

The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, APRIL 7, 1894.

NO. 807.

VOLUME XVI.

The Catholic Record.

London, Saturday, April 7, 1894.

EDITORIAL NOTES.

This century, says Carlyle, has produced an incredible number of bores. The grim philosopher of Chelsea hits hard and straight. Not that we admire him greatly, but we think that his words may be applied with perfect justice to these women who travel around the country with the vague hope of uplifting the human race. They may effect a little good, but it is nothing compared to what they might do were they to abide within their own homes, manifesting their presence merely by pure and noble living.

"I have known wemmin," says John Hollings, "to spend their time and everybody else's they could plunder in trying to convert the heathen; and in the meantime their own boys grew up ragged and vagrant, and the old man had to jine a Klub house."

"PERIPATETIC Philosopher" writes to the *Globe* an amusing account of the celebration of Easter in a little church in an out-of-the-way town in Northern Ontario; amusing because of the intense horror manifested by some of the congregation at the merest suspicion of the introduction of a Ritualistic service. The Ritualism in this instance consisted in the writing of the numbers of certain hymns and chapters of scripture on a blackboard for the convenience of reference in their alternate recitation by the minister and the congregation. The Philosopher states that most of the congregation looked with stern disfavor on the innovation as it was supposed to savor of Anglican ceremonialism. One old lady was so threatening in her demeanor as to remind the writer of "the old woman in bygone days who flung a stool at the head of the offending clergyman who was introducing into Scotland the Laudian liturgy."

The enthusiastic lady referred to was Jane Geddis, who commenced the Covenanters' uprising by throwing her stool at the head of the Dean of Edinburgh when he attempted to read the new Anglican liturgy. She exclaimed while thus manifesting her indignation, "do you daur to read the Mass at my very lug?" But it would be interesting to know in what respect the blackboard references resembled either the Catholic Mass or the High Anglican ceremonial. It is of interest to know that in the present instance these enthusiastic Evangelicalists, though not at all poverty-stricken, and having comforts and elegancies at home, had the church in "miserable condition."

The Montreal *Witness* has a cartoon representing Sir John Thompson presenting Baptiste, a French-Canadian, to Dr. Dalton McCarthy for the purpose of having his tongue inspected that the sickness which afflicts him may be diagnosed. Dr. McCarthy says: "I do not like this tongue at all. Get ready. I have my bistoury and I shall cut it out for you." Baptiste has some objections. It may be safely assumed that the objections will be so strikingly manifested that the doctor and his nostrums will be thrown together out of the window.

We stated in a recent issue of the *Record* that we had authentic information that the eleven French-Canadians of Maskinonge who apostatized from the Church and became Baptists had repented and returned to their religion. We received the information from a respected correspondent, who, however, is not a resident of the place, but whom we thought to be well informed. The *Canadian Baptist* of March 29, however, publishes a letter signed by the eleven, and stating that they are still Baptists. We have no hesitation in correcting our error, which, after all, does not justify the signers, including the Rev. W. S. Bullock, the Baptist pastor, in asserting virtually that we and Catholics in general are disposed to give false information to the public. There is simply a mistake somewhere, and we may hereafter be able to give an account how our informant made the error. At all events the matter is of small consequence, except to the apostates themselves. They assert in their letter that they ceased to be

Catholics, or rather "Romanists," because of errors in "Romanist" doctrine. We are all aware that this was not the cause which moved them, the real cause being that they were unable to bully the Bishop and the Maskinonge congregation to build a church just where the little minority wanted it.

SOME complaints are being made by Protestants in the township of Stanbridge, P. Q., that the division of Catholic parishes has so injuriously affected the Protestant schools that some of them will have to be discontinued unless a change be made in the Protestant school system, as the division of school districts has left these schools without sufficient support. We do not doubt that if there exists a real hardship, and that the matter be brought properly before the Quebec Legislature the hardship will be removed, for the Catholic majority in Quebec have always shown themselves to be tolerant, and anxious that the Protestant schools shall have fair treatment. It is not to be supposed that the school system is without defect in some respects, for it is human; but the remedy is to request redress in a proper way, instead of making loud complaint that Protestants are ill-treated. The Protestant school laws of Quebec were made as perfect as possible with the information available as to the wants of the Protestant minority, and they were constructed to the satisfaction of the Protestants in the Legislature. More than this could not be done by the Catholic majority, who have always shown far more readiness to treat the Protestant minority justly, than the Protestant majority have shown towards the Catholic minority in Ontario.

When the attack upon the Church proceeds from malice, the one plan to be followed is to ignore it, to pass it by in silence. To do else, is to honor and dignify the attack, to give it fresh courage. To return blow for blow, to drown the noise by stirring up greater noise, discredit with our own pathy and respect of our right-thinking fellow-citizens.

When ignorance is at the bottom of the warfare waged against us it is proper that we dispel it by peaceful and dignified methods. It is a duty to speak forth the truth regarding the Church. This is a duty imposed upon us by our love of the Church and by our respect for our neighbors whom we should not wish to leave in error. But our arguing must never lack in the dignity and the justice which inhere in the Church herself. To defend her by unworthy methods is to dishonor her, and to court defeat for our efforts. Let there never be passion; passion never withers with time, and makes us lose the sympathy and respect of our right-thinking fellow-citizens.

ERIN'S ANCIENT SCHOOLS.

Rev. Dr. Shahan of the Catholic University of Washington delivered a very instructive lecture on the above named subject, in Philadelphia. Such lectures will do much to advance the cause of the revival of the Celtic tongue and to convince those who are blindly infatuated with the discoveries and pseudo-science of the present century that the records of early days may be inspected with much interest and no little profit. It is a regrettable fact that the beauties of Irish literature should be so little known. Not indeed that the fault may be ascribed to the Irish. Their constant battling against the oppressing hosts of the invader gave them little leisure to show the world the treasure-store of learning amassed during the golden age of their history, and when they became impoverished, and they had no longer the ways and means to resist the enemies, the galling chains of servitude restrained their energies and a barbarous code of laws proclaimed any effort at scholarship and culture a crime punishable with the severest penalties.

From the fifth to the ninth century Ireland was renowned for the excellence of her schools. Thither went students from every clime. The principal teachers of the continent for two hundred years before and after Charlemagne were Irish—Columbanus, Scotus, Gallus, Erigena, and many others. Colleges and monasteries dotted every valley of Ireland. What student of history has not heard of the famous schools of Armagh, Clonard and Clonmacnoise in Meath, Bangor in Down, and Iona off the western coast of Scotland.

Dr. Shahan said that it would be a great and noble thing if men of Irish blood whom God had blessed with wealth would found in the Catholic University at Washington a chair for the study of the grand old tongue in which heroes and conquerors once spoke and commanded from the Hebrides to the walls of Rome and the heart of Asia Minor from the Black Sea to the coasts of Spain. Around this chair would be gathered a library and collection of Celtic antiquities. It would be the centre of those who loved and knew a language older than Greek, Latin, German or Slavonic, which was the tongue spoken by the first men of Aryan race who flooded Europe from their high tablelands in Central Asia so many long centuries ago that the exact date is now forgotten—a tongue equal in dignity and utility to the Sanscrit of India, which was the tongue of those Aryans

that wandered to the Orient when the Celt came westward. It is to be hoped that before long a Celtic chair may be assigned an honored place in the American University.

ARCHBISHOP IRELAND'S LATEST DISCOURSE.

The Catholic Church in America.

We print a summary of the sermon preached in the cathedral of St. Paul on last Sunday by Most Rev. Archbishop Ireland:

There are in America some people who are narrow minded and bigoted, who hate Catholics and seek to deprive them of political and civil rights. Let us be assured that these are the small number, that being so thoroughly un-American in thought and purpose they cannot become a danger to us, they cannot thrive upon the land of America, they call only for pity and silence. In the closing years of the nineteenth century the true spirit of Americanism so penetrated into minds and hearts, that a religious persecution is an absolute impossibility. They who fear it, or pretend to fear it, either do not know Americans, or they misrepresent them. The cause of my Church, which I love with every fiber of my heart, I entrust most confidently to my country.

HOW TO MEET OPPOSITION.

When the attack upon the Church proceeds from malice, the one plan to be followed is to ignore it, to pass it by in silence. To do else, is to honor and dignify the attack, to give it fresh courage. To return blow for blow, to drown the noise by stirring up greater noise, discredit with our own pathy and respect of our right-thinking fellow-citizens.

When ignorance is at the bottom of the warfare waged against us it is proper that we dispel it by peaceful and dignified methods. It is a duty to speak forth the truth regarding the Church. This is a duty imposed upon us by our love of the Church and by our respect for our neighbors whom we should not wish to leave in error. But our arguing must never lack in the dignity and the justice which inhere in the Church herself. To defend her by unworthy methods is to dishonor her, and to court defeat for our efforts. Let there never be passion; passion never withers with time, and makes us lose the sympathy and respect of our right-thinking fellow-citizens.

CATHOLICS SHOULD NOT SEEK A FIGHT.

An existing anti-Catholic propagandism may be endowed with a fictitious strength, and unusual daring through imprudent methods of Catholic defence. I cannot but deprecate the formation of organizations to oppose this anti-Catholic propagandism, or noisy public discussions against it in press or on rostrum. The recognized individual enemy of the civil and social rights of Catholics or of Protestants, or of any class of American citizens, I should shun as a sort of dangerous fanatic, and I should deem him so un-American that I would not vote to give him a public position. But I would not, on mere shades of pretences, suspect my fellow-citizens; I would not brandish my rapier in the air against ghosts, or men of straw; I would not go out, calling for an enemy, and be determined to get up by one device or another, a war. Some Catholics have so acted, so written and so spoken, as to create the opinion that they are most anxious for a fight, and they tire the patience of the country.

DO NOT POSE AS MARTYRS.

Some Catholics are prone to attribute all their misfortunes to a persecution of their faith. They have lost a situation, because the times demand a diminution in the number of their employees, or because their services are not equal to the required pattern. Bigotry, they say, is the cause. They have been unsuccessful in business, for one reason or another. I have suffered, they exclaim, for my faith. After striving with might and main, and perhaps practices un-Catholic, to be elected to office, they are relegated to home quietness: opposition to Catholics, they lament, brought me defeat. I do not say that Catholics never have to suffer for their faith; but I do say that some exaggerate the sacrifice and, wittingly or unwittingly, cover up under the mantle of faith their own lack of talent or energy, their own ill-

fortune. And I do say that we must be sure we are right, when we pose before ourselves or others as martyrs and heroes. There is among some Catholics—and all our Catholic papers are not above this reproach—too much whining, and grumbling about grievances, too much exaggeration of their rights as Catholics, too much suspicion of their non-Catholic fellow-citizens, too much readiness to misjudge the motives of those fellow-citizens. Let us be truthful, just, brave, self-reliant, and the country will give us all that we deserve. I am confident myself that the conscientious, frank, consistent Catholic, will never suffer in America for his faith, will ever gain the love and esteem of non-Catholic Americans because of their courage to maintain and act out their convictions. Americans love the brave, truthful man; they despise and mistrust the hypocrite and the coward.

LET US NOT BE BOASTFUL.

Let us not be boasting when a Catholic comes into prominence in the country, or attains to some public honor. Boasting indicates that Catholics who become prominent men are few, or that the Church depends upon them, or that it is their Catholic faith which lifts them into office. There is no reason for wonderment that Catholics came into high positions in a country where they are rather numerous; and when they are elected or appointed to an office, their success did not come to them and should not have come to them, in recognition of their faith. Citizens in America are honored with office because they are men of integrity and ability, not because they are Protestants or Catholics. The constitution conferring the suffrage had not in view the religion of voter or candidate, but the citizens of the one and the other. It is wrong to vote for a candidate because of no other reason than that he is a Protestant, and it is wrong to vote for a man because of no other reason than that he is a Catholic. What all Americans need, whether Protestants, Jews or Catholics, is a more thorough Americanism, and, with that, religious discord will not be possible in America, nor will there be discriminations of citizens because of religious differences.

THE CHURCH AMID AMERICAN POLITICS.

Over-zeal in defence of the Church and of Catholic interests, the rushing in the name of religion into imprudent methods of warfare, proceeding often from best intentions, proceed, occasionally, from a hankering for notoriety, from a hope of material gain, or from political motives. Politics play no insignificant role in both camps of present combatants. The few ill-advised men who swear out death-warrants against Catholic citizens are quietly patted on the shoulder by men who would not join their ranks, but who see in them possible allies for an approaching election. Or, on the other hand, the same prospective vision of ballots, and offices leads some to flaunt the banner of war before the eyes of Catholics. A word as to Catholics in American politics. Catholics are their own masters in politics, subject only to the laws of eternal truth and eternal justice. The Church does not command politics; she has not the right to do so. You know, Catholic brethren, that you are the freest of the free in your political alliances. Your Bishops and priests as citizens, have their own political ideas but they never try, they have no right to try, to impose these on you. Vote as you like, belong to the party you prefer; but do not undertake to pull the Church with you into any party. I may be misunderstood and misrepresented in what I am here saying, but I speak in defence of the dignity of the Church and for her sacred welfare. The Catholic Church in America belongs to no political party, has no alliance with any political party. And they who would belittle her in tying her to a party, lay upon her sacrilegious hands. Nor is there, nor can there be, in these United States to day, an American political party, ignoring the rights of the Church, displaying ill will toward her so as to give reason for Catholics, on grounds some to the Church's welfare, to shun its tenets. You are free, go where you will—but as citizens, not as Catholics. The Catholic Church, she who speaks, comes from Christ, and she is inviolable. The Catholic Church, my patriotism speaks, is safe and free in America. Let Catholics, individually, in thought and act be worthy of Church and of country, and no fear need come upon them.

AN ERROR CORRECTED.

Tuesday's Halifax *Herald* contains an account of the defection from the Catholic Church of the Rev. A. Lambert, a priest of the Redemptorist Congregation, who was stationed for some time past at Saratoga Springs, New York. To this account, which I may be sure, the new editor of the *Herald* adds the following note: "Rev. Mr. Lambert came prominently before the public some time ago as the author of a work controverting Col. 'Bob' Ingersoll's anti-Christian utterances. This is a mistake. Father Lambert, the vanquisher of Ingersoll, and now the able editor of the *Philadelphian Catholic Times*, is not a Redemptorist, nor is he stationed at Saratoga Springs, but at Scottville, in the same State. The real surname of the unfortunate priest who has fallen away from the faith is not Lambert but Von Lopick. He is a native of Belgium, and has been only five years in this country.—Antigonish Casket.

CATHOLIC CIVIL ALLEGIANCE.

Hon. Mr. La Bruere Discusses the Subject—An Open Letter Addressed to Mayor Stewart of Hamilton.

Montreal Gazette, March 27, 1894.

Mr. A. D. Stewart, Mayor of Hamilton, Ont.: Sir—You lately took part in a political meeting in Hamilton, and spoke in favour of Mr. Dalton McCarthy. The Toronto *Globe* sums up your remarks as follows: "Mayor Stewart, a Hamilton, who, by anything is an exceedingly able and forceful platform speaker, was the next to be called upon. He congratulated Mr. McCarthy on his adherence to the McCarthy party. He said that he endorsed Mr. McCarthy's position and expressed his readiness to countenance his army of recruits. Mayor Stewart pronounced a very able address upon Mr. McCarthy, and said that he conceived an admiration and love for him when he stood up against those who were willing to own allegiance to a foreign potentate rather than to the Queen. He had refused to bow the knee to the Roman emperor, and while at the same time he held the power in Canada as he does on the banks of the St. Lawrence." The Toronto *Globe* further says: "Mr. McCarthy's platform because it was a sound Protestant platform. He was for him because he was a Roman imperialist, and for the Roman Church in Canada, against the dual language system, against the Separate Schools, and for the union of the provinces for national unification."

Live, sir, in the province of Quebec, and as a Catholic citizen of Canada, I love my country and acknowledge no other civil allegiance than the one I owe to the Queen of Great Britain and Ireland. As such, I am bound to make a few remarks upon the words you uttered at Colingwood.

It is not to be brief, for I have not sufficient leisure to refute at length the errors which, in my opinion, your discourse contains, and you, yourself as mayor of an important city, will I am sure, scarcely have time to read them. Before writing you two letters, I will content myself now with speaking of the allegiance of Catholics to the Queen. Allow me to tell you, Mr. Stewart, that you are awfully mistaken when you state that Canadian Catholics wish to be loyal to the Emperor of Austria rather than to their sovereign. This foreign potentate means beyond doubt, the Pope, for, you add, that Mr. McCarthy refused "to bow the knee to the Roman Emperor, who sits at the Vatican and wields as much power in Canada as he does on the banks of the Tiber." Whence comes this error on your part? Listen to the words of the Pope himself, or is it due to a defective education? I know not. In any case you will permit me to tell you that you have made a strange molody of the allegiance which Catholics owe to the Pope as their spiritual head, and of the civil allegiance which they owe to the ruler of the country where they live. The Catholic teaching on this subject, of which you appear to be ignorant, is as follows: There are in the world two superior societies, in which all the others are comprised—the Church and the civil society. For all the ties which make up man's happiness are common to both. In temporal matters, and with respect to his temporal end, the Church has no power in the civil society. The State, and the civil society, are supreme in their own sphere of action. If this is your opinion, it is also that of the Pope and of the Catholics. The end and aim of the Church, you see, is not of this world, but of the next; the aim of the civil society is natural and temporal. The Church has a right to spread herself over all parts of the globe, and to exercise its power over all states, and each state has its own territory and limits.

Does this mean to say, as you pretended, that Catholics wish to be loyal to the Pope rather than to Queen Victoria? Not at all, sir. In matters spiritual, we recognize the authority of the Roman Pontiff, but in matters temporal, we recognize the authority of the civil authority to Catholics, whether they be English-Canadians or French-Canadians, a duty of conscience, and the same prospective vision of ballots, and offices leads some to flaunt the banner of war before the eyes of Catholics. A word as to Catholics in American politics. Catholics are their own masters in politics, subject only to the laws of eternal truth and eternal justice. The Church does not command politics; she has not the right to do so. You know, Catholic brethren, that you are the freest of the free in your political alliances. Your Bishops and priests as citizens, have their own political ideas but they never try, they have no right to try, to impose these on you. Vote as you like, belong to the party you prefer; but do not undertake to pull the Church with you into any party. I may be misunderstood and misrepresented in what I am here saying, but I speak in defence of the dignity of the Church and for her sacred welfare. The Catholic Church in America belongs to no political party, has no alliance with any political party. And they who would belittle her in tying her to a party, lay upon her sacrilegious hands. Nor is there, nor can there be, in these United States to day, an American political party, ignoring the rights of the Church, displaying ill will toward her so as to give reason for Catholics, on grounds some to the Church's welfare, to shun its tenets. You are free, go where you will—but as citizens, not as Catholics. The Catholic Church, she who speaks, comes from Christ, and she is inviolable. The Catholic Church, my patriotism speaks, is safe and free in America. Let Catholics, individually, in thought and act be worthy of Church and of country, and no fear need come upon them.

As the Catholics of Canada, in virtue of this teaching, owe allegiance to the Queen of England, who is the lawful ruler of the British Empire, and any person who, through ignorance, prejudice or fanaticism, pretends the contrary, affirms something erroneous. Moreover, the history of our country is full of instances of those who seek to deceive public opinion with respect to Catholics or French-Canadians. The latter, particularly, have always been loyal to the British crown and shed their blood in defence of Canada and the British flag. This proves that they believed themselves obliged, just as well as Protestants, to remain loyal to the British power. This is the teaching which the French-Canadian people have, on every occasion, received from their Bishops, who are the Pope's representatives here, and the guardians of the Catholic doctrine. Listen attentively, Mr. Stewart, to the following passages from the pastoral letters of the Bishops, and may this little lesson of history dispel your religious and national prejudice.

You know that in February, 1763, the Treaty of Paris was signed, by which Canada was ceded to England, and the ocean, the admiral, the traitor of the Catholic diocese of Quebec issued a pastoral letter to recommend to the French colonists to submit to the King of England. "Be exact," said Vicar-General Briand, "in fulfilling the duties of faithful subjects attached to their prince, and you will receive the same protection which has been granted to the faithful subjects of the King of France. Moreover, my very dear brethren, it is not your temporal interests that are at stake in this entire and perfect loyalty; it is a duty which your faith prescribes to you. Consider attentive! Therefore, how important it is for you to be submissive and faithful, and that nothing can dispense you from a perfect obedience, from a scrupulous and exact fidelity, and from an inviolable and sincere attachment to our lawful monarch and to the interests of the nation which we have just been united."

Can it be that this thoroughly Catholic teaching cannot meet an approval of the P. P. A. and of the Mayor of Hamilton? Let us now come down to the date of the invasion of this country by the Americans in 1775. The Catholic Bishop of Quebec writes to the faithful of his diocese to support the interests of the Crown of Great Britain. "You shall," he goes on to say, "your religion impose on you an indispensable obligation of defending, with all your might, your country and your king. Close your ears, therefore, dear Canadians, and do not listen to the seditious persons who seek to render you unhappy, and to stifle in your hearts the sentiments of submission to your lawful superiors, which your education and religion had engraven there?"

What say you, Mr. Stewart, of this recommendation of allegiance to King George III., and of the sentiments of loyalty proclaimed by the Catholic Bishop? What do you think, too, of the reply made in 1787, by Prince William Henry, the son of His British Majesty, to the address presented to him by the Catholic clergy of Quebec? "I thank the Roman clergy of the province of Quebec," said the prince, "for the loyal wishes offered me in this address. I venture to assure them that the continuation of the same line of conduct which they have followed towards the government of Great Britain cannot fail to preserve to them the gracious protection of my father, the King, and I shall certainly make their sentiments known to His Majesty."

If a P. P. A. had existed at that time, Prince William, if he is to be judged by his words, would certainly not have been longed to, for the present P. P. A. does not seem to be desirous that Catholics should receive the protection of Queen Victoria.

I might multiply citations from the pastoral letters of the Bishops; but my business is not to deliver a complete course of instruction on history, and I will give you only a single passage from the pastoral of Bishop Plessis, enjoying thanksgiving at the close of the war of 1812-1814. "To return thanks to heaven," says this distinguished prelate, "for the military and political advantages of last year, the glory of which redounds so eminently upon the firmness, the activity and the courage of Great Britain, what day could be more suitable, our dearly beloved brethren, than the 21st of April, on which the Church honours its great St. Anselm, Archbishop of Canterbury, whose learning and virtues have conferred such lustre on the Church of England, and whose powerful intercession has perhaps drawn down even yet on this empire the blessings which form its glory and the subject of our admiration?" Let it be sufficient for me to add that during that war of 1812-1814, it was a French-Canadian Catholic who, at the head of three hundred of his countrymen, drove back the American army at Chateaugay. It was a French-Canadian Catholic, Sir Hyppolite Lafontaine, who, with Robert Baldwin, endowed our country with responsible government.

It was to Sir Etienne Tache and Sir George Cartier that the Honorable George Brown, after having an unjust war against Catholics, extended the hand of fellowship to form a Canadian Confederation. I will close this series of facts by mentioning the fact that the Catholics of the province of Quebec offer God in the churches for our sovereign and the royal family. This is called the "Grand Prome," that the pastor of every parish has to read, at the beginning of three months, from the pulpit. It runs as follows:

"We also offer Thee our prayers, O God, for the peace and tranquility of our country, for the union of all Christian Princes, and especially for Her Most Gracious Majesty, that it may please Thee to grant her and the whole royal family, and all those who govern the State, a spirit of wisdom to enlighten them in rightly governing the people, and that they may all be filled with the gifts of Thee, and become, by their virtues, examples and models to Thy people." Is not this prayer that we recite, kneeling down, the most vivid manifestation of the loyalty of the Catholics and a fine instruction given to the French-Canadian people? I finish by the following remarks: "Can it be that the services rendered by us to England and to Canada are not sufficiently important to remove us from all injustice and from any distrust of our loyalty? If they are, Mr. Stewart, done the work of a good Canadian by throwing, at Colingwood, an insult upon the illustrious old man who reigns at the Vatican, on this 14th of March, Queen Victoria venerates perhaps more than any other sovereign in Europe?" You say that the Pope has as much power in Canada as he has on the banks of the Tiber. I hope you are aware that he has fully as much on the banks of the Thames. The power which he exercises, he exercises over the Catholics of the entire world, but it is a spiritual power. The civil power, here and in England, is vested in Queen Victoria, and it is to her alone that the Catholics and the French-Canadians of our country owe loyalty and homage. Those who confound the spiritual power of the Catholic Church with the civil power, commit, rest assured of it, a great mistake, and unfortunately spread it amongst those who are ignorant and prejudiced. It will have the pleasure, Mr. Mayor of Hamilton, of writing to you again, and I take leave of you for now.

BOUCHER DE LA BRUERE. St. Hyacinthe, March 18, 1894.

ARCHDIOCESE OF TORONTO.

On the 27th ult., a highly successful concert was given in St. Patrick's hall, McCaul street, the proceeds of which were to be devoted to the laudable purpose of relieving the poor of St. Patrick's parish. The entertainment was prepared under the direction of Mrs. Tapscott, who is entitled to great credit for the rich treat she was the means of presenting. It is necessary only to mention the names of those who took part in order to assure those who were unfortunate enough not to attend that they missed something very enjoyable. Among the singers were Miss Heison, who has a fine soprano voice, and Miss Burns, whose sweet mezzo soprano was heard in a couple of Irish songs, through which was added to the programme by Messrs. Anglin and Kirk, who sang singly and together, on every occasion, acquiring themselves the entire satisfaction of the audience. Mr. H. Bennett was in a merry mood with his comic songs and succeeded in making his hearers merry alike. Miss Christina Collins gave a couple of very good recitations, while little Miss Lamont pleased everybody with her dancing of the Highland jig. A fine quartet was sung by Mrs. Tapscott, Miss Burns, and Messrs. Kirk and Cameron. The pianists were Mrs. J. W. McRae, on the piano, and Mr. Park, violin. An organ solo was given by Rev. P. J. Heison, who, with his very instructive and different methods of singing, has drawn some very nice distinctions between the various motives which prompt people to give. Some do so on the sake of adorning their business or to win the admiration of their fellow-men, other, from nature, compassion or sympathy which is more generous, but the best of all motives is for the glory of God and to please Him, and when there is some self-interest entailed on the giver, he had not so crowded only standing-room was his Bible. Another concert, a benefit for Father Barrett, was given on Wednesday, 4th inst. Two fancy fairs held, one in St. Paul's parish, the other in St. Hyacinthe, took place during the past week. Judging from what I hear both were very successful. NATZ.

& Co. driving over the mountains and whirling in my back using me many a time. The first application of BLENZ so relieved me that sleep and complete recovery JOHN S. McLEOD.

ughing Consumption. Stop h, heal the Lungs, strengthen the System.

cott's PulSION

of Cod-liver Oil phosphites. It is easy on the Physicians, endorse it. Decoiled by Substitutes! Belleville, All Druggists, 20c & 25c.

C. M. B. A. of Conscience, etc., engrained at a very small cost. All look executed promptly and. Address, C. C. COLLINS, h, Ont.

ch No. 4, London. and on 4th Thursday of every week, at their hall, Aldon Block, P. Coak, Pres., P. F. Secretary.

HER WANTED. TEACHER HOLDING A certificate wanted, for Catholic school, P. Coak, Pres., P. F. Secretary, P. O. Box 200, Belleville, Ontario.

ant Tailoring. ALE WILL OPEN A FIRST-class Tailoring establishment, Street, next door to the Hotel, opposite the Masonic building. He will carry a full line of the best quality of goods. Prices to Satisfaction guaranteed.

Annual Favorite. RECEIVED A SUPPLY of SIZING'S HOME ANNUAL, a book for the Catholic Bishops, P. Coak, Pres., P. F. Secretary, P. O. Box 200, Belleville, Ontario.

EPHERO We have printed the letter written by Rev. J. A. Macdonald, M. P., in his capacity of a member of the House of Commons, who, on the 14th of March, 1894, introduced into the House of Commons a resolution, which, if passed, would result in the withdrawal of the British troops from the Sudan. The resolution was carried by a majority of 170 to 150. The resolution was a great triumph for the anti-imperialists, and a great blow to the imperialists. The resolution was a great triumph for the anti-imperialists, and a great blow to the imperialists.

enders mark a "For President" in the year 1894, and will be sent to any address on receipt of 10c in stamps. By doing so, they will be helping to elect a President who will be a friend to the people. The book is a great treatise on the duties of a citizen, and is a must for every citizen. The book is a great treatise on the duties of a citizen, and is a must for every citizen.

ring Suitings ring Trouserings ring Overcoatings ring Scarfs & Ties New Oxford Ties

CK & McDONALD, 3 Richmond Street.

per Damen, S. J.

most instructive and useful pamphlet is the lectures of Father Damen, one of the most celebrated orators of the age. The book is a great treatise on the duties of a citizen, and is a must for every citizen. The book is a great treatise on the duties of a citizen, and is a must for every citizen.

TUAL OF THE P. P. A. published in pamphlet form the history of the conspiracy known as the P. P. A. The book is a great treatise on the duties of a citizen, and is a must for every citizen. The book is a great treatise on the duties of a citizen, and is a must for every citizen.

Suffered for Twelve Years.

World's Dispensary Medical Association, Buffalo, N.Y.

Geniality—A heart overflowing with gratitude prompts me to write you. Twelve long weary years I suffered greatly, from Uterine Derangement and at last was given up by my physician to die, besides spending almost all my money on treatment with your doctor's medicine...

Mrs. Wilson and Child. Mrs. Wilson and Child. Mrs. Wilson and Child. Mrs. Wilson and Child.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHIMES. PURSEY BELL METAL, COPPER AND TIN. BELLS FOR CHURCHES, SCHOOLS, AND OTHER PURPOSES.

FREE CATALOGUE OUR HARNESS & SADDLES. It contains cuts, descriptions and prices. We have a larger stock in these goods than any other firm in Canada.

SCROFULA CURED BY B.B.B. It contains cuts, descriptions and prices. We have a larger stock in these goods than any other firm in Canada.



Dear Sirs.—I had an abscess on my breast and scrofula of the very worst kind, the doctors said, I got so weak that I could not walk around the house without taking out of chairs to support me.

STAINED GLASS BRILLIANT CUT, BEVELLED & SILVERED. BENT, PLATE & CRYSTAL. WORKS.

Pictorial Lives of the Saints. The Catholic Record for One Year For \$3.00.

ONTARIO STAINED GLASS WORKS. STAINED GLASS FOR CHURCHES. PUBLIC AND PRIVATE BUILDINGS.

PLUMBING WORK In operation, can be seen at our warehouse Opp. Masonic Temple.

SMITH BROS. Sanitary Plumbers and Heating Engineers. London, Ont., Telephone 68.

BOYS IF YOU ARE INTELLIGENT and energetic enough to sell goods, and honest enough to make prompt returns.

ORGANIST. WANTED BY A YOUNG LADY a situation as organist in a Catholic church.

FLORENCE O'NEILL, The Rose of St. Germain's; or, THE SIEGE OF LIMERICK.

By AGNES M. STEWART. Author of "Life in the Cloister," "Grace O'Halloran," etc.

CHAPTER III. MERVILLE GRANGE.

Towards the close of a drear October evening two travellers, spent with a long day's toilsome journey, wended their way across a fertile tract of land on the borders of Gloucestershire.

The closing in of the late autumn day was, indeed, wild and black enough to authorize the far from causeless fears entertained by the travellers.

An exclamation of gratified surprise burst from the lips of Sir Reginald, as, allowing the reins of his horse to fall over its neck, he let it canter slowly up the avenue which led to the principal entrance of the mansion.

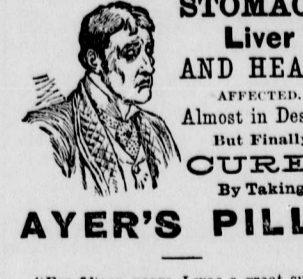
"At the Grange at last, then," said Reginald, "for surely this must be Merville, the place I have often heard Lady O'Neill describe, as that in which she spent some time of her widowhood."

As he finished his soliloquy he found himself at the bottom of the steps leading to the grand entrance of the mansion, and, dismounting, he rang the heavy bell, the summons being at once answered by the hall porter.

It was in the power of Sir Reginald to procure a speedy audience of the baronet at whose mansion he had introduced himself, by means of a sealed packet which he placed in the hands of the servant, and a moment later he found himself seated with Sir Charles in that same apartment, the windows of which had shone so cheerily without.

"It is a great shame to drag my old bones so far," burst forth the testy old man. "I wonder why you did not put up at the White Bear; it was a comfortable inn, good enough for jaded man and beast."

RUN DOWN WITH DYSPEPSIA STOMACH AND LIVER AFFECTED. Almost in Despair but Finally CURED By Taking AYER'S PILLS.



"For fifteen years, I was a great sufferer from indigestion in its worst forms. I tested the skill of many doctors, but grew worse and worse, until I became so weak I could not walk fifty yards without having to sit down and rest."

AYER'S PILLS Received Highest Awards AT THE WORLD'S FAIR.

ter with purse as well as counsel, and instruct him of much that he ought to know, if all report says be true."

"May be as you say," replied the old man, copying the example of his companion, who set spurs to his horse and galloped briskly onwards.

At this moment a sharp turn in the road brought them to a fence, enclosing what, in the fading light of the October evening, rendered still more dim by the thick mist that was now falling, seemed to be thickly wooded park, whilst between the branches of the fine beech and chestnuts, which lined the avenue, appeared the red brick walls, with copings of freestone, of a fine old mansion, built probably about the Elizabethan era.

An exclamation of gratified surprise burst from the lips of Sir Reginald, as, allowing the reins of his horse to fall over its neck, he let it canter slowly up the avenue which led to the principal entrance of the mansion.

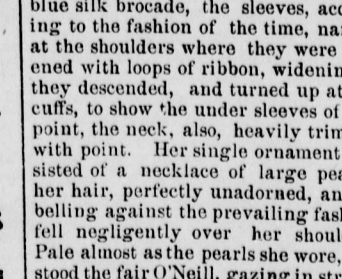
"At the Grange at last, then," said Reginald, "for surely this must be Merville, the place I have often heard Lady O'Neill describe, as that in which she spent some time of her widowhood."

As he finished his soliloquy he found himself at the bottom of the steps leading to the grand entrance of the mansion, and, dismounting, he rang the heavy bell, the summons being at once answered by the hall porter.

It was in the power of Sir Reginald to procure a speedy audience of the baronet at whose mansion he had introduced himself, by means of a sealed packet which he placed in the hands of the servant, and a moment later he found himself seated with Sir Charles in that same apartment, the windows of which had shone so cheerily without.

"It is a great shame to drag my old bones so far," burst forth the testy old man. "I wonder why you did not put up at the White Bear; it was a comfortable inn, good enough for jaded man and beast."

RUN DOWN WITH DYSPEPSIA STOMACH AND LIVER AFFECTED. Almost in Despair but Finally CURED By Taking AYER'S PILLS.



"For fifteen years, I was a great sufferer from indigestion in its worst forms. I tested the skill of many doctors, but grew worse and worse, until I became so weak I could not walk fifty yards without having to sit down and rest."

AYER'S PILLS Received Highest Awards AT THE WORLD'S FAIR.

for I believed her to be at St. Germain's."

It were hard to say whether Florence was pleased or not to meet with St. John, for the smile that had lighted up her countenance on the recognition that had taken place had so soon faded away.

Florence would rather see the wreck of her own dearest hopes than become disloyal, yet the color fled from her cheeks, and scarce returning the greeting of Sir Reginald, she met the warm grasp of his hand with the pressure of one as cold as marble, and almost mechanically resumed her seat.

Very enough was Benson; but had the poor baronet been cognizant of all that was passing in the mind of his guest, he would have known that it was the evil passions which filled his mind far more than natural exhaustion, that gave to his countenance that restless, distracted expression.

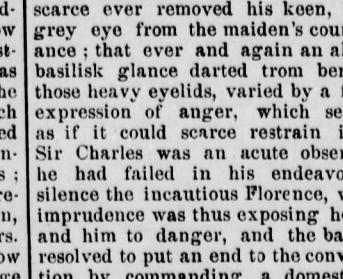
Then words of scorn rose to her lips, which she would not repress, as she spoke contemptuously of those worthless ones who had risen on the wreck of their own fathers' fortunes, of her deep, unswerving love of the Stuart race, of her resolution, if needs be, to give up her life's dearest hopes and affections for them, and to shed her blood, if necessary, in their service.

Then words of scorn rose to her lips, which she would not repress, as she spoke contemptuously of those worthless ones who had risen on the wreck of their own fathers' fortunes, of her deep, unswerving love of the Stuart race, of her resolution, if needs be, to give up her life's dearest hopes and affections for them, and to shed her blood, if necessary, in their service.

Then words of scorn rose to her lips, which she would not repress, as she spoke contemptuously of those worthless ones who had risen on the wreck of their own fathers' fortunes, of her deep, unswerving love of the Stuart race, of her resolution, if needs be, to give up her life's dearest hopes and affections for them, and to shed her blood, if necessary, in their service.

Then words of scorn rose to her lips, which she would not repress, as she spoke contemptuously of those worthless ones who had risen on the wreck of their own fathers' fortunes, of her deep, unswerving love of the Stuart race, of her resolution, if needs be, to give up her life's dearest hopes and affections for them, and to shed her blood, if necessary, in their service.

RUN DOWN WITH DYSPEPSIA STOMACH AND LIVER AFFECTED. Almost in Despair but Finally CURED By Taking AYER'S PILLS.



"For fifteen years, I was a great sufferer from indigestion in its worst forms. I tested the skill of many doctors, but grew worse and worse, until I became so weak I could not walk fifty yards without having to sit down and rest."

AYER'S PILLS Received Highest Awards AT THE WORLD'S FAIR.

revere, not noticing the observant air of Benson, who, desirous of imparting to his companion the good advice he so much needed, now determined to abide by Sir Reginald as closely as in the days of his boyhood.

Do not suppose, however, that St. John put himself willingly under the surveillance of Benson, or patiently bore the infliction of his advice: the fact simply was, that he paid him that amount of respect and deference which one is wont to yield to those under whom we have been placed for a series of years, ranging from early youth to mature age.

It was, indeed, to sound the opinions of the ease-seeking, comfort-loving, timorous old baronet, that St. John had been deputed by the king with a gracious message, commanding his presence at Kensington, and, likewise, was bade to express a hope that, in the event of his aid being required, should there be real cause for apprehension of a rising in favor of James, that he would not fail to be ready both with men and money, according as circumstances might require.

William was cognizant of far more of his favorite Reginald's intentions, than the latter was at all aware of, for Benson had apprised the king of his long-cherished attachment for Florence O'Neill; thus it was then, that the knight was closely watched, for the advancement of a certain purpose in view, had Benson been requested openly by the king to accompany him into Gloucestershire, and his proud spirit continually chafed under the infliction of the constant presence of one for whom she was fast ceasing to feel the slightest regard.

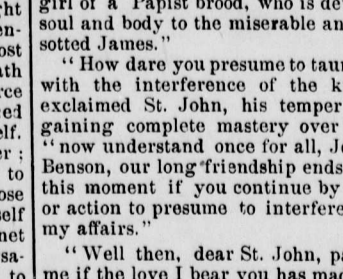
Long and patiently did Benson regard the man whose disposition he so well knew, and the feeling of whose heart at that moment, he could so clearly read; so deep, however, was the abstraction of the latter in his own melancholy musings, that his attention was at last only roused by a movement purposely made by his companion.

"Are you grieving, man, because the Papist girl with the fair face will not have you; you, the favored friend of our gracious king," said the fanatic, in harsh, low accents, "what can you be thinking of to seek a mate from such a nest as this? Did I not see tonight, with my own eyes, the Romish priest, Lawson, pass swiftly through the apartment by another door than that at which we entered, and I know he recognized me too, for we were school-mates together before he had anything to do with Rome and her corruptions? That he was once my friend, matters not, for his superstitious creed makes him now my foe. And this fair-faced girl with the mawkish blue eyes," he added, his voice sinking to a whisper, "it is a pity but that the gracious Mary knew not the treasonable things I have heard her say this night. I warrant me the Papist crew at St. Germain's would stand little chance of beholding her again; but as to you, the favorite King William, and the beloved son of my adoption, you can surely think of her no more, for the Lord loves not to see his chosen ones wed with the daughters of Belial."

"Silence, Master Benson," said Reginald, rising as he spoke, his handsome countenance full of indignation. "remember I am no longer the boy whom you can lecture as your fancy pleases, but a man who does not choose to regard or listen to offensive speeches; I tell you there lives not in the Court of Mary and William, a more pure or noble woman than she of whom you dare speak so lightly. Do not presume to mention her name again, and please to keep your fanaticism, do not trouble me with it, nor meddle about affairs with which you have nothing to do."

"Verily," replied Benson, rising and taking a lamp from the table in order to withdraw to the inner apartment destined for his own, "I tell you, St. John, you do not know what is for your own good, and in your mad fondness for this girl, treat very ill one who loves you as well as I do; I fancy you must be aware King William will not long show you his favor if you aim no higher than to win the hand of this girl of a Papist brood, who is devoted soul and body to the miserable and besotted James."

RUN DOWN WITH DYSPEPSIA STOMACH AND LIVER AFFECTED. Almost in Despair but Finally CURED By Taking AYER'S PILLS.



"For fifteen years, I was a great sufferer from indigestion in its worst forms. I tested the skill of many doctors, but grew worse and worse, until I became so weak I could not walk fifty yards without having to sit down and rest."

AYER'S PILLS Received Highest Awards AT THE WORLD'S FAIR.

He would not let me force him when a youth, surely not now; but never fear, I know how to gain my point by other means; once in London I can easily gain speech of the king, and if I do not mistake, all his fine plans will soon end in nothing."

Thus trying to gloss over his villainy under the specious pretence of affection for his benefactor and former pupil, Benson betook himself falling asleep whilst cogitating over the means he should adopt to carry out his schemes.

THE SUCCESSOR OF ST. AUGUSTINE.

The Archbishop of Canterbury has before him a somewhat difficult, delicate, and embarrassing task. The year 1897 will be the thirteenth-hundredth anniversary of the landing of St. Augustine in England, and it is proposed by the Protestant Church to celebrate the commemoration by what is called a Pan-Anglican Conference, in which Dr. Benson will be the leading figure.

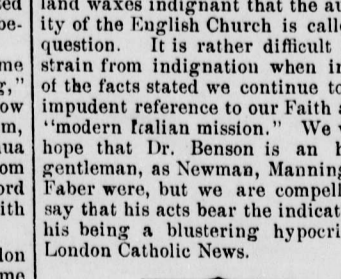
It was, indeed, to sound the opinions of the ease-seeking, comfort-loving, timorous old baronet, that St. John had been deputed by the king with a gracious message, commanding his presence at Kensington, and, likewise, was bade to express a hope that, in the event of his aid being required, should there be real cause for apprehension of a rising in favor of James, that he would not fail to be ready both with men and money, according as circumstances might require.

William was cognizant of far more of his favorite Reginald's intentions, than the latter was at all aware of, for Benson had apprised the king of his long-cherished attachment for Florence O'Neill; thus it was then, that the knight was closely watched, for the advancement of a certain purpose in view, had Benson been requested openly by the king to accompany him into Gloucestershire, and his proud spirit continually chafed under the infliction of the constant presence of one for whom she was fast ceasing to feel the slightest regard.

Long and patiently did Benson regard the man whose disposition he so well knew, and the feeling of whose heart at that moment, he could so clearly read; so deep, however, was the abstraction of the latter in his own melancholy musings, that his attention was at last only roused by a movement purposely made by his companion.

"Are you grieving, man, because the Papist girl with the fair face will not have you; you, the favored friend of our gracious king," said the fanatic, in harsh, low accents, "what can you be thinking of to seek a mate from such a nest as this? Did I not see tonight, with my own eyes, the Romish priest, Lawson, pass swiftly through the apartment by another door than that at which we entered, and I know he recognized me too, for we were school-mates together before he had anything to do with Rome and her corruptions? That he was once my friend, matters not, for his superstitious creed makes him now my foe. And this fair-faced girl with the mawkish blue eyes," he added, his voice sinking to a whisper, "it is a pity but that the gracious Mary knew not the treasonable things I have heard her say this night. I warrant me the Papist crew at St. Germain's would stand little chance of beholding her again; but as to you, the favorite King William, and the beloved son of my adoption, you can surely think of her no more, for the Lord loves not to see his chosen ones wed with the daughters of Belial."

RUN DOWN WITH DYSPEPSIA STOMACH AND LIVER AFFECTED. Almost in Despair but Finally CURED By Taking AYER'S PILLS.



"For fifteen years, I was a great sufferer from indigestion in its worst forms. I tested the skill of many doctors, but grew worse and worse, until I became so weak I could not walk fifty yards without having to sit down and rest."

AYER'S PILLS Received Highest Awards AT THE WORLD'S FAIR.

Free and easy expectoration immediately relieves and frees the throat and lungs from viscid phlegm, and a medicine that promotes this is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Birkie's Anti-Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease.

no force him when a now; but never fear, in my point by other London I can easily the king, and if I do his fine plans will be "gloss over his specious pretence of benefactor and former stooped himself falling cogitating over the adopt to carry out his

JIM'S CONVERT.

And How He Saved Him From a Double Danger

For the first time in his life Charley Gordon was drunk. "There is no polite word for the hopelessly besotted condition in which he leaned up in the corner made by the junction of a brick wall with an iron railing. His dress suit and light overcoat were covered with mud, his once immaculate linen crushed and dirty and his silk hat lay ten feet away in the gutter, where it had rolled in one of his spasmodic efforts to get on his feet.

"Hello, pard! Wha's matter?" Gordon raised his heavy eyes to encounter the gaze of a bootblack, who stood grinning on the curbstone. "Got it pretty bad, aint ye? Stiff-ent' all gone. Where's your title?"

"In the gutter, your little fiend. See here, my head's all right, but I can't manage these miserable legs. Get me that hat and I'll give you a nickel." "Lemme see it first."

Gordon produced the nickel, and an exchange was promptly effected. "Want to get out o' this," presently inquired his new acquaintance. Gordon nodded.

"Got any tin to pay for a cab?" "Plenty."

"The boy disappeared around the corner. Five minutes passed, and the young man was fast sinking into a stupor when a cab rattled up the street, and the boy jumped out.

"Come on, cabby! Here's the swell. Limber, aint he? Steady now! In you go! What's the street and number?"

"The young man had already become too stupefied to reply. So the boy sprang into the cab, searched his clothes, and produced a pocketbook in which he found several cards bearing Gordon's address, which he read aloud by the light of a flaring street lamp.

"Drive on, cabby! I'll have to stay in here to keep him on the seat and help you to get him upstairs."

and clean! I shouldn't think the fraternity would own you."

"I thought you was the 'ristocrat," said Jim.

At this unconscious satire Gordon turned sharply away, and began his ablutions. He dipped his aching head in the cold water, removed as well as he could all signs of his late debauch, buttoned his overcoat to hide his soiled linen, and smoothed his silk hat. Jim watched him in silence until he was nearly done, and then said, sharply:

"Young feller, you better let it alone." "What do you mean?" demanded Gordon, turning on him angrily.

"Better not touch it. Safest way." "What do you know about?" "Know enough. Dad died with 'em. Better let it alone."

"Why, you little scamp, a gentleman has to drink sometimes. It never went to my head that way before—to my legs rather. I'm ashamed of it, I admit, and it will never occur again, if that will do you any good."

"Better let it alone," said Jim, doggily.

The young man regarded him with a puzzled expression, and said:

"See, here, my youthful benefactor, you have kept me out of a lot of trouble and I'm obliged to you, but that doesn't constitute you my guardian, so dry up! How did you pay that cabman last night?"

"I had some money." "Well, here's five dollars. Will that cover your bill and reward you for your hospitality? All right then. Good-by. And you needn't be afraid it will ever happen again, my young missionary."

Gordon disappeared down the stairs, leaving Jim standing at the top, gravely shaking his head.

That night Charley Gordon had a hard struggle with himself. As he tossed and rolled and held his aching head, the whole shameful experience repeated itself again and again in his heated brain. Every incident stood out vividly in the light of his conscience.

Thanks to Jim's stratagem, he had been able to spare his widowed mother the knowledge of his humiliation, and as he had not been overcome by the liquor until after he had left his companion the night before, he felt moderately certain that his disgrace would never be known. But the shame and humiliation were not lessened by this knowledge. His self-contempt seemed to scorch his very soul.

The long hours of the night wore away, and toward morning he fell into a troubled sleep. He awoke pale and exhausted, but determined in future to avoid his more dissolute companions, and thus escape temptation.

With this resolve he hurried back to the bank where he was employed, and where his mother's handsome fortune was invested.

"I might give it up entirely," he thought; "but if I keep away from the widest lot of fellows, I dare say I'll be safe enough. I don't believe it necessary for me to 'let it alone,' as my small rescuer advises. But for the sake of my mother and the family reputation, I'll be more careful in the future."

About a month later, Jim was going home one night, when, rounding a corner, he came upon a crowd of street boys howling with delight around a staggering wretch who could scarcely keep his feet. They tortured him by every means that their inventive genius could suggest.

Jim took in the group and the central figure with one comprehensive glance, and exclaimed:

"Well, if it ain't my 'ristocrat!" Then he dashed into the crowd.

"Boys, you all know me. My name's Jim Brown. This gent is a friend of mine, and I'm 'goin' to take him home. Cops-a-comin' too. Better cheer it."

With many mutterings the youthful mob gradually dispersed, with the exception of one boy who came up to Jim and said, confidentially:

"Goin' to go through him? I'll help ye, and go halvers."

ST. PATRICK'S DAY

In Godefrich.

St. Patrick's day was celebrated here by the production of Harry Hart's new comedy Drama of Irish life entitled "Troublesome Times in Ireland," at the Grand Opera House on March 16, 1894. The play is a splendid representation of some of the disturbances and troubles which existed during the rebellion of 1798, and in the various roles were shown many of the praiseworthy and excellent traits of the Irish characters.

The "grip man" or driver of the car brought it to a full stop. It was all he could do.

Jim's quick eyes saw that there must be a collision. He hauled his helpless companion off the seat, thrust him down on the floor of the car, and sprang aside to save himself.

But Jim was a moment too late. There was a crackling, tearing sound as the heavy tongue of the carriage crashed through the front of the car, and penetrated the seat which a few seconds before had held Gordon's limp, unconscious figure.

The frightened passengers jumped out of the rear car and surrounded the little motionless figure that kind hands had carried to the sidewalk.

Roused and sobered by the shock, but unhurt, Gordon crept out of his perilous position, went over to where the boy lay, and sat down, raised the little head to his knee, and put his hand over his heart.

"Better telephone to the morgue," suggested some man in the crowd.

"He is not dead," said Gordon, sternly. "Call a cab, somebody. I will take charge of him."

As he raised the boy in his arms to enter the cab, Jim opened his eyes and smiled.

"I done the best I could for ye, pard," he said.

THE THOROLD CEMENT MILL.

In Dublin.

The 17th falling this year on Saturday, the good people of this town postponed the celebration till Monday. It had been arranged that a grand dramatic entertainment entitled "More Sinners Against Sinning," which would be performed in McKenna's hall, Father Kealy had been at great pains in teaching the amateurs, and deserves great credit for the proficiency exhibited by them.

The large number that turned out on Monday night notwithstanding the miserable state of the roads, we would say that they highly appreciated the Rev. Father's kind assistance in the matter.

The scene, which was placed among the lakes of Kilmurry, was acted by the Irish melodrama company of the occasion. The scenery, which was placed among the lakes of Kilmurry, was acted by the Irish melodrama company of the occasion.

The Thoroild Cement Mill was established in 1841 by John Brown. Mr. Brown, who had a contract on the Welland Canal, was unfortunately killed in a construction of the mill. The mill passed into the hands of Mr. John Battle, that gentleman died in 1881, since which time the business has been conducted by his sons, under the title of the Estate of John Battle.

The fact of this cement having been used in the building of the old Welland canal and also in the new Welland Canal. It was also extensively used in the construction of the great St. Clair tunnel between Port Huron and Sarnia.

The fact of this cement having been used in the building of the old Welland canal and also in the new Welland Canal. It was also extensively used in the construction of the great St. Clair tunnel between Port Huron and Sarnia.

It is not what we say but what Hood's Sarsaparilla does that tells the story of its merit. When in need of medicine remember Hood's Sarsaparilla.

Send to "Sunlight" Pictures. How to Get a "Sunlight" Picture. Send to "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Smell So Sweet Than a Man?") to L. V. S. L., 43 Scott Street, Toronto, and you will receive by post a pretty picture, free from charge, and well worth framing.

Dear Sirs, I have been using Burdock Blood Bitters for boils and skin diseases, and I find it very good as a cure. As a dyspeptic cure I have also found it unequalled.

My dear Mr. J. Payne, I find it very good as a cure. As a dyspeptic cure I have also found it unequalled. I have a severe cold, for which I took Norway Pine Syrup. I find it an excellent remedy, giving prompt relief and pleasant to take.



Mr. J. Alcide Chausse Montreal, P. Q.

A Marvelous Medicine

Whenever Given a Fair Trial Hood's Proves Its Merit.

The following letter is from Mr. J. Alcide Chausse, architect and surveyor, No. 133 Shaw Street, Montreal, Canada:

"Gentlemen:—I have been taking Hood's Sarsaparilla for about six months and am glad to say that it has done me a great deal of good. Last May my weight was 152 pounds, but since

HOOD'S Sarsaparilla CURES

I began to take Hood's Sarsaparilla it has increased to 163. I think Hood's Sarsaparilla is a marvelous medicine and am very much pleased with it." J. ALCIDÉ CHAUSSE.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

Are you going To build this Spring? If so, write us for prices Before placing your Order for CEMENT. Our

THOROLD CEMENT

Is the best and cheapest For MASONRY WORK Of all kinds.

ESTATE OF JOHN BATTLE, Thorold, Ont.

Catholic Devotional Reading

For the Month of May.

A Flower for Each Day of the Month of May. Paper..... 10c New Month of May. Cloth..... 40c The Young Girl's Month of May. Paper..... 10c Our Lady's Month of May. Cloth..... 25c Tickets for the Month of May. Per piece..... 5c A Flower Every Evening for the Month of May. Cloth..... 50c Little Month of May. Leatherette..... 1.00 The Child's Month of May. Paper..... 10c Do. Cloth..... 1.00 New May Devotion. By Rev. A. Wirth, O. S. B. Cloth..... 50c The Month of Mary. For Congregational use. Cloth..... 90c

Souvenirs for Holy Communion.

The Great Day; or, Souvenirs of Holy Communion. Cloth..... 40c Stories on Holy Communion. Paper..... 10c Stories for First Communion. Cloth..... 10c Devout Communicant. Cloth..... 50c Commandments and Sacraments. Cloth..... 50c ROSARIES in amber, amethyst, garnet, crystal, etc.

HEAVENLY BOOKS bound in French Morocco, ivorine, ivory, pearl, etc. MEDALS—Silver, silver-gilt, and gold. COMMUNION CARDS of all sizes, for framing.

Any of the above articles mailed free of postage on receipt of advertised price.

D. & J. SADDLER & CO. Catholic Publishers, Church ornaments and Religious Articles. 1099 Notre Dame St., Montreal. 115 Church St., Toronto.

Advertisement for Derby Plug Smoking Tobacco. Text: "FOR COMFORT USE DERBY PLUG SMOKING TOBACCO 5'10'20' PLUGS". Includes illustration of a man smoking a pipe.

Advertisement for Webster's Dictionary. Text: "WEBSTER'S DICTIONARY The Catholic Record for One Year FOR \$4.00." Includes details about the dictionary's features and pricing.

The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

EDITORS:
REV. GEORGE R. NORTHGRAVES,
Author of "Mistakes of Modern Infidels."
THOMAS COFFEY,
Publisher and Proprietor, THOMAS COFFEY,
Messrs. LUKE KISS, JOHN NICH, and
P. J. NEVEN, are fully authorized to receive
subscriptions and transact all other business
for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each
insertion, agate measurement.
Approved and recommended by the Arch-
bishops of Toronto, Kingston, Ottawa, and St.
Boniface, and the Bishops of London, Hamilton
and Peterboro, and the clergy throughout the
Dominion.

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.

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

London, Saturday, April 7, 1894.

A BLOT UPON OUR CIVILIZATION.

The A. P. A. in the United States is every day making itself more and more ridiculous by the high-handed proceedings which it attempts, but which turn out to be disastrous failures just at the moment when it would seem that the object of the members is just within their grasp.

We already gave in our columns an account of the purchase of three-thousand Winchester rifles by the A. P. A. of Toledo, Ohio, at a cost of \$50,000, the object being to repel an attack which it was pretended the Catholics proposed to make upon the Protestants of the country in order to exterminate them.

But the Apapists, at all events, had the rifles for the money, and it might have been supposed that they would be content to pay the bill. A portion of the bill remained unsettled, however, and the firm which supplied the firearms was obliged to enter suit for \$250 for ten of the rifles of very superior quality which were furnished with the rest.

The society endeavored to shirk payment, but the court has just given judgment against Mr. Ostrander, the treasurer, for the full amount and the costs of the suit.

As the uprising is not likely to come off for some time, Winchester rifles will now be for sale cheap at the Toledo A. P. A. halls. As Mr. Ostrander contested payment rather for the purpose of forcing the other members of the Executive Committee to share the burden with him, lively times may be expected in the efforts he will now be obliged to make to have the responsibility divided equitably.

It is needless to say that by this transaction the Apapists have made themselves the laughing-stock of the nation, notwithstanding that there is a very serious side to it, inasmuch as their folly very nearly brought on a disaster the consequences of which might have been fearful. The citizens of Toledo generally express themselves as highly indignant at the whole shameful transaction, and the mayor of the city, who was the leading spirit in it, will probably never again be elected to his present position.

But not only in Toledo have the Apapists brought upon themselves the indignation of all right minded people, as the following still more recent occurrence will show:

The Democratic city convention of West Bay City, Michigan, has just taken a course somewhat unusual with political parties by giving the nomination for the mayoralty of the city to Dr. A. F. Hagadorn, a Republican, whom they had hitherto defeated for the office on two occasions on account of the party to which he belonged. Dr. Hagadorn is particularly obnoxious to the fanatics of the city because while he was a member of the Board of Education he refused to allow the A. P. A. to dictate the course he should pursue on educational matters. The Republicans have hitherto received the support of the A. P. A. because the Democrats would not countenance them, whereas some of the Republicans were disposed to yield to the pressure brought to bear upon them. Now, however, both political parties have agreed to lay aside their minor differences and run a citizens' ticket chosen from both political parties, in order to crush out bigotry and fanaticism. The Apapists are completely demoralized at the turn affairs have taken, for they feel conscious that they will be completely snuffed out. Dr. Hagadorn will head the citizens' ticket, the supporters of which are confident of a sweeping victory.

Michigan has hitherto been a very hotbed of Apapism, arising, not so much out of any great strength of the organization itself, but rather from the indifference with which it was regarded by Protestants generally, who, while not positively approving of it,

were inclined to let it have its own way, as they did not feel disposed to interfere with it while it confined itself to the injuring of Catholics. They felt it was not their concern. This new movement in West Bay City shows that respectable Protestants are waking from their apathy, and are now determined to put an end to the dominancy of bigotry.

In Denver, Colorado, also, there is evidence of a similar reaction against fanaticism. This has been made manifest by several recent events, among which may be mentioned the fact that the mayor of that city has openly renounced the association, of which he had thoughtlessly become a member before he was fully aware of its dark designs.

On entering upon the duties of his office, his first act was to appoint a Catholic chief of police, whereupon the A. P. A., with characteristic impudence, formally demanded that the appointment should be cancelled, and the chief removed. The mayor refused to yield to their demand, whereupon the association denounced him by resolution, and draped his photograph in black in their council chamber, with the words "Perjurer and Traitor" inscribed upon it. It was further resolved that "all communications with said traitor and his carcass repose in the arms of mother earth, in whatsoever land, an unknown committee, duly appointed, shall perform its last rite in the name of this council, by marking the place, that all may know, 'Here lies a traitor.'"

These proceedings, which so strikingly resemble those of the "Light-hearted revellers" which owned Simon Tappertit as their illustrious captain, have brought upon the association the contempt of the respectable Protestants of Denver, and the ridicule of the press of Colorado.

When a society thus makes itself the butt of general ridicule, it cannot long survive amid a population having so keen a sense of what is ridiculous as are the people of the United States. If the people of Canada were equally sensitive with our southern neighbors, neither would the sister society, the P. P. A., survive the humors of the recent convention of its Grand Council at Hamilton. But it is even more mischievous and wicked than ridiculous.

It may yet become advisable both in the United States and Canada to authorize a medical convention to inquire into the sanity of some of the leaders of the A. P. A. and the P. P. A. They would perhaps be found not actually insane, but no doubt they should be placed under the head of cranks, and should be taken care of by the authorities, so that they might not have it in their power to do harm to themselves or to others.

PROTESTANTISM IN EUROPE.

A Berlin paper, the *Gegenwart*, in an article entitled "The Condition of Protestantism," asserts that the religious enthusiasm of the German and other Protestant continental nations, by which men of the early part of the present century were moved is rapidly losing its influence, and that in consequence Protestantism is endangered by a coalition of enemies. These enemies, it says, are Catholicism, Greek Orthodoxy, Judaism, Liberal Deism and Atheism.

The Jews, Deists and Atheists are said to have regarded the cause of Protestantism as that of religious toleration and liberty of conscience; wherefore Protestants were looked upon by all these as brethren; while the Orthodox Greek Church looked upon them as allies against the arrogance of Rome. Why now is their opinion changed? The writer of the article gives for answer to this question that Protestantism has changed its character, and has become during the last few decades more arrogant than it accuses the Catholic Church to be.

The Franco-Prussian war was hardly concluded, the thunder of the artillery at Sedan had scarcely ceased, and the victor had scarcely placed upon his head the imperial crown, when he became head of the Church, and a Protestant Empire was proclaimed. This incensed the Russians, and to this is to be attributed in a great measure the persecution of German Protestants in Russia. The Kulturkampf was instituted against Catholics, and the Lutheran clergy began an anti-Semitic crusade, which forced the Jews into a hostile attitude in order to defend themselves. The Deists were also roused by the Protestantizing of the schools.

The writer thinks, however, that if the Protestants return to their old principles and sincerely carry out the religious liberty which they pro-

claimed in the beginning, they might regain what they have lost and become once more dominant.

As far as the recent doings of German Protestantism are concerned we have no hesitation in saying that the writer in the *Gegenwart* is right. The principle of individual liberty, which was so loudly proclaimed by Luther, Calvin and Zwingle, may have been cherished by some individuals, but it was certainly not put into practice by the dominant majority, and it was only because the Catholics took a determined stand in the assertion of their rights that the persecuting policy of Bismarck and Dr. Falk, known as the Kulturkampf, was reversed.

But it is a mistake to assert that at the beginning of this century continental Protestantism was really tolerant.

At so troublesome a period, when the German States were fighting for their very existence, it was not to be supposed that they would waste much time in enacting persecuting laws. Nevertheless enough was done to show the spirit which really animated most of the Protestant States. At this very period Hanover was confiscating Church property and Nassau was imitating its example. The revenues of the church at Mayence, Treves, Cologne, Constance, Basle, Strasbourg and Spire were seized, and William the Fifth, Stadtholder of Holland, was permitted to seize upon the property of the Abbey of Fulda, though the princely Abbot of that monastery alone upheld the liberties and independence of his subjects when their territory was invaded by the French under Napoleon. The princes of the neighboring States fled at Napoleon's approach.

In 1806 the religious sentiments of the Tyrolese were shocked when they beheld their churches, sacked and the crucifixes and images of the saints sold to the Jews by the soldiers of Maximilian Joseph of Bavaria. It was owing to such outrages that the Tyrolese revolted to a man on the 10th of April, 1809, proclaiming their independence.

In the beginning of this century Holland expelled the religious communities and all Catholic missionaries, and Catholics were treated as having no rights, civil or religious. It was on this account chiefly that the country was invaded by the French, who placed Louis Bonaparte on the throne to govern it as part of the French Empire.

Religious liberty flourished then till the fall of Napoleon I. changed the situation. A law was passed and placed in the constitution to the effect that the king must be a Protestant.

When the Congress of Vienna placed four million and eight hundred thousand Catholic Belgians under the Protestant king of Holland, this law was repealed, indeed, as a concession to the Catholics, but care was taken to deprive the Belgians of the influence in the Government to which their numbers entitled them.

The population of Belgium was three-fifths of that of the united countries, whereas its representation in Parliament was only four-elevenths, or a little more than one-third of the whole. Hence the minority was able to tyrannize over the majority, and they did not hesitate to do so, cramping their commerce, and imposing restrictions upon their exercise of the Catholic religion.

The patience of the Belgians was exhausted by these persecutions. The effigy of the Bishop of Gand was exposed in public between two thieves, after an unjust sentence had been pronounced against him, the Catholic seminaries were closed, Catholic children were openly taught Protestant doctrines in the schools, and Catholics were shut out from employment in the public offices.

The result of these annoyances was an uprising of the Belgians in 1830, and they soon established their independence, notwithstanding that the Prince of Orange led a powerful army against them in 1831.

The fact cannot be concealed that in every country where Protestantism established or endeavored to establish itself it attempted to do so by violence and persecution, and it is only during a very recent period that the spread of free thought, which is a result of the rejection of ecclesiastical authority, has caused more moderate counsels to prevail, owing perhaps partly to the laxity of religious convictions among free-thinkers. Yet it is not with Catholics that free-thinkers are disposed to cooperate as the *Gegenwart* states. Free-thinkers well know that the Catholic Church is the bulwark of Chris-

tianity, and we always find them working side by side with the most ultra-Protestants in attacking the Church. They are satisfied that Protestantism will finally end in Free-thought, and so they have little hesitation to make common cause with it, in their desire to overthrow religion altogether.

A PROTESTANT OPINION OF PROTESTANTISM.

Mr. de Pressense has in some public lectures delivered at Lausanne, in Switzerland, given utterance to opinions that have been productive of much comment and controversy. He happily spoke frankly, and we think but voiced the sentiments of the majority of his auditors. He called attention to the growth, ever increasing, of Catholicity, and to the manifest decadence of Protestantism in many countries. "Criticism and modern science," he said, "have shaken the historic foundations of Christian faith; one sees everywhere contradictions between faith and reason, and will no longer listen to the claims of the former. Only morality is henceforth needed, but on what base to establish it is the question. Protestantism once rested on two principles—the divine inspiration of the Bible and justification by faith in the Saviour Jesus. Every word of the sacred book was once the word of God and Christ the Saviour was thought to be indeed the Eternal Son of God made man. What has Protestantism done with these two principles? Who admits to-day the divine inspiration of the Scriptures? Who (among Protestants) would to-day refuse to sign with both hands the declaration of Edmund Schereo at Geneva in which he denied the inspiration of the Scriptures, a declaration that caused such a lively protest not many years ago? Is Christ yet believed in and preached as really God, inereate and consubstantial with the Father? He is to-day no more than a purely human being, and His divinity, if the expression be yet retained, only a certain sanctity or moral perfections.

What the consciences of Manning and Newman felt to be right, who will *a priori* declare wrong? When we see men of so much knowledge and piety take refuge in the bosom of the Roman Church, who will dare to utter a syllable of reproach?

CATHOLIC, ROMAN CATHOLIC, OR ROMISH?

Mr. Controller Wallace was very properly brought to task in the House of Commons by Mr. C. R. Devlin, M. P. for Ottawa county, for having used the term Romish as descriptive of the Catholic Church. Mr. Wallace disclaimed any intention of being offensive, nevertheless the term is an offensive one which ought not to have been used, especially by a member of the Government. The Catholic Church has a well-known name, and it is not becoming in one who ought to have the instincts of a gentleman or a Christian to use a nickname in speaking of the Church to which the vast majority of all the Christians of the world belong.

The title of the Church is "the Catholic Church." It is Roman in a peculiar but well-defined sense, inasmuch as the Pope or Bishop of Rome is its divinely appointed Head, and therefore we are quite satisfied to be called Roman Catholics, and to have the Church called Roman Catholic, by which name it is described in British legislation; but for the use of the term Romish there is no authority save that of enemies who are unwilling to give the Church any name but one of their own invention. Such words as Romanist, Romish, Popery, Papist and Papistry are the inventions of modern bigotry; whereas the true name of the Church has the sanction of nearly nineteen centuries, fifteen of which were before the birth of Protestantism, which came into the world too late, and is altogether too local an institution to stand sponsor for or give a distinctive name to the Church of all ages and all countries.

Mr. Wallace's apology for the use of the term Romish may be accepted on the principle that deficiency of knowledge excuses from the suspicion of malicious intent.

The Toronto *Mail* in referring to the event states that it does not matter much whether Mr. Wallace used the expression or not, and it attributes to Mr. Devlin's "smallness of mind, or largeness of yearning to be talked about," because he brought Mr. Wallace to task for his indecorous expression.

We have been hitherto under the impression that the amenities of decent society are of some importance, and

that they should be observed when the religion of two-fifths of the population of the Dominion is spoken of in Parliament. It is well that there are gentlemen in Parliament to bring to account those who violate these usages.

The *Mail* says: "No loyal subject objects to being described as British; but Roman Catholics do not like to be referred to as Romish." By this mode of reasoning it evidently means to suggest the propriety of the term Romish as applied to the Catholic Church. The propriety we deny.

It is well known that common usage may in particular cases modify the signification which strict etymology would give to a derivative word, and this seems to be the case with the word British, which is used by general consent of things relating to Great Britain or its inhabitants, because there is no other euphonious and simple word to express the idea. But out of these circumstances the termination *ish* has a diminutive and restrictive sense which, when it is attached to the names of countries or cities, localizes the meaning in a way not suited to the universal Church, which is alone Catholic. This is readily seen in the words greenish, whitish, Greekish, Frankish, etc.

The word Roman is understood to express the relation of the Catholic Church to its head in Rome, but the localizing diminutive "Romish" simply indicates the spitefulness of those who have invented the word as a nickname. It is not an appropriate word, because it localizes the Church which is universal, and Catholics can therefore never accept it as a title of the Church.

The *Mail* says, further:

"If you term a Church a 'Roman' Catholic Church you are practically declaring that there may be other sorts of Catholic Churches, and are thus denying by implication that the 'Roman' Catholic Church is the sole and only Church on this terrestrial sphere."

It is clear that the *Mail* fails to understand the application of the words it attempts to explain. The Church which is Catholic is no local thing. The name Roman is therefore applicable to it only in the sense that Rome is the centre of its universal unity. Hence the Church universal is neither the Church of Rome, which is the portion of the Church in the diocese of Rome, nor is it Romish. The Universal Church can be styled Roman in the sense that its head, divinely appointed, resides in Rome. But not even the most ultra Nationalist among churchmen pretends that Queen Victoria] or any of her predecessors, as Elizabeth or Henry VIII., has or ever had any authority to rule the Universal Church. Hence the expressions which we sometimes hear, "the Anglo-Catholic, Russo-Catholic, and Greek-Catholic Churches" are just as absurd as would be the "Luthero-Catholic, Prusso-Catholic, and Presbyterian-Catholic churches—absurdities which we believe have not yet been proposed. You may, indeed, call a sheep's tail a fifth leg; but the animal will still continue to have as before only four legs in reality.

We have said that the expression "Church of Rome" belongs to the portion of the Church which is in the diocese of Rome. It was thus that the name Church of England was applied to the portion of the Catholic Church which was in England before the Reformation. It is not by any inherent right that the modern Church of England assumed this designation, but by force of civil authority, which is purely local, and has no right to constitute a Church of Christ at all, much less a Catholic or universal Church. We must infer from this that even the assumption of this name is simply a usurpation; but the assumption of the name Anglo-Catholic is more preposterous still.

At Fremont, Ohio, a few days ago, the Rev. G. J. Shackelford, a muscular minister of the Protestant Episcopal church, was in attendance at an A. P. A. meeting which was held simultaneously with a democratic meeting at the other side of the street.

One of the democrats, Mr. Frank O'Farrell, a Catholic lawyer, made some remarks in denunciation of Apapism, which, however, were in no way personal. Mr. Shackelford overheard these remarks, and, determining to avenge them, rushed at Mr. O'Farrell to punish him for his audacity, but to his surprise Mr. O'Farrell was more than a match for his assailant, and in the melee the minister was undermined and might have been severely punished for his interference were it not that the bystanders rescued him from his perilous situation. Neither party was seriously injured, and it is supposed

that the Rev. Mr. Shackelford will be more cautious in future how he exhibits his pugilistic powers.

A NEW CHURCH UNION MOVEMENT.

A movement has begun among some of the Baptist ministers of the United States looking towards a union with the Campbellites, or, as they usually call themselves, "Disciples of Christ." Dr. Kerr B. Tupper, one of the most prominent of the Baptist clergy, of Denver, Col., is strongly in favor of the movement, and he even proposes to adopt the name "Christians" for the united sect, as an approach to the name claimed by the so-called disciples. He says the disciples "are in error in the emphasis they place upon baptism; yet he imagines there can be no great difficulty in arranging a union, as there is "not so great difference between Baptists and Disciples as is generally supposed."

The Boston *Watchman*, a Baptist organ, has stated that negotiations towards effecting the union have been secretly carried on between prominent men of both sects, to such an extent that the consummation is quite probable. It remarks, however, that the Baptist Churches are ecclesiastically independent, and that "no one is competent to act for the denomination to treat for its merger in another. Nor could the vote of a majority in any single Church bind a dissentient minority to agree to commit ecclesiastical *hari-kari*."

It considers that the assumption of the name "Christian" as the designation by this new combination would be a piece of unauthorized assumption exceeding even the assumption of Episcopalianism in calling themselves "the Church." It hopes, therefore, that should the union take place, and that a new name be adopted, the new sect will adopt some other distinctive title than the name "Christian."

The Canadian Baptists do not appear to take kindly to the proposal for a union. The *Northwest Baptist* seems to voice the general opinion of Canadian Baptists when it says: "We question the wisdom of spending time over Disciple doctrine. Disciples among themselves have a hard enough time in settling what they believe and what they do not believe."

After the avowal of the Boston *Watchman* above quoted to the effect that every Baptist congregation has its own peculiar belief, it is certainly a curiosity of logic for Baptists to put as a condition for the union of another sect with them, that the latter should first settle on some definite belief, the Baptists holding themselves free to leave faith an unsettled matter. Yet it is no more than the prevalent notion among different sects, that they are free to set aside truth at will, or what they have hitherto held to be the truth, if any ulterior end is to be gained by so doing. On this subject, the *Christian Evangelist* of St. Louis published recently a letter from a Baptist minister which very clearly gives us to understand that most Baptists are quite willing to give up the teaching of what has hitherto been regarded as the truth, if they can thereby secure the outward semblance of unity. He says:

"Some of our most prominent secular papers have very lately circulated the report that our two denominations were to unite. To that project I can say a hearty Amen! But as much as I desire it, I hardly dare expect it. I suspect that there are too many in each denomination who are too bigoted to be willing to yield anything of what they have held to be the truth—and one of the chief reasons why they think it must be true is because they have held it."

It adds that "Baptist Churches ask prospective members to subscribe to rather a lengthy creed;" but that there is latterly a change in this respect, so that "I should not be surprised to find out that there was as great a difference in the belief of different members of the Baptist Church as in the Church to which you belong. But this is a point in which Baptist theory does not quite agree with Baptist practice."

The idea these writers and teachers have of the Church of Christ is evidently very different from that of the Apostle St. Paul, who holds that the purpose for which Christ instituted a Church and ordained a hierarchy therein was "that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine." (Eph. iv., 14.)

St. Teresa used to say that if humility was to be considered the first grace for ordinary souls, we must consider that for souls aiming at perfection courage is of more account at starting even than humility.

A MINISTER'S TRIBUTE.

Dr. Parker's Praise of the Roman Catholic Church.

HER GREAT POWER FOR GOOD—A HARTFORD PROTESTANT CLERGYMAN OUTSPOKE IN HIS DENUNCIATION OF UNREASONABLE PREJUDICES—KIND WORDS FOR THE POPE AND BISHOP TIERNY.

Widespread attention has been attracted to a remarkable sermon delivered two weeks ago in the South Congregational church, Hartford, Conn., on the Roman Catholic Church.

Dr. Parker said that the Roman Catholic Church in its manifold aspect, its historical continuity, its admirable organization, its compact unity, its faith, its worship, its missionary enterprises and in its other phases would occupy their attention for the evening. He did not intend to attempt a thorough or learned treatment of any of the phases of the Roman Church. His purpose was simple. It was to say a few things about the Roman Catholic Church in view of the unreasonable prejudice which is being worked up against it and the unfounded theories in relation to it which are being advanced by some Protestant Christians.

In his (Dr. Parker's) boyhood and youth, in a corner of New England where there was no Catholic church, he shared the common feelings of great antipathy to that church. He looked upon it almost as anti-Christ. The simple fact was that he knew nothing about the Roman Church except some foolish hearsay and what he had gotten from violent anti-Catholic literature. But his emancipation from these prejudices is complete. Having observed the Roman Catholic Church at home and abroad he has come to have a large and sincere respect for its mission in the world. He believes the Roman Catholic Church to be a true Church of Christ in the world.

HER SAINTS AND SINCERS.

On the pages of the large history of the Roman Catholic Church there are the names of evil repute and of shameful deeds. There are black spots on it. But on the pages, too, there are the names of heroes, martyrs and saints whose Christ-like services and sacrifices fill page after page. He (Dr. Parker) loves to think on them. He loves to think on that Church surviving the deluge of barbarism which overwhelmed old empires and civilizations. From the Roman Catholic Church the Protestant Church has received its most precious prizes in hymns, prayers, meditations and sermons. If what they have derived from the Roman Church should be eliminated from the Protestant Book of Common Prayer, the remnant would be very poor, and not much of the book would be left but the covers. These prayers and hymns are the outgrowth of the Christian love of people who lived ages ago. He loves the great missionary zeal and enterprise of the devoted men who, taking their lives in their hands, carried the gospel of Christ through Europe, China and Japan, and through the wilds of the western world. These missionaries made noble records, many of them sealing the records with their blood.

There have been bad men among the Popes, prelates and priests. But where did Victor Hugo find his highest type of the Christian pastor which he portrays in his "Les Miserables?" Where did Balzac find the type of the priest which he describes in his romances? Of course there is another and a dark side. Some may ask, why not refer to the dark side of the Roman Church? Because Protestants have wearisomely and unjustly harped upon it. There is no need of it. Another reason why he does not refer to the dark side is that Protestantism has its dark side, too. It has not allowed the Roman Catholic Church to have a monopoly of persecution. The Protestant Church has need to regard the beam in its own eye. Protestantism has had its rapacious wolves in sheep's clothing. It has burned heretics. It has had its own little inquisition. The story of the treatment of Roman Catholics in this country down to the war of the revolution, when it was found polite to treat them decently, make Protestants hang their heads in shame. The Protestant Church is not so enlightened or so holy as to warrant its boasting much over its neighbor. Let the dead past bury its dead, and let them suffer the broad mantle of charity to cover their sins. In the words of the Roman liturgy he said, "Remember not, oh, Lord, our offences nor those of our parents," etc.

EXTREMES OF BIGOTRY.

Dr. Parker referred to two incidents which are related in a volume which he has read and which illustrate two extremes of bigotry. There was a woman in Cork who had a son who was addicted to drink and was very abusive in his behavior. She complained to the priest, who said the boy was not a Catholic at all. "Ah, your reverence," said the woman, "The trouble is he is too good a Catholic; he would strike any Protestant from here to Tralee." It is always the drunken, good-for-nothing Roman Catholic who is offensive and insulting to others. The other incident is that of the Bishop of Raphoe, in Ireland, who was called to attend a dying sailor who was an Orangeman. The Bishop said in a low voice, "Now, my man, you're almost gone; make some sign that you die in the faith." The sailor opened his eyes and, seeing the Bishop, said, "To-h—ll with the Pope." These were two extremes. There are some Protestants who are inspired with the sentiments which the dying sailor entertained. Their religion is of a

negative kind and consists principally of animosity. They are not entitled to much respect. They may be Protestants, but they are not Christians. He (Dr. Parker) would not say even to heaven with the Pope until God calls him. The present Pope is considerably the best man that has occupied the Papal office. He wishes him many years of influence.

Dr. Parker made a kindly reference to Bishop Tierney, saying that he rejoices with all his heart that Bishop Tierney has been promoted to the Bishopric of Hartford, and he congratulated the people of Hartford. Bishop Tierney is a noble and devoted Christian man. In all things Bishop Tierney is a loyal man. He thanked Bishop Tierney for saluting him (Dr. Parker) as "brother" and for signing himself in his letter "Your brother in Christ." He knows that Bishop Tierney meant what he wrote.

Instead of holding Roman Catholics in aversion and in suspicion and of dividing Protestants and Catholics into hostile camps, they should rather have respect and charity for them. He differs radically from Roman Catholics in religion, but he remembers that they have one Lord and one hope, and that they are on terms of Christian brotherhood. They should not keep alive the old bitterness.

ADMIRE HER UNITY AND HARMONY. Dr. Parker next referred to the statement which some make that if the Roman Catholics are allowed to get the upper hand they will persecute Protestants, and said that he does not believe a word of it. They couldn't if they would, and they wouldn't if they could. All civilized nations except Russia—and that is neither Protestant nor Catholic and is only half civilized—are moving upward to where the atmosphere is freer and clearer. Moral forces are now relied on to propagate truth.

Some object to Roman Catholics as building costly churches. He asked in reply, why not? If they are ready and willing to outbuild Protestants by giving \$1,000 where Protestants give only \$100, he, for one, honored them. He honored Catholics for their love to their Church, for their zeal to have their children brought up in the faith, which they show in their willingness to build churches, colleges and schools, whatever he may say as to their wisdom. He admired their Church, and thinks their benevolence in supporting their Church exemplary. He admired their unity and harmony. The Catholic Church exhibits a faculty for adapting itself to a large portion of our communities, which our intellectual Protestant Churches seem to lack. When we so appeal to the eye, ear and heart as to bring in reverent devotion together the noble and the peasant, the rich and the poor, the learned and the ignorant, as he had seen them gathered in prayer, we shall have learned a great lesson and shall have made an advance in the right direction.

He often thinks with gratitude of the influence of the Roman Church among the people in this country. It is no discredit to them to say that the great majority of Roman Catholics came to this country in poverty and ignorance. How their condition would have affected the common weal but for their Church is a question that may be answered by their looking at others who came here churchless and without religious belief. The latter are the most dangerous class in the community. The children of the Irish Roman Catholics and their children are among the most orderly and the most respected in the communities in which they live. The Irish give everything to their Church, more, probably, than they are aware. Our debt of gratitude to the Catholic Church is immense. Do you ever hear of an Irish Roman Catholic Anarchist or Nihilist? The Roman Catholic Church is a mighty bulwark against the wild, raging and destructive forces in the social life. It is a mighty conservative factor. It turns its tremendous artillery against the organization that foment discord and that plots destruction.

On the question of supernatural religion the Roman Church is powerful and solid. The Roman Church believes in God the Father; in Christ the Lord; in the Holy Ghost; in humanity's sins, and in divine redemption; and it holds out a blessed hope to eternal life and a warning of retribution against sin. It perpetually teaches these things in the midst of an unbelieving and materialistic world. The Apostolic and Nicene Creeds which Protestants accept are the Roman Catholic Church's. The Te Deum Laudamus is her incomparable song. It is true the Catholic Church has symbols in its services which cannot be endorsed by Protestants. The Mass has perilous and serious misapprehensions. But even in the Mass the Catholic Church adores Christ.

FALLACIES DISPELLED.

It is not true that Catholics bow down to and worship images. The invocation of the saints is only the extreme of the privileges which Protestants often avail themselves of when they ask each other to pray for them. The Protestant asks the pastor and the members of the Church to pray for him. "Ora Pro nobis," says the Catholic to the Virgin and to the saints. It is the communion of saints. But behind all there is common ground of Christian faith. He (Dr. Parker) is more closely allied to the Roman Catholic Church than he is to many rationalistic Protestant churches. He could worship with more satisfaction in a Catholic church with some pauses than in some Protestant churches. Dr. Parker referred to the sacred music in Catholic churches. He said that on one occasion he was at a Vesper service in

Rome and heard a nun sing: "Agnus Dei qui tollis peccata mundi; miserere nobis." It was Latin, but what of that when we knew that it meant "Lamb of God, who take away the sins of the world, have mercy on us." He would go a long, weary journey to feel again the spiritual impressions which the singing of that hymn produced. He blessed God for the powerful testimony which the Catholic Church gives to the truths of religion.

HAVE PROVED THEIR LOYALTY.

It is reiterated with wearisome frequency that Catholics are bound in loyalty to the Pope and that they would be obliged to take sides with him and against this country if he commanded them. This is an impossible supposition and a false conclusion. Such a claim is of the utmost improbability, and if it were made Catholics would repudiate it. Mr. Parker referred to the repulse of the Spanish Armada which was sent by Spain to conquer England. Those who fought most bravely for England were the English Catholics, though Spain was a Catholic country. The statement that Catholics owe first allegiance to the Pope in temporal affairs is an insult to their patriotism and loyalty. Catholics have proved their loyalty to the republic. The Catholic religion enjoins on its Catholics that it is their duty as good citizens to make personal sacrifices for their country. In spiritual matters they are loyal, but in political matters they are free.

Dr. Parker referred to a Catholic newspaper called the American Citizen, which had a series of editorials opposing a division of the school fund. The editor of the paper received a letter of commendation from a prominent Protestant commending its course. The true American is alien to the Know-Nothing and to the foreigner. Dr. Parker said he did not wish to discuss the A. P. A. He did not know anything about it. It no doubt has some good points. But so far as it goes to ferment religious prejudice it is un-American. He supposed that at the present time unless a man belongs to the A. P. A. or Y. M. C. A. or X. Y. Z., or some other organization with an alphabetic name, he is a curiosity. (Laughter.) Well, he (Dr. Parker) wished to be a curiosity. All the people born in the United States are not Americans.

HIS BLOOD WOULD BOIL.

He referred to a paper which is sent him every week, and which is abusive of Catholics. He would not advertise the paper by naming it. But he wished to say that if any paper misrepresented, caricatured, abused, by text and picture, the religion and Church which he professes and loves, as that paper does the Catholic Church, every drop of blood in his veins would boil with indignation. This is not the way to treat one's fellow-citizens. It is calculated to provoke the evils which it apprehends. He (Dr. Parker) will take his stand with his Roman Catholic fellow-citizens, who are his Christian brethren, as against the spirit of prejudice. He said that he does not stand alone in this attitude. The Congregational ministers of the State, at their meeting in 1893, passed a series of resolutions in which they deprecated the hostility which some Protestants assume toward Roman Catholics, and which is hindering the homogeneity of the population.

In conclusion Dr. Parker said that it is the first time in years he has discussed such a subject and perhaps it will be the last. His fellowship is with the whole Church of Christ. Roman Catholics see differently and they think differently on a great many points from him, but they are members of Christ's Church and they are his brethren in Christ. He is glad the spirit of confidence is growing. They are being drawn nearer politically and religiously eye to eye to see Him as He is.

STUDIOUS IRELAND.

A very curious little point is revealed about Ireland in the census returns which were published recently. It seems that the proportion borne by the "professional class" to the total population is much higher than in England and Wales, or than in Scotland. This is partly due to the large number of soldiers quartered in Ireland, but mainly to the astonishingly large number of persons over fifteen years of age returned as "students." These amounted to no less than 95,766, or from three to four times as many as in Scotland, and two-thirds as many as in England and Wales, notwithstanding that the population in that latter is more than six times that of Ireland. What may be the explanation of this enormous excess of students over fifteen in Ireland the commissioners declare themselves "quite unable to say."

The rapidity with which croup develops calls for instant treatment; and yet few households are prepared for its visits. An admirable remedy for this disease is Ayer's Cherry Pectoral. It has saved hundreds of lives and should be in every home where there are young children.

Mr. V. T. Wright, P. Q., had Dyspepsia for 20 years. Tried many remedies and doctors, but got no relief. His appetite was very poor, had a distressing pain in his side and stomach, and gradual wasting away of flesh, when he heard of, and immediately commenced taking, Northrop & Lyman's Vegetable Discovery. The pains have left and he rejoices in the enjoyment of excellent health; in fact he is quite a new man.

SIRS.—I had such a severe cough that my throat felt as if scraped with a rasp. On taking Norway Pine Syrup I found the first dose gave relief, and the second bottle completely cured me.

MISS A. A. DOWNEY, Manotik, Ont. Minard's Linctum Cures Colds, etc.

WAS THE BRITISH CHURCH ROMAN CATHOLIC?

To answer this question we may ask two others: 1. Did the British Church hold the faith and teaching of the Church of Rome? 2. Was it independent of the Bishop of Rome? or did it allow a superior authority to the Pope?

1. The faith and teaching of the British Church was the same as that of Rome. St. Jerome says in one of his letters: "The Church of the city of Rome is not different from that of the whole world. Gaul (France) and Britain, and Africa, and all foreign nations adore one Christ and follow one rule of faith." St. Chrysostom says: "Even the British Isles have felt the power of the Word, for there, too, churches and altars have been erected; there, too, men may be heard discussing points in Scripture in different languages, but not with different belief." When St. Augustine came into England in A. D. 596, and had a conference with the British Bishops, he only asked of them that they should keep Easter at the proper time, that they should administer baptism "according to the method of the holy Roman Apostolic Church, and jointly with us preach the Word of God to the English nation." So it is clear that in all other things, at all events in their faith, they agreed with him. Dr. Goodwin, Anglican Bishop of Carlisle, says in his Church of England Past and Present: "There is no evidence of any substantial difference between it (the British Church) and the Church which Augustine established." But it cannot be denied that St. Augustine was a Roman Catholic and that he established or founded in England the Roman Catholic Church, with the Mass, the invocation of saints, the honoring of relics, confession, and all the other points of the Roman Catholic belief and practice. Therefore, from this agreement of the British Church with that of St. Augustine, we may safely conclude that the faith and teaching of the British Church was the same as that of the Roman Catholic Church.

But, further, Gildas, their own historian, tells us that they had Bishops and priests, whose hands were anointed and blessed at their ordination, as is done in Roman Catholic ordinations; that the priests offered "the most holy sacrifice of Christ"—that is, the Roman Catholic Mass; that they had churches in honor of the martyrs, and monasteries of monks, who took vows of obedience, poverty and chastity. A penitential canon of Gildas shows that they practised confession of sins; and the Venerable Bede gives instances of the honor paid to relics.

This, then, is the answer to the first question. The faith and teaching of the British Church was, as far as we know it, the same as that of the Church of Rome—Roman Catholic; but the Britons differed from the Church of Rome in some matters of discipline.

2. The British Church was not independent of the Church of Rome, but it recognized a supremacy, or superior authority, in the Pope. This is clear from the missions sent into Britain by the Popes, and from the fact that the British Bishops took part in councils which recognized the supremacy of the Pope.

1. Roman Missions. The Venerable Bede, in the first book of his History (chap. iv.) tells us that "whilst Eleutherius, a holy man, presided over the Roman Church, Lucius, king of the Britons, sent a letter to him, entreating that by his command he might become a Christian. He soon obtained his pious request, and the Britons preserved the faith which they had received, uncorrupted and entire, in peace and tranquility, until the time of the Emperor Diocletian. This was at the end of the second century."

Some time later, in A. D. 428, as we learn from St. Prosper (Chronicles), Pope Celestine sent, in place of himself (vice sua) two French Bishops, Germanus and Lupus, "to refute the heretics and guide the Britons to the Catholic faith;" and St. Prosper also tells us that Pope Celestine "kept the Roman island (Britain) Catholic, and made the foreign island (Ireland) Christian; the first by expelling certain native leaders of Pelagianism from their hiding-place in the ocean, the other by ordaining a Bishop (Palladius) to establish Christianity among the Scots of Ireland and of the north of Britain." The Venerable Bede also tells us of the mission of Palladius: "In the eighth year of his (the Emperor Theodosius) reign, Palladius was sent by Celestine, the Roman Pontiff, to the Scots that believed in Christ, to be their first Bishop."

2. Councils. In A. D. 314, a Council was held at Arles, in France, which was attended by three British Bishops, Eboricus, Bishop of York; Restitutus, Bishop of London, and Adelphinus, Bishop of some other See, probably Lincoln. This Council wrote a letter, signed by all the Bishops, to Pope Sylvester, saluting him with "reverence due," regretting that he had not been able to assist in person at the Council (though he had been represented in it by four clerics) and absent himself from "that place (Rome) where the apostles daily sit," for if he had been there the sentence against heresy "would certainly have been more severe." They then tell him all that they had done, "in order that all might proceed from him." They also say that they have informed him of what they have decreed "in order that all may know what they should observe in future."

In A. D. 347, British Bishops took part in the Council of Sardica. This Council decreed that Bishops accused of any crime had the right to appeal to the Bishop of Rome, who was to appoint the judges and decide upon the case. The Council also wrote a synodical let-

ter to the Pope, Julius, "who though absent in person had been present with them in spirit," giving an account of what they had done. "For," say the Bishops, "it will be seen to be best and most proper if the Bishops from each particular province make reference (or "send information") to their Head, that is the See of the Apostle Peter (Rome)." Nothing can be clearer from this than that the Bishops of the Council of Sardica, and with them the British Bishops, acknowledged the Pope to be the Head of the Church.

In addition to this we have the authority of their historian, Gildas, who tells us that the British Church held St. Peter to be the first of the apostles and the keybearer of the Kingdom of Heaven. And so we must conclude that the British Church was not independent of the Bishop of Rome, but did acknowledge his supremacy.

Two objections are made against this conclusion: (1) That the British did not keep Easter in the Roman way; (2) that they did not accept the authority of St. Augustine.

To the first objection I answer, with Dr. Giles, the Protestant translator of Bede, that the Britons did not keep the improved Roman way of keeping Easter, but continued to keep the old way which they had learnt, not being aware of the improvement. To the second objection I answer that the British Bishops did not reject St. Augustine's authority, they rejected him. They had been told by a hermit whom they had consulted, "If at your approach he shall rise up to you, hear him submissively." St. Augustine, however, continued sitting when they were coming to him, and so when he asked them what has been mentioned on p. 1, they replied that they would "do none of those things, nor receive him as their Archbishop."

The British Church was, as we have seen, Roman Catholic. But suppose it had not been, could the present Church of England draw from this any plea for its opposition to the Pope's authority? Certainly not. The Church of England has derived nothing whatever from the British Church; not its orders, if it has any; not its faith. The British would not hold communion with the English, nor would they preach to them. The Church of England originated with the Roman monk, Augustine, first Archbishop of Canterbury who was sent into England by Pope Gregory. He and his companions and successors were undoubtedly Roman Catholics, and the Church which they founded in England was Roman Catholic; and to this Roman Catholic Church every Englishman should belong, as for many centuries every Englishman did belong.

Peculiar to itself.

So eminently successful has Hood's Sarsaparilla been that many leading citizens from all over the United States furnish testimonials of cures which seem almost miraculous. Hood's Sarsaparilla is not an accident, but the ripe fruit of industry and study. It possesses merit peculiar to itself.

HOOD'S PILLS cure Nausea, sick Headache, Indigestion, Biliousness. Sold by all druggists.

The Medicine for Liver and Kidney Complaint.—Mr. Victor Auger, Ottawa, writes: "I take great pleasure in recommending to the general public Parmelee's Pills, as a cure for Liver and Kidney Complaint. I have doctored for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief, but after taking eight of Parmelee's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."

Burdock Blood Bitters cure Dyspepsia. Burdock Blood Bitters cure Constipation. Burdock Blood Bitters cure Biliousness. Burdock Blood Bitters cure Headache. Burdock Blood Bitters unlock all the clogged secretions of the Bowels, thus curing headache and similar complaints.

Excellent Reasons exist why DR. THOMAS' ELECTRIC OIL should be used by persons troubled by affections of the throat or lungs, sores upon the skin, rheumatic pains, corns, bunions, or external injuries. The reasons are, that it is speedy, pure and unobjectionable, whether taken internally or applied outwardly.

Minard's Linctum cures Gargol in Cows.

HE LOVED good bread, pie, and pastry, but his stomach was delicate. SHE LOVED to cook, but was tired and sick of the taste and smell of lard. She bought Cottolene, (the new shortening) and THEY LOVED more than ever, because she made better food, and he could eat it without any unpleasant after effect. Now THEY ARE HAPPY, in having found the BEST, and most healthful shortening ever made—COTTOLENE. Made only by N. K. FAIRBANK & CO., Wellington and Assa Streets, MONTREAL.

Health Restored

ALL RUN DOWN No Strength nor Energy Miserable IN THE EXTREME. Hands COVERED with SORES. CURED BY USING



Ayer's Sarsaparilla

"Several years ago, my blood was in bad condition, my system all run down, and my general health very much impaired. My hands were covered with large sores, discharging all the time. I had no strength nor energy and my feelings were miserable to the extreme. At last, I commenced taking Ayer's Sarsaparilla and soon noticed a change for the better. My appetite returned and with it, renewed strength. Encouraged by these results, I kept on taking the Sarsaparilla, till I had used six bottles, and my health was restored."—A. A. TOWNS, prop. Harris House, Thompson, N. Dak.

Ayer's Sarsaparilla

Admitted AT THE WORLD'S FAIR



DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA.

PRAYER BOOKS . . .

We have now in stock a very large and beautiful assortment of Prayer Books, ranging in price from 25c. to \$4.00. There are amongst the lot some specially imported for Presentation purposes. Orders from a distance promptly attended to. We will make a nice selection for any given sum that may be sent us, and if book is not entirely satisfactory, it may be re-mailed to us, and money will be refunded. Adm. THOS. COFFEY, Catholic Record Office, London, Ont.

BEE'S WAX CANDLES.

We have in stock a large assortment of Pure Bees Wax Candles for altar use. Orders from the rev. clergy will be promptly attended to. THOS. COFFEY, Catholic Record Office, London, Ont.

AGENTS WANTED

For these New, Cheap, and Most Popular Books.

THE MEANS OF GRACE.

A Complete Exposition of the Seven Sacraments, their Institution, Meaning, etc.; of the Sacraments of the Church, Holy Water, etc.; and of Prayer, the Our Father, Hail Mary, etc. With numerous Parables, Examples, and Interesting Anecdotes. Adapted from the German by Rev. Richard Brennan, LL.D. 25 pp. 16vo. cloth. With over 100 full page and other illustrations. Gilt edges, \$3.00; plain edges, \$2.00.

"A marvel of low-priced book-making."—Catholic Union and Times.

LITTLE PICTORIAL LIVES OF THE SAINTS.

With Reflections for every day in the year. Compiled from "Butler's Lives" and other Approved Sources. To which are added, Lives of the American Saints placed on the Calendar for the United States by special petition of the Third Plenary Council of Baltimore. Small 12mo. 626 pages, with nearly 400 illustrations. \$2.00.

EXPLANATION OF THE GOSPELS AND OF CATHOLIC WORSHIP

Explanation of the Gospels of the Sundays and Holy-days. From the Italian by Rev. L. A. Lambertini, S. J. With An Explanation of Catholic Worship, its Ceremonies, and the Sacraments and the Festivals of the Church. From the German by Rev. Richard Brennan, LL.D. 307 pp. 16mo. cloth, flexible. With 32 full-page illustrations. \$2.00.

BENZIGER BROTHERS,

New York, Cincinnati, Chicago. 36 & 38 Barclay St. 143 Main St. 178 Monroe St.

Farms for Sale Cheap

And on Easy Terms.

North half of west half Lot 29, Con. 3, Tp. 24, Range 18, Co. York, Ont., 50 acres; house, barn, etc.

Part of Lots 27 and 28, Talbot Road east, Tp. 24, Range 18, Co. York, Ont., 30 acres; 5 miles from St. Thomas; first-class soil; good buildings; will be sold on easy terms of payment.

Paris north half and south half Lot 20, Con. 3, Tp. 24, Range 18, Co. York, Ont., 30 acres or less; good orchard; excellent brick house and other buildings; cheap.

East half Lot 6, Con. 4, Tp. 24, Range 18, Co. York, Ont., 20 acres or less and buildings; \$300.

Apply by letter to Drawer 541, London.

BENNET FURNISHING CO'Y.

LONDON, ONTARIO.

Manufacturers of

Church, School and Hall

FURNITURE.

Write for Illustrated Catalogue and Prices.

Bennet Furnishing Co.

London, Ontario, Can.

COMMERCIAL HOTEL, 54 and 56 Jarvis Street, Toronto. This hotel has been refitted and furnished throughout. Home comforts. Terms Moderate. M. DORRIS, Proprietor.

Restored Run Down Length nor Energy Miserable IN THE EXTREME HANDS COVERED with SORES CURED BY USING Sarsaparilla

WAX CANDLES. I have now in stock a very large beautiful assortment of Prayer Candles, ranging in price from 25c to \$1.00.

BOOKS. I have now in stock a very large beautiful assortment of Prayer Books, ranging in price from 25c to \$1.00.

THE PICTORIAL LIVES OF THE SAINTS. Selections for every day in the year, from the lives of the Saints and Approved Sources.

WILSON BROTHERS, York, Cincinnati, Chicago, Newark, St. Louis, 178 Monroe St.

WILSON BROTHERS, York, Cincinnati, Chicago, Newark, St. Louis, 178 Monroe St.

FIVE-MINUTE SERMONS. Second Sunday after Easter. SUFFERING FALSE ACCUSATIONS. Redelivered Himself to him that judged Him unjustly.

OUR BOYS AND GIRLS. A Legend of Inchtinnony. The moon rose red in the Eastern sky. A soft amber pale, the low West glowed.

OUR BOYS AND GIRLS. The beauty of their changeless fidelity to their dear, old faith, still remained, amid the wreck of their hopes, to sustain the hearts of the suffering children of that stricken land.

OUR BOYS AND GIRLS. For whom was Our Lady praying? What need had she of prayer? No need for herself, but much for the poor children of Erin.

OUR BOYS AND GIRLS. Our kind, holy Mother, how beautiful she was, as she knelt there in the silver light of the moon, imploring strength and courage for her faithful children!

OUR BOYS AND GIRLS. Still does the fisherman on that coast show where the pirate sloop was shattered, still, reverently raising his hat, he will point out the mound on which Our Lady knelt.

OUR BOYS AND GIRLS. A picture fair as a vision rare, Or a glimpse of a poet's dream. The beauty of their changeless fidelity to their dear, old faith, still remained, amid the wreck of their hopes, to sustain the hearts of the suffering children of that stricken land.

OUR BOYS AND GIRLS. For whom was Our Lady praying? What need had she of prayer? No need for herself, but much for the poor children of Erin, who, through want, and fierce temptation, kept ever their tender love for God's fair Mother.

OUR BOYS AND GIRLS. Our kind, holy Mother, how beautiful she was, as she knelt there in the silver light of the moon, imploring strength and courage for her faithful children!

OUR BOYS AND GIRLS. Still does the fisherman on that coast show where the pirate sloop was shattered, still, reverently raising his hat, he will point out the mound on which Our Lady knelt.

OUR BOYS AND GIRLS. Still does the fisherman on that coast show where the pirate sloop was shattered, still, reverently raising his hat, he will point out the mound on which Our Lady knelt.

OUR BOYS AND GIRLS. Still does the fisherman on that coast show where the pirate sloop was shattered, still, reverently raising his hat, he will point out the mound on which Our Lady knelt.

OUR BOYS AND GIRLS. Still does the fisherman on that coast show where the pirate sloop was shattered, still, reverently raising his hat, he will point out the mound on which Our Lady knelt.

OUR BOYS AND GIRLS. Still does the fisherman on that coast show where the pirate sloop was shattered, still, reverently raising his hat, he will point out the mound on which Our Lady knelt.

OUR BOYS AND GIRLS. Still does the fisherman on that coast show where the pirate sloop was shattered, still, reverently raising his hat, he will point out the mound on which Our Lady knelt.

OUR BOYS AND GIRLS. Still does the fisherman on that coast show where the pirate sloop was shattered, still, reverently raising his hat, he will point out the mound on which Our Lady knelt.

OUR BOYS AND GIRLS. Still does the fisherman on that coast show where the pirate sloop was shattered, still, reverently raising his hat, he will point out the mound on which Our Lady knelt.

OUR BOYS AND GIRLS. Still does the fisherman on that coast show where the pirate sloop was shattered, still, reverently raising his hat, he will point out the mound on which Our Lady knelt.

OUR BOYS AND GIRLS. Still does the fisherman on that coast show where the pirate sloop was shattered, still, reverently raising his hat, he will point out the mound on which Our Lady knelt.

OUR BOYS AND GIRLS. Still does the fisherman on that coast show where the pirate sloop was shattered, still, reverently raising his hat, he will point out the mound on which Our Lady knelt.

OUR BOYS AND GIRLS. Still does the fisherman on that coast show where the pirate sloop was shattered, still, reverently raising his hat, he will point out the mound on which Our Lady knelt.

OUR BOYS AND GIRLS. Still does the fisherman on that coast show where the pirate sloop was shattered, still, reverently raising his hat, he will point out the mound on which Our Lady knelt.

OUR BOYS AND GIRLS. Still does the fisherman on that coast show where the pirate sloop was shattered, still, reverently raising his hat, he will point out the mound on which Our Lady knelt.

OUR BOYS AND GIRLS. Still does the fisherman on that coast show where the pirate sloop was shattered, still, reverently raising his hat, he will point out the mound on which Our Lady knelt.

When you see this on the Box You know they are good. EL PADRE. TRADE MARK MANUFACTURED BY S. DAVIS & SONS REGISTERED MONTREAL

Pure Quills. Make a better filling for Corsets than any other known material. "Featherbone" Corsets are tougher and more elastic than any other make.

PLATE GLASS. ... FOR THE ... MILLION. ... WRITE FOR ... LARGEST STOCK IN CANADA ALL SIZES IN STOCK.

Unwritten Law in the Best Society. For Dinners, House Parties, Afternoon Receptions and Five o'Clocks, the necessary, nay, the indispensable adjunct to the correct repast is

Chocolat-Menier? Only Vanilla Chocolate of highest grade, is manufactured by MENIER—Beneficial even for the most delicate.

ST. JEROME'S COLLEGE, BELLIN, ONT. Complete Classical, Philosophical and Commercial Courses.

THE HURON AND ERIE Loan & Savings Company. ESTABLISHED 1864. Subscribed Capital, \$2,500,000 Paid up Capital, 1,300,000 Reserve Fund, 626,000

TRY THAT MOST DELICIOUS TEA & COFFEE. SOLD ONLY BY James Wilson & Co. 393 Richmond Street, London, Telephone 654.

CONCORDIA VINEYARDS SANDWICH, ONT. ERNEST GIRADOT & CO. Our Altar Wine is extensively used and recommended by the Clergy.

POST & HOLMES, ARCHITECTS. Offices—Rooms 28 and 29, Manning House King St. West, Toronto.

Margaret L. Shepherd. A COMPLETE ACCOUNT OF HER LIFE. A single copy, 25c. Fifty or over, 15c.

REID'S HARDWARE. TABLE AND POCKET CUTLERY, CARPET SWEEPERS, WELLS, BRASS FIRE IRONS.

COOK'S FRIEND BAKING POWDER. Should be used, if it is desired to make the finest class of Cakes—Rolls, Biscuits, Pancakes, Johnny Cakes, Pie Crust, Baked Paste, etc.

COOK'S FRIEND BAKING POWDER. Should be used, if it is desired to make the finest class of Cakes—Rolls, Biscuits, Pancakes, Johnny Cakes, Pie Crust, Baked Paste, etc.

COOK'S FRIEND BAKING POWDER. Should be used, if it is desired to make the finest class of Cakes—Rolls, Biscuits, Pancakes, Johnny Cakes, Pie Crust, Baked Paste, etc.

COOK'S FRIEND BAKING POWDER. Should be used, if it is desired to make the finest class of Cakes—Rolls, Biscuits, Pancakes, Johnny Cakes, Pie Crust, Baked Paste, etc.

COOK'S FRIEND BAKING POWDER. Should be used, if it is desired to make the finest class of Cakes—Rolls, Biscuits, Pancakes, Johnny Cakes, Pie Crust, Baked Paste, etc.

COOK'S FRIEND BAKING POWDER. Should be used, if it is desired to make the finest class of Cakes—Rolls, Biscuits, Pancakes, Johnny Cakes, Pie Crust, Baked Paste, etc.

