost. Through the middle of this Church a partition wall has been run, that the service according to the Roman Catholic and the Protestant ritual may be held at the same time.

Food, when it sours on the stomach. becomes innutritive and unwholesome. It poisons the blood, and both mind and body suffer in consequence. What is needed to restore perfect digestion is a dose or two of Ayer's Pills. They Scott & Bowns, Chemists, Joc. and \$1.00

PARENTS AND CHILDREN.

"The fact that there exists in our days a class of young men, idle, tur bulent, lawless in whom neither church nor school training has had perceptible centre of unity and before all else an influence is due principally to the who have totally neglected to im print the principles of religion and morality on their young minds."

The quotation is from Archbishop Janssen's Lenten pastoral, alluded to by Miss Elder in her vigorous article in last week's issue of The Citizen.

Well, what is the matter with the parents anyhow? Will they never learn? It seems not. Not until we can have training schools for fathers and mothers as well as for sons and daughters.

Undoubtedly there are good and wise and sensible parents in the world, thousands of them, but the proportion of those who are not wise or sensible, however they may endeavor to be good, is large enough to attract

It may be set down as a fact, too, that few fathers and mothers in the world do not actually desire the good of their children, are not eager for their welfare and success. But how do they set about it? In the first place when children are in the very beginn ing given to them they fall into one of two extremes; either they own the children, body and soul, or the children own them. One notion is as likely to result in disaster as the other. How often have not many of us seen parents swoop down on their children with some such ultimatum as this: "You are to do this simply and solely because I tell you to do it. It is not for you to question for one moment whether it is right or wrong, reasonable or un reasonable.

And then we wonder that children are sullen and sulky, that they grow to look upon their parents as tyrants to be deceived, outwitted, and broken loose from on the first possible occasion As long as parents are unreasonable, tyrannical, children will deceive them and the blame of the deceit rests with the parents and not the children. When a parent, finding something broken or a command disregarded. gets into a white heat and threateningly approaches a child with the question: "Did you, Johnny or Jennie, do this?" that parent deserves to be lied to. What can the trembling wight do, feeling the tornado of abuse that is likely to sweep upon him, feeling that ha is to be given no change. ing that he is to be given no chance to explain, to exculpate himself? a well-known kindergartner said of like instance: "Any self-respecting child would lie upon such an occasion.

There is, too, a time when children cease to be children. Parents should recognize this fact. At that critical period, when boyhood and girlhood are blossoming into manhood and woman hood, parents should more than ever have their children's confidence. They should unfold to them gradually, reverently, the new world that is opening to them; they should warn them of the pitfalls of which, perhaps a bitter experience has taught them the danger

The same holds true of the children of larger growth, of young men and women, still children in the eyes of their parents of course, of twenty twenty five. After a childhood and youth of this sort of treatment, children have naturally drifted away from their parents, they have far more fear of than love for them, they have little respect for their judgment, they have lost confidence in them and will open their hearts to strangers rather than to

those under the same roof. This is a sad state of affairs, but it is true and it is quite common. Intolerance will always breed rebellion. Young men have been known to go to Dwight before they were twenty, whose fathers were the most rigid of temperance advocates—due largely to the fact that those fathers, instead of talking reasonably and their sons on the justice and wisdom of their principles, have simply tried to force them, unreasoningly, down their throats. Intolerance has been met by defiance, and destruction is the result.

In the same way young women have into the most een known to plunge foolhardy marriages largely because of their parents' high handed and violent measures in opposition there-

Parents should respect the rights of their children. Until they do they need not complain that children grow "turbulent and lawless. them give them the proper liberty, wise, self-respecting, self-restrained and they will be less likely to rush into license. - Catholic Citizen.

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To ALL WHOM IT MAY CONCERN.

When the publication of the Canadian Free-man ceased, a large amount of money was due by subscribers. Up to this time, the publisher disputations to the subject of the selection of the Preeman to pay part. The financial circumstances of the selection of the Freeman's to pay part of the strength of the sundersigned oblige him to appeal to those, who were in arrears for the Freeman's to pay part of the strength of the st

The Catholic Record. Frice of subscription—\$2.00 per annum.

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

London, Saturday, May 30, 1896

AN UNHOLY CRUSADE.

The Toronto Globe of the 18th inst. has a long editorial on the pronouncement of the Bishops of Quebec on the Manitoba question. The purpose of our contemporary is to show that the Catholic Church is a "menace to civil liberty," and that the promulgation of the Episcopal mandement "cuts the ground from under the feet," of those many non-Catholics who in recent times have refused to believe that the Church is so tyranical as she has been represented by many Protestant writers.

The article admits that the language of the pronouncement is moderate, but it adds : "However velvety the words the claws of Church domination are there as effectually as if accompanied by the most uncompromising type of hierarchical thunders." It adds that spiritual rewards and punishments have been introduced "as an element in the strife at the ballot boxes," and that all this " must be resented without reference to what the effects on the fortunes of political parties may be. It is an anachronism that must be relegated to the ages to which it belongs, and no question can be more important to the people of Canada than that involved in the issue the Bishops of Quebec have raised.

The meaning of all this is evident. It is an appeal to the anti-Catholic sentiment entertained by many Ontario Protestants, to oppose the grant ing of justice to the Catholics of Manitoba, simply because the Bishops have pointed out that it is the duty of their flocks to support only those candidates who will vote to grant justice.

There is absolutely nothing in the collective pastoral to justify the Globe's appeal to religious prejudices. It is the right of every citizen to proclaim his views on public questions and to advocate them, but the Bishops have not gone this far by proclaiming their individual views in regard to the two parties which are now asking for the suffrages of the people. They have confined themselves entirely to the question of religious and educational liberty, and on this question they have not merely the rights of citizenship, but they have the duty of their official position as pastors of the people to speak of and to define the conscientious obligation of Catholics. This they have done in moderate language, leaving to the people themselves the application of the correct principles they lay down. They proclaim positively :

" In thus speaking to you, our dearly beloved brethren, our intention is not to side with any of the political parties now fighting in the political arena.

They inform the electors that it is their duty to vote, and to do so in accordance with conscience, and to guard against perjury, intemperance, lying, calumny and violence. Then, coming to the school question, they point out that the Privy Council of England has recognized the legitimacy of the demand of the Catholics of Manitoba for the restoration of their Separate schools and the right of the Federal authorities to intervene and ren der justice to the oppressed minority ; wherefore it is the right and duty of Catholics, " with the help of well-think ing Protestants of our country, to join forces and their votes so as to assure the definite victory of religious liberty and the triumph of rights guaranteed by the constitution," by voting only for candidates who will "engage themselves to vote in Parliament in favor of legislation giving to the Catholics of Manitoba the school laws which were recognized to them by the Privy Council of England."

It has been the boast and pride of Englishmen and Scotchmen that they have contended even to the extent of fighting for civil and religious liberty. being aided by their clergy in the contest, and why should it not be lawful for Catholic Bishops to advise their people to contend for the same?

It is in fact the Catholic clergy alone whem the Globe wishes to gag. The object in view." tack Catholics in their synods and min- only take the lead in the superior, Catholics reverence it as God's holy in the way of those who wish to carry Taking the whole matter into consider earth—they and they only.

rights. In fact, within the last few days the Presbyterian synods of both Ontario and Quebec have made pronouncements against remedial legislation. They have spoken for injustice, without being rebuked by our Toronto Bishops raise their voice in the cause of right and simple justice, we are threatened with a no Popery election campaign. It is needless to say that the Catholic clergy and episcopate will not be silenced by such threats. They value too highly the religious liberty guaranteed in the constitution of Canada, and when that constitution is violated for the persecution of Catholics it is their right and duty to call upon Catholics and fair-minded Protestants to maintain the cause of justice

We are not terrified by the Globe's threats. If the battle of freedom of religious education is to be fought over again, as in the days when the Globe many years ago led a similar anti-Catholic crusade to that which it is now threatening, the Catholics of Canada will not shrink from fulfilling their duty, and we have no doubt of final success, even as success crowned our efforts before. We have no desire to raise a religious political issue again, but if it be forced upon us by our adversaries, we must not hesitate to fight the battle courageously.

The Globe of the 19th inst. returns to the charge in another editorial, and states that the Bishops have raised the religious issue. This is not a truthful statement. It was raised in Manitoba by Messrs. Martin, Greenway and Co. We had hopesthat, whether the Reformers or the Conservatives were in power in Ottawa, justice would be accorded to the Catholics of that province, but we must oppose any political party which will refuse that justice, whoever may be its leader, and by whatever name it may be called.

GODLESS vs. RELIGIOUS EDU-CATION.

The Toronto Globe of the 13th inst. gives with a great flourish an extract from the letter of a traveller in France to Alderman Hallam on the effects of religious education in the schools.

As not even the quality or position, still less the name, of this sagacious observer is not given, the value of his inferences cannot easily be guessed, but the inferences are all against allowing the clergy to have anything to say in the matter of educating the children. This unknown correspond ent savs:

"You ask my opinion as to the ad visability of the clergy of the Roman Catholic Church having control of the education of the children in your Pub lic schools. I consider there is no sys tem more pernicious; it simply leads to the enthralment of humanity in the service of the Church.

He attributes to the preponderance of the Church in the State and to th consequent absence of all free thought and independence, "the lamentable decay of Spain and Portugal, and the well-known inferiority of the Swiss Catholic cantons to their Protestant neighbors." He adds:

"If certain Catholic nations, France in the lead, have kept to the fore, it is simply because for the last hundred years the encroachments of the Church have been steadily resisted, in no re spect more than in its pretentions to the privileges of educating the young

It is acknowledged, then, that the Catholic nations are not all in the background, as the pretence has been among enemies of the Church as far back as our memory reaches. But the correspondent does not reason properly

from the facts. France has in it at this moment two systems of education-the State system, which excludes religious teaching, and the religious schools. In the latter the majority of the children are educated, the number being now nearly a million and a quarter of children in attendance, and this number is increasing, while the number in the State schools is diminishing, and it was recently reported officially that out of 1,200 children condemned to prisons and reformatories in the department of Seine, 89 per cent. were pupils of the godless State schools, and only 11 per cent. in the Catholic schools. Such figures speak more loudly than the oracular unfounded opinions of an unknown "correspondent at Marseilles" writing to a Toronto McCarthyite to ical voting power, which is clearly the

isterial associations and to endeavor to morals of their pupils, but also in the word and as the best of all books, prevent the restoration of Catholic progress of their children; and in all though we want it in a proper translathe public competitions which have tion or version. But against the use of taken place the pupils of these schools it as Mr. Charlton used it we should have stood in the front rank, having always vigorously protest. distanced their competitors of the State schools on every occasion. This has been the case, not only in France, contemporary, but when the Catholic but even in America, for year after year we have found that the pupils of the Catholic schools in New York and other American cities have always been the victors in the public competitions which have taken place there. But "it is not by bread alone that man liveth," and it is not by the amount of secular knowledge alone that we are to measure the true progress of a man or a people. If Christianity is not entirely a failure, there must be some good result in inculcating its teachings and moral precepts on the minds of children, and it is a self-evident proposition that the half-hour or hour spent in the Sunday school is insufficient as the sole means of giving a religious training.

The decay of Spain and Portugal spoken of by the Marseilles correspondent is more imaginary than real. They are small and quiet kingdoms. and therefore do not rank among the Great Powers which embroil themselves in all the affairs of Europe, Asia and Africa, but they are prosperous notwithstanding all this, and their people are patriotic and happy; and in Switzerland the people of the Catholic cantons are well-educated, prosperous and contented; though it is difficult to obtain statistics whereby to compare accurately the condition of the people in the Catholic and Protestant cantons, and to keep in view at the same time the conditions under which the people live in a country so diversified with valleys and snow-capped mountains. At all events, very little reliance is to be placed on the flippant assertions of an observer so evidently unobservant as Mr. Hallam's anonymous correspondent.

THE BIBLE IN THE HOUSE OF COMMONS.

Some of our religious contemporar ies express themselves as being very much shocked that Mr. John Charlton's reading of the scriptures during the debate on the Remedial Bill was not listened to with reverence, and one of these journals says:

" If the Canadian House of Common has sunk so low that a member cannot read a scripture selection in it without being ridiculed, when the reading is the right thing to do, it is high time the people were asked if they approve conduct of their representa-

Again we are told that " Parliament is merely a reflection of the people. There is no member that the people did not send there. The members will never be much worse nor much better than the majority of the people who elect them. Quite likely the members who jeered and laughed at the reading of the scripture selections represent a large number of constituents who would do the same thing."

We have not so bad an opinion of the bulk of our members of Parliament as our contemporary has, nor of the people who elected those members to represent them, Protestants though they are for the most part. Neither the people nor the members of a Parliament generally would show irreverence towards the bible.

One or two members perhaps jeered thoughtlessly, and the responsive "Amen" which was uttered after some of the readings was undoubtedly profane, but the indignation manifested because the member for North Norfolk used the sacred volume profanely for the mere purpose of killing time and obstructing public business was quite justified by the circumstances. Very astutely our contemporary qualifies its assertion by the remark meaning that there should not have been ridicule "when the reading was the right thing to do," but it was not the right thing as Mr. Charlton did it. Mr. Charlton was very properly brought to task for his profanity by a Catholic member, Dr. Bergin, but certainly Dr. Bergin is not to be accused of ridiculing the scripture because he told Mr. Charlton that the sacred volume should not be profanely used for the purpose of obstructing public business.

It was not necessary to read long passages of the bible when obstruction was going on, and the House was not give him an opportunity to say: "Let in a very reverent mood, and the prethe clergy teach creeds and dogmas in tence which has been set up that it was their churches It ought not to be necessary for Mr. Charlton to read the their business to train generations of bible in order to prove that it is a good men in view of forming one vast polit- book against the use of which in the schools the Catholics of Manitoba ought not to object, is very shallow. We all

THE CHURCH IN DENMARK.

Dr. Henning Jenssen, a Lutheran minister of Copenhagen, Denmark, who has retired from active service, predicts, in a daily paper of that city, that the Lutheran Church of Denmark will in the not distant future return to the Catholic faith.

Herr Janssen's article has attracted considerable notice as coming from a prominent minister of the first Church established by Protestantism, and it has been translated and published by the New World and some New York

It must be remembered that the Lutheranism of Denmark is of a different type from the so called Lutheran ism of Germany, where the established Church is really more Calvanistic than Lutheran, though adhering to the name of Luther. German Lutheranism was formed by the intervention of the power of the State which effected an amalgamation of the two very distinct types of Protestantism, but in Denmark the old Lutheranism has been fairly preserved, which not only teaches the real presence of Christ in the Eucharist, and real baptismal regeneration, but also] preserves a large part of the Catholic mode of Church government, and a certain amount of the Catholic ceremonial in the forms of public worship. Hence, Lutheranism in Denmark is something like High Churchism in England and Canada. It retains many of the doctrines of the Catholic Church, which are rejected by the more Calvinistic Protestant churches to which we are accustomed in this country. This makes it more within the bounds of probability that Herr Jenssen's prediction may prove correct, and as he is a man of great observation and has studied the matter closely. great weight is attached to his words.

It is certain that the Lutheranism of Denmark has retained many features of the old Lutheranism which have brought its clergy and the people more and more toward the doctrines of the Catholic Church, so that there is a tendency toward Catholicism which, like the Oxford movement inaugurated by Dr. Pusey, has resulted in the conversion of many throughout the kingdom, but especially in Copenhagen.

In the first part of this century the Catholic Church, and in fact all denominations except the Lutheran, were under ban of the law and were persecuted, and in 1860 there were only 600 Catholics in Copenhagen, but in 1894 there were 3,000 in the city, besides as many more through the country, and it is estimated that about 200 converts are received annually, and the number is increasing.

We are not so sanguine as] to take Herr Jenssen's prediction as a certainty, but it is nevertheless true that among the converts there are always several Lutheran clergymen and nobles, though the majority of them are from the working classes, and the remarkable increase of members of the Catholic Church, and the growing tendency of the aristocracy to regard the Church with favor, points in so small a kingdom to a great change within a short time; and the High Churchism of Danish Lutheranism undoubtedly prepares the way for this change.

THE CAMPAIGN.

A feature of the present election campaign is the persistency with which the Toronto Globe, and some other journals, some Liberal and some Conservative, and especially those which have P. P. A. or ultra Orange proclivities, repeat, as a war-cry the motto ' No coercion to Manitoba."

This is a false issue. The Remedial Bill is not an act of coercion, but it is a protection against coercion of the worst form.

The liberties of the people of every religious denomination to worship God in the manner they deem best are a right with which the State has no concern, and if those liberties are interfered with, the coercion is on the part of the interfering State, and not on the part of those whose liberty is restricted, if they resist or protest.

The case in regard to education is perfectly similar. It is not only the right, but it is the duty of parents to take steps for the proper education of

it out, is an intolerable tyranny against conscience, and as much an interference with the rights of conscience as would be the imposition of a tax for the support of a religion in which the taxpayer does not believe. The cry, "No coercion to Manitoba," which is being so often repeated by the opponents of Remedial legislation, is therefore a blind to hide the real principle at stake, and it may be met with the countercry, "No educational coercion to the Catholic minority."

We are loth to believe that the Liberal party, which has hitherto refused to attack the constitutional rights guaranteed to the Catholics of Ontario, would leave the grievances of the Catholics of Manitoba unredressed, if they prove victorious during the present contest : hence we believe that even the Liberals of Ontario who are attacking the Government for what they are pleased to call the coercion policy, would not refuse the justice demanded. Hence, also, we cannot believe that the Globe truly represents its party in its present course of attack ing the principle of Catholic education, for the sake of embarrassing the Government at the expense of the most cherished rights of the Catholics of the

The Globe and the Liberal press, however, are not alone in thus endeavoring to make political capital out of the rights of Catholics. Several of the Conservative journals are following the same policy of raising an anti-Catholic cry in order, if possible, to prevent the passage of the Remedial Bill. Among these may be specially mentioned the Spectator, which appears to be a Hamilton edition of the Orange Sentinel, while the Mail and Empire and the London Free Press editors scarcely ever write a line in its favor. This, they appear to think, would be dangerous ground, and they force other matters to the front in a very prominent manner hoping thereby to keep the P. P. A's. and Orangemen in line when the Conservative forces are called out for drill.

The members of the cabinet continue o announce their intention to introduce again the Remedial Bill at the coming session of Parliament, so that it may become the law of the land, unless Mr. Greenway's Government remove the matter from the arena of Federal politics by passing a satisfactory Remedial law which will make it unnecessary for Parliament to inter-

It is a remarkable fact that while the Liberal candidates in Ontario as a rule do not commit themselves either to the principle of redressing Catholic grievances or to that of denving redress, a large number of the Conservative candidates, to the number of forty, say absolutely that they will support the Government in its general policy, but will oppose remedial legislation. Under these conditions, Catholics will need to form their judgment of the course they should pursue from the special circumstances they will find existing in their respective constituencies.

EDITORIAL NOTES.

WE ARE pleased to note many evidences of Church progress in the diocese of London. The latest is the laying of the corner stone of the Church of St. Peter, in Goderich, an account of which we publish in another part of the CATHOLIC RECORD of this week. We congratulate the pastor of Goderich, Rev. T. West, on the remarkable success which has crowned his efforts in this parish. It is a continuation of the missionary zeal of the old days, when Father Schneider and other zealous priests traveled loving distances to bring the consolation of our holy Faith to the Catholics of the Huron district.

MR. A. J. BALFOUR has introduced into the British Parliament a Land Bill which is ostensibly intended to benefit the Irish tenantry, but among the Nationalist members there is considerable difference of opinion regard. ing the amount of benefit the tenantry will derive from it. Mr. John Redmond, the leader of the Parnellites, declares that it is of vital importance to the vast bulk of the tenantry, the clauses increasing the facilities for the purchase of holdings being very valuable; but Mr. Dillon states the Irish people attach not much importance to the Bill as a whole, though it has some valuable clauses. But Mr. Balfour introduced it with the threat to drop it of the Armenian question by killing unless the Irish members accept it all the Armenians. without serious discussion of its separtheir children both in secular matters ate clauses. The Irish members are and in doctrine and morals, and the not disposed to take it on such terms, interference of the State to prevent and it is therefore difficult to say such education, or to throw obstacles whether or not it will be passed.

ation, it would appear that the Government has introduced the measure merely for the purpose of closing the mouths of the Nationalists, and not in order to benefit Ireland seriously.

Last week two new Bishops were elected by the Methodist Episcopal Conference at Cleveland, Ohio, to take the places left vacant by the dismissal or forced retirement of Bishops Bowman and Foster, who were declared to be 'ineffective." Bishop Bowman, who is seventy-eight years of age, has been declining mentally, and Bishop Foster physically, and the Conference, overriding sentimentality, determined on their retirement. It is stated that in the election of the new Bishops there was a great amount of log-rolling and wire-pulling after the manner of the ward politicians, and that the latter could learn much from the methods used. There was a dead-lock, and it appeared at first there would be no election, until an Iowa delegate brought matters to a crisis in an unexpected way by moving an indefinite postponement of the election. It was remarked by some speakers that this would make the Conference a laughing-stock to the nation, and the delegates very soon made up their minds to bring matters to a close, and Messrs. McCabe and Cranston were elected by the requisite two thirds majority.

THE General Assembly of the Presbyterian Church of the United States is now in session at Saratoga, N. Y. There are several knotty questions to be considered, most of which hinge upon the stand to be taken to maintain the orthodoxy of the Church. There is a movement on foot for the restoration of Dr. Preserved Smith, formerly of Lane Theological Seminary at Cincinnati, but the orthodox delegates threaten to depose the professor if the movement be persisted in. It is said he would prefer this to his present position in suspension, and the Assembly will therefore be obliged to meet the question. The New York Presbytery also demands that the Assembly recall the prohibition already given against the acceptance of students from New York Union Seminary because that seminary has defied the Assembly by retaining Dr. Briggs in its Theological chair. It is expected that the Assembly will treat the New York Presbytery as guilty of insubordination.

THE Hon. Mr. Bartlett, member of Congress for New York, while speaking in Congress on the question of cancelling the appropriations which have been hitherto granted to the Indian schools of the West, and to charitable institutions which have any connection with any Church, ridiculed most powerfully the pretence of those who make such a proposition under pretence of severing all connection between Church and State. His words are very applicable to the same pretext when brought forward in Canada against the teaching of religion in the schools, whether in Manitoba or the other provinces of the Dominion. Mr. Bartlett said :

"In all such speeches as those which have been uttered by the able gentleman from Nebraska what is the dominant spirit? It is against creed; it is against religion; it tends to prohib it the free exercise of religion - to declare that not one dollar shall be given to an institution however deserving, if any tenet of the Christian religion, be it Protestant or Catholic doctrine, be uttered within the walls of that building. In other words, we are asked here now, at the end of the nineteenth century, to proscribe and denounce Christianity, to couple with each appropriation made a condition precedent that not one dollar of the appropriation shall be available unless hristianity is expelled from the extitution. Why, sir, what a terrible institution. doctrine: what a monstrous doctrine for the people of the United States!"

THE Turks have committed another fearful massacre of Armenians at Oorfa, surpassing in atrocity that of Sassoun in 1894. Eight thousand is the number killed on this occasion. When attacked by the Turkish soldiers the Christians sought refuge in the cathedral, which was set on fire by the troops, and all perished in the flames. The affair is said to have been deliberately planned by the Government at Constantinople, and it was carried by the officials at Oorfa acting under the orders received. The Turk has found out that he has not to dread any interference on the part of the European powers, so that he may now openly carry out his plans for the settlement

He only is advancing in life whose heart is getting softer, whose blood spirit is entering into living peace, And the men who have this life in them are the true lords and kings of the

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CATHOLIC PRESS.

Five Protestant denominations now have Sisterhoods. This fact proves that the scandalous talk against convents is not believed by Protestants who are themselves clean of heart. course those whose eyes are jaundiced see everything yellow, and those whose imagination is corrupt fancy that all the world is vicious like themselves .-Catholic Columbian.

We are glad to see that missions to Protestants, with that invaluable he sits upon a "Demon." On the accompaniment the question box, are other side of the Thames the movement being more and more frequently held The in different parts of the country. diocese of Cleveland has become a sort of center for them, only second to the archdiocese of New York; and Right Rev. Abbot Haid has been giving them with great success in his Vicariate Apostolic of North Carolina. -Church Progress.

The appalling proportions which the divorce business in this country has assumed is well illustrated by the recent record of Judge Maynard of the Suffolk (Boston) Superior court. During a session of six hours on May 7 the judge dissolved the marriage rela tions existing between fifty dissatisfied couples. The average time consumed in hearing evidence and allowing the decree of civil separation was seven minutes and twelve seconds.—Catholic

In purely political affairs Catholics are free to follow any policy or join any party they choose, without let or hindrance on the part of the Church or of any of its representatives. Its priests are forbidden to meddle in partisan politics. As citizens they them selves may vote as they please, but they may not dictate to the laity in civil matters apart from faith or morals, nor may they use their pulpits for or against any party, as such. The business of the Church is to save souls not to put the tariff up or down nor to decide at what ratio silver shall be coined with gold.-Catholic Review.

Emperor William says a clever thing now and then that is all the more forcible because of its stinging truth and directness. For instance, the other day in characterizing Pastor Stoecker, former Court Chaplain, who achieved notoriety by his bitter anti-Catholic venom, the War-Lord declared in a telegram: "Stoecker has finished as I foretold years ago. Political clergy-men are monstrosities." Only a few years ago Stoecker figured as chief high executioner of Catholicism in Germany. The Church was never more vigorous or flourishing in the German Empire than at present, but see where Stoecker is !—Catholic Uni-

What will Protestants say? How often is this thought uppermost in the minds of lukewarm Catholics when something is proposed in the way of public manifestation of fidelity to Catholic traditions and pious customs How often the thought finds expression when, to timid eyes, such demonstration of faith and fervor appears to be out of harmony with the material istic worldly wisdom of the present day? What a cowardly concession to the powers of error! How unworthy the heritage of true faith, is this dread of unfriendly criticism! What will Protestants say? What can they say? What difference what they say? This most observable among that class of 'genteel" Catholics who are seduously striving for social place and recognition. -Catholic Universe.

The New York Times printed the other day a summary of an address delivered recently in New York by Mr. Andrew D. White, formerly American Minister to Germany, and later president of Cornell University. It is an awful statement, that made by Mr. White. According to him there is no country where murder prevails as it does with us now. In 1889, the homicides in the United States numbered three thousand five hundred and sixty seven (3,567), in 1895 ten thousand five hundred (10,500). That means five hundred (10,500). That means Schlagl. A writer in Germania tells that in the last six years killing has that the Holy Father was pleased to increased at the rate of three to one! ask many particular questions about the takes no account of suicides, and the venerable abbey, its site, its disthe truth requires it to be said also that in the homicides referred to by Mr. White are not included the thousands-how many thousands God alone knows-of infanticides of which statistics cannot take account. - Catholic

Whether the beautiful and unfortunate Mary Queen of Scots be or be not eventually declared by the Church a vertitable martyr, the promotion of her cause for beatification will assuredly accomplish one genuine good. It will elicit the truth, and the whole truth, from among the countless realism of falsehoods, of bigored suppositions, of bigored suppositions, of bigored suppositions, of bigored suppositions of bigored suppositions of bigored suppositions of baphagard conjectures that have been published concerning her during the past three centuries. That Mary past three centuries. The three past three centuries. That Mary past three centuries. The centuries of the century past three centuries. The centuri

the continent, has become an accomplished cyclist. We understand that His Grace is to undergo the Kneip water cure, from which he has derived much benefit on other occasions, and that his bicycle goes with him. We have not yet had the pleasure of meeting any of the English hierarchy on a evele, but at least one well known Monsignor may be seen almost any day on his bike in the neighborhood of Westminster; appropriately enough he sits upon a "Demon." On the has "caught on" among the clergy to such an extent that an ecclesiastical bicycle club has been in existence for some time and flourishes exceedingly For the benefit of the laity arrange

To vote sometimes involves moral responsibility. For instance, speaking of liquor legislation to lessen the evils of intemperance, that good shepherd, the Most Reverend Archbishop of Cin-cinnati, says: "I admonish all Catho-lics, that they are guilty of sin, if they try to hinder the enactment of just laws in this regard. It is a wrong not only to the good order of society, but a wrong to the honor of God. intemperance is itself a grievous sin and the fruitful mother of innumerable To put obstacles in the way crimes. of lessening these sins, makes a person positively responsible for them to a large extent - an extent which God Himself will measure and punish according to His own terrible justice." Catholic citizens and politicians who claim to be Catholics, would better take notice. - Catholic Review.

old shrines in the neighborhood of Lon-

Two boys, both under the age of manhood, have been arrested and held for trial by the Boston authorities on the charge of having set fires which destroyed nearly \$2,000,000 worth of property within the past twelve months. As in the case of the youthful trainwreckers referred to in last week's Pilot, the trouble seems to have originated in a lack of stern parental discipline. A frequent and free use of the spanking-machine would probably have discouraged any incipient tend-encies to crime. "Spare the rod, and spoil the child," is an axiom as true to day as it was when written two or three thousand years ago. The sensational papers are responsible for a great deal of juvenile crime; but how about the parents who take the the sensationa papers into their households every day "Firebugs" and bugs of every incit ing kind will disappear when fathers and mothers learn to exercise a watchful supervision over the kind of stuff that is spread before the eyes of their

children. - Boston Pilot. There is little danger of excommuni cation by the Church of any one for his scientific opinions, if those opinions are not opposed to the teachings of the Already in the eighth century St. Virgilius, an Irish scholar, was accused before Pope Zachary of teaching that the earth was round and that men lived on the other side of it with their feet opposite to ours. The only excommunication we read of was that he was made Bishop of Salzburg. And this was the eighth not the nineteenth century. not been summoned to Rome by the Pope at all. He has gone to Rome be-cause he has been appointed Procurator General of his own order by his own Superior, and the duties of his new office require residence in Rome. -Union and Times.

BULWARK AGAINST INFIDEL-ITY.

Such, the Holy Father Says, Are the Religious Orders of the Church.

The Bishop of Linz in Austria at an audience lately granted to him by Leo XIII. presented to His Holiness the Abbot Horbert of the monastery of tance from Lintz, the number of religious, etc. He inquired whether there was a novitiate attached to the monastery and how religious discipline was obeyed. The Abbot replied that the discipline is excellent and all the religious obey his commands as dutiful sons At this the Holy Father expressed great joy and congratulated the Abbot. When the Bishop, addressing the Holy Father and pointing to the Abbot, said: "And they have an excellent

ious orders, a Benedict, a Bernard, a just left Ireland for a brief holiday on lious orders, a Benedict, a Bernard, a the continent, has become an accom. Norbert, a Francis, an Ignatius, and many others, have wrought. Men like these must arise again.

The Holy Father uttered his words with youthful vigor and enthusiastic fervor, in strong, clear tones and with lively gestures, now turning to the Bishop, now to the Abbot.

Under this caption there is a lying in the writer bungles together a mass of facts about the private revelations of some Catholics, and draws thence a most sweeping condemnation of the ments are being made for a series of pilgrimages on bicycles to some of the Church, and especially of her methods of instruction. It is true he cloaks his purpose under a political guise, and disclaims any part with those who would deprive Catholics of any of their inherent rights as citizens of this great republic. But his animus is none the ess apparent; and sugar coating the pill does not make it a whit less unpalatable or poisonous.

We are heartily tired of this blatant,

nousensical repetition of exploded cal-umnies. It were time that the *Inde-*pendent should have done with such nonsense. The real reason of it all is the instinctive hatred these men have of being confronted with anything that bears about it even the appearance of the supernatural. The supernatural in religion has grown so distasteful to Protestants that its mere mention is sufficient to provoke this demoniacal frenzy, like the very possessed in the presence of Christ. They would keep God out of His own creation; lock Him up in heaven ; honoring Him, may hap, in a way, as a beautiful Ideal, but ex cluding Him absolutely from men's daily lives, from anything that might arouse them from the false peace the devil allows them when not disturbed in his possession. Speaking of these private revelations — this evidence of the supernatural in the Catholic Church Church - he says: "Roman Catholic Christendom is not exactly the welloiled and never halting machine of Protestant imagination." "Welloiled," indeed, with the easy lubricant of indifferentism to all claims of the supernatural. "Never halting" in the fact that the field of error and libertinism in which it unceasingly roams places no obstacle to its blind

and senseless vagaries. But the writer lays himself open to even graver condemnation when he ridicules the Catholic devotion to the Sacred Heart of Jesus. This blasphemous insult to the revelations of the divine Heart to Blessed Margaret Mary should call forth unmistakable condem nation from those who keep the watchtowers of Catholic interests. Here is the most devilish part of the entire article. It offends the Catholic instincts of millions of clients of the Sacred Heart throughout the world. Let this man whose religion costs him no sacrifice go to any Catholic church on a first Friday. There he will see men, women and children flocking to the Church in the early hours of the morning to receive the "Bread of the Living," to try to copy that Divine Heart I do not hesitate to say that text-books in their own lives, to try to reincarnate was a startling opinion in those far off times. Virgilius defended his theory. of the Sacred Heart; of the drunkards redeemed; of the fallen reclaimed Think of the sublime ideal of sanctity and devotion to every human ill to Zahm has not been summoned to Rome which that Heart inspires thousands of snameful spirit of human respect which prefers expedient to principle is an infallible sign of declining faith, and is most observable among that class of the Pope for promotion. He has to the confiding Christian! Think of all to the confiding Christian! is not of the devil, the Christ hater! What more sublime? What more elevating? What more ennobling than the study of such an ideal Heart?

Again, as to Catholic education he ays: "Be the political aspects of the matter what they may, what I have here presented to the reader certainly more than justifies those Americans who, while earnestly deprecating all encroachments upon the rights of their Catholic fellow-citizens, yet view with anxiety and suspicion the attempts to establish, on large and lasting grounds, a system of exclusive Catholic education." It is the old devilish fear. fear that the supernatural shall have any place in the lives of Christians. What cause is there for anxiety unless it be that fair-minded men beholding the active and beneficial effects that Catholic training has on the lives of men, these hirelings, these intruders into the sheepfold of the True Shepherd shall be aroused from their lethargy and driven from the lap of ease and luxury to walk the way of Christ that leads up the blood-stained road which stops not till it reaches the very heights of Golgotha!—Catholic Union

The Archbishop of Dublin, who has those god-inspired founders of relig- WHAT ONE CONVERT HAD TO

Attacks on His Faith Made by Friends Ignorant of Catholic Doctrine.

A convert from Protestantism to Catholicity has something to the point to say in the New World of the manner in which he has been treated by his former friends: In the first place, he writes, I want to say that PROPHETS AND VISIONARIES IN well-meaning friends, of course, know much more about Catholicism and the doctrines of the Church of Rome than ever the poor convert can hope to learn and libelous article by L. A. Hastings in all his life. Thus, for instance, a in the Independent of April 30. Thereminister, paid me a visit soon after my conversion, and, among other interesting and amusing things, informed me that the Catholic Church was selling the forgiveness of sins for hard cash. I understood that the man had refer ence to the doctrine of Indulgences, which is misunderstood by every Pro testant who has not carefully studied the subject. Upon being asked to prove this statement, he said that he had seen an advertisement to that effect in the Catholic church on Market street in Chicago. The day after I went down to the said church and read the announcement, which was as follows :

"Indulgences for praying before the mission cross:

1. "An Indulgence of five years can be gained once a day by reciting three times the Our Father, Hail Mary, and Glory be to the Father.

"A Plenary Indulgence can be gained on any day in the month of December by all who have recited the above prayers three times in each month.

"An Indulgence of one hundred days as often as any prayers are

said before the Mission Cross That was all. But still my dear friend, the old Lutheran minister, maintained that he was right and I in the wrong. Another of his accusations against the Catholic Church was that the Popes, as he expressed himself, were the worst rascals and meanest men that ever lived. I simply mention this as an example of how far prejudice can carry away even people who ought to be in possession of at least a little common sense. According to my opinion, such nonsensical statements are not worthy of any earnest answer. Accusations of this kind are their own refutation.

Another friend who was kind enough to call on me the other day, told me, among many other nice things, that the Jesuits had fabricated that world renowned abominable maxim: "The end sanctifies the means." But when I asked him to prove the truth of his statement by quotations from some Jesuit works, he could not reply a single word, but on the contrary was forced to confess that he had never in all his life read a Catholic book. I then told him: "If you want to discuss Catholic doctrines with me, do you not think then that it would be well for you first to study it and then make your remark : if you do so I will be glad to argue with you."

Among Protestants as a rule there is a surprising ignorance about what the Catholic Church really is and teaches. and history itself have been intentionally perverted and falsified in the interest of Protestantism and Reformation, so that the great majority of Pro testants are prejudiced against Catho licism both by birth and education, and throw slurs at the Church of Christ only because they do not know her.
For my part I am perfectly sure

ing to subscribe to these words of Mr. W. H. Thorne, in his article, "Why I Became a Catholic, " in the February number of the Globe:

"Thus, through the painful processes of many years, I was led * * * at last to see that the Roman Catholic Church was the most rational, the most philosophical, the most scientific, the most perfect and divine; and in its final utterances, the most perfect and infallible system of human thought, discipline and life the world had ever known, hence the supernatural guide of the soul and the end of all my hopes and dreams. "

Such is also my experience. I have no ill-feeling towards the Church I left, for I always was treated with kindness, respect and deference by my superiors and by the members of my congregation, but this does not prevent me from freely expressing the joy and happiness I feel in my Catholic faith, and how glad I am that I have by the grace of God been led from darkness to light everlasting.

St. Cecilia Street.

We take the following from a recent issue of the Chicago Tribune :

The members of the city council of

PASTORAL LETTER

Of the Archbishops and Bishops of the Ecclesiastical Provinces of Quebec, Montreal and Ottawa, on the Mani-toba School Question.

of the Ecclesiastical Provinces of Quebec,
Montreal and Ottawa

To the Secular and Regular Clergy, and to
all the faithful of our respective dioceses,
health and benediction in Our Lord.

Dearly beloved brethren,—Called by the
will of our Divine Lord to the spiritual government of the particular churches confided
to their care, the Bishops, successors of the
Apostles, have not only the mission to teach
truth at all times and to infuse salutary
principles into the souls of men, but they
have, moreover, in certain critical and
perilous circumstances, the right, and it is
their duty, to raise their voices to forewarn
the faithful of dangers that threaten their
faith, and to direct, stimulate, and sustain
them in the just revindication of their imprescriptible rights, manifestly disregarded and
violated.

You know dearly beloved brethren, the

under which the fathful are of lolowing episcopal directions.

If there are, in fact, circumstances in which Catholics ought to manifest openly towards the Church all the respect and devotedness to which she is entitled, it is surely in a crisis such as the present, when the highest interests of faith and justice are at stake, demanding on the part of all good men a united and firm front under the direction of their leaders.

manding on the part of all good men a united and firm front under the direction of their leaders.

We had hopes, dearly beloved brethren, that the last session of the Federal Parliament would bring to a termination the school difficulties which so widely divide men's minds; we have been deceived in these hopes. History itself will judge of the causes which impeded the long-expected solution.

As for us who have in view only the triumph of the eternal principles of religion and justice confided to our care, we, whom no detent will ever be able to dishearten or turn aside from the accomplishment of the divine mission which was that of the Apostles themselves, feel, in the presence of the electional struggle about to take place, that an imperative duty is incumbent on us: this duty is to indicate to all the faithful under our jurisdiction, and whose consciences we have to direct, the only line of conduct to be followed in the present elections.

Should we, first of all, remind you, dearly beloved brethren, how noble and important is the right bestowed upon you by the Constitution in designating for office the depositaries of public power? Every citizen worthy of the name, every Canadian who loves his country, who wishes it to be great, peaceful and prosperous, should interest himself in its government.

and prosperous, should interest himself in its government.

and prosperous, should interest himself in its
government.

Now, the government of our country, of a
people still young, but capable of occupying
a distinguished place among the nations, will
be what you will make it yourselves by your
choice and by your votes.

That is to say, dearly beloved brethren, as
a general rule, and save rare exceptions, it
is a duty of conscience for every citizen to
vote; a duty all the more grave and pressing
as the questions disputed are important and
may exercise over your destinies an influence
more or less decisive.

That is to say, again, you should vote as
honest, wise, enlightened and intelligent
Christians.

Avoid, then, dearly beloved brethren, the

Christians.

Avoid, then, dearly beloved brethren, the deplorable excesses against which we frequently warned you—perjury, intemperance, lying, calumny, violence and party spiritwhich warp the judgment and produce a kind of voluntary obstinate blindness.

Do not sell your vote. To vote is a duty, and duty is not sold. Give not your vote to the first comer, but to him whom in conscience you judge the best qualified by his mental powers, firmness of character and his moral principles to fill the noble office of legislator.

moral principes to the the beginstor. And that this judgment may be surer, and more enlightened, fear not the criticisms of a newspaper, or the opinions of a friend who would hamper your mind; consult, when necessary, before voting, persons who, by their instruction, their rank or their social standing, are best qualified to judge of the questions that are agitated, and to appreciate the relative value of the candidates who lask your suffrage.

ask your suffrage.

These are, dearly beloved brethren, general principles of wisdom and Christian prudence that apply to all times and to all elections in which the laws of the country permit

tion is not to bind ourselves to any of the PASTORAL LETTER

of the Archbishops and Bishops of the Ecclesiastical Provinces of Quebec. Montreal and Ottawa, on the Manitoba School Question.

We, by the grace of God and favor of the Apostolic See, Archbishops and Bishops of the Ecclesiastical Provinces of Quebec, Montreal and Ottawa

To the Secular and Regular Clergy, and To the Secular and Regular Clergy, and to the British Crown, we would regard it as betraying a sacred cause, of which we are, and ought to be, the defenders, if we did not use our authority to secure its success.

Apsolic see, Arabbishops and Biladops of the Ecclesiastical Provinces of Quebec, Montreal and Otawa and To the Secular and Regular Clergy, and to all the faithful of our regrect of devices, Descript beloved brother, and the will of our Drivan Lord.

Descript beloved brothern,—Called by the will of our Drivan Lord.

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Descript beloved brothern,—Called by the will of our Drivan Lord.

Descript beloved brothern,—Called by the Apostos, have not one of the Apostos, have not one of the formation of the Apostos, and the second of the Apostos, have not one of the Apostos, have not one of the Apostos, have not one of the Apostos, and the second periods of the Apostos, and the second private principles into the souls of men, but they have, moreover, in certain critical and periods circumstances, the right, and it is formation of direct, stimulate, and sustain them in the just revindication of their impression in the other properties of the uniqual position in which our corein of the uniqual rights, manifestly disregarded and any of the uniqual rights, manifestly disregarded and any of the uniqual rights, manifestly disregarded and apostosis of the uniqual rights, and the second properties and the country, they enjoyed till them—a solid third the principles of the Catholic faith, which is, one consumers the country they enjoyed till them—a solid the principles of the Catholic faith, which is, one consumers the country that the principles of the Catholic faith, which is, one consumers the principles of the Catholic faith, which is, one consumers the principles of the Catholic faith, which is, one consumers the principles of the Catholic faith, which is, one consumers the principles of the Catholic faith, which is, one consumers the principles of the Catholic faith, which is, one consumers the principles of the Catholic faith, which is, one consumers the principle of the catholic faith, which is, one consumers the principle of the catholic faith, which is, one

ence.

We are convinced that, submissive in mind and heart to the teaching of your chief pastors, you will know how, if called upon, to place above your personal opinions and feelings the interests of a cause which excels all others—that of justice, order and harmony in the different classes which compose the great Canadian family.

Done and signed at Montreal, on the sixth day of May, one thousand eight hundred and ninety six.

+ Edward Charles, Archbishop of Montreal;
+J. Thomas, Archbishop of Ottawa; +L. N., Archbishop of Cyrene, Administrator of Quebec; +L. F., Bishop of Three Rivers, +L. N., Zephirin, Bishop of St. Hyacinthe; + N. Zephirin, Bishop of Cythere, Vicar Apostolic of Pontiac; + Elphege, Bishop of Nicolet; +Andre Albert, Bishop of St. Germain of Rimouski: + Michael Thomas, Bishop of Valleyfield; +Paul, Bishop of Sherbrooke; +Max., Bishop of Druzipata, coadjutor to the Bishop of St. Hyacinthe.

His Intimate Friends.

Concerning the celebrated Father Darcy, probably the greatest wit of that witty nation, Ireland, it is related that he once visited the palatial mansion of a perfect specimen of the nou-veaux riches who lived in the neighborhood of Dublin, at the invitation of its pompous owner. over the house, his host taking great pains, as is habitual in such cases, to keep the witty and observant priest well informed as to the cost of the beautiful things he was shown. Finally, after making the complete tour of the chateau, the library was reached, its tremendous shelves groaning under the weight of thousands upon thousands of volumes, resplendent in the most magnificent bindings. Here they seated themselves, and the host said, with a sigh of snobbish ex-

"Well, Father, I have brought you here last because this is my favorite The other rooms maybe give room. pleasure to my wife and daughters, but this is my place—right here among these books, who are my friends. And these here on the desk (pointing to a score of ultra-looking volumes) are what I may call my intimate friends.

Father Darcy got up and examined one of them when a broad grin spread over his good-natured face, as he said:
"Well, its glad I am to see that you never cut your intimate friends.'

A "Free " Lunch.

Edison, the inventor, gives a wise eason for not drinking intoxicating liquors. He has "a better use for his

Poverty never drives a man to drink unless he wants to go, but drink drags a man to poverty whether he

Jacob Estey, of organ fame, gives these secrets of success: "Practice economy; avoid the use of tobacco and all stimulants, and shun bad com-

MAY 30, 1896.

The bigot is generally devoid of

that saving sense of humor which greatly helps to make life worth liv-ing. If it were not so those secret societies, like the so-called American Protective Association, which are en-Protective Association, which are engaged in a deadly warfare against all that is most significant and precious in American institutions, would not insist on parading themselves as "the patriotic orders." Strange patriotism is this, which begins by denying the first tenet of American liberty—freedom to worship God—and proposes to punish religious beliefs which it does not share by depriving those who hold not share by depriving those who hold them, not only of their political rights, but, if possible, of the means of liveli-hood. The very enormity of the sworn purposes of these orders seems to be what gives them their opportunity; for the majority of honorable men find themselves incapable of believing that such purposes can be cher-ished by civilized human beings, and therefore fail to make any effect. ive resistance to them. Thus they have the field to themselves ; and, with scarcely a protest, they creep in and intrench themselves in one community after another, gathering together a large mass of the ignorant and intolerant, and by their secret methods and their compact military organization making themselves a power in the local elections. Many communities have awakened when it was too late to find the grip of these secret orders firmly fastened upon their municipal machinery. There should be no need of warning intelligent citizens against the dangers of such organizations. They are the deadly enemies of democratic institutions. There may be business which can be legitimately carried on behind closed doors, but the public business is not of this nature. The attempt to control our politics in this way is an amazing usurpation of power ; yet the subversion of republican government which has thus been accomplished in many localities has excited but little comment. On this question the great majority of newspapers are dumb, while thousands of Protestant ministers are helping on the fatal work. Some resistance, indeed, has been made to this domina tion in a few instances : Massachusetts. in the persons of Senator Hoar and the late Governor Greenhalge, has furn ished a commendable example, very few conspicuous politicians have ventured to challenge the secret

The political success of this conspir acy is due, of course, to the machine politicians. A secret organization whose vote can be controlled almost absolutely, whose official head can promise to throw it boldly into either side of the scale, does not need to have a very large membership in order that it may dictate nearly all the nominaparties. If 20 or even 10 per cent. of the voters of a community can be handled in this way, one of the parties will be sure to give their leaders nearly everything they ask for. Ambitious minor politicians will make haste to join the society, there will be candidates enough in its membership to fill all the offices, and for a time the party which secures its alliance is sure to elect its candidates. In this way, in many communities, the control of one or the other of the parties has passed almost entirely into the hands of the "patriotic" orders.

The mischief of this movement has lately begun to reveal itself at the National capital. The defeat of the appropriation for Indian schools, cause most of these schools are under the care of Roman Catholics, is due to these societies, and it is to their hostility that we owe the shameful proposal to exclude from the National gallery of statuary the effigy of the great pioneer and discoverer, Father Marquette. With respect to the schools, they avail themselves of a sentiment which widely prevails, and which is reason able enough, but which, in this case is greatly overstrained, with the result of depriving the In depriving dian pupils of educational priv The spirit of the organization is exhibited also in the semi-official an nouncement that Senator Hawley of Connecticut is to be denied a re-elec tion because of the part he took in securing the promotion to a general ship of Colonel Coppinger, whose faul is that he is a Roman Catholic. Not only are Roman Catholics to be refused permission to take part in the defense of their country, but those who decline to ostracise them must themselves be ostracized.

The Pere Marquette incident is such an illustration of bigotry as ought to bring a blush to the cheek of every That the great French priest was a brave and noble man can be disputed by nobody; that his work among the Indians was one of beautiful devotion is not a matter of contro versy; that to him was largely due the discovery of the upper Mississippi river, and the opening of the great North-West to civilization is the testi mony of history. Yet simply because he was a Roman Catholic priest the " orders would deny the patriotic State which is most closely associated with his beneficent activity the right of celebrating his services to the

The inopportuneness of this recrudescence of bigotry is not the least of its mischievous features. At the very time when all the truly conservative forces of the country are needed to fight for its life against the civic treason of it politicians and the greed of its spoilers, these organizations are parilla.

raising false issues to befog the ignor ant and mislead the unthinking. But this is not all. No intelligent observer of events in the United States within the last five years can fail to be aware of the contest for supremacy that has been going on between the progressive and the re-actionary elements of the Roman Catholic communion, or to note what a signal advance has been made thereby in the liberalizing and Americanizing of that historic institution. We do not share its creed, but it would be wickedly provincial to wish that it may contribute its greatest influence toward the uplifting of mankind and toward the support of the free institutions of the country, rejecting all political alliances as fatal to its highest usefulness. It is remarkable that, just as its wisest leaders have apparently eeded in cutting it loose from cer tain degrading political affiliations in the State of New York, its opponents have entered upon the very course

they denounce. To the student of current politics the operations of this new political force present an interesting problem. To what extent will it be able to dictate the Presidential nominations Will its adhesion to either party prove a gain or a loss? Will the party managers court it or shun it? Will its influence be offset by the open, unpartisan, and patriotic political activity of the Christian Endeavor movement? The exigiencies of the next election always press upon the mind of the partisan leader, and the hope of securing the solid support of such a formidable contingent will powerfully affect his imagination. But it should not require any exceptional farsightedness to discern the ruin which must overtake any party, in a free government, that identifies its fortunes with these "patriotic" orders. Such principles and purposes as their oaths reveal cannot be harbored by any political organization without forfeiting the confidence of the people.— The Century for May.

EARLY TO CHURCH.

Little Excuse for so Much Lateness a Mass.

In most instance there is absolutely no excuse for coming late to church. People are not hurried or pressed by other affairs on Sunday. If they reach the church five or ten minutes after the services have been begun, it is wholly because of an unreasonable fear of spending too much time in the house of God, else why the studious care which people take of leaving their house with sufficient margin of time to reach the church? Why do they display so much precaution lest they be They are not gingerly about coming some minutes "before the play begins" at places of amuse They waste ten minutes thus ment. lost," otherwise during the day. But is the time that a Christian spends in church just before the service begins really lost? The expected answer is,

A sterling Catholic has expressed the opinion that five minutes' reflection and self-communion before the priest comes to the altar are productive of the best spiritual results. The practice of reaching the church five minutes before the services have begun and spending the time in strictly religious reflections—powerfully assisted by the associations of the place has always prepared an excellent dis-position for assisting at the sacred ceremony that ensues.

By no means.

The Catholic feels that it is a difficult thing to come off the crowded street, sometimes hurried and often occupied worldly thoughts, and then to kneel down with the proper disposition before the sacrifice of the Mass. The five minutes of preparation before "church begins" have, he thinks, doubled the spiritual advantages to him of the half-hour or hour that ensues.

Irish Heckling. Scotland does not possess an uncon ested pre-eminence in the gentle art of heckling Parliamentary candidates, says the London News. Mr. John Mc Gillicuddy, the Tory candidate for East Kerry, at a meeting held in the village of Fierin the other day, experi enced a somewhat unpleasant discom fiture by having the tables turned on him when attempting to raise a laugh against a heckler. "Will you abolish the House of Lords?" was the query addressed to the candidate by an elector, a respectable local farmer. will," immediately answered Ma immediately answered Mr. Mc-Gillicuddy, "I will, of course, abolish the House of Lords when you get into Instantly came the rejoinder, addressed to the crowd: "Boys, have you heard what he said? He tells you he will support the House of Lords so long as it is a House of landlords, but he tells you the moment the people get into it he will at once abolish it. McGillicuddy will probably be more chary in the future in seeking an en counter with the native wit of a Kerry crowd.

How much mud and mire, how many slippery footsteps, and perchance heavy es, might be avoided if we could tread but six inches above the crust of this world! Physically, we can not do this: our bodies cannot; but it seems to me that our hearts and minds may keep themselves above moral mudpuddles. - Hawthorne.

It is a great mistake to suppose that simple tonic gives strength; it only stimulates the stomach to renewe action. To impart real strength, the

BRANN ON LINION.

I am really glad that the A. P. Apes made that foolish "roar" anent plac-ing a statue of Father Marquette among those of men whose greatness is America's glory, writes Editor Brann, in his Iconoclast. It served to re call to the memory of mankind a char acter that was well nigh forgotten-to remind us how much the New World is indebted to the dauntless courage and self-sacrificing devotion of the Jesui Fathers and Franciscan friars. Father Marquette is indeed fortunate. When his noble deeds seemed destined to be forever hidden by the shadows of the co. turies, Bigotry and Spleen rescued his name from oblivion and made it immortal. His greatness is unduly enhanced by comparison with the piti ful littleness of his detractors—our ad miration of the man is intensified by contempt for his critics. Nothing exists in vain—even the A. P. A. hath its uses. With such a background, Pere Marquette stands forth trans-figured—illumined by the light of God. He inherited an ample fortune in Sunny France, and could have lived a life of luxury. Instead of doing so, he was sent at his own request, a missionary to Canada when that country was inhabited chiefly by savage beast and still more savage men. He went not to accept a high-priced pastorate and syndicate his sermons, but to live among bears and wolves, to sleep in huts and eat boiled dog—to fill the place of priests who had been tortured to death by savage tribes. Armed only with the crucifix, he penetrated two thousand miles farther into th unknown forest than white man had gone before. His discoveries were but incidents of his journey- his sole mission was the salvation of souls, his zeal the glory of God. Everywhere he won his way by the magic power of love. Everywhere he was comed with rejoicing, and parted from with regret. "How bright the sun. Blackgown, when thou comest to visit us," cried the chief of the savage Illini, while painted warriors fierce as hell's own brood, knelt to kiss the snow that had taken the imprint of his feet No warship was necessary to force such a teacher upon them, no armed squadrons to protect his mission house. When he walked they followed him, when he spoke they bent eagerly for ward to hear the story of Christ crucified, when he slept they kept watch and ward, stealing up to look at the peace ful face that mirrored his gentle heart. Worn with hardships and sufferings too great for one so gently bred, he passed to his reward, surrounded by his swarthy converts — the night of death came down in those Western wilds ere he had reached manhood's glorious noon. In the North, as in the South, in Canada as in Texas, the Catholic priests were America's true pioneers. And now comes a gang of god less ingrates, who only enjoy the blessings so largely due to to the labors and sacrifices of these dauntless pathfinders — an unclean crew, with Linton of Michigan howling in the lead—crying out that Pere Marquette deserves no honor at Columbia's hands, because, for sooth he was a Cath Why do not these little men know that America was discovered by a Catholic, and that the expenses of his voyage were defrayed by a Catholic queen, who tore the diamonds from his rown to set therein the star of the Empire? To be consistent, Congressman Linton should introduce a resolution to have the bodies of Sherman and Sheri dan exhumed and their heads exposed

the theological supremacy of the Pope.

Our Mother's Month. How sweet the fragrance of the Mayflower, the first of the flowers of spring! How child and youth seek the meadow after the sun and rain of opening spring have made the arbutus to bud and flower, and green leaf, and scented harbinger of nature's returning life are joyously plucked to be the proud ornament of the youthful gatherer. They tell of May, coming with its fields and gardens decked with flowers; they are heralds of beauty and fragrance, offering the incense of nature to the God who makes all live. May tells of Mary, the sweetest flower of God's creation, that most beautiful of all the roses in the Celestial garden. the lily, white with the whiteness of purity, fragrant with the fragrance of sanctity, the spotless one, Christ's own mother, our sweet mother, Mary. Why should not May be Mary's month? Is she not the flower of flowers, is she not the springtime of hope, is she not the life-giving source of man's happiness? Mary, the mother of Christ, and Christ our Saviour. He is our Redeemer, our life, our love, and Mary is His mother. She came to repair what Eve had done, to give to man a second birth into the innocence and love he had lost by the sin of the first one. Sin brought blight and death. The winter came into the hearts of men and chilled all life, and man lay as one dead, until God touched it with life, called Mary to be the Mother of a Redeemer, and then came the spring time, and new life and salvation through Her Son, our Blessed

Gather Mayflowers and lay them at Mary's shrine. Bring the flowers of love and gratitude for all that Mary is to you, and, like loving children during Our Mother's month, place them near Mary' shrine. Bring the flowers of a good Christian life, which will alone please Jesus and Mary, and May will be for you a month of special blessing, for Mary will pray to Jesus for all those who love her.—Rev. Thomas J. Conaty, D.D.

A CONVERT'S REASONS

For Making His Submission to the Catholic Church.

Frederick F. Sherman, a son Judge Sherman, of the Superior Court of Massachusetts, and an Episcopalian chaplain in the United States navy, received into the Catholic Church by Cardinal Satolli, gives the following excellent reasons for his actions:

"The radical differences between Catholicism and Protestantism is in the matter of authority, and the change which has influenced my action did not arise from any one thing, of course It has been going on for years. In the Episcopal Church there is no fixed source of moral law. Every one with the Bible in his hands is at liberty to think what he pleases. In the Catho-lic Church the Pope and his council, and the Pope as pastor of all the churches, delivers the law for the gov-ernment of members of the Church as authoritatively as if our Blessed Lord were here and spoke to us.

"Thousands of things have contributed to the change in my faith. I do not understand how there can be a Church without unity, but there is no unity in the Episcopal Church. There are Low Church and Broad Church, and High Church views. I am inclined to think that a Broad Church man may differ more widely from a High Church man than the latter does from a Catho-

"Again, confession in the Episcopal Church is wholly voluntary, while in the Catholic it is authoritatively commanded. As a result, the Episcopal priest has no control of those nominally under him. I have often felt At Newport we had about eighty Catholic boys, and control over them in spiritual and moral affairs was perfect, but no control over the Protestant boys

was at all possible. "The Episcopal priest also is con trolled by his parishioners. The gov ernment is purely congregational.
The rector is chosen by the vestry and the Bishop has no option but to send him when he is called, provided he is

morally fit for the service.
"On the other hand, the churches have a system of freezing out a minister they don't like. They cut down his salary until he is compelled to leave or do their bidding. If he is a man with a family of five or six dependent on him he is at their mercy. In the Catholic Church, the Bishop, as Christ's representative, assigns the priest to the vacant parish, and he must be re

"My acceptance of Catholic doctrine is not the result of this reason at all. Natural religion may be developed by reasoning, but not the supernatural This latter comes from a complete sub mission of our wills to the will of God I cannot reach a belief in the doctrine of the Trinity or the Incarnation by reasoning. These come from a guiding light within upon submissive prayer for guidance. It is upon this sort of revelation that my acceptance of the Catholic faith is based.

The Irish a Noble Race. In a recent lecture in Cleveland the

Rev. G. W. Pepper, the well-known Methodist minister, said, in reply to the alleged intolerance of Irish Roman "A thousand memories, a thousand

events, a thousand festivities, which the genius of history has written with a pencil of light, protests against the slander that Irish Catholics, or the atholics of any nationality, are not friends of liberty. I appeal to history Listen to the words of the Irish Catho lic Parliament of 1689: 'We hereb declare that it is the law of this land that no man shall ever again be per-secuted for his religion.' The hallowed names of Wallace and of Bruce were embalmed in the spices of Catholic Rome. When a body of Highlanders were brought to Glasgow to have forced down their throats prelacy these heroic Presbyterians emigrated and were received with open arms by the Catholics of the country. Hear French testimony: When the Huguenots were driven from France they found a magthe Huguenots nificent shelter in Ireland, and to day their descendents are prosperous. Hear Germany: 'When the German Protestants were driven from the Palatinate they were cordially welcomed by the Catholics of Limerick, of whon the Emboys and the Hecks became the Counders of American Methodism.
When bloody Mary stained the streets of London and Bristol with blood, the Catholic corporation of Dublin took eventy two houses, brought over the persecuted, clothed, fed and protected them. Hear the testimony of the English Unitarians: 'We ought not to forget that the Catholic association of Ireland recommended our cause to Ireland in an address drawn up by Mr. O'Connell. To them we are under great obligations. Let us testify our ense of these obligations by supporting their cause.'
"Bishop Mathew Simpson, the com

panion and eulogist of the pure-souled Abraham Lincoln, a Methodist and an honor to Christianity, says: 'I heard Cardinal Manning in London declare that had it not been for John Wesley and his, preaching of justification by faith, no man could tell to what a depth of degradation England would have sank.' Why, then, all these stale stories of Catholics being inimical to sank. American liberty? Why this shower of slander? Why this inquisi-tion into a man's religious belief? The world looks on with scandalized attonishment, Sheridan, Corcoran, Meagher, Sherman, illustrious commanders of our armies, I am glad ye are dead. The inquisitors who cowardly assail candidates about

their religious preferences ought, with a slight variation, be driven away in the words of a brilliant Boston editor Go to---home.

"Pay no attention to the wild and wicked slanders of men assuming the sacred name of ministers, who are using all their resources to revive the horrors of the French Revolution by frantic appeals to religious prejudice.

WHAT IT COSTS TO DIE.

It is about as expensive to die in this world as to live in it. Indeed for the very poor people dying is decidedly the more expensive of the two.

There has been much said and writ-ten about the folly of modern funerals. But people still die, and near relatives still lose their heads and make what should be a solemn rite into a very vulgar and noisy show. The rich smother the senses with flowers, the poor spend their last cent and often go into debt besides to put silver-plated handles on the coffin.

The subject is rather a gruesome one, but the evil has grown to be such an abuse that no opportunity of rating it should be let pass

It does not matter so much about the rich. Let them scatter their money and their brains as they please. But it does matter about the poor when the death of one of the family means that the rest shall, owing to the absurdity of the modern funeral, be recipients of charity for an indefinite period afterwards.

The very cheapest sort of a burial nowadays costs from fifteen to twenty-two dollars. Where are the poor, living from hand to mouth with only few pennies left every Saturday night. to get this sum unless they turn to some charitable society, the St. Vincent de Paul, the Visitation and Aid or some other for help? It is only at the very last extremity that they will allow the city or the country to step in, for to be buried by the city is looked upon as the very lowest step in degradation.
Then there is the family that goes

begging for a coffin and puts a death notice in all the papers to summon all stragglers to the wake. The St. Vincent de Paul and other

societies are doing good work in not only giving a Christian burial to those who would otherwise be buried like pagans, but also in curbing the sense essness of the funerals of the poor. The whole system of modern funer-

als needs to be reformed and common sense and Christianity put into it .-Catholic Citizen.

A Notable Book.

A prominent English writer has pub-lished a book called "Catholica," in which he claims ostate his thesis brief ly, that the future lies with two institutions: Catholicism and Democracy His work has excited considerable attention, and it is a happy omen for the future, says the Ave Maria, that the Daily Chronicle should allow the book thus commented on in its columns Half a century ago the writing of such a book as this, by such a man as its writer, would have seemed wondrous strange. A public man, identified with political and social questions an authority upon matters of taxation, of water supply, of various like interests and concerns; a Parliamentary candidate and a county councillor ; em phatically a representative modern man of reform, agitation, public spirit here he is expounding the Mass, cham-pioning Popery, defending indulg-ence; claiming for the Roman Catholic church a favorable verdict upon th latest results of historical, archeologial, critical research; and that in lanre always forcible, sometimes beau tiful in its fervor and conviction. once we all thought that Catholicism was dead and done with; or at most a venerable ruin, which we might pause to pity and admire, but in which no reasoning man could make his home. The crumbling traceries were pictur esque; still, crumbling they were, and part of the building weather-proof. Only dreamers or fanatics or illiterates could remain or enter. That view has very completely disappeared, and Cath-olicism is a stronger force to day than it has been at any period since the Council of Trent.

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Free from Eruptions

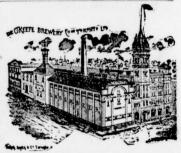
as ever they were. My business, which is that of a cab-driver, requires me to be out in cold and wet weather, often without gloves, but the trouble has never returned."—THOMAS A. JOHNS, Stratford, Ont.

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FIVE-MINUTE SERMONS.

Trinity Sunday.

THE PRECEPTS OF THE CHURCH.

duty this morning, or before to day, he ought to think seriously on the

frightful state of his soul. The decree

of the Lateran Council which prescribed

the Easter duty says of him who re-fuses to obey its law, "Let him, while

living, be driven from the Church, and

dying, let him be deprived of Christian burial." If this punishment many

burial." If this punishment meant simply a temporal exclusion from the society of the faithful, which at present

it does not mean; or if it meant no more than a refusal of Christian

burial, though that would be hard

enough for the sinner, and especially so for his friends; if it meant only what it says, it might be tolerable, to a sinner at least.

But really it implies more terrible

things than it expresses. For the authority which put forth that decree

is the same as that to which Christ

said, "Whatsoever you shall bind on earth it shall be bound in heaven, and

whatsoever you shall loose on earth it shall be loosed in heaven."

in heaven who is justly excluded from

the Church on earth.

This grievous sin of not hearing the

Church does not take away the obliga-tion of performing the Easter duty until Easter comes round again, as too

many think. The obligation hangs

over the man who refuses to fulfil it

until what it requires is done. As Moses said to the people of Israel in

giving them the law of God, so might

it be said to the sinner who scorns this

most important obligation: "If thou

wilt not hear the voice of the Lord thy

God, to keep and do all His command

ments and ceremonies, all these things shall come upon thee and overtake

thee. Cursed shalt thou be in the city

and cursed in the field. Cursed shall

thou be coming in and cursed going out. The Lord shall send upon the

famine and hunger, and a rebuke upon all the works which thou shalt

do; until he consume and destroy the

quickly, for the most wicked inventions

duty, he has already brought upon

himself the worst of spiritual curses, the death of his soul by his morta

obligation is ever present to multiply evils upon the head of him who scorns

it, just as every blessing becomes a

curse to him that abuses it. For every

time the sinner resolves to fulfil the ever-present obligation, and then

breaks that resolution, by putting off without reason the fulfilment of it, he

commits a new mortal sin. And thus

Would that all might be impressed

with the importance of this duty, and

the gravity of the sin of neglecting it!

Even if we did not have the explicit

decree of the Church to bind us, we

could not help inferring the obligation.

Man, and drink His blood, you shall

not have life in you."
Nothing could impress upon us more

forcibly the obligation of Holy Commun-

ion than these words of our Blessed

Saviour. For, which of us desires the everlasting death of his soul? And if

that such a sweet Fountain of Perpet

ual Youth is provided for our souls

How marvellous is God's goodness

God grant that such ingratitude may

keep none of us from the bounty of our

eth My blood hath everlasting life

and I will raise him up at the last

A Typewriter for the Vatican.

Mr. and Mrs. Hodgson of New Or

leans made a tour of Europe last sum-mer which included Rome and its sub-

urbs. Their guide through the Cat-

acombs was a venerable Trappist monk

He was discussing the ingenuity of the

Americans when Mrs. Hodgson asked

him if he had ever seen a typewriter. He said he had of course heard of

On expressing a desire to present one to his Holiness Mrs. Hodgson was re-

ferred by the monk to Mgr. Stoner, who assured them that the Holy Father

would accept the gift. On their return home they ordered a No. 5 Remington,

specially decorated and prepared with the special accents and other characters

necessary to enable the machine to

write any European language. The machine itself is said to the handsomest

It is finely finished in black enamel

with beautiful mother-of-pearl designs, including the Papal arms and other

In due time the machine was pre-

sented to His Holiness, promptly ac-

cepted, and a letter of thanks contain-

ing an Apostolic Benediction was sent

the donors through Archbishop Stonor.

Get the Best.

them, but had never seen one.

writing machine ever made.

insignia inlaid upon it.

'He that eateth My flesh and drink

Drink ye all of this.'

all-merciful Benefactor!

day.

the curse increases and multiplies.

And as has been said, the

by which thou hast forsaken me.

Thus is he excluded from the Church

If any man has not made his Easter

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SURPRISE most

Every Day

economical and

Best for

MAY 30, 1596



BY TAKING

for eight years with Salt g that time, I tried a great s which were highly rect t none gave me relief. I vised to try Ayer's Sarsa-efore I had finished the ny hands were as **Eruptions**

ere. My business, which the driver, requires me to and wet weather, often s, but the trouble has i."—Thomas A. Johns, Sarsaparilla

the World's Fair. leanse the Bowels. HAT'S - Mustard

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OUR BOYS AND GIRLS.

Bedtime

Three little girls are weary,
Weary of books and play:
Sad is the world and dreary,
Slowly the time slips away.
Six little feet are aching,
Bowed is each little head,
Yet they are up and shaking
When there is mention of bed.

Bravely they laugh and chatter,

Just for a minute or two;
Then, when they end their clatter,
Sleep comes quickly to woo.
Slowly their eyes are closing,
Down again drops every head.
Three little maids are dozing,
Though they're not ready for bed,

That is their method ever, Night after night they protest, Claiming they're sleepy never, Never in need of their rest; Nodding and almost dreaming, Drowsily each little head Still is forever scheming, Merely to keep out of bed.

Children and Flowers. Wise and loving parents want their children to be educated to enjoy what s beautiful in art, in literature and in nature. They may question the influence of luxurious living, may fear the effect of elegant surroundings as inducing indolence of mind and body or as fostering a spirit of discontent, but they cannot think that a life of "plain living and high thinking" would exclude pleasure in a sunny sky or a modest flower. The little garden where the children are allowed to have a plot of their own affords one of the most innocent delights of childhood. The planting, the weeding, the watching for the first blossom, keep the whole family interested, and the most thoroughly natural and healthful pleasure a child can have. There is in all this a sense of ownership which is as unselfish as possession can be, for connected with it is usually the desire to give away the first fruits as an offering to friendship or charity.

to the fond mother the first blossom from "my own garden." The best and surest way to shut out evil thoughts is to furnish themes for good and pure and beautiful thoughts Be assured, dear brethren, that if these temporal curses do not come A mind engaged in the attention to beautiful things in nature has no place for that which is hateful and ugly upon him who has neglected his Easter and we cannot over-estimate the real value of flower culture as a part of children's education.

The flower lover is almost always

the flower giver, and nothing is

sweeter than to see a dear child bring

I have often wondered if the children we see stealing flowers do this entire ly from mischief, or if some do no really love the blossoms they cannot have at home. If they had early been taught a real appreciation of flowers, they would probably more highly regard their neighbors' rights in the matter. — Womankind.

A Little Helper.

A group of happy little children at play in a sunny field. Suddenly, at the voice of one of the group, the others circled around her, for she is the leader of her young playmates, this merry romping Eugenie, whose life is sheltered in a happy Christian home, from the strong words of Christ, "Un-less you eat of the flesh of the Son of from every breath of sorrow or of evil. There is a serious look in the bright young face, and old for her yearsshe is but seven-is the question and the reasoning that come from her lips

"If one of our dear playmates were locked up in a fiery prison, and if by saying a few words we could let her out, would we not gladly do it?"
"Yes, yes!" they all replied, not we cannot live, except by Christ, who will not rejoice, with his whole heart,

seeing, however, the meaning of her question. "Well, the suffering souls are in

the prison of Purgatory, and if we pray for them we can help them to get to heaven. Shall we not pray?"

The little apostle pleaded well for the and mercy to us, poor sinners! And how base is the ingratitude of that

man who requires a law to force him to partake of God's infinite mercies! suffering se once more after a butterfly When anything painful occurred to her, she was seen to close her lips bravely, but one very near her cou hear the soft whisper, "It is for the

Holy Souls. Thus in her very childhood did Eugenie de Smet begin her life-work,

o pray and suffer that the poor souls in Purgatory might be released from pain, and enjoy God forever. When God intends that a soul shall

do some great work for Him in this world. He gives that soul a trust in His promises that many other good people do not seem to have at all. Such souls possess the great grace of taking God at His word. Eugenie, even in her girlhood, had this great grace. Sometimes God tries such souls very, very hard, and, if they are faithful, this grace which we call faith stays with them ever after. Now Eugenie knew that God had said He would give anything that was asked in prayer to people who did not let their faith fail.

A day came when she wanted a white dress. She was at a convent school of the Sacred Heart, a boarding-school. A beautiful feast was coming, and if she didn't have a white dress she must go behind with white dress she must go behind with the children in dark dresses. Go behind and give up her own dear place so near the altar that she could see the Blessed Lord when the priest lifted up the Sacred Host in his hands? If her parents only knew that she needed the dress! but there was no time for a letter. She could only ask God for it, and wait and believe. So she knelt be fore the Blessed Sacrament and said a pleading little prayer for the white The public are too intelligent to purchase a worthless article a second time; on the contrary they want the best! Physicians are virtually unanimous in saying Scott's Emulsion is the best form of Cod Liver Oil. dress, and she closed her prayer with a promise-" Dear Lord, if You give me this dress so I can see You on the altar, I'll never doubt You all my life, and sion is the best form of Cod Liver Oil.

Excellent Reasons exist why Dr. THOMAS'
ECLECTRIC OIL, should be used by persons
troubled with affections of the throat or lungs,
sores upon the skin, rheumatic pain, corns,
bunions, or external injuries. The reasons
are, that it is speedy, pure and unobjectionable, whether taken internally or applied outwardly. I'll go to You all my life for every thing I need from a pin to Heaven.

How pleased the Sacred Heart must have been at this loving promise. How the Blessed Master longs to have us go to Him in every need, when He

promises everything to the faith that asks without staggering

Eugene never mentioned her desire, her prayer. On her bed the morning of the feast she found the white dress. There was no one to thank for it but God; she had told no one else that she wanted it. If her parents or her teachers had thought of the need, it was God who had whispered the good thought to them. How earnestly she thanked Him! Years afterward, when she was dying, she smilingly spoke of that prayer and that promise, and said sweetly: "Thank God, I've never broken it." True enough! she had gone to Him in every need, "from a pin to heaven," and the story of her beautiful life is one golden chain of answered prayers.

She kept always on the door of her

room a picture that represented Christ feeding the sparrows and clothing the lilies. Our Blessed Lady she always called "Dear Lady of Providence" and "Opean of Providence" and "Queen of Purgatory." One day her if you set before you a distinct object father forbade her doing some good work she wanted to do. She wouldn't disobey her father, yet how could she changeable, you will come to no good. let the work go undone when God had inspired it? She didn't fret nor grow disagreeable, but went quietly, good-naturedly, to her room, knelt down and prayed: "Dear Blessed Mother! please make my father change his mind!" Then she waited, hoped and rusted. Wasn't God's Mother stronger than she was to remove her father's command? In a few moments he called her; "Eugenie," said he, "on second thought, I do not see why I should refuse you - you have my per-

mission for what you wish to do. Eugenie always wanted to be a nun, but she could never see a convent that she felt called to. Every good work that she undertook, succeeded. Her parish priest, whose "right hand" she was, thought she ought to remain in the world. But God knew best. From her early years she had every day said a little prayer to the Holy Ghost that she might know what the life was which God had chosen for her. It was a little prayer that her own loving, trusting, childish devolt was a trusting, childish devo-tion had put into words. God had a work for her to do. Some day He would whisper it God so softly that no one but Eugenie would hear it. That day came; it was one eve of All Souls at Benediction. God made known to her in that strange sweet, silent way that only God esses, that there was no religious Order that kept the thought of the holy

souls before the people, and He had chosen her to found one! The holy souls in purgatory! Had she not thought of them always? Had she not all her life of twenty-eight years prayed herself and pleaded with others to pray for these dear suffering souls so helpless to help themselves?

How many pledges she asked of God that she might really know that it was His voice that she had heard! And every one He granted. "The spoiled child of Providence," her friends called her. She could see no reason why people should be surprised that God did what He had promised to do; but it did surprise her that everyone didn't take God at His word.

Eugenie founded a religious Order in which the nuns work-always without pay — for the poor on earth, and they offer all that they do for the suf-fering souls of the dead. They have houses in France and England, and far off China; and in the spring of the present year they came to New York. In their humble little convent, 25 Seventh avenue, they will speak to others of their dear mother, whom God called to Himself twenty-one year ago. And they will plead with you to unite with them in working, praying and suffering for the dead. They are, indeed, helpers of the holy souls.

CHATS WITH YOUNG MEN.

Give Them Now. If you have gentle words and looks, m friends.

To spare for me—if you have tears to shed
That I have suffered—keep them not, I pray,
Until I hear not, see not, being dead.

If you have flow'rs to give—fair lily buds, White roses, daisies, meadow stars that be Mine own dear namesakes—let them smile an

The air, while yet I breathe it, sweet for me For loving looks, though fraught with tender And kindly tears, though they fall thick and fast, And words of praise, alas! can naught avail To lift the shadows from a life that's past.

And rarest blossoms, what can they suffice, Offered to one who can no longer raze Upon their beauty? Flow'rsin coffins laid Impart no sweetness to departed days.

A Good Conversationalist.

"The art of conversation," says distinguished writer, "consists in the exercise of two very fine qualities you must originate and you must sym pathize. You must possess at the same time the habits of communicating and the habits of listening. The union is rather rare, but it is irresistible." To listen sympathetically and to talk entertainingly are generally supposed to be two distinct qualifications, seldom if ever united in the same individual. and it would be well for those who desire to shine as talkers to study this golden means, and judiciously combine both accomplishments

Knew Where it was. Young Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his dressing moments to hunting for these wayward essentials of male attire, startled his mother the other morning by a more than usual overflow of emphatic language.

"What's the matter now?" she exclaimed.

swallowed my collar button.

a series of paralytic gasps.

Best for Wash Day weet, clean,

white, with the least

Have You an Aim?

where it is.

No man ever becomes great or wise or rich by accident. A young man's prosperity must depend upon himself. If you are industrious and frugal, and A man must have a purpose; he must make up his mind what he means to be and do, or he cannot reasonably hope to succeed in life.

lieved, "for once in your life you know

Practical Philosophy. He who seeks the truth must be of

no country.
Wit is the god of moments, but genius is the god of ages.

The mind conceives with pain, but

it brings forth with delight Every man has just as much of vanity as he wants of understanding. A room hung with pictures is a room

hung with thoughts. Unless a tree has borne blossoms in spring, you will vainly look for fruit

on it in autumn.

As the eyes are the windows from which the soul looks out upon the world, hardly less are they the peepholes through which the world scruti

nizes the very soul. Self-will is so ardent and active, that it will break a world to pieces to make a stool to sit upon.

Gems of thought are seeds for the

No Spendthrift Sweetheart. It is good for you to wish to hear the best music, to see the finest dramatic

representations, and to hear the story of some wondrous land told by a good lecturer. But be bonest in your enjoyments. You may find greater pleasure in

the music, in the play or in the lecture, if you have a girl friend with you, but unless you can afford to take her, unless it means leaving a clear balance sheet, don't do it. Mr. Almighty Dol-lar, whose father is a millionaire many times, can afford to take the pretty girl you admire to the opera, pay five dollars apiece for the tickets, come after her in a carriage, and send her a huge box of flowers when flowers are worth their weight in gold. But you cannot afford to imitate him-honestly. But send your tiny bunch of violets, with your card attached, if you like, ask her to the theatre, and either walk there or go in the street cars. But because the other fellow does it, don't be small enough to feel that no pleasure s worth offering unless it is offered in

the most extravagant fashion. If this girl is worth your admiration she will appreciate your tiny posy, she will appreciate your reason for entertaining her in the simplest manner and, if she does not understand, don' waste your time with her-she doesn't come near your ideal. The girl who talks to you a great deal about the sweets one man sends her, the flowers that come from another, and the way another takes her out, is the girl who wants to have a pencil mark drawn through her name on your day-book, and opposite you should write, "Un-profitable, not worth cultivating." You are not living just for to day, con equently in making friends you are making them for life, and silly girls, foolish girls and extravagant girls are not worthy of consideration.

The Sons of the Rich.

The consciousness of wealth is always dangerous. When a young man comes to feel that because his father has wealth he has no need of personal exertion, he is doomed. Only the rar est natural gifts and the most exceptional training can save the sons of th rich from failure of the true ends of life. They may escape vice and attain to respectability, but for the most part they are hurt in some degree or respect The possession of wealth in the latter part of life, after one has earned or become prepared for it, may be not only not injurious, but healthful, though one ought to be able to live a high and happy life without it. But anything which lessens in a young man the feeling that he is to make his own way in the world is hurtful to the last de gree.

The Hope that Sustains.

Philosphers, statesmen and studious men, materially speaking, hope for the future by reason of the progress of the past, writes Joseph Howard, the well known journalist.

The hope which inspires statesmen and patriots is precisely that hope which takes hold of the young man, whether his career runs along the lane of love, the plane of ambition, or in the study, the workshop or the field. What would an invalid do were it not for hope? Succumb and die. What would the friends, the anxious rela-"Matter enough," he returned, with tives, the attentive nurse and the diagseries of paralytic gasps. "I've nosing physician do were it not for wallowed my collar button." this, the flattering tale told by the important factor, hope? The boy in

school hopes for the head of his class and a medal. The roundsman hopes to be sergeant, he a captain, he an inspector, he the chief. We find it everywhere. Fremont hoped to find a path across the Rocky Mountains. What was it that cheered him, soothed his adventurous spirit, enabling him to endure the privations of hunger and of thirst, renewing his strength, like the eagles, day after day? Was it not the hope of ultimate triumph over nature's monumental obstacles

One thing is certain. We can all

we each and every one have an ambition of some kind-a desire for this or that, with a hope of ulti-mately securing it. It is very for-tunate for us that hope does tell a flattering tale. False hope gives many a man true courage. The differences existing between the hopes of men are time, their thought, their purpose, their industry, their effort, in the hope of being rich, of amassing money Sometimes they get it, oftener they don't. The mercantile registers tell us that of every hundred men who go into business ninety five fail lutely. Of the other five, three are tolerably successful and two become notably prosperous. Those ninety five, however, were buoyed by hope, precisely as the five, and with quite as Gems of thought are seeds for the mind, and if planted in a rich soil, will bear fruit a hundred fold in the form of a meditation, a speech, or a form of a meditation, a speech, or a speech or a meditation of a speech of a special baselute justness to a race of bear a special baselute justness to a race of bear a special baselute justness to a race of bear a special baselute justness to a race of bear a special baselute justness to a race of bear a special baselute justness to a race of bear a special baselute justness to a race of bear a special baselute justness to a race of bear a special baselute justness to a race of bear a special baselute justness to a race of bear and the special baselute justness to a race of bear a much reason. It seems to me that ings, every one of whom is born weakling; every one of whom, with-out exception, has disappointments, bereavements, downs as well as ups, vicissitudes in fortune, ailments, embarrassments and disappointments, leading, as it were, a kind of song and dance life from the beginning to the end. Thank fortune, however, we have that medicine. Some of us it cures, none of us does it hurt. Hope springs eternal in the human breast and, even though its tale be flatteryeven though it is now and then dashed to the ground-it is, from start to finish, the one elixir which makes life a possibility of the mainspring of endeavor.

Stray Chips of Thought.

Even the honest man has use for nowledge of dishonesty. Need of charity teaches

value A knowledge of the forms of courtesy is less essential than the practice of its facts.

There is no more dangerous disease than wanting to get rich in a hurry.

The late Lord Leighton took infinite pains with his lectures on art, re writ-

ing one of them thirteen times.

The value of self-control as a hygienic agent is very great. It prevents waste of vitality in feeling, emotion and passion. It helps to give one a mastery over pain and distress, rather than it a mastery over us.

has no more effect on him than his con-

There is nothing that pushes a man downward so fast as to lose the respect of his fellows. Let him perceive that he is regarded with contempt, and he will soon be worthy of it. Let his efforts be slighted, and he will gradually cease to put them forth. Let him be taunted with his ignorance, and it may become even denser. No aid, however generous; no instruction, however valuable; no compassion, however sincere, can do their true work for him, if they are unmingled with a certain deference which is born of respect.

"It's the Little Things That Count."

"It's the Little Things That Count."

The true philosophy of happiness is to be well fed and warmly clad and not to realize that there is anything else to desire. We may indeed have dined well and be warmly dressed, without being contented, but we certainly can't be contented while we are hungry and cold. Life is a monotonous grind at best, and we can only equip ourselves as comfortably as possible for the inevitable work, taking pleasure out of any new idea which aids us in outwitting Dame Nature's frosty embraces. The interlining of winter clothing with Fibre Chamois is a new and splendid idea for providing a completely wind and rain proof warmth at a very slight expense.

expense.

Dyspepsia or Indigestich is occasioned by the want of action in the biliary duets, loss or vitality in the stomach to secret the gastric juices, without which digestion cannot go on also, being the principal cause of headache Parraglage Vegetable Pills taken befor juices, without which digestion cannot go on; also, being the principal cause of headache. Parmelee's Vegetable Pills taken before going to bed, for a while, never fail to give relief and effect a cure. Mr. F. W. Ashdown, Ashdown, Ont., writes: "Parmelee's Pills are taking the lead against ten other makes which I have in stock."

THE MOST remarkable cures on record have been accomplished by Hood's Sar-saparilla. It is unequalled for all Blood Diseases.

Diseases.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in Bickle's anti-Consumptive syrup. It is a purely Vegetable Compound, and acts promptly and magically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so palatable that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits,

CURED OF SCIATICA.

The Experience of a Bruce Co. Farmer – Suffered so Severely that he Be-came Almost a Helpless Cripple—is Again Able to be About His Work as well as Ever.

From the Walkerton Telescope.

During the past few years the Telesope has published many statements giving the particulars of cures from the use of Dr. Williams' Pink Pills. They were all so well authenticated as to leave no doubt as to their complete truthfulness, but had any doubt re-mained its last vestige would have been removed by a cure which has recently come under our personal observation. It is the case of Mr. John Allen, a prominent young farmer of the town-ship of Greenock. Mr. Allen is so well ship of Greenock. known in Walkerton and the vicinity adjoining it, that a brief account of his as wide as the essential separations of the men themselves. Hundreds of thousands of men devote their entire interest to our readers. During the early part of the summer of while working in the bush, Mr. Allan



to be rheumatic pains in the back and shoulders. At first he regarded it as

but a passing attack, and thought that it would disappear in a day or two. On the contrary, however, continued to grow worse, and it was not long before he had to give up work altogether. From the back the pains shifted to his right leg and hip, where they finally settled, and so completely helpless did he become that he was unable to do more that walk across the room, and then only with the aid of crutches. Of course, he consulted the doctors, but none of them seemed able to do him any good. People in speaking of his case, always spoke pityingly. it being generally thought that he had passed from the world of activity, and that he was doomed to live and die a cripple. We are free to confess that this was our own view of the matter, and our surprise, therefore, can be readily imagined when some few weeks ago, we saw this self-same John Allen driving through the town on the top of a large load of grain. Great, however, as was our surprise at first, it became still greater when on arriving at the grist mill, he proceeded to jump nimbly from the load, and then with the greatest apparent ease began to unload the heavy bags of grain. Curious to know what it was that had brought this wonderful change, we took the first envenient enportunity to ask 'Well," said he, in reply, "I am as well a man as I ever was, and I attribute my cure to Dr. Williams' Pink Pills, and to nothing else." Mr. Allen then gave us in a very frank manner, the whole story of his sickness, and his cure, the chief points of which we have set forth above. After consulting two physicians and finding no relief he settled down to the conviction that his case was a hopeless one. He lost confidence in medicines, and when it was suggested that he should give Pink Pills a trial he at first absolutely refused. However, his friends persisted, and finally he agreed to give them a trial. The effect was beyond his most sanguine expectations, as the Pink Pills have driven away every trace of his pains, and he is able to go about his work as usual. As might be expected, Mr. Allen is loud in his praise of Pink Pills, and was quite willing that the facts of his case should be given publicity, hoping that it might catch the

eye of afflicted. Dr. Williams' Pink Pills act directly upon the blood and nerves, building them anew and thus driving disease from the system. There is no trouble due to either of these causes which Pink Pills will not cure, and in hun dreds of cases they have restored patients to health after all other reme dies had failed. Ask for Dr. Williams Pink Pills and take nothing else. genuine are always enclosed in boxes the wrapper around which bears the full trade mark "Dr. Williams' Pink Pills for Pale People." May be had from all dealers or sent post paid on receipt of 50 cents a box, or six boxes for \$2.50,1 by addressing the Dr. Williams Medicine Co., Brockville, Ont.

of someone who was similarly

PROTECTION from the grip, pneumonia, diphtheria, fever and epidemics is given by Hood's Sarsaparilla. It makes Pure Blood. There is nothing equal to Mother Graves' Worm Exterminator for destroying worms. No article of its kind has given such satisfac-

BANNERS, COLLARS, FLAGS, EMBLEMS FOR BRANCH HALLS,

GAVELS, BALLOT BOXES,
CUSHING'S MANUELS.

CATHOLIC SOCIETY REGALIA OF ALL KINDS
PINS AND BADGES,
C.M.B.A. REVERSIBLE BADGES
FOR EASTER COMMUNIONS A SPECIALTY.

T. P. Tansey, 14 Drummond-st., Montreal, Que. ESTABLISHED 1879.

C. M. B. A.

Bro. Martin O'Meara, proprietor of the Dominion House, one of the oldest and most active members of Branch 4, London, has been for some weeks confined to his bed with a serious illness. His fellow members, and his many other friends in the city, will be glad to hear that he is now rapidly recovering, and ere kng will be quite restored to health.

E. B. A.

Sarsfield Branch. No. 28, Ottawa.

The regular meeting of this branch was very largely attended, and a considerable amount of business was transacted. The propositions sent out by direction of the Executive Committee of the Grand Branch were read, discussed and referred to the Executive Committee. The committee met on Tuesday last, and, after careful consideration, will recommend their adoption by the branch, believing that centralization of the funds will strengthen the association and cause an increase of membership. O'CONNELL ANNIVERSARY.

The Advisory Committee of the Toronto city branches have concluded arrangement for an excursion and picnic to St. Catharines, on August 6, by the Palace steamer "The Emperor of India." Brass and quadrille bands will accompany the excursionists, and the committee will make full arrangement for the comfort and pleasure of their patrons.

LETTER OF CONDOLENCE. Sarsfield Branch, No. 28, Ottawa.

LETTER OF CONDOLENCE.

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

At the last regular meeting the following resolution was unanimously adopted:

Whereas it has pleased Almighty God in His infinite wisdom to remove by the hand of beath the father of our esteemed and worthy Brother. A. J. Gough, be it
Resolved that this branch extend to Brother Gough and family its most sincere sympathy in their sad bereavement.

That a copy of this resolution be sent to Bro. Gough, to the official organs for publication, and entered on the minutes of the branch.

Signed by James Lonergan, J. Drain and J. J. Hickey.

W. Lane, S. T.

ARCHDIOCESE OF TORONTO.

ARCHDIOCESE OF TORONTO.

RETREAT AT LORETTO ABBEY.
On Wednesday evening last the pupils of Loretto Abbey began their annual retreat, which closed on Sunday morning. This religious exercise was conducted under the most favorable auspices possible. The beautiful month of May claimed Our Lady's special protection, the glorious Ascension attracted their thoughts heavenwards, while the elod quent, persuasive words of the preacher held all entranced. Rev. F. Ryan's power is too well known to need comment, but as the seed falls on different ground, the sower happily chose the seed specially adapted for this little secluded spot—seed that needs not the world's sunshine for its maturity, but that once having taken root and blossomed, though they be but cloister blossoms, their fragrance will perfume whatever atmosphere surrounds them. The instructions were eagerly looked ferward to by all, and the days sped too quickly, listening to the old gospel stories with fresh interest as they were so sweetly interpreted, listening also to the grand descriptions of the valiant woman, which was no vain imagery placed before them, but a typical Christian woman the imitation of whom was not beyond their range of possibility.

The retreat closed on Sunday morning, and

which was no vain imagery placed before them, but a typical Christian woman the imitation of whom was not beyond their range of possibility.

The retreat closed on Sunday morning, and the results will assuredly be lasting. God always blesses such a noble enterprise that evokes sacrifices from the young and untiring zeal on the part of the guide, which quality seems to be the distinguishing mark of Rev. F. Ryan's many good works.

The annual retreat for ladies in the world will commence at Loretto Abbey, on the evening of July 2. It will be conducted by Rev. F. Slevin, S. J., of New Orleans, a most eminent preacher, and one calculated to ensure a happy result in such a praise worthy cause. Judging from the success of last year's retreat it is expected that these days of grace will be prolific of much good. It is a privilege extended to all who wish to correspond to the invitation that bids them seek for a short time that solitude so desirable in spiritual life.

Those wishing for accommodation at the Abbey will apply to the Lady Superior, with whom arrangements can be made. A cordial welcome is assured to all the ladies who wish to profit by this opportunity.

DIOCESE OF LONDON.

LAYING OF THE CORNER-STONE OF ST PETER'S CHURCH, GODERICH.

Goderich Star, May 22. Goderich Star, May 22.

The most earnest wishes of Rev. Father West and the congregation of St. Peter's, for the auspicious laying of the corner-stone of their new church, must have been more than realized by the success which attended the solemn service held last Sunday afternoon. Aside from a strong wind which interfered somewhat with the hearing during a portion of the services, the weather was all that could be wished for, and the attendance must have reached two thousand five hundred people. Asside from a strong wind which interfered somewhat with the bearing during a portion of the services, the weather was all that could be wished for, and the attendance must have reached two thousand five hundred people, many of them from Ashield, Hullett, Wawa nosh, Clinton, and as tar south as the French settlement. The morning service also attracted a large congregation, when High Mass was celebrated by Rev. Dean Murphy of Dublin, His Lordship Right Rev. Dr. Comnor, Bishop of London, assisting Rev. Dr. Kilrov, of Stratford Rev. Father Dixon, of Kingsbridge, and Rev. Father Dixon, of the congregation it was a great pleasure for him to meet the people of Goderich on this occasion. He proceeded to explain at length the ceremony was the acknowledgement that all good comes from Goderich on this occasion. He proceeded to explain at length the ceremony was the acknowledgement that all good comes from Goderich on this occasion. He proceeded to explain at length the ceremony was the acknowledgement that all good comes from Goderich on this occasion. He proceeded to explain at length the ceremony was the acknowledgement that all good comes from Goderich on the occasion, the proceeded to explain at length the ceremony was the acknowledgement that all good comes from Goderich of the house of God were obliged to go into debt. It his country they were obliged to undertake many things at once, and even for the erection of the house of God were obliged to go into debt. It his country they were obliged to go into debt. He house of God were obliged to go into debt. He house of God were obliged to go into debt. He house of God were obliged to go into debt. He house of God were obliged to go into debt. He house of God were obliged to go into debt. He house of God were obliged to go into debt. He house of God were obliged to preach the service of the Goderich Boderich and the proposed to debt upon church buildings,

Jewish Church, and all through the ages man is saved only by faith in the Redeener, who instituted the Church that, through its divine channel, full salvation might flow to all men. The preacher, of course, argued for the full authority of the Church as understood by a Roman Catholic standpoint, but his language and references to those who might follow other creeds were devoid of anything but the most charitable spiri, and many of his passages were eloquent in word and voice and truly Catholic in spirit. In brief it might be said that his sermon was eminently appropriate to the occasion and admirably delivered, fully sustaining the high name the reverend gentleman enjoys as one of the ablest representatives of his Church to be found in Ontario.

fully sustaining the high name the reverent gentleman enjoys as one of the ablest representatives of his Church to be found in Ontario.

Before bestowing the benediction, Bishop O'Connor addressed a few works to the gathering, speaking of brotherly love and the great obligation the congregation had taken upon themselves in building so fine an edifice for the worship of God.

The following description of the new church will give some idea of its size and architectural features. It is situated on the site so long occupied by the old building, overlooking the beautiful valley of the river Maitland and commanding a good view of the harbor and lake. The frontage of the building is 60 ft. and the total length 116 ft. The style of architecture chosen is early Gothic, and the material to be used local stone with Ohio stone dressings. The main body of the church is 45 ft. by 85 ft., with seating accommodation for 750 persons: the chancel is 25 ft. by 23 ft., connected by arches with chapels on either side. The sacristy is 39 ft. by 16 ft., and will be used also as a morning chapel. There will be two towers to the front, the heights of which will be respectively 139 and 70 ft. The chancel will be separated from the nave by a massive arch. The main roof is to be mone span, the trusses of which will be of hammer-beam construction and visible forming the ceilings into panels. The ceiling and walls will be finished in rough stucco. The organ gallery will occupy the space between the two towers, immediately under the great four light traceried window of the front. The building will be heated by hot air furnaces and lighted by electric light. The contract ors for the various works are: E. A. Cawsey, Strattord, for the masonry; carpenters and joiners work, Blonde Bross, Chatham.

The plans and specifications were furnished by Messrs. Post & Holmes, architects, of Toronto, and the work is being carried out under the personal supervision of Mr. A. W. Holmes.

The pastor, Rev. Father West, deserves great praise for his untiring la

great praise for his untiring labors to secure the erection of the much needed and beauti ful edice, which, it is hoped, will be ready for service by November; and to their credit be it said he has received the most kindly assistance and encouragement from his cou-gregation and the citizens generally, irre-spective of creed.

DIOCESE OF HAMILTON

On the feast of Pentecost His Lordship Bishop Dowling celebrated Pontifical High Mass at St. Mary's cathedral. He was assisted by Right Rev. Mgr. McEvay as deacon, and Father Holden as sub deacon. Father Mahony acted as master of ceremonies. After Mass the Bishop preached on the power and grace of the Holy Ghost in directing the minds and hearts of the faithful. He then gave the Apostolic Benediction, with Plenary Indulgence attached, which he is authorized to give on solemn feasts by indult of the Holy Father, to those who have complied with the necessary conditions of penance and holy Communion.

FIRST COMMUNION AT ST. LAWRENCE. Last Sunday was a day never to-be-forgotten by eventy little children at St. Lawrence, when they received our Divine Lord for the first time in holy Communion. The girls were neatly attired in white dresses, with veils and wreaths of flowers. The boys were becomingly dressed, and wore white ribbons on their arms; and all carried lighted tapers. Anxious and loving parents and friends filled the church watching the little ones with eager eyes as they approached holy Communion for the first time.

LORETTO'S FESTAL GREETING TO THE RIGHT REY, I. J. DOWLING, D. D.

munion for the first time.

LORETTO'S FESTAL GREETING TO THE

RIGHT REV. T. J. DOWLING, D. D.

The annual entertainment given by the

papils of Loretto Academy in honor of the

Right Rev. T. J. Dowling, D. D., took place

on the evening of Thursday, the 21st inst.

At an early hour the spacious hall was

crowded to its utmost capacity. His Lord
ship, Mgr. McEvay, Rev. Chancellor Craven,

Rev. Fathers Hinchey, Brady, Mahony,

Holden and many prominent citizens being

present.

present.
The following programme was rendered with the excellence for which the entertainments at the Mount are noted:

PART I. Welcome chorus,...

Sing we, sing we glad strains
On this bright festal day.
With joy we greet our Bishop
Amid the smiles of May, etc. Address to His Lordship, Right Rev. T. J Dowling, D. D. Miss Aussem.

Miss Aussem.

Seguidilla........E. Holst
Pianos, violins, castanets, triangles and tam
bourines.

The Misses M. Brady, Bently, A. Brady, Greening, Gleason, B. Lovering, Dake, K.
O'Meara, M. Whelan, H. Duffy, G. Coleman, J. Torry, M. Aussem and G. Banfield

man, J. Torry, M. Aussem and G. Banfield
Bridal chorus. F. Cowens
Piano and orchestra.
Pantomime—" The Song of the Mystic,"...
Violin solo—"Hungarian Dance" (No.4), Brahm
Miss C. Duffy.
Recitation—" The Tramp Musician"...
Miss H. Duffy.
Rakoczy March, arranged for two pianos
The Misses G. Coleman, H. Duffy, M. Whelan,
M. Brady, J. Torry, E. Prowse, B. Lovering and E. Greening.

BONFIELD NEWS.

The change of name is made for good—post office and station are Bonfield.

New families coming up every other day will settle in the village, or at Boissonneault settlement, in Chisholm near Wasa Lake or the head of Lake Nosbonsing, and also at Corbeil settlement, in Fenis. There is a large increase of population since last year. We count now, it is said, nearly four hundred Catholic families in the parish and the four missions.

four missions.

The church is to be completed and a pres-bytery to be built this summer. This will give joy to Rev. Father Martel and his good people.

people.

New side-walks are to be constructed on Church street, but the road to the station is a magnificent antiquity.

Our farmers are working hard and doing

Our farmers are working hard and doing very well.

Mr. Etienne Beaulieu is building a grist mill in stone on one of his farms. That's it, make industry and farming help one another.

Mr. Wm. Frendergast, Inspector of Separate schools in Ontario, was here lately on a tour of inspection of our schools. He is taking a great interest in them. We hope that in the near future our schools will possess all the requirements necessary to compete with any rural school in the district.

His Lordship Bishop Lorrain, of Pembroke, was here during rogation days, and gave confirmation on Ascension day to fifty-two children.

"Fair Canada."

children.

We have received from Whaley, Royce & the title "Fair Canada," The music was composed by Miss Helen M. Moore, and the words by Mr. David Battle. The song is a very pretty one, and we have no doubt will become very popular. The words breathe the real patriotic spirit, and are admirable as regards style of composition. The last verse reads:

reads:
Fair Canada! my native land,
My heart goes out to thee,
And if I had a magic wand,
I'd use it full and free,
To shower on you rich blessing,
And lead you grandly on,
The fairest, loveliest spot on earth,
The bright sun shines upon.

A Charitable Appeal.

The St. Mary's branch, Toronto, of the Catholic Truth Society visit, among other institutions, the Central prison, and distribute among the Catholic prisoners literature of a Catholic nature.

The demand is very great for Catholic newspapers (English and French), magazines such as The Messenger, Ave Maria, Walsh's, Donahoe's, Catholic World, etc., etc.—Anything in this line, but it must be Catholic in tone and sentiment.

thing in this line, but it must be Catholic in tone and sentiment.

If any friends of this work in Toronto have any literature of this description to spare they will do a most charitable action by sending a postal card to Mr. John Doyle, 504 Queen, west, Toronto, who has kindly consented to call at any address and collect same.

A Prominent Canadian.

We are pleased to notice that Mr. F. J. Gillespie, of Uptergrove, has been appointed to the presidency of the Barrie Cheese Board. This is a very important position, and the selection of Mr. Gillespie shows that that gentleman possesses the confidence and esteem of his neighbors in the constituency in which he resides.

Masonry in the Courts.

It will be remembered that a recent lawsuit in Hartford, Conn., emphasized the fact that Freemasonry is sometimes used to defeat the ends of justice Another incident with the same mora has come to our knowledge. Some time ago, in the Superior Court of Ander-son, Ind., one W. H. Freeman, appeared in the interest of a client. The judge was a prominent Mason; and Free man, who sat in a prominent place and wore the Masonic pin, despairing of successful issue of the suit, preceeded to give the Masonic sign of distress, which was promptly recognized by the jury. But the judge, though a Mason, was a man of honor, and promptly fined the attorney for contempt of The Chicago Legal News, com menting on the occurrence, says that the distinguished Judge Thompson, of St. Louis, who was not a Mason, was frequently approached by persons giving the Masonic signs. - Ave Maria

If we desire to be wise and noble and truthful by and by-we must simply be so now, at once, this day, From the moment this hour. resolves to live out the highest ideal that he knows, to restrain the impatient word, to have the courage to tell the truth, to resist self-indulgence and ignoble ease, to have the energy to do the thing he ought, rather than to envade or ignore it-from moment one can conquer himself and set life to this key, from that moment he begins to create for himself a happy and hopeful and helpful future.

Some men get up and talk freely of their little sins to draw attention away from their big ones.

constituted the principal charms of this part of the programme "tripping the light fantastic "in the moonlight dance with all the airy grace of happy childhood. It is needless to say that one of the most enjoyable features of the evening was the beautiful Irish melady." Believe Me If All Those Endearing Young Charms, "sung by Mrs. Martin Murphy, and for which she received a rapturous encore. In the locutionary line, Miss F.Deffy's beautiful rendition of "The Tramp Musician" was characterized by a charming simplicity and graceful ease of manner which won for her well merited applause. Miss Aussem displayed great histrionic talent in "The You of St. F. Borgia," while Miss Aunie O'Meara dairly captivated the audience with "The Girls That Are Wanted." Rev. Father Ryan's beautiful poem "The Song of the Mystic" was exquisitely expressed in pantomine by the members of the Delsarte class, while not less soul-inspiring was their rendering of "Jesus, Lover of My Soul."

At the conclusion His Lordship thanked the young ladies for the pleasure afforded him, congratulating them on the excellence of their convent training by the modest simplicity of their manners. He was stopyed by the pupils of Mount St. Mary. He was happy to see that they gave evidence of their convent training by the modest simplicity of their manners. He was only to adorn the home and social circle in fact he knew that they were the "igirs that are wanted," adding that May is the month of flowers and sunshine, but the audience would agree with him in saying that the sweetest flowers were those of Loretto.

Mgr. McEvay made a few humorous remarks. He was of opinion that as the young ladies had lost so much recreation in preparing for the concert they were entitled to a holiday. In this he was seconded by Rev. Chancellor Craven, much to the delight of the pupils.

BONFIELD NEWS.

munity. There are no property regu-lations. The property of the Sisters is sometimes given to the community, sometimes left to needy friends outside

Have You Ever Seen Him?

It must be a strange atmosphere that breeds the kind of young men described by the editor of the San Francisco Monitor. He says:

"It is a beautiful and edifying sight to behold the look of rapt unconscigus ness with which the San Francisco young man contemplates the frescoes when the plate is passed around. He is occupying the seat which another has paid for, he is sheltered by a roof a timber of which he has not contributed, he is partaking of an altar a stone of which he has not laid, yet unconscious of his own illiberality, he is not ashamed.

"Protestant young men recognize that they who profit by religion should contribute to the expense of religion. If they spend all their money on them selves they do not try to obtain the benefits of the church by a system of out-door relief. Only Catholic young men allow other people to pay that their starveling little souls may play the part of a parasite on Almighty God.

"The Sunday young man goes into the church-of course it never enters into his head to rent a seat-only millionaires and men of family can afford such luxuries as pew rent. If he has still some lingering sense of decency he plants himself where he can easily escape the appeal for a simple nickle to support God's house and to succor God's poor. But if he is an old-timer he carefully selects a good seat, unpaid for of course, and progresse thither, and scornfully ignores the empty plate which the collector, with a wisdom born of experience, does not even motion towards him.

"We are not dealing with an unfamiliar type. We wonder if the pew books of the pastors of the city were published how many of our San Francisco young men would be found registered as paying for a seat. The cost, even in the best localities, does not exceed a dollar a month, yet the young man, with his shave, shine and Sunday paper, is too poor to afford even this.

If he belongs to a club he must pay its dues, if he belongs to a society he must contribute to its expenses: there is only one society on which he can afford to sponge, and that society is mainly supported by those who are far poorer than himself—the Catholic Church."

The San Francisco type of barnacle is not indigenous to California soil. The Pacific Coast has its representatives but there are others. - New World.

Renediction.

After the Holy Sacrifice of the Mass there is nothing so high, so holy or so pleasing to the Eternal Father, and efficacious to mankind, as the Benediction of the Most Blessed Sacrament All the sermons ever preached by men are but a zero in comparison to the Benediction of the Most Blessed Sacrament. And yet how frequently we see people leave the church after the ser mon before Benediction. They would never do so did they comprehend what

graces they voluntarily cast aside. For it is Our Lord, visibly present and raised in the hands of His priest to bless the faithful. What a happy moment to ask again for that favor so long ungranted! What an auspicious time to beg those graces so necessary for salvation! If Catholics but under stood the real beauty and efficacy of that service so peculiar to the Catholic Church, there would be fewer who would neglect that excellent custom of going to Benediction.

The Irish Priest.

The Irish priest is a model pastor, and the people naturally regard him with mingled feelings of awe, rever ence and love. He is brought into the most intimate relations with the members of his flock all through life, but especially at its most momentous and solemn occasions. Hence the pathos in the term of endearment used by the people for the priest — "Soggarth In the most popular of all the songs a stanza runs :

Who in the winter's night,
Soggarth Aroon,
When the cold blast did blte,
Soggarth Aroon,
Came to my cabin door,
And on my earthen floor
Knelt by me, sick and poor,
Soggarth Aroon? Baltimore Evening News.

The Orchard Lands of Long Ago.

The orchard lands of long ago! O drowsy winds awake and blow The snowy blossoms back to me. And all the buds that used to be!

Blow back the melody that silps
In lazy laughter from the lips
That marvel much that any kiss
Is sweeter than the apple is.
Blow back the twitter of the birds;
The lisp, the trills, and the words
of merriment that found the shine
Of summertime a glorious wine.
That drenched the leaves that loved it so
In orehard lands of long ago.

O Memory! alight and sing
Where rosy-bellied pippins cling,
And golden russets gint and cleam
As in the old Arabian dream.
The fruits of that enchanted tree
The glad Aladdin robbed for me!
And drowsy winds, awake and fan
My blood as when it overran.
A heart ripe as the apples grow A heart ripe as the apples grow, In orchard lands of long ago! -James Whitcomb Riley.

MARKET REPORTS.

London, May 28. — Wheat, 63 to 72c. per bushel. Oats, 22c per bushel. Peas, 42 to 48c per bush. Barley, 31 15 to 33 3c per bush. Buckwheat, 26 2-5 to 28 4-5c per bush. Rye, 91 5 to 44 4-5c per bush. Com, 39 1-5 to 42c per bush. There was a good supply of meat, and beef again was easy, at 85 to 85.50 per cwt. Mutton, sold at 6 to 8 cents per pound. Spring lambs sold wholesale at 85.50 apiece, and si to 81.25 per quarter. Veal, 4 cents per pound wholesale. Dressed hogs 85 per cwt. Fowls, 50 to 75c a pair. Turkeys 6 to 7 cents a pound. Butter 10 to 12c a pound. Ergs 8 to 9 cents a dozen. Potatoes 20 to 25c a bag. Hay 88 to 9 a ton.

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TORONTO.

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Wheat, white, 78c.; wheat, 28c.; yes, 48; barley, 35c.; buckwheat, 35 to 40c.; rye, 48; barley, 35c.; buckwheat, 35 to 40c.; chickens, per pair, 40 to 60c.; geese, per lb. 6 to 8c.; butter, in 1 lb. rolls, 10 to 13c.; eggs, new laid, 9 to 10c.; hay, Timothy, 811 to 815; straw, sheaf, 30 to 811.50; beef, hinds, 7 to 8c.; beef, fores, 3 to 4c. spring lamb, carcass 85 00 to 8c.00; lamb, carcass, per lb., 10c.; veal, per lb.; 5 to 7c.; tressed hogs, 84 to 84.85.

DETROIT.

hogs, \$4 to \$4.85.

DETROIT.

Detroit, Mich., May 28.—Wheat. No. 2, red.

\$\(\)_{1} \end{array} \text{ (No. 2, white. 28c. 1, No. 3, yellow, 30c. 10 ats. No. 2, white. 23c. 17e. 37c.

\$\(\)_{1} \end{array} \text{ (No. 1, white. 10 to 1.0 c. 17e. 37c.

\$\(\)_{1} \end{array} \text{ (No. 1, white. 10 to 1.0 c. 17e. 37c.

\$\(\)_{1} \end{array} \text{ (No. 1, white. 12 to 13c. per lb. Cheese, fall cream Michigan, 10 to 11c per lb. Eggs, strictly fresb. 8 to 8\(\)_{2} \text{ (per dozen butter, fancy dairy, 13c. if irst class dairy, 12c. creamery, 16c; per lb. Poultry, 10c. to 12c. per pound.

PORT HURON. Port Huron, Mich., May 28,-Grain-Wheat per bush., 62 to 65c; oats, per bush. 18 to 20c; corn, per bush., 33 to 35c; rye, per bush. 39 to 35c; peas, 35 to 46c per bush.; buck wheat, 30 to 35c per bush.; barley, 60 to 65c per

30 to 33c; peas, 35 to 40c per bush; buck-wheat, 30 to 35c per bush; barley, 60 to 65c per 10011bs.

Produce.—Butter, 11 to 12c per lb.; eggs, 8 to 9c per dozen; lard, 6 to 7 cents per pound; honey, 10 to 12 per pound; cheese, 10 to 12 per pound; hay, \$8.00 to \$10,00 per ton; baled, \$10 s\$11 in car lots; straw, \$5.00 to 26.00 per ton. Beans, unpicked, 60 to 75c a bushel; picked, 76c to \$1.00 a bushel; grass seeds, selling per bush.—Timothy, \$2.00; clover, \$5.00 to \$5.50; alsike.

55.00; wool, wasbed, per pound, 10 to 15½c; un washed, 7 to 10½c.

Dressed Meats.—Beef, Michigan, \$5.00 to \$7.00 per cwt. Live weight, \$8.00 to \$4.00 per cwt.; Chicago, \$5.50 to \$7 per cwt.; pork, light, \$4.25 to \$4.50; heavy, \$4.00 to \$4.25; live weight, \$8.00 to \$8.50 per cwt.; mutton, \$5 to \$7.00 per cwt. spring lamb, dressed, \$10.00 to \$12.00 per cwt.; spring lamb, spring ducks, 12½c per pound; turkeys, 11 to 12c per pound; greese, 10c per lb.; speep skins, \$30 to \$0c. each; lamb skins, 10 to 20c each; tallow, 3 to 3½c, per lb.

Latest Live Stock Markets.

to 3½c. per lb.

Toronto, May 28.—Shipping cattle were selling at from 3½ to 4c. for loads, though here and there a picked lot may have fetched a shade over. Several loads, weighing from 1,290 to 1,300 pounds, sold at from 53.70 to 53.80 per cwt; a lot of 14 cattle, mixed with a few that would not do for export sold at 3½c per pound; two loads, averaging 1,210 and 1,160 pounds each sold at 53 60 and 53.70 per 100 pounds.

There was a slight improvement for good butchers' stuff this morning; the demand was fairly brisk and prices firmer. The best price to-day for loads of cattle was 3½c and in a few cases 3½c was paid. Many loads of cood butcher's cattle averaging from 1,000 to 1,050 pounds sold at 52.75, \$2.90, and \$2.90 per 100 pounds. For 3c per pound the stuff had to be much more than ordinary, and for 3½c and 3½ comething was required.

Good stockers were selling at from 3 to 3½c; choice cows to export brought 3c per pound. Calves were plentiful at from \$2 to \$4 each.

Good yearlings are wanted at from 4 to 5c per pound (c with the wool on). Sheep are worth from 3 to 3½c per pobnd. Choice spring lambs are wanted at from \$2 to \$4 each.

Trade was active in regard to hogs. For genuine singers from \$4 to \$4.25 per 100 pounds was paid; heavy, thick, fat are worth \$3.5c; sows, \$3 to \$3.25; and stags, \$2 to \$2.25 per 100 pounds.

EAST BUFFALO.

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A False Witness.

The Independent, non-Catholic, is hard on those preachers whose stock-in-trade is deliberate and wilful misrepresentation. In its last issue it puts the Rev. Scott Hershey, D. D., on the gridiron for repeating in the Boston Standard the old calumny that the mass of deserters from the Union armies in the Civil War were Catholics. It also refutes the statements a leging. by insinuation, that Catholics largely responsible for the draft riots in New York and shows the utter fals ity of the claim that all the parties re sponsible for the assassination of Lincoln were "either members of the Roman Catholic Church or educated in its schools." As a matter of fact, says the *Independent*, quoting from an authorized report of the trial, only Mrs. Surratt was attended by Catholic priests (and her conviction, we add, was declared by high authority to be Of the others ima judicial murder). plicated in the conspiracy, Payne was attended by a Baptist minister, Harold by an Episcopal and Azteroth by a Lutheran minister. The Independent. in conclusion, warns fair-minded Pro testants not to accept similar statements without careful examination.

Kind hearts are here; yet would the tender

est one
Have limits to its mercy; God has none.
And man's forgiveness may be true and
sweet,
But yet he stoops to give it. More complete
Is love that lays forgiveness at thy feet,
And pleads with thee to raise it. Only
Heaven
Means crowned, not vanquished, when it says
"Forgiven!"
—Adelaide A. Proctor.

The poor and humble of spirit live in much peace.—The Imitation.

A letter from Mgr. Schoch, O. M. I., which has been received by the editor of the Missionary Record of the Oblates, states that none but Protestants are employed in the Government service. Catholics and Jews can not be elected members of Parliament nor hold any Government situation. There is, therefore, no Catholic in either of the Volksraad, and the rule that the Government clerks, post and telegraph employes, officers of the police or artillery, and so on, should be Protestants, is now rigidly enforced. The worst provisions of the old Dutch penal laws are in full vigor, and petitions for the removal of the disabilities under which the Catholics suffer are entirely disregarded. "We have lived," says Mgr. Schoch, "and hope to live all the same, but we feel the burden.

Bigotry of the Boers.



Cincinnati, Onio, Jan. 1894.

It is about six years since I felt that something was out of order, although I didn't show it except that I looked pale and thin; a sort of numbness affected me so that I couldn't speak properly, my eyesight was also impaired by sparks apparently moving in the eyes so that I couldn't read, but after I took Pastor Koenig's Nerve Tonic all these symptoms disappeared. I feel fresh and well again. May God bless Rev. Koenig.

Thanks to the Almighty.

Toronto, Iowa, Feb. 1894.

My wife had headache sixteen years, and I falling sickness seven years and could not sleep. Pastor Koenig's Nerve Tonic helped at once; my wife has had no more headache since; and I am cured entirely. Thanks to the Almighty God for the Tonic.

JOHN WELCH.

A Valuable Book on Nervous Dis-cases and a sample bottle to any ad-dress. Poor patients also get the med-leine free.

This remay has been prepared by the Rev. Father Roenig, of Fort Wayne, ind., since 1856, and is now under his direction by the

KOENIG MED. CO., Chicago, III.

Sold by Druggists at \$1 per Bottle. Gfor \$5 Large Size, \$1.75. 6 Bottles for \$9. In; London by W. E. Saunders & Co.

OUR PRICE LIST SEEDS

That are Specially Grown for a Critical Trade

IS NOW READY And will be Mailed on Application. . . .

J. GAMMAGE & SONS 213 Dundas St., LONDON, ONT.

Mention this Paper J. J. HEFFRON & CO.,

-Manufacturers o Mattresses & Bedding.

Orders by mail promptly attended to Mattresses re-made equal to new. Institu-tions supplied on liberal terms. Ordered goods a specialty. Feathers renovated Tetephone 5491.

1056 Queen St. West, TORONTO, Can.

TEACHER WANTED.

WANTED, FEMALE TEACHER, HOLDing third class certificate, to teach junior
room in Tilbury Separate school, Capable of
teaching the French and English languages,
and to be thoroughly conversant in French.
Duties to begin after midsummer holidays,
State salary expected. Address Rev. P. Langlois, Chairman.

WANTED A TEACHER, HOLDING A first or second class certificate. Must know English and French, and have had some experience in teaching. The best of references will be required. Any one not having these qualifications need not apply. A good salar will be given. Duties will commence August 31. Apply to Joseph Girard. Secretary Separate School, Sturgeon Falls, Ont.

ORGANIST WANTED.

CATHOLIC ORGANIST (MALE) WANTED for an important Catholic church in a large city. Good references required. Address, stating salary and enclosing testimonials, A. B., CATHOLIC RECORD, London, Ontario. 917-4

Branch No. 4, London, Meets on the 2nd and 4th Thursday of every nonth, at 8 o clock, at their hall. Albion Block, Richmond Street. G. Barry, President; T. J.O Meara ist Vice-President; P. F. BOYLE, Recording Secretary.

Western Ontario's Summer Resort-"THE FRASER," PORT STANLEY, ONTARIO.

(Established 26 years.)

Was built in 1870, and is now open for the season. It is universally recognized as, in all respects, the best appointed summer hotel in Western Ontario. Every attention to guest that can be suggested by long experience and a thorough comprehension of the public wants is ensured from the fact that it has been conducted since its establishment, twenty-six years ago, under the same proprietorship and management, with the exception of the Past two seasons. The owner and original proprietor has again assumed control of the House, which is situated most pleasantly upon a lofty hill, commanding a magnificent view of the beautiful scenery surrounding it on every side, and overlooking Lake Erie from a height of 150 feet. The air is always pure and exhilarating, the balmy breezes from the lake diffuse a thoroughly delightful coolness are most inviting. The pleasure grounds, shaded with umbrageous trees, extend over fitty acres, and access to the smooth sandy beach is obtained by means of a tran railway and stars. Comfortable bathing houses, with efficient attendants, are provided for ladies and gentlemen, under the direct supervision of the House.

Wm. Fraser, Proprietor.

GRENVILLE CANAL ENLARGEMENT,

Notice to Contractors.

THE Advertisement calling for Tenders to be received on the 23rd instant, for the enlargement of the Grenville Canal, is hereby withdrawn.

J. H. BALDERSON. Department of Railways and Canals, Ottawa. 1836. 010-3

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