A light we win the night to us;
Shadows! ye float in the sky of sleep;
Shadows! ye bring nothing bright to us!
Faces! ye are but the sigh of sleep.
Gone! and there's not a gleam of you,
Faces that float in the far away;
Gone! and we only can dream of you
Till we sink like you and the stars away.

- Father Kyan.

The Holy Innocents, FROM THE BREVIARY. FROM THE BREVIARY.
Hall, sinless band of martyrs bright!
Whose day, at very dawn of light,
The rathless soliders close:
Whose tenter limbs at Herod's word
Are hewn asunder by the sword,
As whirlwinds tear the rose.

For Christ ye are the first to bleed,
While weeping in theirs suppliant plead
To ca lous hearts in vain.
Alone, around the altar stone
Ye play with martyr palm and crown.
O flock of Jesus slain!

—K. P. J. N.

### CATHOLIC PRESS.

Milwaukee Citizen Some unnaturalized Orangemen pub Some unnaturalized orangemen path-lishing a paper miscalled the Patriotic American at Detroit, Mich., place among their "principles:" (4) "An unsectarian free school system" and (9) "A law forbidding a Romanis from helding any position in the Pub. from holding any position in the Public school system of any kind what-ever." Does it occur to the muddy in-tellects of these misfit Orangemen that "an unsectarian school system" with a sectarian test is impossible? They might as well advocate "universal religious liberty "in one plank and "the forcible suppression of the Catholic religion" in the next. But then consistency is the hobgoblin of bigotted minds.

Baltimore Mirror. Although Christians have such difficulty in converting the heathen in their own lands, it might be supposed that here, in a Christian land there would not be so many instances like that of the well-known Chinese lecturer of New York, who invites all Christians to hear him tell "Why I remain a Heathen." He says he proposes to tell why he does not become a Christian, and desires to be corrected if he makes mistakes in his criticisms of their faith. This is a chance, he hints, for Christian people to convert him. But be fore they can do this, there will probably need to be less of practical heathenism italt among them, and surer proof that the morals of Christianity are superior to those of Confucianism. And then, what does he call the Christian faith? If the Christian world were not so torn asunder by schisms ; if there were everywhere the unity which our Lord and His Apostles established, there would be a plain answer to this question.

Boston Republic.

Our quondam friend, Miss Cusack, who enjoyed a world-wide reputation as the Nun of Kenmare, is conducting a crusade against the Catholic Church in England. Like all other "escapes," she depends for her material upon old and worn-out slanders, falsehoods and Convents, she misrepresentations. Convesays, are "dens of iniquity." anti-Catholic quy, Leyden and other agitators say the same thing. There is nothing new in it. In a recent address she declared that Spurgeon had gone straight to heaven. There has been some doubt on that point hitherto, and if Miss Cusack has received authentic information the pub lic will be glad. But others have claimed to know the truth about this disputed question. At a memorial meeting near London a canvas was across the stage bearing the words: "Spurgeon has gone Next day somebody sent a despatch to the presiding minister, which purported to have come directly from the celestial region, and which conveyed this message: has not yet arrived."

Church Progress. Now that Ingersoll has succeeded in advertising himself pretty extensively again, it will be well to call to mind that a little book entitled "Notes on Ingersoll," which has run through numberless editions, was published some years ago. Its author was Rev. L. A. Lambert, now so well known to the reading public. Ingersoll has never attempted to answer it. He has avoided it like a child, once burnt, would a live coal. This for good reason, for the Colonel knows well how to measuse an antagonist, and Father Lambert he saw was too much for him. This he acknowledged himself. Speak ing of Father Lambert's book, Ingersaid to a Catholic gentleman in Washington, "He knocked h—l out of me." It was not an elegant way of expressing the fact, but it was vigor ous and truthful.

The week before last we announced that the grandson of the Episcopal Bishop of California became a Catholic.

31 by baptism and profession of faith. The ceremony was performed privately in St. John's Church by Father Bray, in St. John's Church by Father Bray, contracting original sin, was sanctified who has been Mrs. Throup's instructor.

Mrs. Throup was born in New York and was educated in the Brooklyn lem office, composed for St. Joseph.''

Heights Seminary and the Convent of Lapide says: "Truly if God gave this." and was educated in the Brooklyn left blue seems impossible to deny that He gave seems impossible to deny that He gave seems impossible to deny that He gave seems impossible to the Blessed Virgin it seems impossible to deny that He gave seems impossible to den She was formerly engaged on several it to her spouse."

New York dailies. Miss Lewis was at one time president of the Woman's Typographical Union, an organization to the Mother of God which has gone out of existence. She is still a member of the International from which it follows with every mark

N. Y. Freeman's Journal.

Right Rev. Dr. Horstmann, the new
Bishop of Cleveland, goes to his diocese Bishop of Cleveland, goes to his diocese to assume his sacred charge with extonormal and the sacred charge with extension in words of burning eloquence Diego de Valencio, Fr. Reiss claims as hortation in words of burning eloquence which neither he nor any of those who had the privilege of hearing them can soon forget. The ceremony of consecration took place on Tuesday of last week in the Cathedral of Philadelphia, and the preacher was Archbishop Ryan. We have not read for many a course. Here is a sample, which might well be set up in letters of gold: without the passport of a true vocation, and expel from its sacred precincts, with withering reproach and scourge, the buyers and sellers, if you ever find such, who would degrade the Temple of God. But like Him whom you represent, temper justice with mercy, as you were directed when you received today the Bishop's staff.' Such, in the noblest conceivable lan-

The worst blow Toryism in England has yet received is the crushing defeat, of its candidates at the County Council primarily to the management of muni-cipal affairs, yet there was in it a large admixture of National politics. candidates were Liberal and Tory, and the struggle was carried on and fought out on National party lines. Judging by the result of the poll the Tory party has lost its great stronghold, which London always has been. In the new Council there will be 84 Liberals against 34 Tories. The Liberal leaders and press organs recognize this as a great victory having an important significance in relation to the coming general election. If Mr. Gladstone can get a majority in London (which has sixty-one seats in week's poll seems to point to a complete reversal of the situation when the big

is expected it will. Catholic Columbian. that the Salvation Army does not insist on its Zulu converts renouncing polygamy. One of these new-brand "Christians" has four wives and they, too, are all "converts." These are beautiful Christians who violate the sacred law of Christian marriage, but hey are satisfied, and, according to the religion of sweetness and light preached by the ministers, they are on the high-road to Heaven. However, when they get to the gate, they'll find that Peter wont let them in.

# ST. JOSEPH.

The Patron Saint of the Month of tuss and imitate her no less in virgin-

St. Joseph the most highly honored and privileged of God's saints, because ne was chosen to be the spouse of the Immaculate Virgin Mother, and the foster-father of Our Lord Jesus Christ, was born in Bethlehem, or Nazareth, about fifty years before Christ. The exact place of his birth, like St Patrick's, Homer's, and other great ones, is in doubt. Bethlehem, not content with the honor and glory of Our Lord's birth within its precincts, claims also St. Joseph among its sons The tradition of the Copts, Egyptians, and early Oriental Christians, upheld Bethlehem's claim. Nazareth's claims are very weak, as its strongest-that the Gospel of St. Luke calls Nazareth the city of Mary and Joseph—may only mean that it was his place of abode and not his birth place. Indeed, we know that they did reside for some time in Nazareth in that holy house in which the Divine Word became Incarnate.

St. Joseph was most likely presanctified in his mother's womb by the Holy Ghost as were Jeremias and John the Bishop of California became a Catholic.
In the Wednesday daily papers we found the following: "Mrs. Alexander Throup, the wife of the editor of the New Haven Union, was formally re- John Gerson, who is credited with

contracting original sin, was sanctified

having been the only woman officer which the organization ever had."

N. Y. Telegrapia of the one term, only sanctified, as we maintain, in his words confirmed in grace was afterwards confirmed in grace. boldly-no man on this earth was ever holier than Joseph." St. Chrysostom,

more excellent.' Since Joseph's dignity, office and ministry were, after the Blessed Virgin day anything finer in the way of pul-pit oratory than the Archbishop's dis-it certainly seems probable that God which conferred upon him who was to be so near to Jesus in his spiritual and "Sentinel of the sanctuary, let no man physical relations as one of the Holy enter its gates to stand at God's altar Family, all the graces and virtues necessary for membership in this "Holy Trinity" of God's on earth.

Of the early life of St. Joseph little or nothing is certainly known. His means of livelihood is even somewhat St. Matthew's words "Son of the artisan" seems to have several meanings. The Jews called Christ the mechanic's son and again the carpenter's son. Cardinal Hugo is credited guage, is the spirit with which the Catholic Church guards the ministry of Christ for the salvation of souls.

The catholic Catholic Church guards the ministry of Christ for the salvation of souls. He may also have made yokes and It seems that these classes of work might have been performed by him as a mechanic in wood works or election last week in London. Al-though the contest had reference as a general opinion is that he was a cargeneral opinion is that he was a car-

penter.
His life must have been most holy and edifying for he certainly lived an ideal virtuous one as a prelude to his vocation as "spouse to the Mother of Jesus and to replace the Father, with the Word made Man, whom he had to support with the labor of his hands and hold in his arms as tutor and guardian of that fountain of and di-

fifty years of age that he was espoused and married to the Blessed Virgin The Protevangelion of James and the Gospel of the Nativity At the election of 1886 the Tories secured fifty of the London seats. Last week's pull secured. he was eighty, others thirty three. That he was neither young nor old but fight comes on in a month or two, as it is expected it will. quez, Sandino, Saliami, Card, Toledo, Capizueus and the Protestant Mon-It is fashionable with sensational Protestant preachers to speak slightingly of dogmas and to advocate a bids marriage of young maidens to old example of the practice of this theory is given by General Booth, who admits Joseph had married a Melca or Esca, or Salome and was a widower and parent when he married the Blessed Virgin seems most incredible. It is only founded on rejected and apocryphal member of the "Earthly Trinity" which was the union of Jesus with the

> His dying lips to a virgin disciple, how could He have waived so noble a prero gative in the faithful guardian of that mother." St. Jerome affirmed "that Joseph was ever a virgin as well as Mary and by his virginity was worthy to be called the father of the Lord. Gerson says: "As it became Mary to shine forth with the greatest purity, so was it becoming for her to have most pious spouse, who would remain before and after in perpetual virginity." Tillemont claimed "that the Sovereign Purity, which chose to be born of a Virgin Mother, would also give her a virgin spouse." From what give her a virgin spouse." From what all these learned authorities write we must naturally conclude that Joseph was never married to any one but

After their marriage Mary and Joseph went to visit Zachary and Elizabeth where they likely remained for some weeks until they returned home to their cottage in Nazareth.

Of Joseph's joys and sorrows after this most holy and happy marriage, promisingly free from all cares and

most blessed of God, Mary and Joseph, were not free from these experiences But joy and grief are not permanent and with ever changing variety make up our lives. St. Joseph was only a short time happy in the love, trust, confidence and amiable, admirable confidence and amiable, admirable society of the Blessed Virgin when he the visit of Gabriel to the Blessed Virgin and that she was to be the Mother of Him who was God incarnated for the salvation of man, the long Desired of nations for whom Joseph himself was waiting; or, knowing this truth, he was probably troubled by his humility and its thoughts in relation to this august mystery and its dignity that he was not worthy nor deserving of being with the Virgin Mother of the with the Virgin Mother of the Most High, and also his inability to obtain the comfortable, luxurious surroundings for Mary and Jesus which his heart suggested that they should have and were entitled to enjoy. We can easily believe that he suffered pain and sadness when he was obliged to humbly set forth, in obedience to the decree of Casar, with the Virgin for Bethlehem to enroll his name and pay his

greatest of all very likely was when he realized that his Divine charge was coming into the world in the cave or stable where he and the Blessed Mother had taken shelter. This pain and sadness was quickly turned into joy and happiness when the angels' canticles of "Gloria in Excelsis Deo," were heard, and he saw the ecstation adoration of his Virgin Spouse and the expressions of her sublime happiness, in which he was also able to join. Joseph's sorrows always had the consolations of succeeding joy, as we learn from the tradition of the Church. He always received evidence of God's watchful care over the Holy Family, notwithstanding all his cares and anxieties to protect and provide for all the needs of Jesus and Mary in Egypt

and Nazareth. It is believed that lived for thirty years after Jesus' birth, and during these years he passed his life living quietly and reservedly from the cares of the world, contented and happy with Jesus and Mary. We only know of his appearing at public ceremonies when he went with Jesus and Mary to Jerusalem to fulfil vine example of purity."

It is most likely when he was about

the obligation of visiting the Temple at stated times. It was on one of these occasions that Jesus went into the council of the Rabbis and Doctors of the law while Joseph and Mary thought Him lost, when Joseph found Him and presented Him again to His mother; and henceforth the records of his public life end. Of his private life with Jesus and Mary we can only conjecture how sublime and most holy t must have been-Jesus working with him at his labors and happy to assist him, Mary seeking all that can honor and please Joseph, and Joseph doing all he can to honor and give comfort ingly of dogmas and to advocate at bids marriage of young matters to but creedless religion that shall consist of gentleness and kindness. "Do right to your neighbor," they say, "and it doesn't matter what you believe." An Joseph and the priests would have violed this theory. The story, that St. God Most High. What an inspiring God Most High. What an inspiring magnificent sight it would be for us if works. That Joseph was a virgin when he was married seems to follow from his divine election as the third two holiest and most immaculate persons that ever lived—Mary and Joseph. Of Joseph's virginity Gentulucci wrote Joseph when he became the spouse of the Blessed Virgin, because he was to be a support to her, it was necessary

> Him as her spouse and protector! The virtues of His life the Gospel sums up ity. Moreover, if our Redeemer on the cross commended His mother with

> > posed to have been nor in any part of the world is any relic of St. Joseph's body venerated. St. Bernadine of Sienna is asserting that "St. Joseph is in Heaven glorious in soul and body.'
> >
> > -T. J. Dillon in N. Y. Catholic Re

> > > The number of paupers in London, England, is estimated at from 95,000 Madame Modjeska is, like Mary Anderson, an ardent and practical Catho-Modjeska was the name of her first husband, who died soon after their

THE CARDINAL WAS "RASH." But he Went Ahead With his Temperance Work Despite the Doubts of the "Prudent."

As intoxication is the chief source of the misery of London, Cardinal Manning began early in his ecclesiatical career to deal with the world's colossal

evil. Monstrous as were its dimension, urgent the need of action, he found little encouragement among those to whom he naturally turned for co-operation. It is all but impossible to convince the moderate drinker in European countries that total abstinence in anything but fanaticism un-worthy reasonable human beings. The moist climate; insufficient food and scanty clothing of the poor, hard work or none, wretched tenements and no hope or expectation of betterment of conditions, make stimulants appear as indispensible to the lower planes of London life as luxury, depressing fogs and genial cheer make them to the uppermost. A nation with the Queen and the Prince of Wales for exemplars; with aristocratic wine cellars con-structed by the most skillful architects; with set courses at every dinner-table and special vintages and brews for census tax, because of the fatigue and discomforts which the Blessed Mother in her delicate and sensitive condition was forced to endure. This was greater still when he found that he could obtain no room for her at the could obtain no room for her at the inns or taverns at Bethlehem; but the greatest of all very likely was when be realized that the Divine charge are mong his own clergy or suffragans, except a few clerics won to it by per-sonal devotion to him. Not only was he without support, he encountered active opposition among the most cultivated Catholic men of letters, and a ing a cause stamped with extravagance and certain to be deemed senseless, vulgar and sensational. Many of his co-religionists looked upon the League

> ber success and her motives Mrs. Barry was able to use her own fortune in her work. All she asked of authorities, ecclesiastical or civil, was leave to work among the poor. She organized the children of the schools into leagues of the cross and taught them scientifies well as the social arguments against intoxicants. She opened readingrooms with coffee buffets in the worst parts of Cork and gave her own time and talents to making them attractive. With the aid of an accomplished sister, which he dies in Cork, especially Mrs. Steels and Mrs. Maurice Healy, daughter of Alexander M. Sullivan, she directed and in the core of the common of the programmes of music and reading at these rooms afternoons for women and to have to acknowledge that the highest influences in Cork afforded her of a long time no aid, scarcely approval or countenance. Success wins; in time the clergy and the mercantite classes came to appreciate the permanent and essential worth of her efforts. She affiliated her societies with the central organization in London under Cardinal Manning. Nothing could have been more suggestive of the real union of the two countries than the happiness the Cardinal evidently fell and downright manner in which he discussed with her ways and means. When Barry for co-operation; nothing more delighted could be conceived than the grace and benignity with which he received her in London or the practical and downright manner in which he discussed with her ways and means. When proposal for affiliation of the leagues of the two countries was generally broached therewas first acute opposition in Ireland to "English dictation." The wound of centuries is easily pierced. But the loftiness of the Cardinal's motives, the unselfishness and talent for affairs shown by Mrs. Barry, overcame all opposition and a general organization was brought about by which the efficiency of the programation of the work of the cardinal's motives, the unselfishness and talent for affairs shown by Mrs. Barry, overcame all opposition and a general prog came all opposition and a general organization was brought about by which the efficiency of temperance work has been magnificently main-In Ireland alone there are now 100,000 members in the League of the Cross, and when the next procession of apostles and martyrs appears the lovely face and smiling eyes of Maria T. Barry will be found not far from the venerable and blessed form of Cardinal Manning. They have purged of stain the fame of Theobald Mathew.

look upon them and se

fervor, recollection and of this "Earthly Trinity"

when at prayer! There must have

been times when Joseph prostrated

himself in admiration and adoration before Jesus, "calling Him God, and

others when he rested speechless and, as it were, annihilated when Jesus called Him father." Mary was most

affectionately loved by Joseph because

of her virtues and particularly as she was the Mother of Jesus. What tender kindness and attention he must have

rendered to her who always honored

Him with the calm, generous trust, faith and affection which Mary gave

in the words, "Joseph her husband

being a just man," and thus he lived

until he was about seventy years of

age when he died in the arms of Jesus

and Mary as the traditions of the

It is commonly believed by holy and

learned writers among the theologians of the Church that Joseph arose at the

death of Jesus, when some others arose

from their graves, and that he ascended

with Him into Heaven on the day when Jesus went up to Heaven in the

presence of His Mother and Disciples.

In favor of this belief are the facts

that neither where His tomb is sup-

we could only

happiness of this

Church tells us.

ST. THOMAS' DAY AT OTTAWA UNIVERSITY.

The feast of the great saint named by the present glorious Pontiff Patron of Christian schools is always duly honored at the University of Ottawa, but this year the day was celebrated with more than usual ecremony. On the evening of March 6 h the students of the Faculty of Theology held a public session in the presence of the Apostolic Chancellor, the Most Rev. J. T. Duhamel, Very Rev. Dr. James McGnichen, O. M. L. Rector, the professors of the university and a select few invited guests. The Rev. Joesph Leclere, who had been raised to the priesthood that morning, took the chair and opened the session with a few remarks upon the impulse given to theological and philosophical study by Leo XIII.. and the appropriateness of a Catholic University honoring the feast of the Angelic Doctor St. Thomas Aquinas, Mr. C. C. Delany followed with an original peon on St. Thomas—original not only in execution but in conception. Under the allegory of a mediaeval knight attacking a hideous shape which was about to dethrone a beautiful queen and with one blow of his magic sword changing the monster into a youth almost as fair as the queen herself, the poet pictured the task accomplished by the great philosopher—the reconciliation of Revelation and Science.

A lengthy and able Latin essay on the Real Presence was then read by Mr. M. F. Fallon, in which the dogma was proved from promises made by Christ in the 6th chapter of St. John, and the account of the institution of the Holy Encharist given by the other three Evangelists. The impossibility of our Lord's words being used in a metaphorical way was shown by other passages of Scripture and the idiomatic sense of the Oriental languages. "He who cateth my flesh hath everlasting life," if understood metaphorically by the Japen would convey to their minds the blasphemons absurdity that "He who caluminate the hard to various opinions of Catholic divines exposed, as to the manner in which the change is accomplished.

A paper by My. Jules Lortic, "L'Egiise Catholique et L'instruction Prim

active opposition among the most cultivated Catholic men of letters, and a petition numerously signed was sent to Rome from high quarters in England, protesting against his injudicious zeal and declaring that the Church in England would be injured by promoting a cause stamped with extravagance and certain to be deemed senseless, vulgar and sensational. Many of his co-religionists looked upon the League of the Cross as on a par with the Salvation Army. Nevertheless he went on. He made no attacks on his critics. He dedicated all his energy to the work itself. In every parish where he could bring together a few ardent and active men and women willing to enlist under the total abstinence banner he organized a branch.

MARIA THERESA BARRY.

In Ireland the temperance work was already well under way when affiliation of the societies was proposed and a convention of delegates from both islands projected. It is not generally known that the real apostle of temperance in Ireland in this generation is a woman. Maria Theresa Barry, widow of George Barry, a prosperous and patriotic gentleman of Cork, he dying in the still halcyon days of their married life, and leaving her childless, the sorrow that time has not assuaged has found in charity resources that is healthful and ennobling. Happily for her success and her motives Mrs. Barry was able to use her own fortune in her work. All she asked of authorities, the children ond forbid them not to come unto echildren and forbid them and forbid the mand forbid them not to come unto children and forbid them and forbid the children and forbid the hildren and forbid them and forbid them not to come the false hild the hildren and forbid the hildr

The New Catholic Club House, New fork, was opened on Monday, Feb. 29. It is situated at 120 West Fifty-Ninth street, and looks out upon Central Park. It cost \$180,000 without the furniture, and is said to be one of the finest club houses in New York.

The Rev. Herbert Boothby, late of Oxford University, who until recently was attached to the Protestant Church of St. John the Evangelist in Montreal, has became a Catholic, and will soon join the Jesuita.

harness, my dear.

The squire emitted a sound that

might pass for a laugh if one were pre-viously bent on so considering it, and

shambled across the weed-chocked yard

to where a picket fence inclosed an-

ther rank growth of the "bitter weed,

'Jamestown weed," and "wild coffee

'It is scarcely worth while goin' in

side," he said," after tugging vainly at

You can see all there is to be seen

into particulars. "That's about on

acre of as good ground inside of that

picket fence, Mrs. Thorn, as you'll find

anywhere in the state of Arkansas. It

looks a little roughish now, for things

have gone tolerable slack about the

yard premises for a good bit back, but

you can soon make it blossom like a

rose if you'll just settle square down to

work at it. Visitors won't interrup!

you much. Folks have got something

better to do in this country than to gad

from one year's end to 'nother. A Yan-

kee 'd make a good living off that piece

of ground. You see it's handy to the

mole lot, there, where the manure come

from to enrich your potato ground. I

han't pester you in your department.

Some men want to boss everything

That ain't me, Mrs

- Pete's as good for a

around them. That ain't me, Mr. Thorn. I'll give you Jim Doakes-

he's the best nigger in the land of Dixie, if he is free;

mule as Jim is for a nigger; and

box of garden seed, and a barrell of

potatoes, and turn you loose to amuse

yourself, Amusements of any other

sort than your own making you'll find scarcer than hens' teeth. It's a leetle

late for breaking up ground, but then

we didn't take spring gardenin' into 'count when we fixed our weddin' day,

so we'll have to eat our vegetabl

when we can get them this year.

You'll find Jim has got a purty good

ideeya of gardenin' himself, and when

you both get stumped you can turn for help to 'White's Gardenin' for the South.' It's somewheres in the house.

I don't take much stock in book gar

denin' myself, but I suppose you might

the luxuriant crops of weeds that flaunted their heads so much higher

than her own. When she thought of

the amount of labor that must super vene between their fall and the rise o

green pease and radishes, she shrank

Agnes looked with despairing eyes at

get a hint or two out of it.

scarcer than hens' teeth.

and Pete

table



Officer A. H. Braley

Is highly gratified with Hood's Sarsaparilla.
He was badly run down, had no appetite, what he did eat caused distress and he felt tired all the time. A few bottles of Hood's Sarsaparilla effected a marvellous change. The distress in the stomach is entirely gone, he feels like a new man, and can eat anything with old-time relish. For all of which he thanks and

thing with old-time relish. For all of which he thanks and ward the condition of the condition of the condition of the condition of the changing season. For this purpose Hood's Sarsaparilla possesses peculiar merit and it is the Beat Spring Medicine.

and it is the Best Spring Redicine.

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tles, and am now better than I have in years. The Inflammation has all my leg and it is entirely healed. I have had benefit from

Hood's Sarsaparilla that I concluded to write this voluntary statement." F. J. TEMPLE, Ridgeway, Mich.
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A Northern Sailor. I shall slip my cable, Polly, Some night when the sun sinks low; When the tide is moaning, moaning, Just between the ebb and the flow.

How can they rest at night, Polly, Far away from the sound of the sea? I could not die in my bed, dear, If the waves they called not me.

They never have called in vain, Polly,
I gave to the great North Sea
The best of all I had child,
It has taken my heart from me.

I have never been able to rest, dear, Nor safely bide; at home. For the sea was calling, calling, And I must breast the foam.

And once when I came back. Polly, They told me my wife was dead. Her eyes were as blue as the sea, child, That Springtime that we wed. Ah, Polly, I loved her dearly, But she hated the wild North Sea,

She saw not its glorious beauty, Strong, cruel, but oh! how free. I have sometimes wondered, Polly, If it hearn the words she said, When I told her I could not leave it Till the day that I was dead.

"You should not have married a wife, then, You can love naught else save the sea, You had better stay with it forever, You never have cared for me."

Was it in anger, Polly, That it rose so high one day And drown'd both my little lads, dear, That were playing down there in the bay

It was hard, hard on me, Polly, To tell their mother the sea Had take: them from us forever; She turned her face from me,

And answered, "The sea has heard me, Because of the words that I said, It has taken my children from me, Go! leave me to mourn my dead."

Lieft her alone with her sorrow, And I sought the storm-beat shore Where my boys had played so often. Where they should play no more.

And I told the North Sea, Polly. That smited so fair and blue, I must always love her forever, That in spite of all I was true.

And so it has ever been, Polly, I have always given the sea The best that I had to give, dear, For it stole my soul from me.

And I know that I coul I not rest, dear In my grave, if away from the sea; I shall still hear it calling, calling, No matter how deep I be.

Ah, well! I shall slip my cable Some night 'twist the ebb and the flow, I shall hear the great sea calling. And I shall arise and go. -Florence Peacock

### The New Man a' Rossmere

CHAPTER VII. "INDUCTED INTO OFFICE."

"And now, Mrs. Thorn, my love, I arranged matters before breakfast so that I should be able to devote the whole of this first morning to introducing you to your new home, your domestic cabinet, and your responsi-bilities as a planter's wife; inducting

you into office, as it were. With these words Squire Thorn pushed his chair noisily back from the breakfast-table, the four legs of it grating harshly upon the bare floor and upon Mrs. Thorn's quivering nerves, drew his pocket handkerchief across the wiry moustache whose ap pearance had not been improved by copious draught of buttermilk, stuffed it into the side pocket of his jeans coat, and, with both hands spread upon the table, one on either side of his plate, waited for his wife to rise in

response to this broad hint.

Mrs. Thorn raised to her lips the cup of muddy coffee she had been doctor ing all through the meal, and drained contents with the sudden heroism one brings to bear on an unavoidable

perfection of wifely bearing.

tal reminder.

never had asked any thing on a senti-mental basis from her. "I had my

mental basis from her. "I had my reasons for askin, and she had her

for sayin' yes," was his frequent men tal reminder. "So I guess we're abou

quits. And we'll get along about as well as the majority." With this feel-

ing strong upon him, it was not likely

the squire would expend any super

fluous pity upon her, even when he

found that the absolute roughness of

her home surroundings was a jarring

surprise to her. Nor did she demand it.

in the garb he kept so exclusively for the benefit of society, shaven by a bar-

ber who had some regard for his own

reputation as an artist, withal invested

speech that comes to us all when we leave behind the sordid anxieties of

our work-a-day life, the squire had

readily passed muster as an elderly

gentleman, rather brusque in his man

ner, but no doubt all right at heart.

And when, in the sharpest agony of

her life, when the boy for whose career

in life she was making every sacrifice,

had sent for her to his prison-house in

the little county seat, and told her of

now, and-irrevocable with herself.

Away from the plantation, dresse

dismayed at the responsibility of mak ing that dreary spot blossom like the dose, in her slow, even voice : "Very well, sir; I am ready.

"It looks desperately little like a garden now," she said, impelled to speech by her husband's prolonged A finer intelligence than Squire Thern's might have found something A SUMPTION COLLEGE, SANDWICH, on the studies embrace the Classical ance that had already become habitual ance that had already become habitual soon improve matters."

with his wife. But to him it was the soon improve matters."

with his wife. But to him it was the soon improve matters."

Mrs. Thorn began to realize that she was a part of the squire's working calves, my dear; it's hard to tell which force. He removed his elbows from is the slickest when it comes to rascal-He removed his elbows from force. the pickets, rubbed them a little, and turned in another direction, saying:

"Now I'll show your hen-house We ain't got nothing in the way of fancy stock on hand at present, but if you've a mind to try your hand on Braymers or Legerns, I'm not the man for snubbin' a woman for having ideeyas of her own.'

This magnanimous concession made he took a key from his pocket, inserted it in the rusty padlock, and unlocked the low door to the little shanty that was dignified with the name of henhouse. He held the door open for her to precede him. She glanced in, and with a certain softness of manner and drew back dismayed.

"You see," the squire resumed, volubly, bent upon squelching the too evident daintiness of his wife, "if you want vegetables on a plantation, you've got to raise 'em. If you want butter, you've got to churn it. If you want eggs, you've got to see that the hens lay 'em. I always keep the hen-house locked, Mrs. Thorn," he added, in a low, admonitory voice; "if I didn't, more of my chickens and eggs would be traded off for whisky and this one way of escape for him, what could she do but lift the burden of his tobacker at that pesky trapin' boat in the Lake than I'd ever get the sight ill doing from the boy's shoulders and of. It would all be laid to the minks lay it as a heavy yoke about her own? and the crows, but the minks and Ah, well! it was all well with the boy crows that bothers you worst here ain't She followed her husband from the house into the yard, dumbly acquies cent. holding her trailing wrapper carefully above the mud. "It is a find that what old Lottie don't know cent. holding her trailing wrapper carefully above the mud. "It is a carefully above the mud. "It is a great mistake," says the squire, with some difficulty regulating his own shambling shuffle to the stately, even footfall of his wife, "to suppose a planter's wife has an easy time of it now because she don't have to do for mow because she don't have to do for any thing but gasp for breath about two-thirds of the time, but the other third I generally make her put in cleaning up the hen-house and putting fresh straw in the nests, and look after slaves that stand for so, and putting fresh straw in the nests

much money. I won't be so ungenerous as to deny, Mrs. Thorn, that you've leaves as to deny, Mrs. Thorn, that you've leaves a second place in the second place in the second place in a state of uniform vigor and purity by the use of Ayer's Sarsaparilla little danger need be feared from meteorological influences. No other blood, medicine is so safe and effective.

A HAPPY HINT—We don't believe in keeping a good thing when we hear of it, and for this reason take special pleasure in recommending those suffering with Piles in any form, blind, bleeding, portuding, etc., to Betton's Pile Salve, the best and safest remedy in the world, the use of which cuts short a vast deal of suffering and inconvenience. Send 50 cts to the Winkelmann & Brown Drug Co., Baltimore, Md., or ask your druggist to order for you.

got a tolerably hard row to hoe. Yes, you've got that very thing; but you married me with your eyes open. I supposed you'd gone purty nigh through the woods and I was your crooked stick, but I'll promise to be as good a stick for you to lean on as is in me to be. That's fair! I'm sure a man couldn't say nothing fairer. I hope to keep her in clover all her days. couldn't say nothing fairer. I hope we'll fall together easy. Every new team's got to get used to each other's place and to the harness. Yes, to the to keep her in clover all her days. By the way, my dear, the By the way, my dear, the goose feathers are always to be saved. They fetch a good market price always, bu if you don't watch 'em when they're Mr. Thorn was conscious that the harness chafed fiercely at that moment. Would she ever get quite used to it?

'Let me look at the garden, please. You spoke of one at the breakfast-table." pluckin' 'em, you won't get more than half what belongs to you. Oh, I tell you, you'll have to have eyes in the back of your head if you hope to hold

your own here. The squire gave a last comprehensive look around the interior of the shackling shed, carefully re-locked the rusty padlock, and handed the key to his wife with the air of an out-going minister of state. Agnes dropped the little iron key into the depths of her silken pocket, and mentally nounced the garden plus the poultry house a brambly Ossa piled on an abou

the big gate, which, hanging by one rusty hinge, had sagged so that it was unmovable by his enfeebled hands. "I hope I si she said, dain "I hope I shall grow fond of it all," she said, daintily gathering her skirts about her, until her little high-heeled from the outside;" and, assuming an easy posture by planting both elbows on the pointed pickets, supporting his chin in his hands the while, he went

thing," Squire Thorn answered, looking down rather unappreciatively at this display of pretty feet and stylish "and I reckon chickens is hosiery, about as safe company as you can keep. Leastways they ain't going to backbite you, nor lie on you. I wouldn't wear them paper-soled things out in the yard, if I was you. First time I go out to Landing, I'll see if I can't find you a good stout pair of shoes. Things ain't lively round here, Mrs. Thorn, I forewarn you."

Agnes thought the forewarning cam rather late, but she only said, with a slightly wearied voice:

"I suppose we are through now,

aren't w "Well! I can't say as we are, but as the calf-pen's on the road back to the house, 'twon't consume much more time to step around that way. We'll leave the pig-pen (I always keep up two pigs to feed the kitchen slops to) and the smoke-house for after dinner. reckon, maybe, you'd like to unpack your trunks to-day. I hope you've got some commoner duds than them," glancing askance at the soft merine vrapper with its silken trimmings 'they won't stand the mornin We're early movers here, Mrs ong. you know the rest—that's my motto. Thorn. Early to bed and early to rise here," coming to a sudder under the low spreading

branches of a beautiful pecan, your calf-pen. You'll have to keep your eyes skinned about them calves, pointing to three innocent looking animals, who gazed at them deprecatingly with big soft eyes. The rails of this calf-pen air rather rottin', there's no denyin', and that bull

calf yonder-he's a yearlin', for all his innocent looks now-is a-gettin to be tolerable handy with his sproutin horns. He butts them rails down every day or two, and there's a everlastin' cry of 'cows and calves got together, no milk this morning.' Of course, when I was here by myself, some things was bound to be neglected, because le couldn't be in but one place at a time but now, with you on hand, and Isham at your beek and call-Isham's Jim's son, but a blameder little rapscallion pause.

"It aint't much to look at now, for a never went unhung—there's be no exfact, but you and Jim and Pete can cuse for the calves and cows gettin' together. You'll have to keep a pretty sharp lookout on Isham as well as the salves and the sharp lookout on Isham as well as the salves are the packet, it did not houses saved on the doors of which was calves any door, it's hard to tell which straggle very far. ity. But forewarned forearmed, you

"Would not a new pen obviate the trouble more easily?" she ventured to

"Most likely it would," said the squire, who never took dictation amiably, "but when a man's got five or six miles of fencing to keep up round his cotton-field, he can't turn the whole force loose to work on a call

Mrs. Thorn was silenced if not con vinced by this view of the question, and simply said "Yes," a trifle incon-sequently. She wondered if Atlas felt his burden more than she was afraid she was going to feel hers! The squire large silver watch from his

vest pocket. "Time for the smoke-house yet," he declared, cheerfully, "or the milk room, just as you prefer. It is a quar ter to twelve that I've got to leave. always see to the mule-feed myself By the way, Mrs, Thorn, I put the plantation bell handy to the house, so that when I was out of the way whoever was in the house could ring the bell just exactly when the clock in our room strikes twelve. Old Lucy has been attending to it, but it won't be worth while now with you right there at hand. It's jus a reach over the back banisters, and grab at the rope, and a half-dozen pulls—good strong pulls, my dear, for some-times I'm way at the other end of the field, and mightn't hear a feeble ring. am very particular about having rung on time. After a little you'll be surprised to find how it reminds you, sorter of itself, that twelve o'clock has come. You see, in the country here we've got to fall into routine-there's nothing else to fall into, and I'm not sure I'm sorry. There's nothing like system in all things, Mrs. Thorn.

Probably in March more than any other mouth in the year are the ravages of cold in the head and catarrh most severely felt. Do not neglect either for an instant, but apply Nasal Balm, a time-tried, never-failing cure. Easy to use, pleasant and agreeable. Try it. Sold by all dealers or sent by mail, post paid, on receipt of price—50c. and \$1 a bottle. Fulford & Co., Brockville, Ont.

You've noticed the bell-post, I sup-

Agnes felt viciously inclined to ask him how she could have failed to notice the brazen source of the uproar that had broken up her own morning slum-ber and set half a dozen dogs to howling dismally, but she only said:
"Yes; I know where it is. I will

remember. They walked back to the house, the squire dilating upon the pleasures and dignity of a well-filled home life—Agnes inwardly praying that her sacrificial act might not tend to wither all that was fresh and sweet in her owr nature.

"It's just next to impossible," she came back from a sudden flight into the past to hear her husband say, "to pick up all the threads you've got to weave into one web, like as it was, all in a minute, Mrs. Thorn. But 1 can say one thing-and I ain't the man to begrudge any body their fair earnings -if you do your duty as a planter's wife in these unregenerate days of free niggers, carpet-baggers, and reconstruction, you'll be entitled to a crown of righteousness in the next world, whether you get it or not; and I ain't going to belittle your efforts.

"And meanwhile wearing a crown of thorns in this one.

Mrs. Thorn's supplement was delivered safely, for the squire had, with a sudden ejaculation, left her hurriedly, and, with much ado of flinging brick bats and encouraging of dogs. hot pursuit of a sow and her infantile brood, who were complacently rooting for the tender herbs in the grassy front

She saw nothing more of him until. punctually as the harsh-voiced clock on her mantle shelf struck twelve, she glanced out of the window and saw him swaying vigorously to and fro at the end of the big bell's rope, clamor ously announcing twelve o'clock, to the howling accompaniment of five pensive

She bent once more over the trunk she was unpacking. A scroll lay under her hand in the tray—the scroll of daily mottoes that always hung in her bedroom. She shook it out from the creases that had formed in it, and hung it against the wall. The words that faced her were taken from the ninth chapter of Luke, sixty-second

"No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

CHAPTER VIII.

PERIODIC PERTURBATION.

There are certain primitive customs and inconveniently patriarchal ways of "getting along" in most of th agricultural districts of the South, which fill visitors from more advanced sections of this progressive land with amazement. People to whom the rail road and the telegraph are daily neces eitles, marvel how other people, claiming like mental organism, can exist

under such stagnant conditions. The commercial center of the locality with which these annals of a quiet neigh porhood have to do, was what in the North would be called a hamlet, which, in its own sparsely settled sec-tion, was accorded the dignity of being called a town. The town of Shady ridge lay in a straggling fashion along the immediate banks of the river ; and as it consisted of only three stores, one dwelling-house, a little new pen of a cottage that sheltered the bachelor doctor who dispensed drugs and advice for the entire country, a rail inclosure to receive cotton for shipment and preserve it from marauding cattle while This town was the rallying point for

all the planters, freedmen, and teams for the space of twenty miles around on "packet day." The local packet was the steamboat that had the contract for carrying the United States mail be tween Vicksburg and New Orleans; in onsequence of which its arrival on a certain morning up, and down or nother, were the events most sure of anything in the future of Shadyridge Infortunately for the morals of Shady ridge and the country around, Sunda; was packet day; and as the mail boa was always laden with a lot of miscel laneous freight for the neigborhood and, moreover, brought with her the very last New Orleans papers, Shadyridge was at its liveliest and did its briskest business on the day which, in civilized communities, is considered sacred to rest and to reflection. Sunday had no higher significance than lay in its being the packet day. But rest and reflection are at a discount reason that men should ride ten or twelve miles over villainous dirt roads for a letter or a paper only, it was considered quite the thing that any outlying business matter should be settled between the planters and the three or four Hebrew merchants who formed the commercial element of the country and the entire resident population of

Shadyridge.

A fleet of battered and paintless skiffs, dug-outs, flats and other small craft, always moored to the ragged, brambly banks of the bayou that flanked the town on the south, where it ran to contribute its cool, dark waters to the muddy current of the Mississippi; a tall levee, whose broad crown was rutted deeply by the wagonwheels that sought that refuge from the impassable mud of the "big road:" Job's Endurance.

A man may bear up patiently for hours under trials of physical endurance, but when prolonged to years, we cry out. But why should we suffer thus? There is a sure and prompt cure. Bethany, Mo., U. S. A., Aug. 4th, 1888. "I suffered for years with neuralgia, but was finally cured by the use of St. Jacobs Oil." T. B. Sherer.

a cluster of native forest trees, beneath which stands the long, rude horse rack whose horizontal top-rail has been chewed and gnawed into less than half its original dimensions by generations of tethered animals; a blacksmith's shop that does its briskest business in the shoeing line on a Sunday; a list less, loafing, impatiently patient group of white men and black, sitting about on the much-whittled benches that flank the store galleries, or on the steps, or on inverted boxes and barrels smoking, chewing, exchanging crop items and weather prognostications while waiting for the boat; a quick ened move for the river's brink at first grimpse of her smoke-stacks in the bend just below; an emulous rush on board as soon as the staging plank swings within the possibility of an agile leap; a quick demand for New Orleans papers and for drinks at the boat's bar, which supplies choicer poison than is to be procured at the local counters, which cater exclusively to the freedmen's tastes - there you

have Shadvridge, its customs and its

The periodic perturbations which he

frequenters, in a nut-shell.

set the dwellers upon the banks of the Mississippi River invest news from the outer world with a vivid and painful interest at certain seasons of the What is the river doing? "What is the river going to year?" are the questions that pass from mouth to mouth as soon as the reign of winter is passed and the ice " river column gates are open. The is the first thing looked for in the papers that, coming to hand but once a week, are read and loaned around un til they are ready to resolve themselves into their original pulp. The man who has a correspondent in Cairo or a relative in Vicksburg or Memphis is invested with factitious importance as the recipient and retailer of reliable information concerning the probabilities of this most dangerous of streams. An admixture of feverish anxiety and dull apprehension takes possession of every breast. Each man will tell his neighbor, with dreary insistence, that One more overflow and he will be ready to give up ;" but the time when he really can give up never comes, for the burden of other lives is laid upon his heavily-laden shoulders, and he watches the receding waters with a satisfaction bordering nearly on cheer fulness, and gathers together the rem nants of his flocks and stock, and com mences sowing when he should be reaping, and is buoyed up by the hope which, happily, springs eternally in the human breast, and so on and on

forever and forever. TO BE CONTINUED.

### " Mary Conceived Without Sin."

BY VIRGINIA M'SHERRY

The fruit which was borne in the garden of the terrestial paradise and the waters which flowed in the four rivers to the four corners of the earth. were all types of Mary, who bore the eternal and mystical fruit, the Body of Our Lord, which has become our banquet until the end of time. And in our own days has not a child risen up and called the attention of the world to a little fountain which has sprung up and which is now flowing through the Christian world, carrying the flood of graces that spring from Mary's heart? When she is invoked under the title of Immaculate she is more than ready answer every appeal. The tempted are enabled to overcome the severes temptation, the afflicted are consoled those in danger are at once relieved. During the war, when everything the name of "Mary Conceived without sin?" And the same inscription pre served houses and buildings were already partly consumed by fire. Many well attested miracles are related showing the efficacy of the miraculous medal which appeared like the dawn of the day that was to see published the dogma of the Immaculate Conception and have it made an article

On one occasion Louis Phillipe was to have a grand review of his troops. The evening before, Amelie, his queen. who was more pious than her husband. inquired what uniform he would wear at the parade, and when one of the king's gentlemen brought her his military coat, she sewed in the collar a little miraculous medal. The king, know ing nothing of this, appeared at the review surrounded by his staff. Ten of his most distinguished generals stood near him. The infernal machine was discharged and killed the ten where people at best lead but half-awake lives; and, as it was not in jured. Louis returning to his queen, she met him with remarks of great joy. "How," said he, "have you heard the distressing news?" "Yo she answered. "But let me show you how you how you have been saved. And ripping open the collar of his coat with her scissors, she drew out the miraculous medal. For once at least in his life his heart was touched and he was seen to shed many tears, let us hope, of true gratitude to God and an acknowledgment of His power and goodness. - Annals of Our Lady of the Sacred Heart.

> The great reason for the success of Iloud's Sarsaparilla is found in its positive merit. It curss where other preparations fail. Pleasant as Syrup.

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

Mather Grangel Worm Exterminator has Mother Graves' Worm Exterminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

Minard's Liniment cures Garget in Cows. FATHER LAMBER TIGATES INC THE INFIDEL PUT SEVERE COURSE

WIT, SARCASM AND R SOLL'S PROPOSITION A LOGICAL MICROSCO IS NOT BECAUSE OF

MARCH 19, 18

Buffalo Union CONTINUED FRO THE ALMIGHT Ingersoll.—"The indu-world—those who have : rule, opposed to larceuy. Lambert.—I knew it ; may put your nickel pocket. It is not Christ.

may put your meken pocket. It is not Christony is wrong because and in insinuating the ichristian theology. It Almighty objects, and It almighty objects, and It is antagonistic to His This is the Christian observe it is very diffewhich is absurd, for if t consisted in people's cqually wrong to col people object to it; equally wrong to col people object to it; consisted in morality is not the tan the sense in which tan morality is not the were agreeing you were possibly deceived even please give your idea and tell us the ultimat you base the distinct other words, what is y and wrong?

and wroug?
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Ingersoll.—"Consequality of actions. If os is the action."
Lambert.—Then the consist is the action."
Lambert.—Then the consist is a good or bad answered until the coare definitely known pocketbook was stolen patient and wait for the can know whether or not, or whether afte do a good act. The lost him his farm and and little ones barefothe highway to face it winter, and made the the breast that hunge to nourish it. Surely a consequence of the whose experience we wise state of awful des wheels Mr. Ingersoll the horror of my situathief did wrong to bring? See my wife, stupid from cold and babe, how it clings God help it, it is its father; it softeness of suffering a knowing that it eve Thanks be to the not my consciousme horror that God or mine to suffer. B dead, dead, and the not. Oh, Mr. Ingers me a wooful wrong would reply, if you les:—"I do not knot; I must wait this act, I must wai

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consequences, poor farmer wretched fami the thief? W clernity and damned, and thief do wrow

other words, what is your standard of right and wrong?
CONSEQUENCES DETERMINE THE QUALITY.

Ingersoll.—"Consequences determine the quality of actions. If consequences are good, so is the action."

Lambert.—Then the question whether larceny is a good or bad act must remain unanswered until the consequences of the act are definitely known. The man whose pocketbook was stolen must be cheerful and patient and wait for the consequences before he can know whether he has been wronged or not, or whether after all the thief did not do a good act. The loss of the money has lost him his farm and sent him and his wife and little ones barefooted and hungry into the highway to face the pittless blasts of the winter, and made the baby cry in vain for the breast that hunger had made powerless to nourish it. Surely suffering has come as a consequence of the act—but not to the thief, whose experience we will see later on. In this state of awful desolation the poor farmer meets Mr. Ingersoll and says: "Oh, sir, see the horror of my situation: do you think that thief did wrong to bring upon me this suffering? See my wife, her eyes are filmed and supid from cold and hunger, sir. See that babe, how it clings to the sapless breast. God help it, it is more fortunate than its father; it suffers without consciousness of suffering and will die without knowing that it ever lived in this work!. Thanks be to the good tod, it has not my consciousness to take in all this horror that God never intended me or mine to suffer. But see, it is dying—it is dead, dead, and the stupid mother knows it not. Oh, Mr. Ingersoll, did not that man do mot supid freely, if you are true to your principles:—"I do not know if he did wrong or not till I know the consequences of the act. Yours is only one side of the case. I must wait and see how his act affects him. If he has done wrong Nature will punish him, but I cannot know whether he did wrong or not till I know the consequences of the act. Yours is only one side of the case. I must see his family and his c

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PATHER LAMBERT AGAIN CASTIGATES INGERSOLL.

THE INFIDEL PUT THROUGH A SEVERE COURSE OF LOGIC.

WIT. SARCASM AND RIDICULE—INGER.

WIT. SARCASM

are charged with doing wrong, what is your plea?

Thief—Your Honor, the police, those tools of a steel hearted tyranny, inspired by the fiendish, diabolical and blood-guzzling genius of Christianity, with hands recking with the blood of scientists, brought me here and charge me with having done wrong—yes, wrong, your Honor. (Here prisoner gave way to his feelings and the Judge showed emotion).

result, it should receive the credit.

Ingersoll.—"There were millions of virtuous men and women before Christianity was known."

Lambert.—No doubt of if. But the foundation of their virtues was the belief in the existence of the Supreme Being, and obedience to His law written on the heart of every man that comes into this world. That same law and the existence of that same Being is what Christianity teaches. The commadments were only reiterated on Mount Sinai. It is very certain that those millions of virtuous men and women were not made so by agnostic philosophy.

Ingersoll.—"And it was taught at the same that the fate of man was eternal punishment."

Lambert.—This statement is not true. And even if it were so thought, Christianity is not responsible, as it taught no such doctine.

Ingersoll.—"It was taught that the state of man was that of depravity, and that there was but one way by which be could be saved, and that was through faith."

WHAT IT INCULCATES.

Lambert.—The Church taught that man was saved by faith and good works, which

practiced these virtues, to persecute his fellow-man on account of a difference of belief."

WHAT IT INCLEATES.

Lambert — Christianity inculcates kindness, charity, truthfulness, justice, etc., If a Christian fails to practice these virtues the fault is his own and cannot be attributed to the religion whose teachings he disobeys. You harp much on persecutions for difference of belief. I do not believe that any persecution ever took place for a mere difference of belief. I do not believe that any persecution ever took place for a mere difference of belief plus something else. It is a fact of human nature that no man can attempt to overthrow the fixed maxims and beliefs of any people without getting himself into trouble. Belief produces in man corresponding external acts. By these external acts a many come in collision with somebody else or the laws of society. Then comes the trouble. As long as the Southern people believed in the right of secession no one interfered with them. When that belief took the shape of muskets and arillery the Government crashed it out. It would not be true to say that war was made on them on account of a difference of belief. The Mornons believe in polygamy. As long as they did not practice the belief they were let alone. When they put it into practice Congress legislated against t and panished the guilty. They say they are persecuted for their belief, but you know it is not true. We can understand how good, kind and just men will oppose and persecute him if he disregards the law. Our Government does not legislate against socialism, but when some socialists put their belief into practice in Chicago they are hanged. They call it persecution. Apply these suggestions to the history of the past and you will find that difference in belief was not the cause of persecutions, but belief plus something else which was opposed to the maxims and customs of the people. Connected with belief there were practices which offended society and aroused opposition and bloodshel. Hence all the talk of pers

the Church that belief was necessary to salvation."
Lambert.—And is still so taught.
Ingersoll.—" And it was taught at the same time that the fate of man was eternal punishment."
Lambert.—This statement is not true.
And even if it were so thought, Christianity is not responsible, as it taught no such dectrine.
Ingersoll.—" It was taught that the state of man was that of depravity, and that there was but one way by which be could be saved, and that was through faith."
WHAT THE CHURCH TEACHES.
Lambert.—The Church taught that man was saved by faith and good works, which are the flower and fruit of faith. Salvation is the reward of these two, going hand in hand.
Ingersoll.—"As long as this was honestly believe to good! dishagestly believe

hand.
Ingersoll.—"As long as this was honestly believed (as if one could dishonestly believe it!—L. A. L.) Christians would not allow heretics to preach'a doctrine to their wives, to their children or to themselves which, in their judgment, would result in the damna-

heir children or to themselves which, in ir judgment, would result in the damnaof their souls."
.ambert.—And why should they allow it?
.vou believe that any "honestly" conentious Christian would allow you or a 
ormon el ler to preach your "notions" to 
wife and children? But to prevent you 
the elder it is not necessary to kill you. A 
mber ten boot would suffice. 
Ingersoll.—"The law gives a man the 
cht to kill one who is about to do great 
dily harm to his son."

Lambert.—I am not aware that even civil 
w gives such a right, and I know that the 
vine law does not. Christianity teaches no 
ch doctrine.

Lambert.—I am not aware that even civil law gives such a right, and I know that the divine law does not. Christianity teaches no such doctrine.

Ingersoll.—"Now, if the father has the right to take the life of the man simply betalent the is attacking the body of his son—"I Lambert.—But he has not the right. Ingersoll.—"How much more would he have the right to take the life of one who is about to assassinate the soul of his son?"

Lambert.—This conclusion is based on a false hypothesis, on false premises, and is therefore worthless. It is, however, a very good specimen of Ingersollian logic.

CHRISTIAN ETHICS.

Ingersoll.—"Christians reason this way," Lambert.—No, they don't. They repudiate any argument for the reason that it is neither true nor logical. In Christian ethics a men can and should defend his child from harm, and if in this defence his own life is in such peril that he or the unjust aggressor must die he can kill him, not otherwise. But even if your hypothesis were true your conclusion would not follow because it introduces a term that is not in the premises. There is no analogy between killing the body and killing the soul in the same sense. No man can he ct nume kill the soul. He may place a cause—say, false teaching or a bad example—which may ultimately lead to the demnation of the soul, but he cannot place a cause that leads directly and directly to the death of the body—say, cutting off the head or plunging a dagger through the head. In this case the account must be settled then and there. But you cannot kill a man to day to avoid a death he may indict on you forty years heace. To conclude, first, your premises are false; second, your conclusion does not follow from your premises, even if they were granted.

Ingersoll—"In addition they felt that God would hold them r sponsible if the community allowed the blasphener to attack the true religion."

allowed the biasphemer to attack the true religion."
Lambert—However they may have felt, they did right to legislate against blasphemy and jail the foul mouthed biasphemer till he learned de eacy and better manners. If he attacks the fixed maxines and prevailing belief of a people he must not plead the stab act after having aroused them to rid themselves of what they consider a public nuisance.

A FALSE CONCLUSION.
Ingersoil—"And therefore they killed the freethinker, or rather, the free talker, in self defense."

The ethinker, or rather, the free talker, in self defense."

Lambert—As we have seen that your premises are false, the conclusion is false. Hence, if they killed the freethinker it was not the free thinker it was not the freethinker that was not the free thinker that was not the free thinker that was killed for his "think," but the free talker for his talk. Many will be as long as man has passio s. When free talk causes disturbance and disorder and threatens the peace and prosperity of society or the security of the State, men—in all times and of all religions—have been in the habit of silencing the dis urber in one may or another, and they will continue to do so, and call it prosecution—not persecution.

Ingersol—"If the Founder of Christianity had said."

Lambert—We will speak of that in our next conversation. This vast audience, procurred to us by the love of fair play and enterprise of the Telegram, have been every life of late.

L. A LAMBERT.

NEW BOOKS.

We have received the following new pub-

We have received the following new publications from the publishing house of Messrs. Benziger Bros., New York:

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"Education for the Indian," by Rev. L. B. Palladino, S. J. Paper, 15 cents.

"The Parent First:" an answer to Dr. Bouquillon's query." Education—to Whom Does it Belong?" By Rev. R. I. Holaind, S. J. Second edition. Paper, 16 cents.

"The Trial of Margaret Brereton," by Pleydell North, author of "M. le Cure," "Russian Violets," etc.—12 mo, cioth; 40 cents.

Emperor William has donated 60,-000 marks to the building fund of the Catholic St. Sebastian Church at Berlin. The Rev. W. E. Chambers, for twenty-eight years rector of North Kelsay, Lincolnshire, England, was received into the Catholic Church at Folkestone on January 11, by the Rev. Francis J. Dennan.

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blood purifiers. The sconer you begin the better; delay is dangerous.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrears must be paid in full before the paper can be stopped.

London, Saturday, March 19, 1892.

SALVATIONISTS IN FRANCE.

The Salvation Army are not at all contented with the success they have met with in the preaching of their new-fangled Gospel in France. During the tour of Mrs. Booth-Clibborne, the "Grand Marshal" or "Marcchale" of the French wing of the Army through the United States, she complained that the French are naturally bad and that it is "hard to touch their hearts, for they have none;" and as a consequence they took no stock in the Salvation hymns.

This is not altogether consistent with the lady's statements when in the French Canadian city of Montreal. There she declared that France is very dear to her. "Dear France," she said, "I love it, and I love the people. I think them the finest people in the world. They are so intellectual. Every Frenchinan reads. Every Frenchman thinks. Before you can express your thought the Frenchman has divined it. We never had any trouble. I was amongst the Communists and Anarchists. I was in their midst when they had knives in their hands. But they never touched me. I was never insulted in France. We have been insulted in other countries. I have seen grossness in England. I never saw grossness in France."

It may be fairly inferred that the reason for these very different pictures given of the French arise out of the fact that in Montreal Mrs. Clibborne was collecting money to aid her in the French work, and she thought it necessary to represent the French as very good people, and very docile to Salvationist preaching, if the name preaching can be applied to the silly twaddle which is heard in the Salvationist barracks. People do not like to contribute to any object when no results are expected, and so it was necessary for Mrs. Clibborne to give a highly colored picture of the amount of good which she was doing. Besides, though in Montreal her audiences were composed only of English-speaking Protestants, they were people who have some knowledge of the character of the French. They are accustomed to mingle with the French-Canadians, and know their peaceful character. Hence they would not so readily gulp down the evil which Mrs. Clibborne spoke of the French generally when she had before her audiences who could not be so well acquainted with the people of whom she was speaking. Hence, among the proofs of her suc cess, she said:

"We have organizations in twenty three departments. The French regard drunkards with contempt, and when we began among them, our girl went at night amongst the saloons sell ing papers (the War Cry), and singing and praying. People said it was indecent and improper, and that they would be insulted.

To try whether such was really the case, Mrs. Booth herself "one night visited over thirty soloons," and "never received an insulting word or look. The men took off their caps as I entered, removed their eigarettes, bought the papers and asked would Madamoiselle have a little absinthe to

Experience has proved that Hallelujah lasses are not more proof against temptation than other girls of the same age, and we should have supposed that Mrs. Booth-Clibborne would have inferred from what she experienced herself that it was not safe to expose the young girls who are usually employed in selling the War Cry to the temptation of being treated to glasses of absinthe in the low groggeries of Paris, for it is to these places that Mrs. Clibborne paid her visits, if she tells the exact truth, which, from the nature m. she must have walked to each than sixteen minutes. As many of our readers must have met the Salvation lasses from time to time engaged

in like occupation, they can judge how much Evangelical work Mrs. Booth Clibborne could have effected during these sixteen minute visits.

We are satisfied that the story told through the United States is the nearest to the actual truth, that the " Marechale " met very little encouragement in France. There are in France many, especially in the official circles, and among the frequenters of the saloons, who are practically infidels, caring nothing for religion. It is among these classes that Mrs. Clibborne's efforts are chiefly made, but these people are too logical to be caught by the mock military titles and parade, the beating of drums and blowing of horns of the Salvation battalions. These Frenchmen only laugh at the absurd display. Mrs Clibborne says indeed, that "thousands of Catholics attend their services;" but every one knows that this is an empty boast. Nowhere do Catholics who know any thing of their religion attend Salvation Army gatherings, and they do not do so in France any more than elsewhere ; and French Protestants are too few in number to contribute any considerable quantity of recruits to the ranks of the mock soldiers.

Putting together all these things, it is no wonder that the Marechale should be discouraged at the failure of her efforts to convert France. Indeed the Frenchmen are not slow to inform her that General Booth's book on "Darkest England" proves that there are millions enough in that country to need conversion, and that she and her coworkers would find there work enough to keep them employed without coming over to France; for charity begins or ought to begin at home.

From Mrs. Clibborne's boast that Catholics are joining the Salvation Army in large numbers we learn this at least, that from being what it at first professed to be, merely a revival scheme to correct the morals of careless Christians, it has become a form of Protestantism with the avowed object in view to take the place of the old Church which Christ established. The doctrines of this new Church are just those which it pleases General Booth to adopt. It is a religion without sacra ments or ordination-or the only sacra ment it possesses is the loud and in harmonious beating of drums and tam bourines - a sacrament of General Booth's invention, to take the place of sacraments which Christ established. This is certainly not a religion which will commend itself to Catholics who know that there is one Lord, one faith, one baptism, one true Church; and it is not a matter of surprise that the people of France regard Salvationism merely as a roaring farce. Others besides Mrs. Booth-Clibborne have let out the truth, acknowledging that French men do not join the Salvation Army. Thus one of the Captains in France wrote not long ago: "We do not see many results, but they will be seen in eternity. We have no soldiers yet. but we are praying for souls. The victory is bound to come."

One point in Mrs. Booth-Clibborne's story deserves special attention, that is,

the remark in her Montreal address: "Remember it was not the Catholics who persecuted us, but the Protestants. The ministers were traditionists. The did not like our unconventional methods They saw thousands flocking to us and getting converted, and they aided the magistracy in breaking the laws of the country to suppress us. We had a meeting once five miles in the country with nothing but the sky and the wood and the birds, and even there sixteen policemen and three officers came to arrest me. It is of the Protestant Cantons o

Switzerland she is here speaking; and in Eastbourne, England, the police and the mob were equally energetic in endeavoring to suppress the Salvationist displays as a public nuisance. It is true that on a couple of occasions the Salvationist parades were interrupted by mobs in Quebec, but these manifestations were provoked by the offensive attitude assumed by the Salvationists. whereas in these Protestant localities there was nothing peculiarly aggressive in their conduct. The ministers and the authorities in Switzerland and the Eastbourne mobs had no object save to suppress any religious manifestations but such as were in accordance with their own ideas of

We quote the following interesting statistics of the Church in the United of her story, is extremely doubtful. States from advance sheets of "Hoff-To visit over thirty of these soloons between 8 o'clock p. m. and 4 o'clock a. m. she must have walked to each stations, and 1,683 chapels; 54 seminsaloon, and preached salvation, beside aries attended by 1,729 students; 188 effecting the sale of her papers, in less colleges and 655 academies; and

religious worship.

England held at Rhyl last summer a paper was read by Mr. Athelstan Riley wherein it was pointed out that the married missionaries sent by the Protestant missionary societies to convert the heathen are three times more costly than those of the Catholic Church in the same field, while the work done by the Catholic priests is also more

He also cited many instances to show that if the wife or daughter of a married missionary Bishop or clergyman became very seriously ill he was permitted to return home, and the nissionary work was thus frequently interrupted, and not unfrequently discontinued altogether.

Mr. Riley stated that this state of affairs was a great obstacle to missionary success, and that in consequence thereof the work of the Anglican missionaries is very defective, and very little progress is made.

The remedy he proposed was that the missionaries should in future be unmarried, a suggestion which was met with loud cries of "no, "no," from the delegates, and especially from the laymen. Mr. Riley, however, stated what were the plain and well-known facts of the case. It is notorious that the Anglican missions are very costly and that the number of converts is comparatively small, while the Catholic priests, whether in Asia, Africa, South America, or the islands, live on a mere pittance, leading lives of great sacrifice, and yet bringing thousands every year into the fold of the Catholie Church.

The delegates at Rhyl Congress however, having been educated into the belief that the unmarried state is necessarily evil, and that the Catholic clergy are wicked and pampered, would not listen to the truth as told by

It has been proved over and over again that from these and other causes many of the Protestant missions in these countries are complete failures, yet rosecolored reports are read every year at the missionary society meetings, representing that the missions are everywhere crowned with success. In spite of these representations, the true state of the case becomes known from some | ible; whole villages are frequently quarter from time to time, and as the difficulties of missionary life are experienced, it becomes less easy to obtain new men to go to the fields of missionary labor. The Canadian Presbyterians have already discovered this difficulty, and it is understood that many of the missions which in former years were prosperous, or supposed to pe prospering, have been actually abandoned or left to other Churches which might be willing to undertake the work. But the other Churches are experiencing the same difficulties, as the Presbyterians, be induced to take Syria, the Balkan Provinces, Oceanica. their families into barbarous regions. where they will be exposed to the hardships of living in semi-barbaric style at the best.

It is undoubtedly from these causes that the missionary societies have been compelled to send to the heathen volunteer missionaries who are totally unfit for the work they undertake; for they cannot obtain men enough for the purpose from the ranks of the regularly appointed or ordained clergy. Hence it will not much astonish the public to find out what Mr. Kinnear last week reported to the British Foreign Office concerning the missions in China. Mr. Kinnear went to China as a press correspondent, and on his return was invited by the Foreign Office to give an account of the condition of affairs, and especially of the state of the Chinese missions, all of which he did with much minuteness.

In reference to missionary work in China he stated it to be his opinion that much mischief has been done by many of these missionaries who are totally unfit for the work to which they have been appointed. He says that "many who have been sent to spread Christianity among the Chinese are entirely ignorant of Chinese prejudices, and are incapable of understanding the people. As an instance of the unfitness of these missionaries, he mentions one who had been a railway porter, and whose experience had been almost wholly confined to the handling of luggage, previously to his going to China.

There is no doubt that of late years a great effort has been made by the of any State desires a divorce, if the various Protestant Churches to establish Protestantism among the heathen, a work which they had almost entirely neglected until the present century, and with wealthy England and America to support the missionaries sent out, the dissolution of his marriage. Mas- grace to the husband and wife to man and woman which elevates the

At the Congress of the Church of be denied that there are among the missionaries many self-denying and granted on the most frivolous pre- mand of God: "What God hath zealous men. But it is now found that texts, such as "incompatibility of tem- joined together let no man put asurvery few of the college graduates volunteer for missionary labor; and if the work is to be continued at all it will be continued by inferior men, and the loss will be great in proportion to the deterioration. The Niger mission in West Africa

was at one time reported to have been in a most flourishing condition, yet within the last two years it appears to have collapsed entirely, owing to the contempt shown by the white missionaries for their colored co-laborers. The natives of the Delta thereupon determined to establish a Church of their own, as they were determined not to be imposed upon by domineering whites. On the Congo also, Bishop Taylor's missionaries are said to be more interested in trading in hippopotamus meat than in converting the heathen; and Mr. J. C. Waller, who was one of these missionaries, returned to America giving a most unfavorable account of the missions His statements were published in the New York papers. It is worthy of remark that these missions were defended from Mr. Waller's attacks chiefly on the ground that those who contributed towards Bishop Taylor's work should not be discouraged by disparaging reports of their ill success; that is to say, the truth should be concealed in order to draw out more

Concerning one of these missionary settlements the Protestant Bishop of London recently stated that the converted Christians had determined to build a mosque rather than a Christian tained. There is a strong feeling Church, as they would thus keep intoxicating liquors out of the settle ment, which they could not do if they followed the guidance of the English

or American Christian missionaries. In all of these localities there are flourishing Catholic missions. In 1859 there were 8,000 Catholics in Calcutta. To-day there are 50,000. The Jesuit nissionaries there attend to twentytwo missions, and have two colleges under their charge; and throughout their sphere of operations the number of conversions is almost incredreceived into the Church. returns published in the Missions Catholiques for 1890 show that there were in that year 1,078,496 Catholics in India and Ceylon, and the number must have greatly increased since. In Indo-China the number is placed at 694,250: in the Chinese Empire at 568,628; and in regions adjacent to China at 59,920. In Africa, including the islands, the number of Catholics was reckoned to be 398,940, with 745 priests, 134 charitable and 690 educational institutions.

In other localities, as Armenia, savage tribes of Australia and New Zealand, in Persia and throughout Turkey the missions are equally fruit ful, under charge of zealous Jesuits.

THE LAWS OF MARRIAGE AND DIVORCE.

The facility with which divorce may be obtained in the United States has become an evil of such magnitude that for years past the attention of social reformers has been strongly directed towards the question whether or not for any cause a divorce should be granted, and the most earnest and the wisest of these reformers have not hesitated to declare their conviction. arrived at after careful consideration that the only effectual remedy which can be applied to correct an evil which threatens the foundation of society, is to restore the Catholic principle of the indissolubility of marriage.

At present each State makes its own laws regarding marriage and divorce. and the consequence is that the greatest confusion exists in regard to the causes for which marriage can be dissolved. The Federal Government has no power to deal with the subject, nor can it deal with it unless a constitutional amendment be passed by vote of two-thirds of the States placing the matter under the control of Congress It is not at all likely that any law to this effect will be adopted, for the individual States are very jealous of their Catholic Church holds it to be. We authority, and they can with difficulty can therefore confidently appeal to directly undertaken, but they checked be induced to part with any share of Christians of all denominations to unite at least the progress of Islamism, which it. As matters stand, when a resident with us in opposing any attempt to had become a menace to Christian laws of his State are not sufficiently accommodating to accede to his views, he present. has only to move into another State | We do not expect to induce Protest | nations, preserved the sacred characwhere the laws are more lax, and he

MISSIONS TO THE HEATHEN. siderable progress made; and it cannot the West are especially notorious for married state. But Protestants as well the ease with which divorces are as Catholics should respect the comper," and there are very few in the der." It is acknowledged by all that whole Union who cannot procure a these words relate to marriage, and separation if they desire it on this they are so applied in the Presbyterian ground, as they have only to apply to the Courts in one of these States and that Protestants ordinarily interpret they will be suited, if indeed they can- the divine marriage law as if the man not obtain what they wish for in the State where they reside, as can usually of adultery. The Catholic Church be done.

The immediate result of these divorce courts is that every year it is becoming more and more common to see tians should stand; but at all events wa households broken up, and families can appeal to all our fellow-citizens to separated, and to use the words of a preserve jealously the public morality Boston paper, the States in which these by not allowing the door to be opened loose laws prevail are becoming remarkable as the home of "a dying the facilities for the separation of hus-

Spasmodic efforts have from time to time been made to remedy the evil by of Canada greatly depends upon the means of a constitutional amendment attitude we take on this all-important giving to Congress the sole power of question. legislating on the subject of divorce. It is probable that if such an amendment were passed the evil would be mitigated, but it would not be removed. The existence of a divorce court at all has an evil effect, as it induces dissension between married persons, by holding out to them a means of separation through the commission of crime. Thus also the love of parents and children for each other is weakened, and ultimately destroyed. In Canada the evil results of divorce

are confined to narrow limits, for the simple reason that we have no divorce court, and the only means whereby a divorce can be had is by an Act of Parliament, which is not easily obamong the people of Canada against any legislation which would place Canada on a level with the United States in this matter. Occasionally, however, a desire to tinker with our laws induces some member of Parlia ment to express himself in favor of a change of some kind, the change proposed being usually the establishment of a court similar to that which exists in Great Britain, to deal with all applications for divorces. No one has the temerity to ask that our laws on the subject should be assimilated to those of the United States, the evil results of which are so well known. But it is more popular to appeal to British precedent. However, it is a fact attested by recent statistics that England itself is now experiencing the evil results of having a divorce court, the effect of which has been a great inbroken un.

There are half a dozen applications for divorce which will come up before the Dominion Parliament during its present session, and as these will occasion for some member to propose the efforts of the Crusaders, and the again the establishment of court. We therefore feel it incumbent on us to raise our voice in warning of the whole world; yet the evil would was gained for the time being. become greater if the facilities for divorce were increased by the estabdivorces for certain causes specified.

Marriage is not merely a civil con-Even Protestants will acknowledge that God has sanctified marriage and nations to win back the Holy Land, raised it to the dignity of an engage-

The Catholic Church regards marriage as a sacrament; and it was God who raised it to this dignity. The from the best purposes, and though history of eighteen centuries shows how strenuously the Church has main- praise for their prompt zeal, they are tained the indissolubility of the marriage tie, by reason of God's institu- themselves to be persuaded to undertion; and the experience of the same take some other expeditions which period has proved that it would be destructive to the welfare of mankind they had set out to accomplish. to make that tie any weaker than the make marriage less sacred or divorce Europe, and thus they saved the West more easy of attainment than it is at from the inertness and effeminacy

ants to regard marriage in the same ter of family ties, and established on a will have all the facilities he wishes for light as we do, as a sacrament giving firm basis that proper relation between

Confession of Faith. We are aware riage can be dissolved in one case, that does not permit its dissolution in any case. We hold that the Catholic ground is the only safe one on which all Christo indiscriminate divorce by making bands and wives any greater than they are at present. The future prosperity

ANNIVERSARY FESTIVALS OF

A cable despatch informs us that on the 1st inst. the Holy Father gave an audience to the members of the College of Cardinals who are at present in Rome. It being the eve of the Pope's eighty-second birthday, Cardinal Lavalletta, Bishop of Ostia and Velletri. the dean of the Sacred College, ex pressed in a short address the congratulations of his colleagues on the celebration of his birthday, and of the fourteenth anniversary of his corona tion as Supreme Pontiff of the Holy Catholic Church, which was celebrated on March 3rd.

In reply His Holiness expressed his appreciation of the good wishes of the Cardinals, and mentioned as the two principles which guided Pope Innocent III. during life the redemption of the holy places and the independence of the Church. For the attainment of these two purposes that great Pope would willingly have laid down his life, and we know from the anxiety displayed by Leo XIII. that these objects are dear also to his heart. It is his purpose at least to preserve for Christians free access to the spots which are sanctified by having been the scene of our Blessed Lord's actions on earth, and to bring a knowledge of saving truth to the wild tribes which overrun that region.

Innocent III., coming to the Pontifical throne in 1198, reigned as Supreme Pontiff till 1216. He had beheld with deep regret the failure of crease in the number of families the third crusade to rescue the hely city of Jerusalem from the hands of Saladin, owing to the jealousies of the Europeon princes who had undertaken the sacred warfare. On the plains of Acre and Ascalon thousands of Chrisnecessarily occupy considerable time tian knights were slain, but after many they will probably also be made an a tedious encounter victory crowned Latins succeeded in establishing a great kingdom within what has been Saracen territory, but the intestine disour legislators of the danger which putes of the Christians left their work lurks in such proposals. It is very incomplete, and Jerusalem remained true that it is undesirable that the un- under the Moslem power; however, it savory details on account of which was agreed that Christians should be divorces are usually asked for should free to make their visits to the holy be recounted before Parliament, and shrines without molestation, and thus thus poured, as it were, into the cars part at least of the object of the Crusade

The Moslems soon forget their promises, and having succeeded in wresting lishment of courts authorized to grant from the Christians the territory gained at so great a cost of blood and treasure, recommenced the cruelties which they tract which can be dissolved at the had been wont to inflict upon all pious whim or by consent of the parties who pilgrims; and Innocent from the time have entered into that holy state. of his elevation to the chair of Peter sought to reanimate the Christian which had been thus wrested from ment which man cannot dissolve, and them within a few years after they had it is not within the competency of Par- possessed themselves of it; and it was liament, much less of a court which is through the influence of Innocent III. a creature of Parliament, to annul it. that the fourth crusade was under taken.

Men are apt to be easily turned aside the Crusaders deserve the highest not to be commended for having allowed diverted them from the object which

These Crusades did not permanently secure the end for which they were which still characterizes the Moslem there must necessarily have been constant under the East and Illinois in enable them to fulfil their duties in the Christian family above that degraded

deal which prevails whe ism is dominant-especia the proper position of wor Leo XIII. does not aim these crusades, but he de Christian truth within th Arabs and other races over the continent of Church in Palestine is in condition. The Maronit are good Catholics, a seventeen bishopries n urisdiction of the Maro of Antioch. Every effor made to bring the Schis tals back to the one fold where Russian interfer predominate there is re for the hope that these successful in the end. Innocent III. likewise restoring the vigor of cause in Spain, and in

the Catholic League w ished, a victory was ga Moors which prepared th re-establishment of reli two centuries later un and Isabella. Pope whom Leo XIII. finds thing to imitate, was a intellect and energy; with these the no less d ties of prudence and be position. He maintain aw of the sanctity and of marriage against Pl France, and vindica of the Holy See against Germany, who seized of the States of the Cl them in vassalage.

It is a consolation to present day to find that forth the zeal of this the interests of religion and in the trying c which the Holy Father he has proved himsel great predecessor. The Holy Father in

Cardinals reminded sensuous civilization a stitutions of the mide things which we shoul nineteenth century ages when a strong fai social and political or robust faith " rooted i of the people ' is well imitated by Christians age, which appears to the world threatens to

The years of Por Pontificate have been trial, owing to the which he has been s Italian Government, 1 have his words be with profound respe venerated, and his pe subjects in every land the Universal Church congratulations to h rence of his birthday, versary of his coronal Church of God, to st Peter amid the storms it, owing to the hosti modern government Catholic in name, are ing into the bands o

EDITORIAL

THE Toronto Mai knows, has donned independence. In p is a sort of free lance in plaster of Paris. tical questions it may that it has no very towards either one political parties of t when it treats of sub ous world it has alwa always the sting o reference to the Ca the ecclesiastical aut

Mr. MERCIER, it

our contemporary, white headed boy hierarchy, and through him, has Orangemen were as on the throat of the and their fingers or public purse. Now people of Quebec ha ated the Mercier organ claims that b sulted from the fact could make no furt seems reasonable to the hierarchy of Q designing men, as has so often asse would still continue of their influence party. No matte Church in Quebec

cannot give any c

ideal which prevails wherever Mostemthe proper position of woman.

Leo XIII. does not aim at renewing these crusades, but he desires to bring Christian truth within the reach of the Arabs and other races which swarm over the continent of Asia. The Church in Palestine is in a flourishing condition. The Maronites of Lebanon are good Catholics, and there are seventeen bishoprics now under the jurisdiction of the Maronite Patriarch of Antioch. Every effort is also being made to bring the Schismatical Orientals back to the one fold, and at least where Russian interference does not predominate there is reasonable room for the hope that these efforts will be successful in the end.

Innocent III. likewise succeeded in restoring the vigor of the Catholic cause in Spain, and in 1212, through the Catholic League which he estabished, a victory was gained over the Moors which prepared the way for the re-establishment of religion in Spain two centuries later under Ferdinand and Isabella. Pope Innocent III., whom Leo XIII. finds it a glorious thing to imitate, was a Pontiff of great intellect and energy; and he united with these the no less desirable qualities of prudence and benignity of disposition. He maintained the divine aw of the sanctity and indissolubility of marriage against Philip Augustus, of France, and vindicated the rights of the Holy See against Henry VI., of Germany, who seized upon a portion of the States of the Church, and held them in vassalage.

It is a consolation to Catholics of the present day to find that Leo XIII. puts forth the zeal of this great Pope for the interests of religion as his model, and in the trying circumstances in which the Holy Father is now placed he has proved himself worthy of his great predecessor.

The Holy Father in his reply to the Cardinals reminded them that the sensuous civilization and defective institutions of the middle ages are not things which we should imitate in this nineteenth century - but they were ages when a strong faith "vivified the social and political organism." That robust faith " rooted in the conscience of the people ' is well worthy of being imitated by Christians of the present age, which appears to be an age when the world threatens to extinguish Faith

The years of Pope Leo XIII.'s Pontificate have been years of severe trial, owing to the persecutions to which he has been subjected by the Italian Government, but none the less have his words been listened to with profound respect, his virtues venerated, and his person loved by his subjects in every land-the members of the Universal Church. We add our congratulations to him on the recurrence of his birthday, and of the anniversary of his coronation, hoping that live long to rule the Church of God, to steer the barque of Peter amid the storms which threaten it, owing to the hostility of so many modern governments, which, though Catholic in name, are in reality playing into the bands of the enemies of religion.

# EDITORIAL NOTES.

THE Toronto Mail, as every one knows, has donned the garments of independence. In political matters it is a sort of free lance, a London Times in plaster of Paris. Dealing with political questions it may fairly be claimed that it has no very particular leaning towards either one of the two great political parties of the Dominion; but when it treats of subjects in the religious world it has always the bitter word, always the sting of the bigot, in its reference to the Catholic Church and the ecclesiastical authorities.

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Mr. MERCIER, it was claimed by our contemporary, has been the white headed boy of the Quebec hierarchy, and the hierarchy, through him, has had, the Ontario Orangemen were assured, their hands on the throat of the public conscience and their fingers on the strings of the public purse. Now that the Catholic people of Quebec have almost annihilated the Mercier party the Orange organ claims that his discomfiture resulted from the fact that the Church could make no further use of him. It seems reasonable to suppose that were the hierarchy of Quebec composed of designing men, as our contemporary would still continue to throw the weight

editor. Uncharitableness and unfairism is dominant—especially as regards ness towards Bishops and priests is very characteristic of that paper. Its constituency calls for that class of goods, and the goods will be delivered by the Mail managers so long as it is found to be a profitable business.

> THE Orange officials of Belfast have solemnly decreed that a Catholic shall never be mayor of that city. A statement has recently been printed show ing, moreover, that no Catholic is employed by the corporation in any capacity. We can well believe this report when we take into account that the Orangemen at our own doors have adopted the same line of conduct towards their Catholic neighbors, save in a few cases where considerations of policy-not a love of fair play - have dictated a contrary course. The city of Toronto -- the Belfast of Canada-furnishes us with a good sample of Orange intolerance, for there, as in the Irish city, a Catholic, because of his faith, is boycotted so far as municipal positions are concerned. And these Orangemen all the while claim that they are the apostles of civil and religious liberty !

THE general elections which took place in the Province of Quebec on Tuesday, the 8th inst., resulted in the complete overthrow of Mr. Mercier's party. Fifty-four declared supporters of the De Boucherville administration have been elected, as against nineteen Oppositionists, the total number of members of the Local Legislature being seventy-three; and of the nineteen Liberals, six or seven at least are declared opponents of Mr. Mercier. It is needless to say that this result is the direct consequence of the revelations which were brought to light by the Royal Commission appointed by Governor Angers to enquire into the transactions of the late ministry. Mr. Mercier has resigned his position in the House and has retired to private

THE Loyal Orange Grand Lodge of Ontario West met in convention at Owen Sound on the 7th. The county Grand Black Chapter of Grey presented an address of welcome which will go down to posterity side by side with the productions of Bill Nye. Here is one clause:

is one clause:

"And that we, as true British subjects, truly believing in the beautiful precepts of our most noble order, may so emulate its teachings, that our Protestant fellow-citizens who know us not in the mystic circle, may be induced to join our ranks, and help on the ever-increasing tide of knowledge and usefulness that belongs to our order, and is fast spreading those principles of industry and intelligence which place Canada in the proud and enviable position, as first of the British possessions, and may, through the vista of coming years, place her foremost in the vanguard of rations, or should the subtle influences of politics and outside forces disintegrate and subvert the noble objects of our order; then she will become like "Arcadia" a dark spot in history, and be blotted out of the geography of the world."

Further on the document goes on to

Further on the document goes on to proclaim that the brethren should check the ever-increasing aggressions and towards the close up shot this anti-Roman candle:

"This is a grand year, filled with the recol-lections of two hundred years, filled with proud and tender memories of the past, with the sacred legends of liberty, a year in which we call for men to represent us in Parliament, to hurl back at the brazen forehead of Rome her falsehoods and wiley aggressions."

Immediately after which the heated brother asked the divine blessing. It is to be hoped that these misguided men will, as the years roll on, become more intelligent and broad-minded. While they pretend to be the bulwark of Protestantism the majority of the educated men amongst our separated brethren are heartily ashamed of their boorish methods and stalwart ignorance. More to be blamed, however, are the few knaves who use the order as a stepping-stone to a prominence for which nature has not properly equipped them.

Mr. John P. Sutton, Secretary of the Irish National League of America, has resigned. According to the latest statistics India

has a Christian population of nearly a million and a half. The Archbishop of Burgos intends to

organize a pilgrimage to Rome to take part in the coming Episcopal Jubilee of Pope Leo.

The New York Life Insurance Company, an institution having assets of \$125,000,000 has selected a Catholic, Mr. John A. McCall, for its President.

According to the latest official statisties of the Church in the British Empire, there are 28 Archbishops and 97 Episcopal Sees, and 23 Vicariates and 10 Perfectures-Apostolic. Including 12 coadjutors and Bishops-auxiliary, the number of Archbishops and Bishops now holding office in the embas so often asserted, the Bishops now holding office in the entropy bas so often asserted, the Bishops 17; in Scotland, 5; in Ireland, 29; in Malta, Gozo and Gibraltar, 3; in of their influence with Mr. Mercier's Canada, 36; in Africa, 7; in Asia, 31;

### ARCHDIOCESE OF TORONTO.

Pastoral Letter.

CONTINUED FROM OUR LAST.

THE DEVOTION OF THE ROSARY. The Rosary is an excellent form of family prayer as well also as of public prayer. It embraces the various mysteries in the lives of our adorable Redeemer and of our Blessed Lady. In saying it we pray directly to our Father who is in heaven, and we engage the Blessed Virgin to exercise her powerful intercession and patronage on our behalf. And could we have a better advocate in the Court of Heaven than God's Virgin Mother? tells us, the prayer of the just man availeth much, what must be the power and efficacy of the intercession of the Blessed Virgin for us, with her divine Son, whom she bore in her womb, whom she tenderly nursed in His infancy, whom she faithfully cared for in His childhood, to whom she was the best of mothers during His hidden life at Nazareth, who hungered with Him, toiled and suffered with Him, and who stood by Him during the long hours of His crucifixion, when even the Apostles stood afar off, and stayed there till the last drop of the precious blood was shed, and the tremendous "Consummatum est" was uttered and the last sigh was given, heroically faithful and sublime in her mother's devotion to the last. O! how could such a Son refuse the petitions of such a mother; how could He be indifferent to her least wish; how could He, who shed His precious blood and died the death of the Cross for human salvation, reject the prayers that His loving Mother offers up for the conversion and salvation of His people? Her prayers and intercessions must be simply all-powerful with her adorable Son, and most effi-cacious in obtaining for us the greatest graces and mercies. But will our gracious Lady, now that she is enthroned in heaven at the right hand of her divine Son, now that she is in the glory of heaven, clothed with the sun, and having the moon under her feet. and a crown of stars on her head, will she care for us, will she takes an interest in our welfare, will she sympathize with our sufferings, will she plead be-fore the throne of God for the salvation of our souls and the securing of our immortal destinies? To answer such questions it is sufficient to say that ir the order of grace she is our Mother. Being the Mother of the Redeemer she is the Mother also of the redeemed. By the dying breath of Jesus Christ she was solemnly given to us as our Mother, and we were given to her as her chil dren when our dying Lord said to us in the person of St. John, "Son, behold thy mother," and from that moment the children of the Church, in the person of St. John, took her to themselves their mother. As our heavenly as their mother. As our heavenly Mother she will not be neglectful of our spiritual interests. The mother cannot forget the child of her womb. Unlovely and repulsive he may look to others, but they do not regard him with a mother's eyes. He may have lost the innocence and moral beauty of his boyhood, he may have become a hardened criminal and be ostracised and shunned by his fellow-men, but as long as his mother lives he has one true, constant and undying friend. He may become an outlaw and be bidden away from the haunts of men, but as long as his mother has a roof to cover her he will there meet the warm welcome, and bright smile, and the comforting word, check the ever-increasing aggressions of the Church of Rome. This was not, however, hot enough for the occasion, and towards the close up shot this anti-human justice should for his crimes for our salvation came down from of the scaffold to receive his last sigh and to utter a prayer and a benediction for the soul that is gone. Deep and broad as the unfathomed sea is the mother's heart with its mights less than the scaffold to receive his last sigh assuming human nature, "emptied Himself," says St. Paul, "taking the form of a servant, being made in the likeness of man, and in babit to the says of our nothingness in assuming human nature, "emptied Himself," says St. Paul, "taking the form of a servant, being made in the undying affections. Now, the Blessed Virgin is the best of mothers, she is deeply interested in our welfare, and she never ceases and never will cease to plead for us with her mother's voice until all the elect children of God shall be gathered into their eternal home. The Rosary, therefore, must necessarily be a most powerful and efficacious form found to be, since its first use in the tife and history of the Church. erations and generations of our Catholie fathers have been sanctified by the use of the Rosary, their hearts best wishes and souls aspirations have reached to heaven on the wings of its prayers, the holy Church has triumphed over its enemies through its instrumentality, and countless Catholic homes have been brightened and blessed by the contemplation of its mysteries and the recitation of its prayers. Hence, our Holy Father Leo XIII. has enriched

> DEVOTION TO THE SACRED HEART OF JESUS. This also is a beautiful, solid and fruitful devotion, is worthy of all commendation to our people, and is emi-nently suited to meet the spiritual wants of our time. The words we published on this subject in a former pastoral instruction may, we trust, be cited here with profit and edification :

it with many Indulgences, and by his

supreme authority, as Vicar of Christ,

has most earnestly recommended its use to the faithful. We, therefore,

earnestly exhort our people to make use of this venerable and fruitful form

of prayer in their family devotions;

and we request the pastors of souls to

make it enter largely into the public devotions of the Church in Advent and

Lent as well as in May and October.

Let us for a moment dwell on the consideration of the devotion to the Party. No matter what course the Church in Quebec takes it evidently taunot give any comfort to the Mail

devotion are such as to appeal with a mighty power to the heart and con-science of every Christian; are such as to draw the soul as with the cords of Adam and the bands of love, to the foot of the cross and to its merciful and loving Saviour, who on that blessed rood purchased it with a great price and died a cruel death that we might have everlasting life.

The Sacred Heart of Jesus was always an object of devotion and adoration to the Church, for it is the God-Man and is deified by its hypostatic union with the Divinity. tion is the same in substance as that which is paid to the adorable person of Jesus Christ, whose Sacred Heart was the seat and centre of His ineffable love for us. love for us. Christ was very God and very man. His human and divine natures were perfectly distinct, and yet were hypostatically united in the adorable person of our blessed Redeemer, the second Person of the most blessed Trinity. and humanity do not separately, but unitedly exist in the person of Christ, and neither the one nor the other exclusively exists in any part of His glorious person, the union of the two natures being a real, indissoluble and eternal union. This is the teaching eternal union. of the Church on this subject: and it follows from it, that part of our Lord's sacred body is equally worthy of addoration, from its personal union with the Divinity, but we are sometimes more powerfully moved by the contemplation of one part than that of an other. In the language of mankind, the heart is said to be the seat of the affections. The soul operates principally upon the heart, and hence we ascribe to the heart the various affec-tions and emotions of the soul. Hence it is, that God accommodating Him self to our human notions, commands us to love Him "with our whole hearts." The Heart of Jesus contains the fulness of the divine and human nature, in it "dwelleth all the fulness of the Godhead corporally." (Collos ii. It loved us from the first moment 9.) It loved us from the first moment of the Incarnation, and will love us for evermore. Since the time it was pierced by the lance of the Roman soldier it was an object of the deep vehement love of His children, and to gether with the blood and water there flowed with it the full tide of God's graces and mercies on the world. St. Augustine says, the side of Jesus was opened for him by the lance, and that entered in and abode in the Sacred Heart as in a place of secure refuge St. Bernard writes in sentiments most tender devotion concerning the Heart of Jesus. St. Thomas of Aquin pictured that most loving Heart as wounded for our sins, and pouring out through the opening its precious blood, to show the excess of His love, to inflame with His love the tepid hearts of His disciples. St. Bernardine of Sienna speaks of this divine Heart as "a furnace of the most ardent love, capable of setting the whole world on "O love !" cries out St. Francis of Sales, "O, sovereign love of the Heart of Jesus! What heart can praise and bless Thee as Thou dost

deserve? Let this adorable Heart live forever in our hearts. In adoring the Sacred Heart we adore Jesus Himself, the figure of the Father's substance, and the splendor of His glory; we adore Him whom the angels and saints adore in Heaven, of whom, when coming into the world, was said, "Let all the angels of God adore Him." (Heb. i., 6.) condemn him to an ignominious death | Heaven and became man, who stooped obedient, even unto the death of the cross" (Phil. ii. 7 and 8). We adore We adore that divine and loving Heart, every throb and beat of which were for our salvation and happiness, the Heart of Him who broke not the bruised reed. and the smoking flax did not extin guish, who was the friend of publicans and sinners. We adore that divine Heart, which still, in the Sacrament of the Altar, abides with us in the valley of tears to cheer our exile, to dry the tears of our sorrow, to heal the wounded heart, to dart into our bosoms

the flames of divine charity that glow and burn in it, and to east on the cold. bleak earth, the fire of love which Christ came upon the earth to enkindle Well may we cry out with the Church "O Felix culpa, quæ talem ac tantum, meruit habere Redemptorem." O, meruit habere happy sin which deserved to have such and so great a Redeemer, whose Sacred Heart abides with us forever! mira circa nos tux pictatis dignatio. O, wonderful and ineffable condescen sion of the Sacred Heart of Jesus for What heart so cold as not to return it love for love, what bosom so dead to gratitude and to all the noble impulses of our nature as not to be for-ever loyal and true to it! If I forget O Sacred Heart, let my right hand be forgotten, let my tongue cleave to my jaws, if I do not make thee the beginning of my joys and the burthen of my praise. "As the hart burthen of my praise. "As the hart panteth after the fountains of waters, so panteth my soul after Thee, O God: my soul hath thirsted after the strong living God. I shall go over into the place of the wonderful tabernacle, even to the house of God," (Ps. xli). wherein the Heart of Jesus abides in the sacrament of His love. Such are the sentiments that must fill the soul,

such the ardent desires and the vehe

This devotion is to Jesus Christ in this great Sacrament, of divine charity. also intended to make reparation to atso intended to make reparation to our Lord for the cold neglect and in-gratitude with which He is treated in the Blessed Sacrament. But its prin-cipal aim is to cause His love to be loved. The mission of Jesus Christ upon the earth was to enkindle there on the fire of divine love. I have come said He, to cast fire on the earth, and what will I but that it be kindled. (St Luke, xii., 49

When our Blessed Lord came in the Incarnation He found the world steeped in corruption and enveloped in the thick night of Paganism; it was a

huge, lifeless carcass, with the coldness and pallor of spiritual death upon Everything therein was shipped save the true God, and He was an outlaw in His own creation. Our divine Redeemer came, enkindled in far distant Galilee the fire of divine love, and behold, this fire flames out and spreads from East to West, until it embraced the world in its divine flames until it purged and purified the earth, and made it a new creation, in the words of Holy Writ "renewed the face of the earth." When the Sacred Heart began to beat and palpitate in the world the idols fell shattered from When the Sacred their pedestals, the oracles became dum, the multifarous errors of Paganism disappeared like a wrack of stormy clouds before the rising sun, and regenerate man rose from the grave of spiritual death, and his heart was changed and warmed into a new life : was not our heart burning within us whilst He spake in the way. xxiv., 32). The patrician and ple-beian, the noble lady and lowly handmaid, the soldier and civilian, men and women of every state and socia grade, leave all for the love of Christ because Christ first loved them, and died for their satvation. "The charity of Christ constrains us (says St. Paul) judging this, that if one died for al were dead; and Christ died for all, that they also who live may not live to themselves, but unto Him who died for them and rose again. (II v. 14 and

But alas! the fervor and the love of God that distinguished the early Chris tians have disappeared; the charity of some has grown cold; tepidity laxity flourish like rank noxious weeds, even in the Lord's vineyard; indifferentism has fallen like a blight upon the modern world, and, Siroccolike, has dried up the very springs of piety and virtue; the sacred truths of religion are questioned and assailed: Christian traditions are fast disappearing, and doubt and infidelity. wasting plague, are spread ing their ravages far and near; the thirst for gold, the idolatry of material ism, the vain effort to make a heaven of earth, the ignoring of an eternal world beyond the grave; those are the deplorable characteristics of the days upon which we have fallen. Who shall heal this wicked and adulterous

generation! "Quis medebitur ejus?"
For the remedy of these great evils and our hope lie in that wounded Heart, whence salvation first streamed down with its own precious blood on mankind. It is our sheet anchor of hope in these unhappy times When St. Gertrude was favored with a vision of St. John the Evangelist, and asked him why he had not revealed all the beatings of the Heart of our Lord, since he had felt them all himself when leaning on His bosom, he replied, "that the full persuasive sweetness of the beating of that Heart was reserved to be revealed at a later time, when the world should have grown old and suck in tepidity, that it might be thus re-kindled and reawakened to the love of

Oh, we must then turn to the Sacred Heart of Jesus, and implore It to cast Its divine fire of love on the frozen earth once more, so that the winter of our desolation may pass away, and the springtime of holy hope and fervor may come back again; we must im plore it to breathe the breath of life into the numberless souls that, Lazarus-like, lie asleep in the grave of sin, that they may arise to a life of grace and virtue; we must be seech it to banish from the children of the Church all spiritual sloth and unconcern of God's holy service, and in the all-important work of their salvation to inflame their hearts with divine love, to enliver their faith, to strengthen their hope,

and to inflame their charity.

In order to propagate and perpetuate this great and beautiful devotion amongst the faithful, we earnestly ex hort the Rev. clergy to establish in their respective missions the "League of the Sacred Heart." This holy league of souls, banded together to promote the love of Jesus and the sanctification of souls, cannot fail to be an abundant source of God's choicest gifts on each

parish. THE FORTY HOURS DEVOTION. In this connection we wish to say few words respecting the Forty Hours Devotion, which has prevailed in this diocese for several years past, and which we order to be held consecutively in all the churches of this city during the coming Lent. This devotion con sists in the solemn exposition of the Blessed Sacrament It is exposed during a solemn hours. Mass of exposition, on the following day a High Mass is celebrated for peace, and on the closing day a solemn Mass is sung, at the end of which the devotion ceases and the Blessed Sacrament is replaced in the Tabernacle. the first and last Mass a procession takes place through the church, the proper hymns are sung, the Litany of the Saints is chanted. Benediction of the Blessed Sacrament is given after the Mass of Deposition. During the Men's Fine Ord red Clothing devotion the altar is ablaze with numerment longings for Heaven and for God that must inflame all who contemplate ous tapers, and is decorated with flowers. The object of this devotion is at this particular time, and we shall and adore the Sacred Heart of Jesus, flowers. The object of this devotion is find that the object and end of this and inspire hearts of men with the fire to give public worship and adoration

to stimulate devotion towards it, to quicken our faith, freshen and strengthen our hope and confidence in His adorable presence and to inflame our charity and rekindle in our souls and fan into holy flames the sacred fire of love toward our Eucharistic God. During it we pray for our spiritual and corporal necessities, we pray for the conversion of sinners, for the perseverance of the just, and the relief of the souls in purgatory. It is also intended to offer to God solemn acts of reparation for the sins of bad Christians in general, and in particular for the cold neglect of which so many lukewarm and bad Catholics are guilty towards our Lord in this Sacrament, also to atone for the profanations and unworthy Communions of which many are guilty, and for the scoffs and insults offered to the Real Presence of our Lord by heretics and infidels. This devotion is enriched by many Indulgences, and in particular by a Plenary Indulgence, that may be gained by all who, besides visiting the church where the Blessed Sacrament is exposed once in each of the three days and praying there ac cording to the intentions of the Sov ereign Pontiff, also go to confession and receive Holy Communion. We intend to hold this blessed devotion during Lent in all the churches of the city consecutively, and we hope the faithful will eagerly avail themselves of those days of abundant graces, mer cies and blessings, that they will "Go, in their numbers, into His tabernacle and adore in the place where His feet have stood," (Psalm exxxi., 1) that they will adore Him as the treasure of their souls, as the God of their hearts, and the God that will be their portion for ever, as their surest hope and death, and that they will offer Him their hearty tribute of reverence and love in atonement for the scoff's, ings and blasphemics to which he is subject in this adorable Sacrament, at the hands of heretics and unbelievers God grant that this may be so; and then this coming Lent will indeed be an acceptable time to God, and days of salvation to our faithful people.

The foregoing, dearly Beloved Brethren, are the instructions we have deemed it our duty to address to you at this time. Consider them well, dwell upon them, take them to heart, and make them intimate convictions, living forces in your souls, that will mould your lives and shape your acttions in accordance with the requirements of divine law and the furtherance of your immortal destinies, for God's honor and glory and the eternal salvation and happiness of

your souls. The Reverend Clergy are requested to read this pastoral letter to their people on each successive Sunday to its conclusion, and are expected develop more fully each section of instruction it contains, explaining its teaching in detail, enforcing the duties that flow from that teaching, and pointing out the spiritual advantages and fruits that must result from

the faithful performance of these duties. May the peace of God, which sur-passeth all understanding, keep your earts and minds in Christ Jesus.

(Phillipians iv., 7.)
Given from St. Michael's Palace, Toronto, under our hand and seal, and the signature of our Secretary, on this the 25th of February (Feast of St. Mathias, Apostle), A. D. 1892. † JOHN WALSH,

Archbishop of Toronto. By order of His Grace. JAMES WALSH, Secretary.

# Save Your Hair

BY a timely use of Ayer's Hair Vigor. D This preparation has no equal as a dressing. It keeps the scalp clean, cool, and healthy, and preserves the color, fullness, and beauty of the hair.

"I was rapidly becoming bald and gray; but after using two or three bottles of Ayer's Hair Vigor my hair grew thick and glossy and the original color was restored."—Melvin Aldrich, Canaan Centre, N. H.

Canaan Centre, N. H.

"Some time ago I lost all my hair in consequence of measles. After due waiting, no new growth appeared. I then used Ayer's Hair Vigor and my hair grew then used hair grew

# Thick and Strong.

It has apparently come to stay. The Vigor is evidently a great aid to nature."

—J. B. Williams, Floresville, Texas. "J. B. Williams, Floresville, Texas.
"I have used Ayer's Hair Vigor for
the past four or five years and find it a
most satisfactory dressing for the hair.
It is all I could desire, being harmless,
causing the hair to retain its natural
color, and requiring but a small quantity
to render the hair easy to arrange."—
Mrs. M. A. Bailey, 9 Charles street,
Haverhill, Mass.

"I have been using Ayer's Hair Vigor
for several years, and believe that it has
caused my hair to retain its natural
color."—Mrs. H. J. King, Dealer in
Dry Goods, &c., Bishopville, Md.

# Ayer's Hair Vigor,

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.

BOOK-KEEPER WANTED. WANTED. AT QU APPELLE INDUS trial School. a book-keeper, Single, Cath-olic, Cornettist and English speaking. Apply immediately to Rev. J. Hugonnard, O. M. L. Principal.

# BARGAINS

Men's Underwear & Sicks

PETHICK & McDONALD. 393 Richmond Street.

MARCH 19, 1892.

FIVE-MINUTE SE Third Sunday of

How partinent to our out the words of St. Paul in t

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IMMODEST LANGU.

Who would not haste to do some mighty thing.
If safe occasion gave it to his hand,
knowing that, at its close, his name would ring.
Coupled with praises, through a grateful land?
Who would not hear with joy some great com-

mand.

Bidding him dare to earn a glorious name?

The task is easy that secures us fame.

But, ah! how saldom comes the trumpet call That stirs the pulse and fills the veins with fi.me.

When victory asks fierce effort, once for all,
Aud smiling fortune p.ints a way to fame
Along some path of honor, free from blame.
To one, the call to do great denals speaks loud.
To one, amid a vast unhonored crowd.

Far otherwise the common lot of man Our hourly toil but seeks the means to live; Our dull, monotonous labor knows no plan Save that which stern necessity doth give. Our caraings fill an ever leaking sleve; Our task fulfilled, another still succeeds And brief neglect brings overgrowth of weed

What wonder, then, if suffering men repline, And hopelessness gives way to mad despair? Some nurmur at, yea, curse the scheme divine That placed them where the saws of fretting

care
Across their brows a deepening channel wear.
For them no springtide speaks of hope re For them no springtide speaks of hope renewed.

But changeless wintry skies above them brood.

Oh, fools and blind! This world is not the goal,
But shapes us for a larger world unknown;
The vilest slave that keeps a patient soil
Shall yet rank higher than the sensual drone
Who seeks to p'ease his worthless self alone.
If numblest toil be hardest, yet be sure
He most shall merit who can most endure.

### CLEVELAND'S NEW BISHOP.

Archbishop Ryan's Sermon.

The ceremonies attending the cor secration of Very Rev. Ignatius F Hortsmann, D. D., Chancellor of the Archdiocese of Philadelphia, as Bishop of Cleveland, O., to succeed the late lamented Bishop Gilmour, which took place in the Cathedral of SS. Peter and Paul, Philadelphia, on Thursday of last week, were most solemn and im-

After the Offertory, Archbishop Ryan mounted the pulpit and preached the sermon. Taking as his text verses 15 to 26 from chapter 1 of the Acts of the Apostles, the Archbishop said in part :

The event narrated in these words is forms an appropriate introduction to the ceremony of this morning. After the Ascension of our Lord from Mount lege which contained, and still con full of interest and importance, and Olivet "into the glory which He had tains, some of the most intelligent before the world was made," Apostles, with Mary, the Mother of Jesus, returned to Jerusalem and remained separate from the world in prayer. Their hearts followed reasure to Heaven. holy prayer. Gradually disciples were admitted to

their foly society, and the Apostles, remembering the words of their ascended Master, that they should receive the power of the Holy Ghost com ing upon them for their great future work, prepared themselves for its com-All were present except oneing. All were present except one the son of Perdition, who had gone dace." This vacency in the College had to be filled, and to his place." by one who should become an Apostle, equal to the others in all the powers of his office. His election was an interesting and momentous event. It was a first case of a successor to one of the twelve, and was to form the precedent for such Apostolic succession in the future until the consummation of ages.

After some 1860 years of such successions you witness a similar event thi morning. A successor to the Apostles is consecrated. Length of time should not diminish, but rather intensify, interest in this succession. The men history of Christianity, in the dawn of the creation of the Church, saw and episcopal duties of a diocesan chancelheard much, but time has revealed still lor. These duties I can bear witness more to us. They saw the morning stars on the new firmament and heard their matin song and listened to the this diocese, I found in him a most able their matin song and listened to the

earth was two fold. First, a mission to redeem the human race from the slavery of sin; and, secondly, to establish an institution by which the fruits of this redemption should be extended to all men and be perpetuated until the consummation of ages. This institution holds in prophecy a place next to Christ Himself. It is the kingdom of God on earth so frequently spoken of by our prophets and constantly alluded to by our Divine Lord

Christ found humanity suffering from the deep wounds which the first sin had inflicted. These wounds affected the intellect of man by producing at once weakness and darki By them the affections of the heart be-came depraved and division and disunion appeared in the members of the human family. Christ came with light for the intellect, sacramental graces for the heart and a marvellous unity for the scattered members of our race. The law was given by Moses; grace

and truth came by Jesus Christ. And He came, in the third place, for union of the members of the When the children of Noah would build a tower to heaven, in de figure of God's power, to shelter themselves against another deluge, God looked down from on high and sent a build a tower to heaven, a tower secure on its rocky foundation, against which the falling rain, the rising floods and cost, seemed to have recalled the curse of Babel, for, when the Builder spoke, every man of every nation heard in his own tongue the wonderful works of

ful unity of the young Church. The Christ had commenced with a power and authority like unto His own, with

sent Me," He said, "I also send you." ent Me," He said, "I also sensitive of teach all nations;" that is, enlighten the human intellect. ceive ye the Holy Ghost; whose sins shall forgive they are forgiven them;" that is, heal the wounds in-flicted by sin on the human heart.

The Church traces clearly her regular line of pastors from the Apostles to the present day. She gives day and date for the succession of every Pope, from Peter to Leo XIII., and her strongest opponents do not deny that she possesses the Apostolical succession. The Greek Church and the ancient churches, of the East some of them churches of the East, some of them schismatical, all confess it. The Engish and American Episcopal Churches confess it. If a Catholic priest should desire to become an Episcopal minister in England or America he is never ordained in the Episcopal Church, be cause its authorities know that if he be not a priest neither are they, as they must have received their orders through the medium of the old Catholic orders

These considerations give significance and importance to the glorious function of to-day—the consecration of a successor of the Apostles. Our interest in this scene is intensified when to these general considerations we add the special interesting circumstances of this ceremony. The priest who to-day receives the episcopal consecration is one very well known and very dear to the spectators of this scene. Born in this city and inheriting the faith rom devoted Catholic parents, who were themselves natives of that province of Germany, Westphalia, which unlike her sister provinces, never re nounced her allegiance to the old Church. Providence generally pre-pared the boy and young man for the future great mission on which he enters to-day. His home atmosphere was thoroughly religious, and this, acting on a nature constitutionally pure, open and ingenuous, prepared his head and heart for the sacred min-

As you know, he spent several years in Rome, near the fountain of ortho doxy, preparing for the priesthood. Remarkable for talent and industry, lege which contained, and still conrepresentatives of all nations under eaven. On his return he spent many years as professor in our diocesan seminary, for which position his learning and happy mode of communicating i eminently fitted him. It might seen strange that the late venerable and judicious Archbishop of this diocese should have taken him from this seminary work.

A comparatively small parish, greatly burdened with debt, became vacant. It would seem much easier to find a priest who could take charge of this parish than to find a professor to fill the chair of philosophy. Yet the Archbishop passed over older and more experienced men and appointed the professor. In this we may see the hand of Providence. The future Bishop needed the practical experience In his new sphere of missionary life he was, if possible, more successful than in the seminary. Within a few years he paid off the entire debt, worked most laboriously, preaching and admonishing in season and out of season, and left St. Mary's not only free from debt, but with a consider-

able sum in its treasury.

There remained for him a more immediate preparation for the episcopal he discharged with rare ability and assistant as well as a personal friend. joyous shout of the first "Sons of God." assistant as well as a personal friend.

The mission of the God-man to this His brother priests bear testimony that while thoroughly loyal to authority he had ever a brother's heart for his fellows. Many of them are his pupils, and they rejoice to-day in his elevation

to the episcopacy.

I need not tell you, dear brethren of the laity, what great things this young Bishop has done for religion in this city. How many pious organizations he has directed; how many converts h has received into the Church; how he constantly and eloquently preached the Divine Word; at how many bedsides he whispered sermons of consolation to the dying. In all the glorious work of a priest of God he has been ever found faithful and self-sacrificing. evidently the man of Providence for

nis new position. And now, Right Reverend Father in God, consecrated into the episcopacy, to you I may not speak any longer as to a child and a subject, but as a brother an equal. But you have been so recently a docile priest that I may peak to you with more than fraterna freedom. I say then to you, take heed to yourself and to the flock over which Christ places you as His deputy-shepherd. I say to yourself first, for on your personal sanctity will depend your own salvation, and what will it profit you to gain a whole world of souls diversity of languages to confound if you lose your own. Often read and their vain endeavor. But when the ponder the great salutary admonitions children of the great second Noah would addressed to the Pope of his day by his old master, St. Bernard of Cleirveaux, who, with apostolic courage, reminded him that his exaltation would endanger pelting storms of centuries would beat in vain, God, by the miracle of Pentetion. Remember the awful responsibility of your position. You have mission in this age and country, and to prepare you for it God has done His part. At your peril you now do yours.

od.

Thus was foreshadowed the wonder-religion and religious education, are rising in rebellion against God and Apostles continued the work which reason. Like the storms that sweep over that great lake on the shores of which your fair episcopal city is built, a similar mission to the human intel-thect, the human heart and the s-attered members of our race. "As the Father whilst all that is good and true and

Then go out in the tempest and save the threatened victims. Out in the lifeboat, even the barque of Peter, struggle with the waves and rescue men from their own wild passions. Follow the example of your predecessor and be zealous for Christian education and be zearous for Christian education and Christian schools. Oh, how much may not one man, deeply in earnest, effect in his day! Sentinel of the Sanctuary, let no

man enter its gates to stand at God's altar without the passport of a true vocation; and expel from its sacred precincts with withering reproach and scourge the buyers and sellers who would degrade the Temple of God. But like Him whom you represent temper justice with mercy, as you were directed when you received to-day the Shepherd's staff.

Go forth then to your distant diocese whose representatives are present to receive you in the name of God. Go brave and confiding in the arms of God. Go with the blessings and the love of your Bishop, of your follow-priests and the whole people of this great city.

### OUR BOYS AND GIRLS.

Let It Drop!

Let it drop! How many souls on the verge of solicitude and trouble have been calmed by this homely saying!

A sharp or unjust word irritates us Let it drop; the speaker will only be too glad to see that we have forgotter A painful circumstance threaten separate us from some old friends. Let it drop ; let us preserve peace and holy charity. A suspicious manner is on the point of chilling our affection. Let it drop; our looks of trust shall win back confidence. Shall we, who try so hard to avoid the prick of thorns, take pains to gather them up and pierce our own hearts? Truly, we are very unreasonable beings!

There was once a great king who had a little son he loved very much. The boy had everything in the world that money could buy. He had splendid apartments, rich clothing, costly toys, dogs, horses; indeed it seemed if anybody on earth ought to be happy this little prince was the person, and yet he seemed to be pining away. face was always sad, and nothing seemed to bring a smile to his lips. His father tried in vain to cure thi strange melancholy, and he sent for the wise men and doctors, offering large sums of money to any one who would restore happiness to the little prince, for he feared that he would ine away and die. But the medicine the doctors gave him made him sick in reality, and the old king was in despair when a very old physician made his appearance and promised to cure the sadness of the young prince provided his instructions were faith

fully carried out.

He unrolled a strip of pure white linen and called for a bowl of water. Into the bowl of water he threw some white powder, which he stirred up and hen dipped the roll of linen into the He next unrolled the linen and bowl. spread it for a moment in the sun. On the pure white surface some magical words commenced to appear, and these, he said, were the directions the little prince was to follow. The old doctor left the palace, and a month later he returned and was greeted by young prince, who was rosy and cheerful and seemed the picture of happiness. Little reader, can you guess the magical words which had worked this cure? They were:

"Do a kind act to some one every

Uncle John's Spelling-Bee. "I'm going to have a spellin'-bee

o-night," said Uncle John, give a pair of skates to the boy who can best spell 'man.' The children turned and stared into each other's eyes.
"Best spell 'man,' Uncle John?

Why, there's only one way !" they There are all sorts of ways," re-

plied Uncle John. "I'll leave you to think of it awhile;" and he buttoned up his coat and went away.
"What does he mean?" asked Bob.

"I think it's a joke," said Harry, thoughtfully, "and when Uncle John asks me, I'm going to say, "Why, m-a n, of course."
"It's a conundrum, I know," said Jo; and he leaned his head on his

hand and settled down to think. Time went slowly to the puzzled boys, for all their fun that day. It seemed as if that after supper time would never come; but it came at last, and Uncle John came, too, with a shiny skate runner peeping out of his

great coat pocket.
Uncle John did not delay; he sat down and looked straight into Harry's 'Been a good boy to-day, Hal?"

"Yes-no," said Harry, flushing.
'I did something Aunt Mag told me not to do, because Ned Barnes dared me to do. I can't bear a boy to dare me. What's that to do with spelling I can't bear a boy to dare man '?" he added, half to himself. But Uncle John had turned to Bob.

"Had a good day, my boy?"
"Haven't had fun enough,"
nswered Bob, stoutly. "It's all Jo's answered Bob, stoutly. 'It's all Jo's fault, too. We boys wanted the pond to ourselves for one day, and we made up our minds that when the girls came we'd clean them off. But Jo, he-' "I think this is Jo's to tell," inter-ipted Uncle John. "How was it

rupted Uncle John. "Why," said Jo, "I thought the girls had as much right to the pond as

beautiful in our humanity cry out the boys. So I spoke to one or two of amidst the tempest's roar, "Save us the bigger boys, and they thought so, from utter degradation and destruction, and we stopped it all. I thought it was mean to treat girls that way."
There came a flash from Uncle
John's pocket. The next minute the

skates were on Jo's knee.

"The spelling-match is over," said
Uncle John, "and Jo has won the

The three bewildered faces mutely questioned him.
"Boys," he answered, gravely

we've been spelling 'man,' not in let-ters, but in acts. I told you there were different ways, and we've proved it here to-night, Think over it, boys, and see.

Her Apron Strings. "But I promised my mother I would be home at 6 o'clock.

What harm will an hour more do? "It will make my mother worry and shall break my word."
"Before I'd be tied to a woman's

apron strings!"
"My mother doesn't wear aprons, said the first speaker, with a laugh, "except in the kitchen sometimes, and I don't know as I ever noticed any

"You know what I mean. Can't you stay and see the game finished? "I could stay, but I will not.

made a promise to my mother and I am going to keep it."
"Good boy!" said a hoarse voice just back of the two boys.

They turned to see an old poorly clad and very feeble. "Abraham Lincoln once told a young man," the stranger resumed, "to cut the acquaintance of every person who talked slightingly of his mother's apron-strings and it is a very safe thing to do, as I know from experience. It was just such talk that brought me to ruin and disgrace, for I was ashamed not to do as other boys did and whe they made fun of mother I laughed, too—God forgive me! There came a time when it was too late "-and now there were tears in the old eyeswhen I would gladly have been made a prisoner, tied by these same apronstrings, in a dark room with bread and

water for my fare. Always keep your engagement with your mother. lisappoint her if you can possibly help it and when advised to cut loose from her apron-strings, cut the advise and take a tighter clutch of the apronstrings. This will bring joy and long life to your mother, the best friend you have in the world, and will insure you a noble future, for it is impossible for a good son to be a bad man. It was an excellent sign that both

poys listened attentively and both said 'Thank you" at the conclusion of the stranger's lecture, and they left the all grounds silent and thoughtful. At last the apron-string critic remarked, with a deep-drawn sigh: "That old man has made me goose

flesh all over." "Oh, Dick," said his companion, just think what lovely mothers we

oth have!" "Yes, and if anything were happen to them and we hadn't done You'll never hear apron-strings out of my mouth again. Young People.

# PROTESTANT SUICIDES.

They Far Outnumber Those of the Catholic Faith.

An eminent London physician, lecturing recently on the subject of suicide, told his audience that out of every thousand people who die, five perish by their own hands; and that, on the average, every three minutes a suicide rushes into the presence of his Judge! It is an appaling thought, and Englishmen would do well to ask themselves why it is that the crime of dispair is so much more common in Protestant than in Catholic countries. self-murder is least frequent in Catholie Portugal, most frequent in Protestant Germany. That this is no mere coincidence is proved by the fact that it is precisely in the German kingdom which is most thoroughly Protestant-Saxony—that slaughter is most pre-valent. There are in Saxony forty Protestants to one Catholic; and for every Portuguese who takes his own life, thirty-nine Saxons destroy them-selves. Clearly, the fear of God is stronger in the Catholic country than it is in the home of Protestantism

They poulticed her feet and poulticed her head. And blistered her back till twas smarting and red,
Tried tonics, elixirs, pain-killers and salves,
(Though grandma declared it was nothing but
"narves.")
The poor woman thought she must certainly
die. Till "Favorite Prescription" she happened to

No wonder its praises so loudly they speak:
She grew better at once, and was well in a
week.
The torturing pains and distressing nervousness which accompany, at times, certain forms of female weak ness, yield like magic to Dr. Pierce's Favorite Prescription. It is purely vegetable, perfectly harmless, and adapted to the delicate organization of woman. It allays and subdues the nervous symptoms and relieves the pain accompanying functional and organic troubles. Guarantee printed on bottle-wrapper, and faithfully carried out for many years.

The reason why "Myrtle Navy" tobacco has taken so strong a hold upon the smoking community is because it is the genuine article. No man has a desire to smoke anything else than tobacco. Even opium is not smoked for the pleasure of smoking it but for its soporific effects. The desire for tobacco is, of course, best satisfied by getting the pure article, and when to this is added the finest quality the satisfaction is complete. These two things are combined in the "Myrtle Navy."

As a Pick-ME-UP after excessive exertion or exposure. Milburn's Beef, Iron and Wine is grateful and comforting.

FOR NETTLE RASH, Summer Heat and eneral toilet purposes, use Low's Sulphur

# WOMAN'S MISERIES

Sore hands, raw fingers, cracked skin! What pain and misery many women suffer through the use of injurious soaps and

These troubles don't exist where "SUNLIGHT" SOAP is used. On the testimony of eminent scientists IT CANNOT INJURE THE DELICATE SKIN.

Soap which hurts the SKIN MUST HURT THE CLOTHES, hence it should be avoided. "SUNLIGHT" has been awarded 6 Gold Medals and other honors for purity and excellence.

Let this induce you to try it next washday, and for all domes

The Factory Girl's Rosary Band.

A merchant has recently become the proprietor of a large manufactory. He very soon perceived that not the slightest religious practice was in use among his workmen. One day, however, entering the church, he was surprised to see one of the young working women at her prayers. After a short adoration, he took her aside and

said:
"I am very happy to find Christian
feeling in you; but the thing is for
you to convert your companions. Preach first by example, be good and accommodating and make virtue amiable to them. And besides, let us unite ourselves in prayer; to obtain the conversion of our workmen, we will recite daily a decade of the Rosary and receive Communion together once

a month. The good woman made the agreement, and both were faithful to their promises. After two months of waiting and praying, she came to

"At last I have gained one compan-

This new recuit, in her turn, adopted the Rosary decade and monthly Communion. At the end of fifteen months, more than eight women had been converted.

The question now was how to win over the men. But an old man took it to heart, and with the same success. To-day the whole factory is a model of

The foremost medicine of the day, Burdock

Blood Bitters, is a purely vegetable com[MONEY LOANED on mortgeges of rel pound possessing perfect regulating power over all the organs of the system and con trolling their secretions. It so purifies the eases from a common pimple to the worst scrofulous sove, and this combined wth its unrivalled regulating cleansing and purifying influence on the secretions of the liver, kidneys, bowels and skin, render it unequalled as a cure for all diseases of the skin. From one to two bottles will cure boils, pimples, one to two bottles will cure boils, pimples, blotches, nettle rash, scurf, tetter, and all the simple forms of skin disease. From two to four bottles will cure salt rheum or eczema, shingles, crysipeles, ulcers, abscesses, running sores, and all skin cruptions. It is noticeable that sufferers from skin diseases are nearly always aggravated by intolerable itching, but this quickly subsides on the removal of the disease by B. B. B. Passing on to graver yet prevalent diseases such as scrofulous swellings, humors and scrofula, we have undoubted proof that from three to six bottles used internally and by outward application (diluted if the skin is broken) to the affected parts, will effect a cure. The great mission of B. B. B. is to regulate the liver, kidneys, bowels and blood, to correct acidity and wrong action of the stemach and to open the shube-ways of the system to carry off clogged and impure secretions, allowing nature thus to aid recovery and remove without fail bad blood, liver complaint, biliousness, dyspepsia, sick headache, dropsy, rheumatism, and every species of disease arising from disorder of the liver, kidneys, bowels, stomach and blood.

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SOME SYMPTOMS OF WORMS are:—Fever, colic, variable appetite, restlessness, weak blotches, nettle rash, scurf, tetter, and all the

SOME SYMPTOMS OF WORMS are: - Fever colic, variable appetite, restlessness, weak ness and convulsions. The unfailing remedis Dr. Low's Worm Syrap. Minard's Liniment cures Diphtheria.

# August Flower" This is the query per-petually on your little

What is It For?

boy's lips. And he is no worse than the bigger, older, balder-headed boys. Life is an interrogation point. "What is it for?" we continually cry from the cradle to the grave. So with this little introduc-tory sermon we turn and ask: "What is AUGUST FLOWER FOR?" As easily answered as asked: It is for Dyspepsia. It is a special remedy for the Stomach and Liver. Nothing more than this; but this brimful. We believe August Flower cures Dyspepsia. We know it will. We have reasons for knowing it. Twenty years ago it started in a small country town. To-day it has an honored place in every city and country store, possesses one of the largest manu facturing plants in the country and sells everywhere. Why is this? The reason is as simple as a child's thought. It is honest, does one thing, and does it right along-it cures Dyspensia. G. G. GREEN, Sole Man'fr, Woodbury, N.J.

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# FIVE-MINUTE SERMONS.

Third Sunday of Lont.

IMMODEST LANGUAGE.

Moy partinent to our own times are e words of St. Paul in the Epistle of day, addressed nineteen centuries ago to the Christians of Ephesus: "But all uncleanness, let it not be so much as named among you, as becometh saints. For know ye this and understand that no unclean persen hath inheritance in the kingdom of Christ and of God."

There is no vice, my brethren, more common among men at the present day in classes of society, from the professional man to the day-laborer, among the rich and the poor, the old and the young, than that of obscene or mmodest conversation.

Among the better educated this sison of impurity is clothed in lanwhich serves to veil its disgusting nudity, and thus the more to insinuate itself and to deceive the unwary; while among the less educated it is oftener expressed in words that reveal its horrid filthiness and shock common decency.

Listen to the conversation of almost any chance gathering of young men, and you will soon hear the double-meaning joke, the attempt of some one to be witty which serves as much to expose the shallowness of his pate as corruption and rottenness of his

miserable heart. Holy Scripture says that "out of the fulness of the heart the mouth speak-eth. How true this is! But if one were to use this criterion in judging the thoughts that fill the hearts of many mongst us, how debased and pitiable must be their condition !

And how shocking it is, my dear brethren, to meet a young man whose dress and manner at first give evidence of respectability and good breed-ing, but who, when an immodess alluston is made or an impure joke uttered, is the first to shout with laughter! Such a one is well described by our Blessed Lord as "a whited sepulchre, full of dead men's bones.

And yet these whited sepulchres are not very rare in the community. You meet them in every walk of life-in the counting room and in the fac tory, at the "respectable" club-room as well as in the grogshop, and alas!
must we say it, among Catholics as all as among non-Catholics.

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IC ER FRIEND ANADA.

and 56 Jaros totel has been ghout. Home y. Pronrieto. To doors east similalistered state.

Yes, among Catholics, who have been elevated to a supernatural state our Lord Jesus Christ; whose hearts have been sealed by the grace of the Holy Spirit, and on whose tongue the Body and Blood of our Lord has often been placed-even these have dared to cherish in their hearts and express with their tongues thoughts and senti nents that would shock the moral sense

even of the unregenerate. Are they laboring under the incredble and awful delusion that they commit no great sin when they entertain or give expression to such thoughts? Do they think that they escape mortal

day in each month.

C. R. Hall, Grayville, Ill., says: "I have seld at retail, 156 bottles of Dr. Thomas' Eelectric Oil, guaranteeing every bottle. I mast say I nover sold at medicine in my life that gave such universal satisfaction. In my own case, with a badly ulcerated throat, after a physician penciling it for several days to no effect, the Electric Oil cured it thoroughly in twenty-four hours, and in threatened croup in my children this winter, it never failed to relieve almost immediately."

An INACTIVE or Torpid, Liver must be

AN INACTIVE or Torpid Liver must be aroused and all bad bile removed. Burdock Pills are best for old or young.

If you are despondent, low-spirited, ivritable, and peevish, and unpleasant sensations are felt invariably after eating, then get a bottle of Northrop and Lyman's Vegetable Discovery and it will give you relief. You have Dyspepsia. Mr. R. H. Dawson, St. Mary's, writes: "Four bottles of Vegetable Discovery entirely cured me of Dyspepsia: sine was one of the worst cases, I now feel like a new man."

Minard's Liniment cures Colds, etc.

### BURNS A TRAVELLER.

Very Rev. Eneas McDonell Dawson, Lt., D.

Very Rev. Æneas McDoneil Dawson, LL., D.
Burns, having realized a considerable sum of money by the publication of his poems at Edinburgh, resolved to travel through Scotland visiting as many as possible of the numerous places of interest in his native land. Before setting out on his travels he gave £300 to his brother Gilbert, for the improvement of his farm in Ayrshire.

His first visits were in the south of Scotland. There was much in that portion of the country to interest and delight our traveller. The history of Berwick, now an English city, arose to his mind. It had been long Scotch. This was enough for Burns. But its most interesting history is that of the period when it was an independent town. It was then rich and prosperous. Its trade was so great that its customs duties amounted to one fourth of the entire customs of all England. One of its citizens, "Knut the opulent," was so rich as to be able to send a squadron, equipped at his own expense, in pursuit of pirate vessels that had robbed him. He overtook and punished them. So completely was Berwick recognized as an independent town that in the general Parliament laws were enacted for England, Scotland and Berwick on Tweed. Passing from this unique city, Burns stepped across the Tweed into England. No sooner had he arrived on English ground than, turning towards Scotland, he knelt down and prayed for his beloved country in the language of one of his finest poems:

O Scotia! my dear, my native soil!
For whom my warmest wish to heaven i

sent,
Long may thy hardy sons of rustic toil
Be blest with health and peace and sweet cor

tent:
And oh, may Heaven their simple lives prevent
From luxury's contagion, weak and vile.
Then, howe'e recovers and coronets be real,
A virtuous populace may rise the while.
And stand a wall of fire around their much
loved isle.

O thou who poured the patriotic tide
That streamed through Wallace's undaunted heart;
Who dared to nobly stem tyranuic pride,
Or nobly die, the second glorious part.
(The patriot's god peculiarly thou art,
His friend, inspirer, guardian and roward!)
On over, never, Scotla's realm desert;
But still the patriot and the patriot bard
In bright succession raise, her ornament and
guard!

But still the patriot and the patriot bard In bright succession raise, her ormanent and guard?

Passing along the border lands, Burns could not but be deeply moved by the thought of those border ways which caused so much misery to both English and Scotch. It cheered him, on the other hand, to think of the chivalry which the borderers not unfrequently displayed. One who sympathized sincerely, as Burns did, with unfortunate Queen Mary, felt the glow of admiration when he called to mind the noble spirit of the border claus who, without the aid of Mary's pusillanimous son, made war on Elizabeth's mighty kingdom in order to avenge the cruel murder of their beloved Queen. Unfortunately this bright example was lost in the presence of cold, calculating policy.

The many religious establishments, founded and assisted by King David and other pious kings of Scolland, could not fail to attract the attention of the inquiring traveller. An irreverent age laid in ruiss those numerous and stately monuments of the piety of a by-gone time. But it could not take away their beauty nor rob them of their charm. They are grand as of old and soul-stirring still. Not a stone of them of their charm. They are grand as of old and soul-stirring still. Not a stone of them of the generations as the pass. Melrose, Kelso, Dryburgh, Sweetheart Abbey, Lincluden, Dundrennan, all in ruins though they be, are objects of veneration to the believing, and the resorts of pious pilgrims. The traveller bard was most affected by the intensely interesting historical associations of Dundrennan Abbey. It was the last spot on earth on which Mary, the ill-fated, Queen, breathed the breath of freedom. Relying on the consideration of her sister Queen and cousin, she spread her sail for England. Arrived there, expecting to be welcomed as a guest, she found herself a captive, and so remained till after nineteen years of exile and captivity, she was put to death by her irreconcilable enemy. This moved the poet to write severely of the English queen:

"But, as for t

consistent to such thoughts. It is not seven mortal in the score of a joke or a pain, or when the imparty is expressed in the score of a joke or a pain, or when the seven many the seven many than through the seven the seven many three seven man

Lord Archibald Dougras of the cases family.

Soon after his return to Scotland, Burns made an excursion to the west Highlands; but had not proceeded farther than Inverary when some untoward circumstance induced him to retrace his steps. He is not known to have had a grudge against the McCallum-More or the Campbells generally. Some one at Inverary must have offended him; hence the following pretty compliment:

"There's nothing here but Hightand pride And Highland scab and hunger; If Providence has sent me here "Twas surely in its anger."

The bard was soon consoled in the midst of the magnificent scenery of Loch Lomond. "the bonnie bonnie banks of Loch Lomond." The agreeable company he met with added not a little to his enjoyment. Returning to Edinburgh for a short time,

was no less:

"Admiring Nature in her wildest grace
These Northern scenes with weary feet I trace.
O'er many a winding dale and painful steep.
Th' abodes ot conveyed grous e and timid sheep,
My savage journey, curious, I pursue.
Till famed Bredalbane open to iny view.
Cliff meeting cliff each deep sunk glen divides.
The woods, wide scattered, clothe their ample
sides
Th' outstretching lake, embosomed mong the
hills.
The cye with wonder and amazement fills:
The Tay, meand ring sweet in infant pride.
The paface rising on its verdant side:
The lawns, wood-fringed, in Nature's native
taste;

The lawns, wood-fringed, in Nature's native taste;
The hillocks dropt in Nature's careless haste;
The arches striding o'er the new-born stream.
The village gittering in the moontide beam."

he undertook a more extended tour to the North. Reaching Linlithgow, he has not left us any remark on the magnificent place there, so long a seat of Royaity. Perhaps it was the contrast presented at Linlithgow which prompted him to animadvert so severely on the miserable style of the Presbyterian churches of his time: "What a poor, pimping place is a Presbyterian place of worship dirty, narrow and squalid, stuck in a corner of old Popish grandeur, such as Linlithgow. Ceremony and show, if judiciously thrown in are absolutely necessary for the great bulk of mankind, both in civil and religious matters." It was not to be expected, however, that a sect when only beginning to assert its existence should have buildings that could show to advantage beside the magnificent palace of Linlithgow. Here the Regent Moray expired on being mortally wounded by Hamilton of Bothwellhaugh in revenge of an atrocious act of private cruelty.

Our traveller bard made a short excursion into that part of the West Highlands which is known as the country of the Campbells. It might surely have elicited some words of praise from him associated with the memory of his favorite, Mary Campbell. It is not known that he bore any grudge to "Me Callum Moore," or the Campbells. It is not known that he bore any grudge to "Me Callum Moore," or the Campbells generally. It may be supposed, therefore, that at Inverary, some one had offended him, when he wrote the ungracious stanza:

"There's nothing here but Highland pride, And Highland scab and hunger:

"There's nothing here but Highland pride, And Highland scab and hunger:

"There's nothing here but Highland pride, And Highland scab and hunger:

shown that part of the West Highlands which is known as the country of the Campbell. It is not praise from him associated with the memory of his favorite, Mary Campbell. It is not known that be bore any gradeg to 'Me Callam Moore,' or the Campbell. It is not known that be bore any gradeg to 'Me Callam Moore,' or the Campbell. It is not known that be bore any gradeg to 'Me Callam Moore,' or the Campbell. It is not known that be bore any gradeg to 'Me Callam Moore,' or the Campbell is greenally, the content of th

### His Last Letter.

Carninal Manning's last official letter was a long despatch to the Car-dinal-Prefect of the Propaganda, sent off the Saturday before he died, when his illness was beginning to be seri-

But the last letter that he ever wrote

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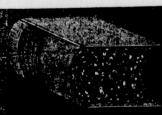
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\*\*New certificates shall be granted for a lower amount than at first issued on demand of payment of the sum of 4,090 to the branch and surrender of the old certificate.

\*\*Subject to the amounts and agres limited above members may hold one on more certificates, if subsequently to the issued agres limited above members may hold one on more certificates, if subsequently to the issue and great and ditional amounts the same may be issued to them upon compliance with the regulations governing the admission of new members.

\*\*Certificates shall always designate the person to whom same is payable, and if to more than one the amount payable, and if to more than one the amount payable, and if to more than one the amount payable, and if to more than one the amount payable, and if to more than one the amount payable, and if to more than one the amount payable, and if to more than one the assignable under the circumstances nor shall be transferred by way of security or otherwise as to prevent the presons designated therein from recording the amount thereof: any such assignment or transfer shall render the said certificate and application for a new one, and payment of a fee of 31,09. A designation may be entured at any time by surrender of the old certificate and application for a new one, and payment of a fee of 31,09. A designation may be made by will in cases where infants or the fund and the fund itself are specifically mentioned therein; and provided, also, that such trustees furnish bonds in at least double the amount of the Supreme Council of the association against any claim of such minor or infant after attaining his payable, and the die dering and such minor or infant after attaining his of such person of persons as well be paid to the following parsons then surviving in the following order of preference.

Where the persons designated as beneficiaries pr

All certificates in force for thirty-five years shall thereafter be exempt from future calls for assessments, provided the holder thereof is upwards of sixty five years of are.

Any member who shall obtain membership through fraud by false statements in his application or medical report as to his habits, true age, state of health or otherwise, or by concealment or suppression of any fact relating to himself or his parents or family, shall if so facto forfeit all payments he may have made and all benefits which he or the parties designated in his certificate would otherwise be entitled to.

No person designated in the certificate of any habitaal drunkard, suicide, or person suffering death for an offence against the criminal law or whose death is caused by the use of nareotics shall be entitled to receive any benefits from the association.

No reception of dues or assessments or other act done by any council or branch or officer, whether with or without knowledge of the facts, shall constitute any suspension, expulsion or for feiture of benefits, and no such act of such officer, branch or council shall in any way affect or be binding on the Supreme Council.

All persons who are members on the first day of January, 1828, shall pay monthly on the first

worthy of our respect and regard, and we sincerely condole with the members of the family and yourself in your hour of sorrow and commend you for consolation to Him who doeth all things well.

Signed on behalf of the branch.

Wim. Gearin. Pres.; Arch. McKeague, Fin. Sec.; Matthew Battle, Rec. Sec.

Thorold, Feb. F, 1832.

At a regular meeting of Branch 13°, Bathurst, N. B., it was unanimously resolved. That the members of Branch 13°, now in session, tender their heart-eit sympathy to our estremed Financ'al Secretary, John J. Harrington, and the other members of deceased's family in the death of his father, which occurred recently; and be it further. Resolved, that a copy of this resolution, signed by the President and Recording Secretary, be sent Brother Harrington, entered on the minutes of this branch and published in the CATHOLIC RECORD and Miramieh Advance.

cance.
Committee on Resolution, John E. Baldwin E. Leblanc and W. La Plante.

Amherst, N. S., March 5, 1802 To the Editor of the Catholic Record:

To the Editor of the Catholic Record;
Sin—At the recutar meeting of our Branch
No. 13s, held on Monday evening, February 15,
the following re-olution of condolence was
moved by Bro. W. T. Connolly, seconded
by Bro. J. V. Bourque, and passed unanimously.
Whereas Aimighty God in His wisdom has
heen pleased to remove by death Annie Donalds,
daughter four worthy Second Vice-President
James Donalds, and also to visit the Brother
am family with sickness, therefore
Resolved that we, the members of Branch
198, tender ohr heartfelt sympathy to our
Brother and his family and hope they will soon
be restored to health. Further,
Resolved that this resolution be copied on
minutes of meeting and presented to Bro.
Donalds and family and published in the CATHOLIC RECORD.

James Brown, Ree. Sec.

E. B. A.

At the regular meeting of Parnell Branch, No. 15, Merritton, the following officers were elected: Chap., Rev. F. Lynett; Pres., Thos. M. Giblin; Vice-Pres., Thos. H. Sulkle; Rec. Sec., John P. O'Reilly; Fin. Sec., Michael J. Nester; Treas., John H. G. Horey; Stewards. Peter Flaherty and James Rountree; Mar., Wm. O'Donnell; Ass't Mar., John T. Feeny; Mes., Richard Hogan.

RESOLUTION OF CONDOLENCE.

It is with the most sincere sorrow that I have to announce the death of our greatly respected Brother, Bartley Nelligan, a distinguished member of the Grand Branch and an office rol long standing in Sarsfield Branch. No. 1, Hamilton. The deceased was a man of sterling worth and will be long missed by his Brother members.

We had fully expected to meet him at the coming convention and to have had the advantage of his sound advice upon the various questions that will be brought up for discussion, but Almighty God in His infinite wisdom decreed otherwise.

I therefore in the name of the Grand President and myself (and I am sure I can include the whole of the members of the Grand Branch) beg respectively to tender the widow and family of our late respected Brother our most sincere and heartfelt sympathy for them in this their hour of sad affliction; as also to his brother, George Nelligan:

And trust that our holy patroness, the ever RESOLUTION OF CONDOLENCE.

in this their hour of sag admetton; as also to misprother, George Neiligan;
And trust that our hely patroness, the ever
Immaculate Virgin, will obtain for them from
her divine Son grace to bow in humble submission to His divine will;
And pray and ask the prayers of the members
of the association, that Almighty God in His
infinite wisdom and justice will don't the soul
of our deceased Brother to the happiness of
eternal joys.

W. LANE, Grand Sec.

Galt, March. 8, 1892,

DEAR SIE AND BROTHER.—At the last meeting of Branch 543, I. C. B. U., held on the above date, the followin' resolution of condolence was manimously adopted:

Moved by Bro. El Skelly, and séconded by Bro. Wurstan, Whereas the members of this branch having learned with regret of the death of Edward Haulan, of Rochester, N. Y., brother of our esteemed and worthy Bro., Jas. Hanlan, of this branch, be it therefore,

Resolved that we do hereby tender the expression of our most sincere sympathy to Bro. Jas. Hanlan and his family in their sad bereavement in the loss of a kind and loving son and brother, and pray the Almighty may comfort them in their sad affliction.

Jos. Mugrity, Sec.

THE IMPENDING DOWNFALL OF THE TORY GOVERNMENT.

MR. BALFOUR'S LEADERSHIP.

chane-drash is caused by the use of narcytics shall be eathlied to receive any benefits from the associatory of these associatory of these associatory of these associatory of these associators are not associated to the same associatory of the succession of the same associatory of the succession of t

misgovernment, and jauntily put the screws of coercion on an "inferior race" like the Irish. This was why the Tories howled themselves hoarse with acclamations of Balfour. They had never seen anything finer than the languid air of insolence with which he called the Irish members liars and knaves across the floor of the House, twiffed them with their poverty and lack of university training, and laughed at their objections to being treated as felons. After he had imprisoned them for their politics all Torydom was convulsed with admiration for the man who could thus affront and put down the mere Irish rabble, but when Balfour, released from Irish office, climbed up to the position of leader of the House what a change was there! Tories had been vastly tickled with his studied impertinence of manner and the persistent neglect of his duties, with his little feminine meannesses of speech and argument, so long as they were used to injure and enter when these accomplishments were devoted to the leadership of themselves in revolt against Balfour. Today it means only that the Tories find themselves unable to stand even the diluted and softened form of treatment which a year ago they cheered to the echo when it was tried upon the Irish. Of course this angry commotion inside the Tory party has been largely intensified by the perception of the way in which everything outside is sweeping against them.

HOW IRELAND IS GOVERNED.

thing outside is sweeping against them.

HOW IRELAND IS GOVERNED.

London, March 19.—A story has reached here that has caused many expressions of deep indignation by the English papers. To the westward of county Mayo, Ireland, there lies in the Atlantic a small patch of land known as Clare Island. The inhabitants are mostly fishermen, and are miserably poor. A number of them ran into debt, and their creditors took legal proceedings against them, and sent balliffs to seize the few cattle owned by the debtors to satisfy the claims against them. The islanders resisted the balliffs, and, as a result, eighty of them were summoned to answer at Louisburg, the nearest town on the mainland in the county Mayo, for resisting the officers of the law. The eighty islanders obeyed the summons, and presented themselves before the magistrate. They all appeared to be in a starving condition, and their thin garments afforded them little protection from the inclement weather. The magistrate listened to the testimony of the bailiffs, and then calmly ordered that the further hearing of the case be held the next day at the court-house in Westport, thirteen miles distant. To reach the westport in time for the hearing it was necessary for the islanders to start that night. They had no money to pay for conveyances, and were compelled to walk the entire distance over a road that is none too good in fine weather. That night a blinding snowstorm set in. The road runs alongside the ocean, and the poor people, stumbling along in the darkness, were exposed to the foll fury of a stinging gale that swept in land from the sea. Many of the pools of the court house and presented themselves before the magistrates there sitting to hear the case. Many of islanders were nough to drag her weary limbs to Westport. The men who reached the town at once proceeded to the court-house and presented themselves before the magistrates there sitting to hear the case. Many of islanders were not known as Westport, and as they have nothing of value of their ondered

New York, March 12.—The Times' London cable savs the storm clouds which have been gathering upon the political horizon of Great Britain since the opening of the present session of Parliament are beginning to spit fire. Apparently we shall have the downpour very soon. Already are the more sensible among the independent Tories holding themselves poised and ready for a run to get out of the wot. Yesterday's defeat of Balfour in the House of Commons would have meant nothing at all a vear ago. To-day it is every where regarded as a portent of coming tempest of triple importance. The character of the incident illustrates well the kind and scope of calannity which has overtaken Tory ism in England. The question was raised in a wholly non-political spirit, whether three Tory directors in the East Africa Company to make the closely connected with America. There is solid by a personal imputation in the issue raised against them, however. The House took the matter very seriously, but very a maicably, discussing with much gravity the advisability of establishing a precedent of advisability of establishing a precedent of a some kind by general arrangement. When Balfour got up there was no earthly reason to doubt that he could have that majority for any intelligent decision which, in his capacity as leader of the House, he might suggest. It pleased him, however, to treat the affair with a series of flippant sneers at Parliament.

and women present to become members of the society and to take part in further making the Catholic religion better and more generally known.

A paper on Cardinals Newman and Manning, contributed by a member of the society, was read by the secretary, Mr. W. L. Scott. No subject could have been more appropriate, for none did more towards gaining an attentive hearing in the English speaking world for the Catholic side of every question than Newman and Manning. The paper depicted the religious condition of England prior to the adhesion of Newman and Manning to Rome, and referred to the work they had done in breaking down the prejudices which existed against Catholicism. However much men might differ as to the theological tenets of the two great Cardinals, they could not but recognize in them the attributes of true nobility: they could not but admire their unselfish devoton to duty, their bright intellectual attainments, and their lives, so different in many ways, yet so filled with deeds that demand admiration. In admiring the men, he said, people came to think better of the Church which had gained their allegiance; misconception was dissipated, and many of the barriers which kept men apart were broken down. The paper contained many eloquent passages from the classic writings of Cardinal Newman, and closed with an apposite extract from his last the oratory a few weeks before his fatal illness.

The musical part of the programme was well rendered by Mrs. Hodgson, Miss I O'Reilly, Miss Hilda Low and Messrs. Dunne, Brophy, Lemoine, Tighe and McCarthy.

Sadller's Catholic Directory.

We have received from Messrs. D. & J. Sallier & Co., Montreal, the Catholic Directory, Almanac and Ordo for 1892. It contains full official reports of all dioceses, vicariates, prefectures, etc., in the United States, Canada, British West Indies, Ireland, England and Scotland, and the hierarchy in Germany, Austro-Hungary and Australia. This Directory is every year presenting signs of improvement. Great care is taken in its compilation and it is most reliable in every particular. The price is \$1,25 per copy; free by mail.

OBITUARY.

Mr. John Harrington, Chatham, N. B. Died, on the 22nd Feb., M. John Harrington, caretaker of the Northumberland co., N. B., Aims House, at the advanced—age of eighty years. Mr. Harrington was born in Castletown, Bearhaven, Co. Cork, Ire., on the 25th day of March, 1812, and came to this country with his parents in the year 1829. For a number of years he was a leading stevedore on the Miramichi river, but for the past twenty three years he was in charge of the 4lms House in Chatham, which position he filled with eatire satisfaction up to the time of his death. He leaves a widow, two sons and four daughters. One of the sons is Mr. Timothy M. Harrington, of Chatham, and the other Mr. J. J. Harrington, barrister, Bathurst, N. B. The daughters are: Miss Ann Harrington, Chatham; Rev. Mother Henedicta, of the House of the Angel Garadian, Halifax, N. S.; Sisver M. Agatha, of Harbor as Bouche, N. S., and Mrs. P. Mann, Boston, Mass.

By the death of Mr. Harrington, the Catholic Mr. John Harrington, Chatham, N. B.

Halliax, N. S.; Sis'er M. Agaiba, of Harbor an Bouche, N. S., and Mrs. P. Manu, Boston, Mass.

By the death of Mr. Harrington, the Catholic Church in Chatham loses one of her most devoted sons. He was always willing to, and did, perforn his part in any good work in connection with the Church, both as a pioneer and during his long, active and useful life. He died a 'roly, edifying death, fortfied by all the last sacred rites of the Church and surrounded by his children and grand-children, praying for his happy release.

The county loses a faithful and honest officer and the community a good member.

Symptothetic friends of all denominations, from different parts of the county assembled to pay the last sad respects to one whom in life they held in esteem; and the large funeral cortege which escorted the remains to the last resting-place was a silent tribute to his worth. The pall-hearers were: D. Finn, Jas. Clowry, John Saddler, Judge Wilkinson and D. G. Smith of Chatham, and D. MeEvoy of Newcastle. On the arrival of the body at the procathedral Requiem High Mass was celebrated by the Rev. I. J. Bannon, after which he burial service was read and the remains were conveyed to the Catholic cemetery. May he rest in peace!

The Chatham World, of Feb. 21, referring to the death of Mr. Harrington says he was honest and upright in all his dealings and governed his little flock of old and childish people with a mixture of kindness and firmness that left them no cause of complaint and kept them in order. It will be hard to get so good a keeper in his place.

HON. W. E. GLADSTONE.

Toronto, March 10, 1862.

Toronto, March 10, 1862.

Editor Catholic Record, London:
The selection referring to Right Hon. W. E. Gladstone which you reprint in your last issue from the Buffalo Union and Times is one long tissue of misstatements. I am tolerably familiar with the history of the Oxford or Tractarian Movement, and also with the life and opinions of the "Grand Old Man," and feel safe in asserting that in all the literature which that moments as a singe shred of evidence to prove that he ever seriously entertained the idea of becoming a Catholic. A High Churchman he certainly was, and to all appearances is to this day, but in all his published utterances the one prevailing sentiment is that of pain and regret at the "going over" of the meu of "light and leading" in the Anglican Establishment, many of them his intimate personal friends. Writing to the daughter of James Robert Hope Scott with reference to the conversion of her father, he speaks of himself as "regarding the adoption of the Roman religion by members of the Church of England as nearly the greatest calamity that could befall Christian faith in England," and speaking retrospectively continues: "I rapidly became alar ned when these changes (conversions) began." Sindlar sentiments might be quoted in extense from his sorrespondence, but this is sufficient to show the trend of his mind at the period to which the Union and Times' correspondent refers. No one can regret more than I that the character, influence and splendid talents of Mr. Gladstone are not in the service of the Catholic Church, but it goos without saying that no good can are not in the service of the Catholic Church, but it goos without saying that no good ear expert of more than I that the character, and the proposed of the proof to which the come of sprading false reports about hin, or of seeking to make capital out of events that a report found widespread circulation in the

come of spr-ading false reports about him, or of seeking to make capital out of events that never happened.

A year or two before Cardinal Newman's death, a report found widespread circulation in the press to the effect that he was about to return to the Church of England. That report we considered an infamous slander, as it proved to be. Can we find fault with Protestants if they should take a somewhat similar view of this statement about Mr. Gladstone?

To show the utter re-klessness of the writer of the article it is sufficient to call attention to one or two additional glaring errors contained in it. It is stated that Cardinal Manning was received into the Church by Cardinal Wiseman and in the company of Miss Gladstone, the expremier's sister, whereas all the world knows that he was received by Father Brownbill, S. J., at the Jesuit church in Farm street, and sion was the late James Robert Hope Scott. Here is definite authority for the statement: "On Passion Sanday, April 6, 1851, Mr. Hope, and at the same time with him Mr. Manning, were received into the Carholic Church, at Ern street, by the Rev. Father J. Brownbill, S. J. (Memoir of J. R. Hope-Scott, Vol. il., p. 1851, Mr. Goore, and at the same time with him Mr. Manning, were received into the Carholic Church, at Ern street, by the Rev. Father J. Brownbill, S. J. (Memoir of J. R. Hope-Scott, Vol. il., p. 1851, Mr. Goore, J. R. Tope-Scott, Vol. il., p. 1851, Mr. Goore, J. R. Hope-Scott, Vol. il., p. 1851, Mr. Goore, J. R. Hope-Scott, Vol. il., p. 1851, Mr. Goore, J. R. Hope-Scott, Vol. il., p. 1851, Mr. Goore, J. R. Hope-Scott, Vol. il., p. 1851, Mr. Goore, J. R. Hope-Scott, Vol. il., p. 1851, Mr. Goore, J. R. Hope-Scott, Vol. il., p. 1851, Mr. Goore, J. R. Hope-Scott, Vol. il., p. 1851, Mr. Goore, J. R. Hope-Scott, Vol. il., p. 1851, Mr. Goore, J. R. Hope-Scott, Vol. il., p. 1851, Mr. Goore, J. R. Hope-Scott, Vol. il., p. 1851, Mr. Goore, J. R. Hope-Scott, Vol. il., p. 1851, Mr. J. R. J. Mr. J. R. J.

The conclusion I can but express my disgust that a member of a learned profession should give renewed currency to such reckless statements, and particularly that, without investigation as to their truth or falsity, he should, in the most positive manner, impute to a living person (whether living or dead, the fault is the same) acts and intentions having absolutely no foundation in fact.

Your truly,

H. F. McINTOSIL.

DELINQUENT SUBSCRIBERS.

BOUND IN CONSCIENCE AND IN LAW TO MEET THEIR OBLIGATIONS. It is, unfortunately, no uncommon thing for some people to subscribe for a paper and without paying for it to continue receiving it as long as they can. When at last a peremptory demand is made for payment, such shameful excuses are made as, "I never ordered it;" "I only ordered it for a certain time;" "I told you to stop it before;" "I told your agent to stop it," and so on. We are glad to say that in a list of over ten thousand subscribers, we have very few who resort to these disgraceful tactics to avoid payment—still, there are a few from time to time. To such we respectfully commend the following interesting letter from the late Archbishop Lynch:

St. Michael's Palace, Toronto, Sept. 3, 1887.

bishop Lynch:
St. Michael's Palace, Toronto,
Sept. 3, 1887.
To the Editor of the Catholic Weekly Review:
SiR-I have been often pained and astonished
at the frequent appeals of editors and proprietors of newspapers to their subscribers, urging
them to pay their just debts. Catholics at least
cannot be unaware of their obligations in this
matter, and that absolution of a penitent
heartily sorry for his sins does not free him
from the obligation of paying his just debt.
The atomement for obligion of justice in this
world will certainly be exacted in the next.
The editors and proprietors of newspapers, on
their part, give their time, the product of a high
education and experience, together with their
money for stationery, printing and wages to
common justice a return, often by no means
adequate for their outlay. A man who will not
pay for a piper he subscribed for, read and
whose contents he enjoyed, is a retainer of another man's goods.

Yours faithfully,

sommon justice a return, often by no means adequate for their outlay. A man who will not pay for a priper he subscribed for, read and whose contents he enjoyed, is a retainer of another man's yoods.

Yours faithfully.

+ John Joseph Lynch.

Archbishop of Toronto.

The law of the land leaves no loophole of escape for such subscribers. The following are decisions of the Couris that cannot be evaded:

1. Subscribers who do not give express notice to the contrary are considered as wishing to renew their subscriptions.

2. It subscribers order the discontinuance of their periodicals, the publisher may continue to send them until all arrearages are paid.

3. If the subscribers order the discontinuance of their periodicals from the Post Office to which they are directed, they are responsible until st they have settled their bills and ordered them discontinued.

4. If subscribers move to other places without informing the publisher, and the papers are sent to the former address, they are held responsible.

5. The courts have decided that refusing to take periodicals from the office, or removing and leaving them uncall d for, is prima facie evidence of intentional fraud.

6. If subscribers pay in advance, they are bound to give notice at the end of the them, if they do not wish to continue taking it; otherwise the publisher is authorized to send it, and the subscriber will be responsible until an express notice, with payment of all arrearages, is sent to the publisher is authorized to send it, and then orders it discontinued, or orders the postmaster to mark it: "refused," and have a postal and then orders it discontinued, or orders the postmaster to mark it: "refused," and have a postal and sent notifying the publisher, leaves himself liable to arrest and fine, the same as for theft.

subscriber, Sarnia. — The person whom you have reference never occupie seat in the House of Commons.

In Memoriam. My heart is set to Sorrow's chord, I feel the grief I cannot speak, My lips would fain the burden tell And voice my soul, however weak.

For me no more the summer glows. Thro' beams of earthly love and care, For he within whose life I lived Now dwells apart in requiem prayer. Dear Lord, forgive the tear I shed— The tribute of a human heart. In faith I lean upon Thy word, Let me not from Thy trust depart.

Thou takest from the ripening grain. Whatever holds the dews of heaven; Teach me to live within Thy will When Thou recall st what Thou hast given. He whom I mourn was Thy good gift— A father loving, kind and true; From day to day, from year to year, In simple faith his virtues grew.

For seaward now I look and gaze, Cut off from land by Sorrow's bars, And thro' the mists that blind my eyes I fain would pierce beyond the stars! -Thomas O'Hayan in Toronto W.ek.

A STRAYED LITERARY WAIF.

Editor Catholic Record:

DEAR SIR—A beautiful pen appeared lately in your paper entitled. "The Children," with a few lines appended crediting the composition to Charles Dickens, the novelist. This is not the first instance that a well-lad, well shod literary child has strayed away from its parentel roof, and, mingling with the unknown, unclaimed vagrant offspring—"les petits gamins de la rue"—has led a gypsy life along the poetic highways of the world. The poem referred to was written by Charles M. Dickinson, of Lowville, N. Y., in the year 1853. Its author at the time was teaching in a school at Haverstrand, on the Hudson. He had to meet the almost universal dislike of scholars to writing compositions, and he chose a happy way of meeting it by proposing to write something himself to read on a Saturday afternoon if they would do the same. The proposal made and accepted, the teacher's part on the programme must be filled, and hence we have "The Children," written after school was dismissed on Friday afternoon and before it opened on the following morning. I am not aware that Charles Dickens ever wrote any other poem than "The Ivy Green," though much of his prose can be readily resolved into blank verse with its full complement of movement, measure and cadence.

THOMAS O'HAGAN.

According to a recent report there are 5,825 colored Catholics in the dioese of Louisville out of a population of about 200,000. Ten Catholic schools devoted to the education of the colored people are in good running order, hav-ing a daily attendance of 617 pupils. The one colored church in the diocese, St. Augustine's in Louisville, has a congregation of 775 practical Catholics, besides a considerable number of children who attend the Catholic schools. The amount received last year for the Indian and negro fund was distributed as follows: To Louis ville, \$900; to Bardstown, \$200; to Lebanon, \$100. The Right Rev. Bishop McCloskey intends to erect soon another church for the colored people in Louisville.

Is practiced by many people, who buy inferior articles of food because cheaper than standard goods. Surely infants are entitled to the best food obtainable. It is a fact that the Gail Borden "Eagle" Brand Condensed Milk is the best infant food. Your grocer and druggist keep it.



An Infallible Remedy. kamp. I used it for epilepsy, with which I was troubled for 26 years. I felt the effect of the medtroubled for 25 years. I felt the effect of the medicine the first week; my nerves were quieted, I have not had a trace of the disease since September of last year, when I commenced with the medicine, and I can go to work fearlessly. I therefore recommend Pastor Koenig's Nerve Tonic to all afflicted similarly, as an infallible remedy, and testify to the above with my signature.

HERMANN SCHUEBLI.

HERMANN SCHUEBLI.

The sis no change in pork of in measured. Lard and singlected. Canadian ture.

HERMANN SCHUEBLI.

EARLING, Ia., May 14, '89.
I was troubled with nervous headache for a long time, especially on Sundays after service. Two bottles had the desired effect. Have full confidence that it is all its name implies, a "Nerve Tonic."

REV. FATHER J. B. HUMMERT. Valuable Book on Nervous Diseases sent free to any address, and poor patients can also obtain this medicine free of charge. Pastor Koenig, of Fort Wayne, Ind., since 1876, and Isnow prepared under his direction by the

KOENIC MED. CO., Chicago, Ill. Sold by Druggists at \$1 per Bottle. 6 for 65 Vargo Size, \$1.75. 6 Bottles for \$9.

Agent, W. E. Saunders & Co., Druggist
London, Ontario.

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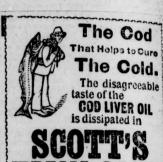
Try a Roberts Ozonator For dispelling any and all disagreeable and unhealthy odors. Satisfaction guaranteed. For sale by

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C. C. RICHARDS & Co.

Gentlemen, - In driving over the mach. tains I took a severe cold which settled in my back and kidneys, çansing me many sleepless nights of pain. The first application of Mix. ARD'S LINIMENT so relieved me that d fell into a deep sleep and complete recovered shortly followed.

JOHN S. McLEOD. Annapolis.



Of Pure Cod Liver Oil with HYPOPHOSPHITES OF LIME AND SODA.

The patient satisfies from the patients and the patients of th SCOTT & BOWNE, Belleville.

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olic Separate School, No. 2, Grafton
female teacher, having a third-class certific
One capable of teaching church choir p
ferred; state salary and experience. Apply
DENNIS CALMAN, Grafton, On.

MARKET REPORTS.

MARKET REPORTS.

London, March 17.—GRAIN (per cental)—Palwinter, 1.45; white, 1.45; spring 1.45; corn. 6; rye, 90 to 1.19; barley, mait, 90 to 1.69; berley, feed, 55; onts, 90 to 91; peas, 65 to 1.65; bears, bash, 90 to 1.69; buckwheat, 90 to 98.

Producte—Eggs, fresh, dozen, 15; eegs, basket, 15; eeggs, packed, 15; eeggs, store lots, 15; butter, hest roll, 22 to 23; butter, large roll, 10 to 29; breamery, retal, 20 to 25; ercamery, wholesale, 25 to 21; hutter, crocks, 40 to 29; creamery, retal, 20 to 25; ercamery, wholesale, 25 to 21; hut, 10, 10, 10; cheese, 11, 10; 11; dry word, 1.50; cheese, 11b., wholesale, 11 to 11; dry word, 1.50; cheese, 1b., wholesale, 11 to 11; dry word, 1.50; base, honey, 1b., 10 to 12; maple syrup, per gal, 10; 2 to 3; tallow, cake, 4 to 5; lard, 5 to 11; stray, 10 ad, 2.75 to 4.0; cheever seed, bush, 1.00; 0.5%; aisike seed, bush, 6,00 to 7.50; Thaothy, bush, 1.25 to 1.50.

ness in pork of importance changed. Land and smoked reglected. Canadian short out; mess pork, western, per short cut, western, per bbl, electry cured, per lb, 1½ to llectry pails, %; to be; baccon, per lb., electry cured, per lb, 7½ to 8. Cheese est on the spot market at prese in a quiet fobbing way, and refined, per lb, 7] to 8. Cheese is est on the spot market at present, in a quiet jobbing way, and the same, figures on creamery be treather, 20 to 2e; townships da Morrisburg and Brockville. Is to dairy, 16 to 1/c. The egg market prices are still higher here than Boston and other American mark ceipts are not over large, but the stocks, amply sufficient to supply west of Toronto, and if there weather it is not likely that any meggs will be brought in. There is supply limited. We quote fresh and limed at 13 to 14c. Apples firmer, owing to diminishing supnow quote 33 to 84. Dried and ev as before.

now quote 33 to 34. Dried and evaporated 20 as before.

TORONTO LIVE STOCK.

March 17.—Receipt at the western eathers: Ret to-day were light, only 12 loads, includes 28 cattle. 13 hogs and 2 sheep and lambs.

CATTLE—There was a fair demand on backers' account and most of the good cattle offer were bought up quickly, and in some sales at prices sheep and lambs. There was a fair demand on backers' beasts in, as common and good cattle of the week. These prices, however, were paid only for the few picked lots of extra choice lawers a bow sale at figures almost identical with those of Tuesday. Good cattle are wanted, while common and inferior meet with a poor quees. Fortunately the run was light today and all were cleared up before the day closed interior and rough cows and oxen sold today at 3 to 3; c; good, useful butchers' be ast at 3; 3 to 2; good, useful butchers' be ast at 3; 3 to 3; c; good, useful butchers' be ast at 3; 3; and choice picked lots do, at 3; to 14c.

M LCH Crws MD SPRINGERS—There was little demand for the 15 milch cows on offer day, and holders expressed a willingness tosis at 3; per head, but even this low figure was little demand for the 15 milch cows on offer were and the export demand is dull.

STOCKERS AND BRILLS—The demand year was a substantial. There is a poor inquiry fromdsipmen, and the export demand is dull.

STOCKERS AND BRILLS—The demand year year of the substantial sub

TORONTO LIVE STOCK.

VOLUME XIV

Revenge. Revenge is a naked sword. It has neither hilt nor gu Would'st thou wield this bu Is thy grasp then firm an But the closer thy clutch of The deadlier blow thou we been wound in thy hand It is thy blood reddens the

And when thou hast dealt When the blade from thy Instead of the heart of the Thou may'st find it sheat For Those in Peril Beyond the bar the white s Like gulls across the read But all in vain I wait one s From out the fleet that h

O love! What unknown, t Sets walls about thy toss What wild winds drive the What stars fail, in the on The home strains, sweet at Far out at sea, for thee t Alone I watch the foaming And hide the fear I dare

O Thou! who rulest wind To whom alike are seas a Be with him now to guard I can but stretch my em Let still our need Thy For those in peril on t

CATHOLIC

It is companionsh form and mould char pany of good men, vated, makes the u The company of the and vicious gives shunned of society, ence the world is we

The Earl of L William Basil Field London on March 1 prominent Englishm of the Tractarian reminiscence of hi Perhaps the culmi his Puseyism was great gathering to Gorham judgment Martin's Hall, and plicants for admissi of the capacity of Fielding was told o to be the chairman meeting at Freema was only a few mon that the 'safe man the Catholic Churc The testimony o

testants to the bene and suggestive. from a Methodist mi Wis. He said, "Church" in the "The C course: mission to children She must begin at her best work befo their teens, or y their teens, long I in the world with of life upon them admire the theory of the Catholic with the infant. in every Catholi the ears of her chi

catch the spirit o creed into object the eye indoctrin children and you be out of the fold I admire her for believes is a div did less I could n Our liberal Pr the Christian I current issue sor iscences of the la The following i article : "For feeling was always go into the parl to Mr. Waugh

and talk with my blessing.'
smile, he added I am proselytizi Protestant frier year's work for result -- 'only seventy cases!'1 Small result! children's tear little children' can never say glorious!' In voice, he conti less tear is a earth."

> We are inde Ave Maria in

ing extract f the late belove the Pro Cath These striking fiteor are tim cause every re iar prayer wi and with gr and contempl flect how we within oursel selves at the Mother, and her in purity to the angels the love of G ence to the d contrast with essness? N

of purity and