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

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Catholic Record

London, Sat., May 2nd, 1891.

EDITORIAL NOTES.

In one of our Western Ontario towns, s few weeks ago, Judge Davis, of London, gave a verdict for plaintiff, in a case where a priest sued one of the members of his congregation for \$20 pastoral dues. So clear, indeed, was the case that the judge gave decision without any hesitation whatsoever. Leaving law out of the question altogether, it appears to us that even in a court of equity the penurious church-goer would find a verdict recorded against him with very little delay.

In the matter of pastoral dues, it will be admitted, we think, by every one, that the priests, as a rule, have been very considerate, often suffering much inconvenience and discomfort through the thoughtlessness and frequently the penuriousness of Catholics who have a keen sense of the obligations of others in their regard, but who are extremely blind to their own shortcomings. A priest labors much and suffers much for his flock - he is supposed to ready, and is ready and willing, at all times, in all seasons, to give his services to those over whom he has been placed as spiritual guide, counsellor and father. His resources consist of the well earned dues of those for whom he labors. Is there not, then, something more than mere injustice in the conduct of many of our people, who give the world and its obligations, even its follies, ninety-nine per cent. of their incomes and cast the miserable balance on

It is strange, truly, to find how often even business men-those who handle large sums of money and who have placed to their credit in chartered banks an amount that means independence, if not affluence-will forget their obliga. tions to God and His minister and dole out a miserable pittance when the time comes for payment of church obligations. We have many a time seen the wealthy merchant and the modest mechanic — the well-to-do farmer and the servant maid - on precisely the same level in the list of church contributions. Will we call this conduct embraced the truth when she discovered meanness? It were difficult, indeed, to it. give it a proper name. Nearly all goes for the world, and the dregs are given to God. For church and for priest there should be more heart amongst the laity. The great majority are, in the matter of dues, noble souls, who give freely as much as their means will permit, but there are too many who, from year to year, value but slightly the great services they receive and the great obligation they are under to their spiritual guides. This is how a layman views the matter. We sincerely hope a change will come soon,

have the intention to establish a Republic The mover was Mr. Samuel Evans, memplan, and it is predicted that this will cause new trouble to arise between Great Britain and Portugal. It seems to be the last thought in all the international disputes in unhappy Africa to consult the rightful possessors of the soil, the natives

A NUMBER of Philadelphia ministers, together with such of the laity as they can influence, are making strenuous efforts to obtain a pardon for two bankers who were justly condemned to penitentlary for fraudulently enriching themselves at the expense of the hundreds of poor depositors who confided so much in their institution—the Bank of America—as to leave their savings therein. The bankers appropriated the funds to their own use, and for their gross dishonesty were sentenced to the mild punishment of imprisonment for three and four years respectively. Yet as a plea for defeating the demands of justice these clerical petitioners for their pardon actually quote Scripture It is a disgrace to Christianity that the words of Holy Scripture should be so distorted as to be made to cover up the enormity of crimes so detestable as these men have been guilty of. But they were "pillars" of their respective Churches, and men of wealth, and for these reasons the ministers sympathize with them in their frauds perpetrated on the poor. Their own pastors are the most energetic workers for their release.

Owing to the strong feeling against Americans, which has been aroused in

has been a falling off in the number of tourists' tickets purchased in the United ture tells us that Carist was crucified on States for Italy. It is thought that it is the Parasceve, which was always kept on now, and one of the largest tourist houses asked the United States Legation to give the firm a letter assuring Americans that they may travel in Italy with safety. The legation replied that owing to continued violent newspaper attacks on on Americans, it cannot give the assurance asked for.

Ir is said that the Pope is to be appointed arbitrator in another international dispute, namely, that between Portugal and the Free Congo State, regarding the boundary line between their possessions in Africa. Certainly there is no one who could arbitrate more honestly and intelligently.

THE Republic of Equador still keeps up its high character as being one of the few countries in which both the people and the Government itself cling to their Catholic traditions immutably. The Parlialiament sometime ago voted a subsidy for the erection of a Basilica at Quito, and the Government is actively engaged in carrying out the wishes of the people's representatives; the people also give their labor towards its erection so that the funds available for the purpose may go as far as possible towards making the edifice worthy of their capital city. A traveller who made a visit there recently states that the faithful go themselves to the quarries and bring the stones in procession to the new church, singing canticles and accompanied by the priests. The Government also grant an annual subsidy to the Holy Father, holding it to be their the plate at Christmas and Easter collect duty to contribute towards the expense of conducting the affairs of the Church, Much is due to the staunch religious sentiments of the President, Garcia Moreno, that the Freemasons have hitherto failed in their efforts to engraft infidelity on the nation.

> IT IS a gratifying piece of intelligence that the Prioress of Lanthony Abbey, which is the convent instituted by Father Ignatius, the Anglican "Benedictine" deacon monk who recently visited America, was received into the Catholic Church at St. Mary's Abbey, Stanbrook. She saw the folly of playing the part of mock Benedictine nun any longer, and

THE Church of England, and with it the Salisbury Government, which main. tains the Establishment, have sustained a severe blow by the passage to a second reading of a bill which proposes to give the trustees of religious bodies the right to acquire compulsorily the freehold of places of worship upon giving compensation. The bill is designed to place Dissenters on an equal footing with the Caurch of England, as several Liberal members explained that in many districts where there are Tory law will have to be invoked to correct landlords the Dissenters cannot procure a site for a place of worship. A considerable number of Conservatives voted for THE Boers in South Africa are said to the bill, and it was carried by 218 to 110. in Mashonaland or Manicaland, a project ber for Glamorganshire. The largeness which, if carried out, will affect British of the majority, even in a Conservative possessions in Manica. Portugal is House, is a forecast of what may be exaccused of having consented to the Boer pected when disestablishment shall be an issue under a Liberal Government.

It is the custom in Cornell Law School for the graduating class to have a commencement address by some well-known lawyer, and the students of the senior class are permitted to signify the lawyer desired. The choice, however, is left to the faculty. This year the class unanimously selected Col. Bob Ingersoll. The faculty, however, refused to sanction the choice. Professor Collins states in answer to the questions of a reporter that the reason of the faculty for refusing to accept the students' choice is that the Colonel has not a national reputation, as a lawyer, but as a lecturer, whereas they want a lawyer who has made his reputation in the practice of the law. He declares that it is not because of Ingersoll's religious views that they declined to invite him, but solely on the ground which he has stated.

AN Iowa minister named Rev. Dr. Garton celebrated Easter on Monday, 20th April, to let the Christian world know that it could be done then as well as any other time, and that there is no need of being tied down by the usage of other Christians. It certainly requires a consid erable amount of assurance for even so learned a divine as Dr. Garton pretends to be to set up his fancies against the practice of the whole Christian world from time immemorial. But there is another aspect to the matter. Protestants generally maintain that we should adhere in all things of

Italy by the New Orleans lynching, there religion to Scripture, and "Dr." Garton certainly does not do this. The Scripnot eafe for Americans to travel in Italy the day of the full moon of the vernal Convent of Mercy, Tuam, County Gal. equinox, or immediately following the equinex. The Easter Sunday on which our Lord rose from the dead was therefore the Sunday immediately following that full-moon, It follows, consequently, that the day on which the feast is observed is the very day on which Carist rose from the dead, as nearly as we can make it, if we celebrate it on a Sunday. Dr. Garton is, therefore, unscriptural in his celebration of the feast-but that is not very uncommon thing with those parsons who are always proclaiming their rigid adherence to Scripture.

A Lor of sharpers succeeded in duping large number of settlers in California by professing to put into practice the plan of living a life of unalloyed happiness set forth in Edward Bellamy's book, " Looking Backward." The settlement was called the Kaweah Colony," and it was claimed that the company owned four thousand acres of timber land, with one thousand acres of grazing land in Tullare county. Applicants paid \$100 in cash to enter the community, and \$400 by degrees, \$5 at a time, hundreds, and it is estimated even thousands, having been working hard for years, living on chesp fare, and receiving only time checks for their pay. The revenue of the two leading men who conducted the fraud, Barnett G. Haskell and James J. Murtin, was \$3,000 per month, but the victims will receive nothing, as the lands belong not to the company but to the Government. The fraud was exposed by the arrest and conviction of the trustees and leaders. The condition of the victims is most wretched, as most of them spent their all in getting to the colony, and they now have nothing. Those who were able to leave have done so.

House of Commons which proposes to ass'milate the English to the Scotch law. It is said to be received very favorably and that it is likely to pass the Commons. By it either husband or wife may obtain a divorce for faithlessness, and four years' desertion will also entitle either party to obtain a decree of divorce. Hitherto there was a discrimination against the wife, who could not obtain a decree for faithlessness unless she could also prove cruelty. It is expected that the bill will be strongly opposed by the Bishops in the House of Lords, as the Church of England allows divorce only for the first mentioned cause. On this score it seems to us that they have little reason to complain, for the whole establishment, doctrine and ritual slike, depend upon Parliement. It plain of their treat nent. is a curl as sight, however, to see the doctrines of the Church, which are supposed to be "the faith once delivered to the saints," depending upon an accidental majority in a Parliament composed of men of every grade of belief, and in which the church members are outnumbered by Catholics, Discenters, Infidels and Jews.

But such is the necessary result of Protes.

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PARNELL'S WEAKNESS.

The London correspondent of the Church where called the following:

I have speat the last two weeks in Ireland where structured as the proposed that is the protestion of the church members are outnumbered by Catholics, Discenters, Infidels and Jews.

But such is the necessary result of Protes.

But we find the church where the Church as probably a majority following. One is Dublio, where the Free tantism which makes the Church a merely local institution and acknowledges State supremacy. The Church of England prelates and clergy now-a days feel the incubus which they brought upon themselves, but they must endure what it is too late to cure, except by disestablishment, which they feel as yet to be too high a price to pay for that Christian liberty implied in the divine words, "The truth shall make you free."

A DIVORCE bill is now before the British

NEW BOOKS.

Percy Wynn; or Making a Boy of Him.
By Francis J. Finn, S. J. Price, cloth,
\$1 Benziger Bros., New York.
The Holy Face. A series of meditations on the Litany of the Holy Face.
Adapted from the French of the Abbe J.
B. Engaght. Priest of the Holy Face. B. Fourault, Priest of the Holy Face, Price, cloth, 50 cts. Benziger Bros.

New York.

The Blessed Sacrament, and the Church of St. Martin at Liege, By Dean Cruls.

Translated by permission of Monsigneur Dautreloux, Bishop of Liege. Price, cloth, \$1. Published by the Cath-olic Publication Society Co., New York,

A GOOD WORK.

The Sisters of Mercy, Tuam, have been unable for the last forty years to build a suitable chapel for the community, and have been obliged to make use for that purpose of a large room in the convent. The Archbishop of Tuam, seeing the necessity of getting a new chapel, has kindly promised a large donation, and has given his sanction to their appealing for help. He considers this a good time to begin the building, as it will give employment.

factors living and dead. The Sixers of Mercy confidently hope that their kind friends will generously respond to this appeal and secure for themselves the great benefit of the Holy Sacrifice.

HRSH NEWS.

LOOKS BAD FOR PARNELL. The reports of the McCarthytte mem-bers of the House of Commons who have canvassed the Holze of Communications are converged to whole of Ireland have been collected. It is calculated from these reports that a general election in Ireland would oust twenty six Parnellite members of Parliament, including Parnell himself. Parnell's nominees would appropriate three seats — Dublin, Mayo and Ciare while the Unionists are expected to defeat McCarthy, Sexton, Henry Campbell and Redmond and Sir Thomas Grattan Esmond. This would leave the strength of the different parties as follows: McCarthy. ites, 72; Parnellites, 9; Unioniets, 22.

PARNELL'S CLUMSY TRICK. The Dablin National Press, in an article headed "Sentence of Death," referring to Mr. Redmond's statement at the meeting of the Tenants' Defence League, to the effect that a continuance of the plan campaign was impossible in view of the fact that, with the exception of the Paris fact that, with the exception of the Paris funds, there was no money to carry on the warfare against the landlords, says:—Mr. Parnell's last clumsy trick ended in the evicted tenants being left to their fate. Parnell yielded for a short time to the duty of patriotism to the mission to the United States which was auspiciously commenced, and would have placed the existed people out of dancer, but he evicted people out of danger, but he wrecked it relentlessly and unscrupulously. Mr. Redmond's declaration means that Parnell has closed the Paris fund and that while he cannot take it himself he will not

let the evicted tenants have it. THE IRISH NATIONAL FEDERATION.

At a meeting of the Irish National
Federation at Dublin, David Sheehy, M.
P. for South Galway, stated that five
hundred branches of the National Fader ation have been formed within the pass six weeks, and already £4,700 has been tention to ruin the campaign tenants, all of whom, Healy said, were anti Parnellites. Parnell, continued Healy, was in alliance with the Tories, and had undertaken, in order to please Balfour, to bring about a col lapse of the plan of campaign on condition that no Conservative candidate should be put forward in opposition to him in Cork. But, said Healy, the evicted tenants would not be deserted. Even though Parnell abandoned them the Federation would not abanden them.

DILLON AND O'BRIEN.

The latest news from Messrs, O'Brien and Dillon, who are confined in Galway prison, is to the effect that they are well. They are allowed frequent intervals with friends, but they do not see each other except on Sunday, when they are allowed to have a brief conversation before Mass,

plain of their treat nent.

PARNELL'S WEAKNESS.

The London correspondent of the Toronto Globe cables the following:

I have speat the last two weeks in Ireland, covering a good deal of ground in Leinster and Munster, and talking the situation over at first hand with scores of the structuratives. lowing. One is Dublic, where the Free man's Journal has exerted tremendous in fluence in his favor, and the other side has since been unable to get an intelligent bearing. The other is Thurles, where Mr. Parnell is to speak to day on his way to Clonmel. With these two places, and perhaps half a dozen little hamlets dominated by local salegon bearess. Mr. Parnell is to speak a local salegon bearess. ated by local saloon keepers, Mr. Par nell's hold in Ireland abruptly ends. Everywhere else he has a little mob of loafers ready to shout, fight, and take his loafers ready to shout, fight, and take his money. But the great mass of voters are vehemently against him. This is truest of sections near estates where the plan of campaign is in operation and where evicted tenants live. His cynical desertion of these poor people, who were encouraged to stand out against the landlords and courts on asolemn pledge of sup-port from the league, and who are now calmly thrown over, though Mr. Parnell has still personal control of over \$180,000 of league funds, is perhaps the most desicable action in his whole monstrous behaviour since the Divorce Court exposure. His abandonment of the tenants is a part His abandonment of the tenants is a part of this bargain with Balfour, whereby the Tory vote of Cork is to be cast for him when he is finally commelled to face his constituents there. Furtunately there seems to be little to do. He is beaten, even with that aid from the enemies of the Nationalist cause. Within the next few days I believe Mr. McCarthy will make a statement to the American and Australian ment to the American and Australian public setting forth clearly the situation of these unfortunate tenants, with a view of seeing whether they can be main

> them only two or three weeks more. MR. GLADSTONE READY.
>
> I hear to day that Mr. Gladstone is in great spirits over the prospects of an early dissolution and is both eager for the fight and confident of the result. Whether the and confident of the result. contest comes or is postponed till next year the remainder of the Parliamentary

CATHOLIC PRESS.

London Universe. Italy does not propose to make war on the United States. That is satisfactory— for Italy. We go further and venture to affirm that Italy never had such an idea Were hostilities to be declared, Italy would be in the delightful predicament of fighting at night four thousand miles of fighting at night four thousand miles from her base of supplies, while all Amer ica had to do was to expel Italian emigrants, and shut her ports against further grants, and abut her ports against turner irruption of Sicilian and Neapolitan paupers on her shores. Besides money, which is a big element in war, would be forthcoming for the encouragement of revolutionary attempts in the Papal States and the late Kingdom of the Two Siciliar. lialy ought to be very much obliged to the citizens of New O leans for having smashed the Mais in their midst, the more particulary that of the miscreauts lynched only two were Italian subjects, and of these one was a professional robber and the other a dealer in the cut-throat busi-ness, while both were fugitives from jistice.

This year the Queen Regent of Spain, in accordance with an old Catholic custom, released four prisoners condemned to death, at the Adoration of the Cross on Good-Friday. This is the revival of an old Hebrew practice; it was very piously and touchingly per-formed this year in Spain, as it used to be throughout Europe in the Ages of In the course of an interesting sketch

of the great Indian missionary, Father de Smet, a writer in the Sacred Heart Review tells the story of the edifying life of a Flathead chief, named Peter. When Father Mengarini first saw him, Peter was ninety years old, but all his faculties were unimpaired. The missionary styles him "an angel in human flesh." The old chief had heard of the "black-robes" from the Iroquois, and had long desired to be a Christian. His natural virtue had made him a chief while he was still a boy. At twelve years of age he resolved, as far as possible, to live in innocence, and Father Mengarini found that his long life had been singularly were unimpaired. The missionary styles six weeks, and already £4,700 has been subscribed to carry out the purposes of the organization. Timothy Hesly, who presided, referred to Redmond's remarks at the Tenants' Defence Lague meeting in regard to the impossibility of continuing the Plan of Campaign, as no funds were available. Healy said this state of affairs resulted from Parnell's intention to ruin the campaign tenants, all the strange ceremony might mean.
"Ah," came the answer, "he always says
the same thing: 'Let us arise; let us
praise God; let us thank Him for all His benefits, and glorify Him who has given us another day of life." His death was peaceful and happy, and he left behind him a shining example of purity and simple trust in God, which more favored

BRANTFORD LETTER.

Christians might well emulate.

MISSION AT ST BASIL'S CHURCH.
Oa Sanday, April 19, three priests of the Redemptorist Order, Rev. Fathers McInerney, Dasold and Grogan, opened a mission at St. Basil's, taking full charge of the spiritual direction of the parish during the time their services continued. The order of the mission was Masses each morning at 5 and 8:30 o'clock, with sermon at each; in the evening at 7:30, resary. at each; in the evening at 7:30, resary, sermon and Benediction. From the very the most protound doorrnes or religion have been ably expounded: and many of us have been re-established in the things we were forgetting or neglecting in our religious instructions. After a couple of days the hearing of confessions began and then as the many who are began, and then, as the many who early availed themselves of the spiritual advantages offered were seen approaching the Blessed Sacrament, others were edified and inspired; and the attendance increased and the communicants multiplied, and an enthusiasm seemed to fill the people to participate in the blessings and advantages of the mission. After the middle of the week the confes-After the middle of the week the confessionals were always surrounded from 5 in the morning until late at night; seats in the church were hardly numerous enough for those who were coming; and it was not unusual to see crowds going half an hour or more before the time of the evening services in order to secure seats. On Saturday evening the children of the parish occupied the front of the church, very many of the young girls in white parish occupied the front of the church, very many of the young girls in white and wearing their first communion wreaths and vells. That evening the whole congregation were consecrated to the Mother of God. On Sunday, the 26th, the number who received holy Communion was unusually great. It was then announced that the mission would continue until Tuesday night. At high munion was unusually great.

then announced that the mission would continue until Tuesday night. At high Mass Father Dusold preached an inspiring sermon on the Blessed Sacrament, and in the evening Father McInerney delivered a masterly discourse on Catholic Fatth. Nearly an hour before the time of beginning the church began to fill, and by half past seven every seat was taken. The children filled the communion steps; there were chairs in the aisles, and yet hundreds were standing. Very many non Catholics were among those present, and they bore away with them much fruit for meditation. The good missionaries of did not spare themselves in their labors to the good of the people, and their efforts for the good of the people, and their efforts tained until after the next general election. They number some eight hundred families, and the cash in hand will last for the good of the people, and their efforts are highly appreciated by those for whom they labored, and it is certain that after Tuesday night there was not a Catholic in Brantford who had not availed himself of the plassings of the great occasion. The session, which, in an ordinary course, would stretch into August, will be full of striking episodes and important debates. Brantford who had not availed himself of the ask the permission of Brother Fulton."

The the blessings of the great occasion. The to ask the permission of Brother Fulton."

Herald.

holding of the mission and his constant work among the careless ones of he flick have contributed greatly to making the mission what it has proved to be, the most successful ever held to Brantford.

A NOBLE GIFT.
The Catholic people of Brantford, within a few years, have shown by many acts their appreciation of the privilege of contributing to the adornment of the House of God. It has been Father Lan. non's happiness, during the compara tively short time he has been here, to receive many valuable gifts from his perishioners towards the beautifying of the church. The high altar, the bell, the communion rail, the pulpit, the sanctuary lamp, and a number of the Stations of the Cross, are among those which we can recollect without an effort of thought. And now another has been added. A lady another has been added. A lady of the congregation has presented a magnificent altar of the Blessed Virgin, at a cost of \$500. It is indeed a work of art, is of the medieval Gothic style, and a great addition to the appearance of the interior of the church. It was in position in the church on Sunday, April 19, and its presence was the first intimation the people had that such a gift was to be given. Priests and people appreciate highly the generosity of the donor.

LATEST CATHOLIC NEWS.

Major-General Whinates, of the English army, and his wife have been re-ceived into the Church by the Cardinal-

St. Peter's church at Rome has a seating capacity of 55,000, but this number has never been in it at one time, though there have been 15,000 or 20,000 in it on several important occasions.

The Right Rev. Archbishop Ireland of St. Paul, Minnesota, has been informed "that his visit to Rome will be favorably viewed by the Pope, the latter wishing to consult him on American affairs."

Rev. J. Hogan, of New York, has been appointed pastor of Uptergrove parish in the Archdiocese of Toronto. He is a brilliant scholar and able orator and is heartily welcomed by the people. Since Father McGinlay's death the parish has been attended by Rev. R. McMahon of Brechin. It is announced from Turin that the

lt is announced from Turin that the last of the Jewish family of Weil Weis has become a Catholic. The Baron of that name, who is about to marry the Countees of Villafranca, is preparing to enter the Church. All his sisters preceded him into the true fold.

Cardinal Jacobini, Secretary of the Pro-Cardinal Jacobini, Secretary of the Propagada, presiding at the St. Patrick's day banquet held in Rome, praised the religious propaganda which Ireland exercised throughout the world. He said: "God is acting through the Irlah people." Archbishop Walsh, who was also present, called the Irlsh "The Constructors of the Church," and recounted their religious history since the days of St. Patrick.

Statistics for the year 1890 show the great progress made by the Church in Scotland, giving the brightest hopes for the future. In the Archdiocese of Glas-gow the faithful have increased in numgow the latiniti have increased in numbers, during the past year, by 10,000 and in the Diocese of Dunkeld by 4 000. The collection of dioceses presents a total of 348 priests, 338 churches, 318 achools, with a Oatholic population of 352 749. Since 1866 there had been an increase of 140 in the number of priests. ncrease of 149 in the number of priests, 137 in the number of chapels, and 210 in ne number of schools.

That Cardinal Lavigerie's efforts to That Cardinal Lavigeres schools bave slavery abolished in Africa are meeting with great encoses is evident from a telegram recently received in London from Zuzzbar which officially announces the conclusion of a treaty with the prominent chiefs by which the latter agree to anonish stavery at With. The present owners of slaves are allowed five years' grace in which to liberate, or in some other way dispose of the forced services of the men they now employ.

A lady of Louisville, Mrs. Jno. Preston, A lady of Louisville, Mrs. Juo. Preston, recently gave to Right Rev. Bishop Mass, of Covington, \$24,000 to be applied in the way in which the interests of religion may, in his estimation, be best advanced. The Bishop will, with this money, and a former munificent donation given by the same gaperous lady, and we an institution. same generous lady, endow an institution for missionary priests who will largely devote themselves to making the truths of the Catholic religion known to those who are prejudiced against the Courch. They will do this by means of lectures and explanations of Catholic doctrine.

The Meridan, Conn., Journal says of the growth of Catholicity in New Eggland:
"The growth of Catholicity in New Eggland has astonished all who have given the matter any consideration. Walle in 1789, there were not probably more than 100 Catholics in New England, no blehop and but one priest, to day there are but one priest, to cay there are in the same New England I Archbishop, 6 suf-fragan Bishops, more than 950 priests, and a Catholic population of more than a mil-lion and three quarters. In Boston alone there are 36 churches and 125 priests, ministering to a population of more than 200, 000 souls—nearly one half the population of Boston. It is certainly a wonderful growth, all things considered."

One of the ablest preachers in Madrid during Holy Week was Father Mortara, whose baptism in Rome attracted much attention some years ago. Father Mor-tara has been received in audience by Queen Christins, and has preached several sermons with a view to obtain assistance for the convent he founded some years ago in the Basque town of

o-day; prices ere 10c lights several

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T. APPLY

Pray For Your Pead.

Deep 'reath the snow drift lying, Out 'mid the wild winds' sighing. In the pitying folus of the winow's shade Down low where the bells come tolling. Through the sad years on ward rolling. The uead dead f. ces we loved are laid.

Greener the grass is growing,
Sweeter the wild flowers blowing,
Where the worm is tangled in golden hair;
Stronger the willows' roots are,
Richer the verdant shoots are,
Where the tired hands moulder that placed
them there.

Short was the cold regretting,
Sure is the long forcetting,
Though the dead may linger in pain below;
Pitsous the earnest pleading
And constant the interceding
Wrung out from those patient realms of
woo.

Remember the far-off sweetness
Of years that in fatai fisetness
Passed onward like golden dreams away;
And think of the love endearing,
Of the tender words of cheering,
From the poor lips pleading in vain today.

Think of that light illuming, and those fearful flames consuming Into perfect whiteness the slightest stain; There helpiess they wait and languish, Outstretching in friendless anguish. The tired hand seeking for aid in vain.

From friends that were held the dearest,
From hearts that were first and nearest.
From kindred love with a love too Reen.
Alas! for the short regretting.
The long and sure the forgetting.
And the tears died up ere the grave wa
green.

Ah: how shall we hope to meet them,
In Heaven to know and greet them,
In frough the long tight deaf to their
prayers and cries;
Remembering the cold neglecting,
What else can we be expecting
But to meet reproach in those gentle eyes?

Rweet—the mysterious sadness, The strange and unearthy gladness, That death en each calm, white brow he

Ah! the kind and the tender faces, Laid low in forsaken planet. aid low in forsaken places. They are not forgetting as we forgot.

MOONDYNE.

BOOK FIFTH. THE VALLEY OF THE VASSE.

BY JOHN BOYLE O'REILLY.

THE VALLEY OF THE VASSE.

There was a large and pleasant party on the deck of Mr. Wyville's steamer as she slowly swung from her moorings and headed seaward through the telande of Fremantle Harbor. It was evidently more than a coast excursion, for the vessel had been weeks in preparation, and the pas-sengers had made avrangements for a long

Beneath the poop awning, waving their handkerchiefs to friends on shore, stood Mrs. Little and several other ladies. Standing with them, but waving no adieu, was Alice Walmsley; and quietly sitting

pleasure of the others, was Sister Cecilia.

There were many gentlemen on board, too, including the stiff old governor of the Colony, and several of his staff. Mr. Wyville stood with the governor, pointing out, as they passed, something of interest on the native prison-isle of Rottenest; on the native prison-lele of Rottenest; Mr. Hamerton lounged on the forcest; smoking, and with him the artillery citizer of Fremantle; while Mr. Sheridan leant over the rail, watching the sea, but often raising his head and looking sternwards, seeking the eyes that invariably turned, as if by instinct, to meet his glance.

It was a party of pleasure and inspec-tion, going to the Vasse, to visit the new settlement purchased from Mr. Wyville by Mr. Sheridan. They proposed to steam slowly along the coast, and reach their destination in two days.

The excursion was a relief to Mr. Wyville, after the severe strain he had b for months. From the day of the threat-ened mutiny, which he had quelled by the report, the new law had become an assured success, and the congratulations and thanks of the whole Colony had poured in n the Comptroller Ceneral.

It appeared to those who knew him best

that during the period of trial he had withdrawn more and more from social life, and had increased his silence and reserve. This change was ascribed to the anxiety he felt for the reform of the penal law. In his conversation, too, even Hamerton admitted that he had become almost irritable on personal or local topics, and was only willing to converse on abstract or speculative ideas.
"The individual withers, and the world

is more and more," quoted Hamerton one day, as the subject of Mr. Wyville's reserve was quietly discussed on the poop "I don't know what he will do for a cause now that this penal law has succeeded He will turn his attention to politics I think," said one of the gentlemen staff; "every patriotic man has a field there."

nere was a pause, as if all were con sidering the proposition. At length Hamerton spoke.

"Can you call Mr. Wyville a patriot?" "Every Englishman is a patriot," an-swered the first speaker; "of course he is

Again there was a lapse; and again Hamerton was the first to speak.

If I don't like the word—applied to him.

I don't think it fits, somehow.
"Surely, it is a noble word, only to be given to a noble character," said one of the

ladies.
" Well," drawled Hamerton, assenting, but still dissatisfied. Mr. Wyville has the two highest char-

acteristics of an Englishman," said the old governor, sententiously.
"Which are?" queried Hamerton.
"Patriotism, and love of Law."

There was an expression of approval from almost every one but Hamerton, who still grumbled. The governor was highly pleased with himself for his prompt

"Are these not the noblest principles for an Englishman, or any man?" he asked exultingly. "Let us leave it to Mr. Wyville himself,"

said Hamerton ; "here he comes." "We have been discussing public vir-tues," said the governor to Mr. Wyville, who now joined the group; "and we appeal to you for a decision. Are not criotism and love of Law two great

Wyville smiled as he gave the ended.

"But are they virtues in the abstract ?" asked Hamerton.
"No; I think not-I am sure they are

There was a movement of surprise in the company. The answer, given in a grave voice, was utterly unexpected. The old governor coughed once or twice, as if preparing to make a reply; but he did not.
"Patriotism not a virtue!" at length
exclaimed one of the ladies. "Pray, Mr.

Wyville. what is it, then ?"

Mr. Wyville paused a moment, then

told a story.
"There were ten families living on a beautiful island, and owning the whole of They might have lived together in preferred to keep to themselves, neither feeling pride nor pleasure in the good of their neighbors, nor caring about the general welfare of the whole number. They watched their own interest with greedy care; and when they were strong They watched their own interest with greedy care; and when they were strong enough they robbed their fellows, and boasted of the deed. Every person of each family was proud of its doings, though many of these were disgraceful. The spirit which filled these people was, I think, patriotism—on s small scale."

"Good," said Hamerton, looking at the governor; "I thought that word didn't fit, somehow."

fit, somehow."
"Well, if patriotisiem to be condemned, shall we not still reverence Law?" asked some one. "Have you another allegory,

Mr. Wyville ?" Again he thought a moment, before his

eply came. "There was a lake, from which two streams flowed to the sea. One river wound itself around the feet of the hills, wound itself around the feet of the min, taking a long course, but watering the fields as it ran, and smilling back at the sun. Its flood was filled with darting fish, and its banks fringed with rich grass and and its bankers. The other stream ran into a great earthen pipe, and rolled along in the dark. It reached the sea first, but it had no fish in its water, except blind ones, and no flowers on its backs. This stream had run so long in the tunnel without its own will that it preferred this way to the own will that it preferred this way to the winding course of its natural bed; and at last it boasted of its reverence for the earthen pipe that held it together and guided its blind way."

"The earthen pipe is Law, I suppose," said Mr. Little, "that men come in time

Mr. Wyville, who had smiled at the ladies all through; his allegory, did not

"But do you apply the allegory to all law?" asked a gentleman of the staff.
"To all law not founded on God's abstract justice, which provides for man's right to the planet. Sooner or later human laws, from the least act to the greatest, shall be brought into hermony with this."

"Will you give us substitutes for those poor virtues that you have pushed out? What shall we have instead?"

What shall we have instead?"

"Mankind and Liberty — instead of Patriotism and Law. Surely, the exchange is generously in our favor."

Then followed a general discussion. In which every one had a hasty word. Mr. Wyville said no more; but drew off the governor and Hauserton to his cablu to settle some geographical inaccuracy in a chart of the coast.

So the hours passed on the steamer, as she slowly rounded headlands and cut across bays. The air was laden with the breath of the interminable forest. On shore, when the great fires swept over miles of sandalwood and jamwood bush, the heavy perfume from the burning timber lingered on the calm air, and

extended far over land and sea.

On the afternoon of the second day, they saw before them the mountains of the Vasse, running sheer down to the sea, in two parallel ridges about six miles

apart.
The land between these high ridges was cut off, some four or five miles back, by a line of mountain which joined the ridges thus forming the valley which Mr. Sherl-dan had bought from Mr. Wyville.

As the steamer drew close to the land, the valley assumed the perfect horse-shoe. From the sea, at a distance, it seemed a retreat of delicious coolness and verdure. The mountains were wooded high up their sides, and the tops were so steep they seemed to overhang the valley. Two broad and bright shallow streams, which tumbled from the bills at the head of they valley, wound through the rich plain and calmly merged in the

Exclamations of wonder and delight were on every lip as the surpassing beau-ties of the scene came one after another

into view.

The end of the ridge on the southern The end of the rings of the state and here, under Mr. Wyville's directions years before, a strong mahogany pier had been erected, which made a safe landing place for even great ships. A railed platform ran round great ships. A railed platform ran round the foot of the hills, and brought the passengers to a road shaded by majestic trees that swept toward the farther end of the

Awaiting their arrival, were easy open carriages, evidently of European build, in which the astonished party seated themselves. The drivers were some black, some white, but they were all at home in

their places.

The scene was like a field from fairy.
land. No eye accustomed only to Northern vegetation and climate can conceive ern vegetation and climate can believe unaided the glory of a well watered Aus-tralian vale. The carriages rolled under trees of splendid fern from fifteen to twenty feet in height; the earth was varlegated with rich color in flower and herbage; spreading palms of every variety filled the eye with beauty of form; the green and crimson and yellow parrots and paroquets rose in flocks as the carriages passed; and high over all the beau-teous life of the underwood rose the grand mahogany and tuad and gum trees

They passed cottages bowered in flowers, They passed to ttages bowered in flowers, and ringed by tall hedgerows composed and ringed by tall hedgerows. The wholly of gorgeous geraniums. The strangers who looked on these changing revelations of loveliness sat silent, and almost tearful. Even those long accustomed to Australian scenery were amszed

at the beauty of the valley.

Mr. Wyville and Mr. Sheridan had ridden rapidly on before the others, and stood uncovered and host-like on the ver-"Eiglish virtues - yes, I think so;" andah of the house where the drive

carriage, and was the first to alight, with Sheridan's hand holding hers. Their eyee met as she stepped to his side. His lips formed one short word, of which only her eye and ear were conscious,—

Exclamations of wonder came from all the party at the peerless beauty of their surroundings. The house was wholly built of bright red mahogany beams, perfeetly fitted, with rich wood carving of sandalwood and jamwood on angle, cor-nice and capital. It was very low, only one story high for the most part, though there were a number of eleeping-rooms raised to a second story. From the verraised to a second story. From the ver-audah looking seaward, every part of the wooded valley was visible, and the wind-ing sliver of the rivers glanced deliciously through the trees. Beyond, lay the level blue water of the Indian Ocean, stretching

away to the cream colored horizon.

The house within doors was a wonder of richness, taste, and comfort. Every-thing was of wood, highly finished with polish and carving, and the colors were combined of various woods. Soft rugs from India and Persia lay on halls and rooms. Books, pictures, statuary, rare bric-a-brac, everything that vast wealth and cultivated taste could command or desire, was to be found in this splendid

Almost in ellence, the strangers passed through the countless rooms, each differ-ing from the others, and each complete Mr. Wyville led the larger party of guests through the place. He had not before seen it himself; but he was wholly fami liar with the plans, which, indeed, were

largely his own.
"But it will have an owner now," he said, "who will better enjoy its restful-ness, and take closes interest in its people."

"But you should rest, too, Mr. Wy. ville," said Mrs. Little; "the Colony is now settled with your excellent law." "There is much to be done yet," he said, shaking his head, with the old grave smile. "I have not even time to wait

There was a general look of astonishment. "Why, Mr. Wyville, surely you will

not leave this lovely place—"
"I must leave to night," he said; "I am very sorry, but it is imperative."
Then, not waiting for further comment, he took them out to the stables and vil-

lage like out houses. There was no regu lar garden : the valley itself was garden

and farm and forest in one.
Alice Walmsley had lingered behind the tohers, in a quiet and dim little room, looking away out to sea. Contentment looking away out to sea. Contentment filled her soul like low music. She wished to be alone. She had sat only a few minutes when she heard a step beside her. She did not look up; she knew whose hand was round her cheek, and her. standing over her. They did not say a word; but remained still for a long, long Then he bent over her, turning her face to his. She raised her arms, and he took her to his breast and lips in the full

ness of happiness and love.

When they left the dim little room which was ever after to be the dearest to them in their rich home, they saw the sombre robes of Sister Cecilia as she sat alone on the verandah.
"Where shall the school be, Slater?"

asked Sherldan ; " have you selected your elte ?"

"She shall build it on the choicest spot that can be found," said Alice, seating herself beside Sister Cecilia. "Dictation already!" laughed Sheridan,

at which Alice blushed, and sent him away. Toward evening, there stood on the

verandab, having quietly withdraw from the guests, Mr. Wyville, Sheridan and Hamerton. Mr. Wyville meant quietly to leave, without disturbing the party.
"I am sorry beyond expression," said
Sheridan, holding his hand; "your pres-

not even stay with us to night?"

"It is impossible!" answered Mr.

Wyville, with a local not even stay with us to-night?"

"It is impossible!" answered Mr.
Wyville, with a look of affectionate response; "the work yet before me will not bear delay. Good bye. God bless stand."

bushman."

"A native! Would he understand?"

"Yes; he would understand perfectly. He is my heir—heirs generally understand?"

He walked rapidly away, his horse hav. ing been led by Ben Lodge before him to

the entrance. "Good bye, Sheridan !" said Hamerton, suddenly selzing his friend's hand, "I'm

going too."
"What? You—"
"Stop! Don't try to prevent me. I can't let him go alone. Go in to your people, and say nothing till to morrow.
Good bye, my dear fellow!"

That night the steamer returned to Fremantle, having on board Mr. Wyville and Hamerton.

> VII. THE CONVICT'S PASS.

O. Mr. Wyville's return from the Vaese, he set himself with tireless will to the complete organization of the Penal Law. Not content with writing copious rules for the guidance of warders, he proposed to visit all the districts in the Colony, and personally instruct the chief officers of depots, from whom the system would pass

directly to their subordinates. For many days Mr. Hamerton saw little of him, and the time was heavy on his hands. He intended to purchase land in the Colony, and bring some of his old farmers from England to settle on it.

One day, he went to the prison at Fre-mantle, and waited for Mr. Wyville in his office. As he sat there, by a window that looked over a wide stretch of sandy scrub, he noticed that though the sky was clear and the heat intense, a heavy like dense vapor hung over all the low-He remembered that for a few days past he bad observed the smoky sultriness of the atmosphere, but bad concluded that it was the natural oppres

sion of the season.
"That vapor looks like smoke," he said to the convict clerk in the office ;

"It is smoke, sir," said the man.
"This is the year for the bush-fires."
Just then Mr. Wyville entered, and
their meeting was cordial. Mr. Wyville,
who looked tired, said he had only an hour's writing to do, after which he would ride to Perth. He asked Hamerton to wait, and handed him some late English

wait, and added the solution and the verandah of the house where the drive
ended.

Also Walmsley sat in the foremost

Wait, and hauded the solute late English
rather keep them, even if I don't get the
papers to pass the time.

rather keep them, even if I don't get the
and having laid aside the paper, his eyes
will, you shall have them," said Mr.
wyville, rather surprised at the fellow's
rested on Mr. Wyville, who was intently

occupied, bending over his deek. Hamer-ton almost started with surprise at the change he observed in his appearance—a change that was not easily apparent when the face was admated in conversation.
When they sailed from England, Mr.
Wyville's hair was as black as a raven; but now, even across the room, Hamerton could see that it was streaked with white The features too, had grown thin, like those of a person who had suffered in sickness.

But, when the hour had passed, and he raised his head and looked emilingly at Hamerton, it was the same striking face, namerton, it was the same striking face, and the same grand presence as of old.
Still, Hamerton could not forget the charge he had observed.
"Come," he said, unable to conceal an

unusual effectionate earnestness, "let us ride to Perth, and rest there-you need "Why, I never felt better," answered Mr. Wyville, lightly; "and rest is rust to

me I never rest unless I am ill."
"You will soon be ill if this continue." "Do you think so?" and as he asked tion, Hamerton saw a strange

the question, Hamerton saw a strange light in his eye.

"Yes, I think you have overtaxed yourself lately. You are in danger of breaking down—so you ought to rest."

Hamerton was puzzled to see him shake his head sadly.

"No, no, I am too strong to break down. Death passes some people, you know; and I am one of the—fortunate." Hamerton did not like the tone nor the mood. He had never seen him so before. He determined to hurry their departure.

He walked out of the office and waited in the prison yard. Mr. Wyville joined him in a few moments.

"I thought this smoke was only a sultry air," Hamerton said; "where does "I think it comes from Banbury dis-

trict; a native runner from there says the bush is burning for a hundred miles in that direction.' "Are lives lost in these fires? A hun-dred miles of flame is hard to picture in

the mind."
"Yes, some unlucky travellers and wood-cutters are surrounded at times; and the destruction of lower life, birds, animals, and reptiles, is beyond computa-

"Does not the fire leave a desert be hind ?" "For a season only ; but it also leaves the earth clear for a new growth. roots are not destroyed; and when the rain comes they burst forth with increased beauty for the fertilizing passage of the

By this time they were riding slowly toward Perth. The road was shaded tall mahoganies, and the coolness was re-freshing. Hamerton seized the opporfreshing. Hamerton seized to that lay tunity of brioging up a subject that lay upon his mind. "You gave me, sir," he said, "som

decuments in London which you wished me to keep until our arrival here. Shall I not return them to morrow?" Mr. Wyville rode on without answer-ing. He had heard; but the question had come unexpectedly. Hamerton remained

silent until he spoke. "Do not return them yet," he said at ength; "when we get back from our length:

ride to the Vasse, then give them to me.' "When shall we start ?" "In ten days. By that time my work will be fairly done; and the rest you spoke of may not come amiss."
"Shail we ride to Sheridan's settle-

ment ?" ment?"
O no; we go inland, to the head of
the mountain range. Those papers, by
the way, in case anything should happen
to me—the sickness you fear, for instance -belong to one whom we may see before our return. In such a case, on breaking the outer envelope, you would find his name. But I may say now, else you might be surprised hereafter, that he is a native bushman.

He was smiling as he spoke, evidently enjoying Hamerton's astonishment. "Seriously, the package you hold con-tains my will. It is registered in London,

and it bequeaths a certain section of land in the Vasse Mountains to the native chief Te-mana-roa, and his heirs for ever, as the lawyers say. We may see the chief on our

"Then why not give him the package?" "Because he is a bushman, and might be wronged. With two influential per-sons, like you and Sheridan, to support his title, there would be no question raised. You see I compel you to be my executor."

"Is he not the grandfather of Koro, of whom she often spoke to me."

"Yes," said Mr. Wyville, smiling, "and also of Tepatru. This property will descend to them."

"Are they with the chief now ?" " No; by this time they have reached Mr. Sheridan's happy valley, where it is probable they will remain. You see, is is possible to step from the bush into civiliza-tion; but it is not quite so pleasant to step back into the bush—especially for Ngarra jil, you observed, had no second thought on the subject; he was a spearman again the moment he landed."

The ride to Perth was pleasantly passed

in conversation ; and, on their arrival, they ordered dinner to be served on the coo verandah. While waiting there, a rough-looking man approached and touched his had to

Mr. Wyville. you the Comptroller-General?" he asked.

"Yes."
"Well, sir, here, you see my ticket, and here's my full discharge. I want to leave the colony; and I want a pass to King George's Sound, where I can find a ship going to Melbourne."
Mr. Wyville examined the papers; they were all right. The man had a right to the pass. He rose to enter the hotel to write it, holding the documents in his band.

"You're not going to keep them papers, sir, be you?' asked the man, in evident alarm.
"No," said Mr Wyville, looking closely
"No," said Mr John you a pass you do

at him ; "but if I give you a pass you do at him; "out it is not need them."
"Well, I'd rather keep them, sir; I'd rather keep them, even if I don't get the

manner. He entered the hotel and wrote

But, as the hand wrote the mind turned over the man's words, dwelling on his last expression, that he would rather have his his ticket-of-leave than take a pass from the colony without; yet, in any other country, it was a proof of shame, not a safeguard. The man did not look stubid, though his words were so. As Mr. Wy-ville finished writing, he raised his head and saw Ngarra jil watching him se usual. He raised his floger slightly-Ngarra jil

was beside him.

A few words in the native tongue, spoken in a low tone, sent Ngsra jil back to his beach, where he sat like an ebony figure till he saw Mr. Wyville return to

ingure till he saw Mr. Wyville return to the verandah. He then rose and went out by another door. Mr. Wyville called the ex convict toward him till he stood in the strong lamplight. He spoke a few words to him, and gave him his papers and the pass. The man clumstly thanked him and went

"That's an ugly customer," said Ham-"I suppose you know it from his erton. "I suppose you know it from his papers. He was strangely restless while you were writing his pass." Mr. Wyville did not answer, but he took

bold of Hamerton's arm, and pointed to a corner of the street where at the moment a man was passing under a lamp, walking burriedly. Following him closely and allently strode a tall native with a spear.

"Ngarra jil?' said Hamerton. Mr., Wyville emiled and nodded. "I thought it just as well to know where the man passed the night," he said. A few mimutes later, Ngarra jil cam A few mimutes later, Ngarts in this own language to Mr. Wyville, who was much disturbed by the message. He wrote a letter, and sent it instantly to the post-

"The callous wretch !" he said, unnaually moved. He had just learned that the ma had gone straight to Draper, by whom he had been hired to get the pass. Draper's purpose was plain. He intended to leave the Colony, and desert sgain his most unfortunate wife, with whose money he could return confortably to England. "What will you do with the miscreant?"

asked Hamerton. "Nothing, but take the pass from him.

But he is a free man. Can you interfere with his movements?"

fere with his movements?"
"No man is allowed to desert his wife, stealing her property. He can have a pass by asking; but he dare not come for it. And yet, I fear to keep him; he may be worse yet. If no change for the better appear, I shall basten his departure, and alone, on our return from the Vasse."

ANGLICAN MONKS BEFORE

TO BE CONTINUED.

CATHOLIC ALTAR. Another incident of Holy Week in our churches, writes the correspondent of the Catholic Mirror from Washington, was the strange midnight visit of the Anglican monks, Father Ignatius and his companion, to St. Patrick's Church, on Holy Thurs day night. It was long past the time when the last visitor had left the church, and the solitary watcher was in deep meditation at the solemnity of the hour and place, when suddenly two figures stole softly and almost maseen up to the chapel of the Blessed Virgin, which had been converted into a beautiful repository for the Blessed Sacrament. The two figures, clothed in the Benedictine garb knelt before the altar and there remained n apparently devout meditation until well nigh the early morning hours, when they as quietly and mysteriously took their departure. The next heard of the two monks was at Eister service at one of

THE PURITY OF THE IRISH PEOPLE.

the Episcopal churches, where they were reported as having "participated in Holy

Communion."

Mr. Vesey Knox, the Protestant M. P. for East Cavan, in a recent speech, paid this deserved tribute to the Irish Catholic peasant: "The Irish people, the Irish peasantry, have no need to advertise their purity. If they did, they might publish comparative statistics of illegitimacy. Of all the nations upon the face of the earth

—and this I say because, as one who differs in religion from the majority of the Irish people, I can say it without it partaking of the nature of a boast—of all nations on the face of the earth, the Cath olic pessantry of Ireland have the cleanes record in this matter; and if there was any nation entitled to throw the stone it was they. Many things have been reft of our ments have taken from the Irish pessant much of the world's goods, but there is one thing which no cruel law has been able to take from our people, and that is ant feels in the purity of his humble

Mr. J. R. Allen, Upholsterer, Toronto, sends us the following: "For six or seven years my wife suffered with Dyspepsia. Costiveness, Inward Piles and Kidney Complaint. We tried two physicians and compaint. We tried two physicians and any number of medicines without getting any relief, until we got a bottle of Northrop & Lyman's Vegetable Discovery. This was the first relief she got, and before one bottle was used the benefit she derived from it was beyond our expectation.

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attend to my obsiness. I took one bottle of Hood's Sarsaparilla, and it cured me. There is nothing like it." R. C. BEGOLE, Editor Enterprise, Belleville, Mich. "I derived very much benefit from Hood's Sarsaparilla, which I took for general debility. It built me right up, and gave me an excellent treattie." En JENINS, Mt. Sayage, Md. appetite." ED. JENKINS, Mt. Savage, Md.
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Fagged Out

Hood's

The Toys.

My little Son, who look'd from thoughtful And moved and spoke in quiet grown-up wise.

And moved and spoke in quiet grown-up wise.

Having my law the seventh time disobey'd, istruck him, and dismiss'd, With hat dwords and unkiss'd, His Mother, who was patient, being dead. Then feating lest his grief should hinder sleep.

I visited his bed,
But found him simmbering deep, with darken'd eyends, and their lashes yet from his latesobbin, wet.

And I, with moan.

From his late sobbin, wet.
And I, with most,
Kissing away his tears, left others of my

Kissing away his tears, lett others of my Own;
For, on a table, drawn beside his head,
He had put, within his reach,
A box of counters and a rea veh'd stone,
A plece of glass abraded by the beach,
And six or seven snells,
A bottle with bluebells,
And two French copper coins, ranged there
with careful art.
To comfort his sad beart.
Bo when that night I pray'd
To God, and wept, and said:
Ah, when at leat we lie with tranced breath,
Not vexing Thee in death,
And Thou rememberest of what toys
We make our joys;

We make our j-ys, How weakly unders ood Tny great commanded good, Then, fatherly not less Tasn I whom Thou hast molded from the

- Coventry Patmore. THE GROWTH OF INFIDELITY IN GREAT BRITAIN.

Thou':t leave Thy wrath, and say,
"I will be sorry for their childishness."

THE POOR ARE THE VICTIMS OF THE SELFISHNESS OF THE RICH AND CULTURED.

Special Correspondence of the Pilot.

London, March 16 In all classes of English society at the present day there is a disposition towards a speculative mood of thought. This is true in politics, in social matters and in religion. The new Liberalism has invaded every domain of life Religion has suffered most, because the old bulwarks of Protestantism having been loosened,—the old belief in Bible religion having been rudely shaken,—Eag-lish Protestants, so called, have now drifted out to ses, without an anchorage, on the expansive waste of their "view-

The higher classes have set the fashion in speculation. Take those time honored institutions, the universities. No longer are institutions, the universities. No longer are the college professors ordained clergymen. No lorger need a man swear to the Thirty-nine Articles. No longer need the under graduate make any profession of belief; he may make a profession of unbelief, it he prefer it. The fashion has been warmly imitated even in Scotland, where Presbyterianism threatens to die of the Presbyterianism threatens to die of the "dry rot." In the University of Glasgow —founded by 11 us Catholics about a century before the time of the Reformation tury before the time of the isformation—a professor has just been delivering a course of lectures on the advantages of Panthelsm over Christianity. The Incarnation he regarded as allegorical. He did nation he regarded as allegorical. He did not allow the Bible any sort of superior-ity over the sacred books of Hindostan or China. In short, he implied freethinking, without professing it. Now, though they have not got so far at Oxford or Cam-bridge as to "found" lectures for the dishonoring of Christianity, they have at least assented to the principle that a university means "for all"—for anybody

whiversity means "for all"—for anybody
who believes anything or nothing.
Forty years ago it was thought disgraceful for a man to profess scepticism,
whether he were in high life or in low
life. A professed belief in the inspiration
of the Sentature was as much a credential for forty years; and the result, up to the present time, is as follows: The Catholic Church bas swept all earnestness into her own garner; Ritualism has set up a sham Church, which deceives nobody; while Freetbinking has declined to accept the only Authority it can respect, and which it acknowledges to be consistent with common sense. Hence a spirit of perpet ually combative speculation; which, compelled by sheer logic to despise Protestantism, worships nothing but egoism and

pious centiment. At this point science and philosophy At this point science and philosophy come to the rescue, to give a grand intellectual tone to infidelity. Scarcely any one knows anything about science or philosophy; but the great authorities on both subjects are paraded in the newspapers, and for two cents you can be informed what they do not believe. How resignon! Its literature is so emandpatted and so progressive! Here are a few of religion! Its literature is so emancipated and so progressive! Here are a few of the titles of its popular books, daily advertised in shop windows in great thoroughfares: "The Folly of Prayer," "Bible Romances," "An Argument Against Free Will," "Heresy, its Morality and Utility," "A Plea for Athelam," "The Myth Christianity," etc. This sort of literature has a wonderful charm for the class of people who find it more easy to be speculative than religious. And how came it that such a literature how came it that such a literature should be even possible? The answer is that the final development of all Protestantism is processed at the control of the all Protestantism is necessarily the com-plete overthrow of all dogma. The severest attacks on the Christian citadel have been from the clergy. Canons and deans, reverend professors and college dons, have sown the seeds of infidelity by their encouragement of speculation so that, when one Bampton lecturer preaches a sermon at Oxford, to show preaches a sermon at Oxford, to snow that David did not write any of the Psalms; and a Doctor of Divinity publishes a book to show that the Book of Ecclesiastes was not authored by the wise King of Jerusalem; and a cathedral canon issues any essay of which the object is to make it clear that Biblical injection has no reliable guarantee; we

towns, at which they listen on Sundays to the orations of clever infidels, whose credentials are that they are well crammed in infidel books. These lectures are publicly advertised, and even reported. Finding it more pleasant to frequent such institutions than to pass a Sunday without excitement or without amusement, workingmen fill up the long intervals between the opening of the public houses—not by attending the church services, but by imbibing athe-ism. towns, at which they listen on Sundays

been solicited to give their answers to
this very simple question. Some workingmen have replied: "Because the
services are so dull;" some, "Because
the sernons are bad lectures;" some,
"Because the cheap seats are so uncomfortable;" some, "Because a man must
have a good coat to go to church;" some
"Because the doctrices preached are so
uncertain;" and some, "Because they
want a day of complete rest." All these
answers are really sound—within their answers are really sound-within their answers are really sound—within their measure. There is manifestly no "obligation" to go to church—that ie, for members of the painfully elastic State Church. It cannot be of obligation to go to church when it is optional to choose your doctrines and your discipline, and optional to believe that there is One or a score of churches. Who shall blame the British workman for stay. ing at home? He knows that respectabilty is the motive power with the superior classes, and that that respectability shuns him. Here, indeed, is half the solution of the whole mystery. Tae workman knows that there is no such

workman knows that there is no such thing as Catholic sympathy extending downward from the topmost ranks to the very lowest; and he argues fairly that a Curistian society which is not Christian is quite too despicable a sham to earn his homsge. Natural religion being almost dead in social sympathies, super natural religion has no help from natural sources, which in England are turned upside down by "society."

And yet the English workman is fairly intelligent; he is perhaps, too, as much in earnest as can be expected. He is the victim only of the profound selfishness of the superior classes. That selfishness of the superior classes. That selfishness simply ostracizes the working classes, so that when we couple the two facts, that the superior classes are deeply receptical and that they are also deeply conventional—or deeply selfish—we have no difficulty in perceiving that that which does not exist in the superior classes cannot descend into the unvisited homes of the working classes. England is much more speculative than it is believing; and being at the same time spitt up into a score of classe—not one of treat religion as they treat politics, speca-

treat religion as they treat politics, speculatively.

Will things get better or get worse? The only bright promise is the generally increasing conviction that the Catholic Church is the only authoritative Christian teacher. I hear this conviction expressed on all sides. Pure Protestantism, as a national religion, has died out; it exists only here and there in fanatical minds. The nearest approach now to a national "form of faith" is that high section of the Established Church, which is called Ritualism. The question naturally whether he were in high life or in low life. A professed belief in the inspiration of the Scriptures was as much a credential of a gentleman as of a Christian. Respectability meant church going and Bible-reading. In these days the more educated a man is supposed to be the more you expect him to be original in religious views. The beginning of this new temper was contemporary with the rejection of the re-institution of the Catholic hierarchy by Pope Plus IX. Three new forces then began to contend in England: the lavitation of the Catholic symbolism by the new longer than the contend lic Church to "return home;" the lamitation of Catholic symbolism by the new Pitchillet and the catholic symbolism symbolism by the new Pitchillet and the catholic symbolic symbolism by the new Pitchillet and the catholic state and the catholic state and at the catholic state and the catholic state and the catholic state and at the catholic state and the catholic state and the catholic state and at the catholic state and the catholic state and at the catholic state and at the catholic state and the catho been dead and buried for 1,500 years.
It is Protestantism against the Living
Voice of the Catholic Church, under the plea of reverent obedience to dead men.
The mere accident that certain clergy
men are of opinion that certain doctrines men are of opinion that certain doctrines were held to be apostolic by the early fathers, is no more obedience to living authority than a man's respect for his remote ancestors would be obedience to the dark remote ancestors would be obedience to his father living in the flash. It is evasion, private judgment, self-worship. Therefore, the Ritualists are the unconscious allies of Protestant free thinkers. The freethinking of the Ritualists happens to include some Catholic verities; yet the spirit of it, intellectually, is really a self-pleasing eclectic ism, and is therefore the very opposite of the Catholic faith. Sy that, painful as it is to say it, Ritualism must lead the masses away from the Catholic Church; since its major premise is, "There is no masses away from the Catholic Church; since its major premise is, "There is no living authority on doctrines," of which the corollary is, "There can be no authority at all." Spiritually, a Ritualist may be a good man; yet, intellectually, his position is so contradictory—main taining there is only a fallible interpreter of an infallible religion, and only a dead teacher of truths which need to be livingly taught—that the infidel or be livingly taught-that the infidel or be livingly taught—that the limiter of the freethinker laughs him to scorn. No; Ritualism has stopped the way to the Catholic Church, as far as the masses of half educated Protestants are concerned.

It has set up a fictitious refuge built on sand; for, if there had been no Ritual-

sand; for, if there had been no Ritualism the poor, old, worn-out, feeble Protestantism must have succumbed to the intellectual strength of the Catholic faith. Ritualism is, therefore,

Catholic faith. Ritualism is, therefore, the plous ally of free thought; plous, and often sincere, in its Orristian belief, but absolutely deadly in its autagonism to living authority. And since the principle of living authority is that one only principle which, intellectually, divides Catholics from freethinkers the details of all private belieft being parely accidents.

the living Church fallible; or professing a perfectly supernatural faith and life while saying that the Catholic Church has taught lies for fifteen centuries; the fact the control of the control of the catholic control of freethinkers very naturally and very reasonable throw over the whole thing as very speculation, because Ritualism makes such a travestie of the Catholic faith.

No doubt some earnest clergymen find their way through Ritualism to the true Church, of which Ritualism is the ape; but the messes know only that the best sleet public houses — not by attending the church services, but by imbibing athe-ism.

An inquiry has been going on for some time in the east of London as to "Why do not the working classes go to church?"

The working classes have themselves been solicited to give their answers to this yery simple question. Some work. body but themselves. This is the very first postulate of all Ra ionalism. Happily first postulate of all Ra Jonalism. Inspired most Protestants are not consistent with their own principles. They believe in Curistianity and they love it. Yet, for all those who affect to be rational more than plous, Ritualism and Frestbinking have a common ground.

A. F. Marshall. common ground.

ST. FRANCIS XAVIER, S. J.

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[NOTE—The following glowing tribute to the Apostie of the Indies is from the pen of a Protestant writer, Mr. J. W. Kaye, author of a work entitled "Christianity in India; an Historical Narrative." The passage selected bears internal evidence that the writer shared the popular prejudice sgainst ine Jesuits and misconception of their aims—that, in fact, he was not above attributing shameful crimes to men who, out of love for the souls of their fellows, had turned their backs upon the comforts and refinements of civilization and given up all for Christ. Mr. Kaye had evidently never asked himself whether in the light of the scriptural trait that a tree is known by its fruit, the Society of Jesus could brouges a saint Francis Xavier if it were the lotthsome institution ne insinustes. An evil tree cannot bring forth good fruit, and surely reason and common sense smould induce men to pause er they commit themselves to wild and irratious, not to say cruel and malicious, charges against a body of men crowned with the aureoie of saints and whose garments are dyed in the blood of martyrs. Yet, in spite of Mr. Kaye's prejudice against the Jesuits or, perhaps, rature because of it, this passage from his book is all the more valuable as an unwilling testimony to the work of a Jesuit saint. As such it is submitted to the Record's wide circle of readers.]

"It was in the spring of the year 1541 that the first missionary of the New Society of Jesus turned his clear blue eyes, for the last time, upon the orangegroves of Spain, and set his face towards
the shining Orient. A Portuguese vessel,
destined to carry out to Goa a new
Indian viceroy and a reinforcement of a
thousand men, suffered the great hearted
enthusiant to slink silently on heard enthusiast to slink silently on board, and to mingle with the noisy crowd of soldiers and mariners on her deck. No pleasant well-fitted cabin was there for him—no well supplied 'cuddy-table'— no outfit that he did not carry on his Eagland is much more speculative than it is believing; and being at the same time split up into a score of classe:—not one of which will hear of fellowship with its next lower class—the only real groove of intercommunication is the newspapers, which the track religious as they treat rollities appears. did not inwardly recognize the great soul that glowed beneath those squalid No outward humiliation garments. No outward humiliation could conceal that knightly spirit; no sickness and suffering could quench the fire of that ardent genius. The highest and the lowest held converse with him; and the lowest neid converse with him; and, abject, prostrate as he was, he towered above them all, slike as a gentleman and a scholar. And when, thirteen months after the vessel sailed out of the port of Lisbon, its rent sails were furled, and its stained cables coiled before the seaport of Gos, there was not before the seaport of Gos, there was not before the eaport of Gos, there was not one of the many enthusiasts who now, as they dropped down her weather stained and shattered side, shaped for themselves in imagination so brilliant a career in the great Indies, or heaped up such piles of visionary wealth, as stirred the heart of Francis Xavier. But his career was only that of the Caristian missionary, and the riches he was to gain were countless thousands of human souls.

himself with the bare deck as his home; a single closk to shelter him in the four weather, and a few books to solace him in the fair. And now that he had reached the point at which were to commence his apostolic ministrations the same spirit of apostolic ministrations the same spirit of self-denial and self-dependence animated him in all that he did. He had prayed before his departure for more stripes; he had asked the Divine Godness to grant him in Iodis the pains that had been faint-ly foreshadowed in his Italian career. He had carried out all sorts of briefs and crehad carried out all sorts of briefs and credentials from regal and pontifical hands; and the Bishop now eagerly tendered him assistance, and pressed upon him pecuniary support. But he refused all these episcopal offers, and sought no aid but that of God. The more dangers seemed to thicken, the more appairing the difficulties that beset his path, the more agentzing the trials he endured—the louder, the more extract was his cry, 'Yet more—O my God!—yet more!'

"Protestant zeal is only contemptible when it denies that Francis X evier was a great man. Delusions he may bave had,

when it denies that Francis Avier was a great man. Delusions he may have had, strong as ever yet wrongat upon the human soul; but the true nobility of his nature is not to be gainsaid. He faced the most tremendous trials with a courage and a constancy of the highest order, and and a constaucy of the highest order, and prosecuted the most arduous and astound ing labors with an energy and a persever auce scarcely exampled in the history of mankind. He found himself suddenly mankind. He found himself suddenly thrown into the midest of a mingled community of natives and Europeans, of wrich it was hard to say wnether the one or the other were sunk in the deeper and more debasing idolatry. It was a privilege to him to endure hardship and to be beset with difficulty in the prosecution of his great work. His courage rose as the objects in his path loomed larger and larger, and he waded larger and larger, and he waded through the sea of pollution that lay be fore him as one who never feared to sink. He began his course by endeavoring to entice his countrymen at Gos into a purer way of life and as pure way of life and as purer way of life and as purery way of life and life wise King of Jerusalem; and a cathedral canon issues any essay of which the object is to make it clear that Biblical inspiration has no reliable guarantee; we cannot wonder that the masses become "exegetical" in their own way, and that that way is a very free one indeed. The masses, or, more properly speaking, the working classes, have founded their clubs both in London and in the provincial of the follows that Ritualism, while owing log to entice his countrymen at Gos into concerning ure cure as purer way of life; and as none since the everything to the Catholic Church, is at the everything to the Catholic Church, is at the freethinkers affect the "intellectual" view of all affect the "intellectual" view of all things to all men, that by all means he things; and since there never was anything in this world so fearfully unintellectual as the professing to believe in days of the apostle Paul have known better how to abound and how to be abased, the became as weak unto the wesk, all things to all men, that by all means he things; and since there never was anythings; and since there never was anythings; and since there never was anything in this world so fearfully unintellectual as the professing to believe in days of the apostle Paul have known better how to abound and how to be abased, the became as weak unto the wesk, all things to all men, that by all means he things; and since there never was anything in this world so fearfully unintellectual as the professing to believe in control of the contr

scholar ; and whether among the gay and gallant officers who surrounded the Viceroy of Pertugal, or among the degradel fishermen on the coast of Malabar, the gentle blood which flowed in his within hungaried dignity to bit presents. bar, the gentle blood which flowed in bis vetus imparted dignity to his presence, softness to his speech, and the mest win ning generosity to his actions. Waether, placing himself at the head of a band of oppressed Christians, he charged down, crucifix in hand, upon a marauding enemy, or whether he braved death in fever hespital and lazar-houses, performing readily the most sikening editors.

have been the soundest—that his means of teaching were insufficient—that he had overweening no converts—that he had overweening faith, not peculiar to the sixteenth century, in the silvany of infant bantism, are faith, not peculiar to the sixteenth century, in the diffusey of infant baptism, are facts which all history records, but no true history in a grudging spirit. The more insufficient his means, the greater the fath that sustsined him. Wacu Francis X wier went about the streets of Gos, or texpersed the utilizer on the western coast. traversed the villages on the western coast, bell in hand, its clear sounds inviting all who heard to gather round him and accept from his lips the first rudiments of Caris-tian truth; and when, with inalicnable E propean accent, he enunciated a rude translation of the Apostles' Creed, and then of the Lord's Prayer and the Ten Ommandments, he did not believe that he, so unworthy an agent, so weak a vessel, could convert thousands of wondering heathens to the faith as it is in Christ; but he believed that even a wasker vessel, even a more unworthy weaker vessel, even a more unworthy agent, might, in God's hands, become a medium for the conversion of tens of thousands, and he did his best, knowing thousands, and he did his dest, about how little it was in itself, but how great it might become if the Holy Ghoet descended upon him as a dove, and birdlike accompanied him in his wanderings. How far the panied him in his wanderings. How far the Divine Spirit may have worked in him, and for him, it is not for us in these day to determine. It was said that a miraculous gift of tongues was vouchasfed to him, that he raised the dead, and performed when we did the him has was too. formed other prodigles; but he was too truthful, too real a man, to favor the growth of errors which the whole Catholic world was only too willing to accept; and it would be the vilest injustice to fix upon the first Jesuit missionary the charge dishonesty and insincerity, because among his followers have been liers and hypo-

crites of the worst class. "The proselytes of Francis X wier are numbered by his followers, not by tens, but by hundred of thousands. He is said to have converted seven hundred thou-sand unbelievers to the Christian faith. His converts were drawn from all classes, from princes to parishs. That the dishonesty or credusitty of his blographers has greatly magaified his successes is not be denied; but, making large deductions on this score, there still remains a formidable happen of nominal Carlatianity to able balance of nominal Caristianity to be carried to the account of the apo His superhuman energies seem to have been attended with almost miraculous results. Idols fell at his approach; churches rose at his bidding; and the churches rose at his became the recog-nized symbol of fell-wiship among the inmates of entire villages. From Goa he travelled southward to the pearl fisheries of Cape Comorin, and after succouring the poor people who had been driven thence to the shores of the Straits of Manaar, returned to the western coast, and commenced his labours with extraordinary energy and success in Travancore. According to his own ac Travancore. According to his own count he baptised ten thousand heather

adventures he encountered, many converts he made, and many churches he established; but his career was now drawing to a close. He returned to Gra, and there, in council with one lago Pereira, captain of the vessel which had carried the apostle on his atrange and perilous voyage from Japan, formed the magnificent design of converting the Camese empire. But he never reached the flowery land. D fliculties beset the enterprise. The apostle never reached the nowery land. Difficulties beset the enterprise. The apostle of the Jesuits was landed at the island of Sancian; and there, as he was about to join, full of heart and hope, a Siamese embassy of which he had gained tidings, and thus aided to penetrate into the interior of the celestial empire, the hand of terior of the celestial empire, the hand of terior of the celestial empire, the hand of God was put forth to stay his triumph, and career; the Divine mandate, 'thus for shalt thus go, and no further,' was issued to that lowly, well prepared servant of God: he met the summon with ranking and on the hard hard, here here the rapture, and on the bare beach, or beneath miserable shed, which sheltered bim neither from the heat by day nor from the cold by night, he closed a life of agony and blies, of humilation and of triumph, with scarcely a parallel in the history of

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cures sick headache.

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When a Strength -Giving Food is needed always use

Bible-resding. In these days the more you expect him to be original in more you expect him to be original in religious views. The beginning of this new temper was contemporary with the rejection of the re-institution of the Riualists teach only that original teachers are new forces then began to contend in England: the Invitation of the Catholic hierarchy by Pope Pius IX. Three new forces then began to contend in England: the Invitation of the Catholic symbolism by the new tion of Catholic symbolism by the new Riualists; and the Propagarda of so-Riualists; and the

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PILGRIMAGES AND RELICS.

If there is one ples more than another on which Protestants have urged against Catholics the accusation of idolatry it is because we hold in reverence the images and relics of Christ and His saints, and visit as pilgrims the places which have been honored and sanctified by their presence while they lived on earth. These pilgrimages are made because these places have been the scenes of the holy occurrences which took place there. They remind us of Christ and His saints, the facts, lead us to honor and love Christ the more, and to imitate more closely the virtues of His saints. The principle is the same in all these cases, as a pilgrimage to a holy place to show our respect for the person who has lived there, or has performed there some good work, is an acknowledgment of that person's virtues, equally with the retention of a relic which has belonged to him or her, or which has been some portion of such person's body while on earth, Thus also it is the custom generally observed to preserve as a memenio the hair of a departed friend, or something which belonged to that friend while hy-

These methods of manifesting respect for the saints of God are founded upon a sentiment which exists in the nature of man. It has been implanted in us by God Himself, our Creator, and it is difficult to conceive on what grounds Protestants have raved so wildly against

But there seems to be now a days a change coming over them in this regard. Pilgrimages, or which is the same thing, visits to the Holy Land are becoming of frequent occurrence, and thrilling and interesting accounts of these visits have been written for the edification of the public concerning what the visitors saw and of the vivid pious impressions which the sight of the sacred spots where our Lord was born, where He lived, preached, suffered and died, brought to their minds. The volume "The Land and the Book" is one of the results of such a pilgrimage, and there are but few Protestants of piety who have not read it with prefound interest This is certainly an evidence of the truth of the Catholic position that such direc appeals to our senses are useful to stimulate within us the religious feeling

It will also be remembered that Dr. Tal mage, of Brooklyn, not long since paid a visit to the same sacred spots, and, not content with merely seeing them, he proudly beasted that he had done that very un Protestant act of bringing home with him several relics of the holy places, amongst which one of the most remark able was a large stone from Mount Cal vary to be placed in the new church which was to be erected for his congrega tion, that they might venerate it.

We have yet to hear that any Protest ants have been scandalized or filled with indignation against him for such acts, which would a short time ago have been denounced as superstitious and idol atrous, and which indeed are so denounced yet when it is discovered that a Catholic has done similarly.

If it be said that there is a grea difference between Christ and the saints. and that we may visit piously the places which Christ sanctified by His presence. but that Catholics make pilgrimages to the shrines of saints, to do which is an unlawful respect shown to the saints, we answer that this is altogether a new thought on the part of Protestantism The original leaders of the Reformation condemned the use of relics without exception, and in their books Protestant controversialists do so to this day.

Luther in his sermon on the Cross said that all relics seduce the faithful and should be buried deep in the earth, Calvin condemns their use with equal vigor, and among other reasons for saying this he maintains that the passage in 2 Cor. v, wherein it is said we know no man, and we know not Christ now accord ing to the flesh, signifies that whatever

Hence the Calvinists and Presbyterians of Switzerland, France, Germany and Scotland no more spared such relics as related to Christ than those which pertained to the saints, when they threw them into the rivers, or wrecked and burned the churches. They acted in exactly the same way in which the heathens did fourteen centuries before, as Eusebius relates in the first history of the Church which was ever written. The Centuriators of Magdeburg, whose works have been the authorized exponent of continental Protestantism, asserted even that the heathens, by destroying relics, showed better sense than did the superstitious Christians who venerated them. These same Centuri ators maintain elsewhere that it was in the sixth century that the practice of worshipping relics began. How they can reconcile this with their own admis sion on the authority of Eusebius, that it existed in the second century, it is not for us to determine. But it is clear that modern Protestants have very different views in regard to relics and pilgrimages from those which were entertained by their ancestors, into the present century, and even fossils of the present generation.

But we have yet another occurrence which is more recent than those we have referred to above, and which shows that the Protestant bark has drifted even farther than we had hitherto suspected. The Epworth Langue is a devotional association in connection with the Methodist Church, organized for the purpose of conand by impressing us more strongly with thouleg the pietistic movement which John Wesley orginated.

The name Epworth is derived from the village of Lincolnshire, Eagland, where Susanna Weeley formed the first association of the name. It is now announced in several Methodist papers that

"The Epworth League of America has arranged for a pilgrimage to Epworth, to leave New York by the Cunarder Bothnia on July 8. It is expected that about five hundred Methodists from all parts of the States and Canada will make

up the party.
"In addition to the celebration of the centennial anniversary of the birth of Wesley at his birthplace, the itinerary includes three days in Paris and its interesting environs, and five days in Lon-don, the party sailing on the return voy-age on July 30th."

On what plea can Methodists defend this projected pilgrimage to the shrine of Susanna and John Wesley? That they were saints, we are told. It is lawful, then, not only to make pilgrimages to the holy places where our Lord lived and suffered, but also to the shrines of the saints! Why, then, have the so-called religious press of the Protestants so ridiculed Catholics and taxed them with superstition for making pious visits to Rome, Jerusalem, Lourdes, St. Anne of Beaupre and other shrines, while they speak with respect of the proposed Methodist pilgrimage? Surely the Meth odists ought to visit the places named as their next move.

Protestantism in all its forms is evidently drifting from its ancient moorings; and the drift is in no particular direction, but rather toward every point of the compass: Romeward as well as

The Methodists have been among the loudest in condemning the Rome ward Ritualists, but we believe there has not been as yet among these a pilgrimage organized to the shrine of any Anglican saint. Indeed the Anglicans have not gone so far as to canonize a saint of the modern English Church, as yet, unless we are to take the introduction of a service in honor of King Charles, martyr, as an act of canonization, which is scarcely the case, if we are to take the contemptuous manner in which that monarch is spoken of by Anglicans as an index to the sentiments of the Caurch concerning him. The Methodists, therefore, actu ally outstrip the Ritualists in the tendency towards Rome as regards the saints.

We must confess, however, that we do not regard as a great saint the bloodthirsty Gashford who in 1780 urged on the half mad Lord George Gordon and his mob of the dregs of London to the pillage and murder of Catholics, as is graphically described by Dickens in Barnaby Rudge." John Wesley was the chief agent in that dastardly work, and the pity is that he was not substituted for one of the less guilty fanatics who were executed for the crimes then

committed. To show further how far the modern Protestants have drifted on this point we need only quote the opinions of two authorities who condemned decidedly pilgrimages of every kind.

Calvin said : (Instit. 1.4.) " Votive pilgrimeges to the holy places are not only vain, but manifestly fall of implety. The only proof of this which he gives is his own assertion that "every voluntary worship is displeasing to God."

The Centuriators said : "The abuse of pilgrimages to the holy places began in the time of Constantine."

These writers might have found an pertained to Christ in the flesh must be given to oblivion, so that we should seek Him only in spirit, that we may possess Him in spirit.

These whetes might have been a might improper that Doctor Aties should be invested with his present powers, with out it being insisted upon that he should abjure all connection with the narrow-minded clique with whom he has of late become intimately associated. We give

which was commanded to the Jews thrice each year (1 Kings, (Samuel,) 1: Dat. xvl.) They might also have found that Jesus, Mary, and Joseph, made regular pilgrimages to the temple. (St. Like, it; St.

WOMEN AS PARSONS.

By vote of the congregation of Bell street chapel, Providence, R. I., a woman, Mrs. Anna Garlan, was ordained as their minister last week. She was welcomed to her charge by other ministers of her denomination. It is interesting to note, however, that the ministerial vote of the Methodist Conferences is as decidedly against the admission of women to the General Conference as that of the laity was on the other side. The press are also divided on the subject, and the New York Christian Advocate very sensibly reminds its opponents that it is certain that the New Testament does not contemplate that women should be in the legis lative body of the Church and that it is difficult to see any advantage to be gained by their appointment to such a position.

By those who take the other side, the opponents of their admission to ecclesiastical offices are represented as enemies of the sex ; and one strong-minded lady, a daughter of a Methodist minister, says of Blenop Vincent and others who side with him that they are "pouring contempt apon the sex which gave them birth," and that they are indeed quite apt in the use of flattering words, the Judas-like kiss on the cheek, which is only for the subservient being who, as cook, nurse, supported companion, or Church drudge, carries out

meekly the bldding of man." Another demonstrative woman, a Mrs. Butler of Iowa, says in a paper of that State, referring to the Rev. Chaplain M:-Cabe, who has also expressed himself against the movement which has so agitated the whole Methodist Church: When Chaplain McCabe comes round again on a collecting tour, don't give him ne cent."

Such advice as this is, certainly, a formidable implement of offence, but it does not imply a very lively sense of genuine Christian charity among these advocates

of " women's rights." There is, surely, no insult towards the female sex implied in the conviction that there are different spheres of work for women and men, and a different adaptation of character. Neither under the Old nor New Law was it ordained that women should exercise the Rabbinical or priestly office, and the will of God in the matter is thus indicated. For the Church of Christ, of course, the word of St. Paul is sufficient, which indicates that the office of a teacher or preacher in the Church is intended only for men; but we are not surprised that in humanly made churches individual fancies should prevail over the re-

vealed law of God. The number of women who have assumed the ministerial office among the various Protestant sects of the Ualted States was recently estimated at two hundred. The solemn farce which is called the "ordination" of Mrs. Garlan will now bring the number to two hundred and one. It will not be very surprising if we soon find women figuring under the title of Bishop. It will be only have already been witnessed in Protestant. sm. It is not likely, however, that the Methodists will adopt, at present, the ordaining of women, notwithstanding the strong lay vote in favor of so doing. The lay vote has no control in the matter, except in so much as it expresses the wish of the people, and thus exerts an influence on general opinion. Such a change can !take place, under the existing laws, only by concurrent action of the local and the general conferences. As the local conferences have voted adversely by almost a two-thirds major ity, there can be no adoption of the rule just now, even were the next genera conference to vote in favor of it, which is not at all likely to be the case.

NONE BUT ENGLISH NEED APPLY

We take the following from the last issue of our Toronto contemporary, the Irish Canadian :

"Our readers no doubt have observed in the reports of the city papers last week how Dr. Norman Allen, the newly-appointed Medical Health officer, asserted his right to control the appointment of all his subordinates, which claim was fully conceded to him. We have nothing to say against the doctor personally ; but we are inclined to question whether the aldermen have done wisely in relegating such full authority to an official who, we are informed, is oath-bound to confer all inspectorships, etc, upon one class of the community. We do not know whether the doctor's own appointment is to be attributed in any degree to the 'vote and influence' of certain of the aldermen bound by their obligation to the Sons of England (so-called) Benevolent Society to discriminate against Canadian-born citizens of Irish or Scotch descent, who are every bit as worthy as the aver age Englishman; but it is at any rate highly improper that Doctor Allen should

as follows the oaths to which Dr. Allen subscribes as Medical Health Officer and as a member of the Sons of England Society:

Dr. Allen's sworn de claration as Medical Health Officer.

"I. Norman Allen, "I likewise further do solemniy promise and swear sand declare that I sand to this will truly, fattbfully, end I shall by my and impartially, to vote and influence the best of ms Knowl strice to place English eige and ability, ex men in official postecute the office to thous (when practic which I have been able) warersoever I appointed," etc.

"Let the warthy decire he called non-

" Let the worthy doctor be called upon by the City Council to state in plain terms which of these contrary obligation present over-burdened conscience

The remarks of the Irish Canadian are both timely and pointed. There is, indeed, much food for thought on this sub ject. What sort of a country will we have if the people of the different nationalities blad themselves by oath, in secret conclave, to give place to their own country. men (when practicable), and exclude all others, as vacancies arise for employment of one kind or another. It appears as though many of the emigrants lately arriving from England become possessed of the notion that this is their country, that the old residents are residing here merely on sufferance, and may thank their stars if some day or another they are not packed off, bag and baggage, to some reservation, as are Indians. Were this movement on the part of some of our English residents permitted to grow with the same strides in the future as it has grown in the near past, side by side with it will grow space a sentiment in favor of independence, and the cry "Canada for the Canadians" will resound on every hill-side. We favor nothing in the shape of know nothingism. What we are now passing strictures upon is that very spirit, and we hope the Sons of England will see to it that this objectionable feature of their organization is at once eliminated. What position, we ask, would they hold in Canada, were the Irisb. Scotch. Canadian and Ameri can employers to hang over their doors the sign "no English need apply? The Sons of England, it is true, have not openly taken this step, but the oath to which they subscribe means the same thing. It is well that people of different nationalities should associate and form benevolent unions to assist each other in time of need, and promote friendly intercourse, but they have no right. In a matter of employment or office of any kind, to give perferences and privileges to their own countrymen. It is a bad principle and one fraught with untold evils if it be permitted to spread amongst us. In our business transactions we should all be Canadians, all working hand in hand to promote the welfare of our common country - discarding and condemning national jealousies and antmoelties-and building up on firm found ations a common bond of friendship as citizens of the Dominion.

THE INVOCATION OF SAINTS. II.

In our former article on this subject we showed by numerous passages from Holy Welt that the eaints in heaven pray for ne and that we may consequently ask their prayers or invoke them. There are other passages besides those already cited which demonstrate the same truth may be here mentioned.

When the people of Israel were sufferlog a famine for their grievous sine, and Jeremias prayed for their deliverance, God answered the prophet: "Pray not for this people for their good :" and "If Moses and Samuel shall stand before me, my soul is not towards this people : cast them out from my eight and let them go forth." (Jerem. xlv, il ; xv, 1)

Moses and Samuel, who were dead were therefore able to pray for their people, equally with Jeremias who was living, and, like the living prophet, were accustomed to do so. Non-Catholics are wont to say that the doctrine of the Invocation of Saints is a new doctrine; but the interpretation we give to the text under consideration is that of Saints Chrysostom, Jerome, Gragory and others, showing that the doctrine has been handed down constantly in the Church from the

earliest times. Thus Origen asserts that "not the high priest alone (who is Ohrist) prays with those who pray slacerely, but also the angels who rejoice in heaven for one sinner who is peulteut . . . , and also the souls of the saints who have already fallen asleep, which things are manifest from Raphael's offering to God the reasonable service of Tobias and Sara. For after the prayer of both, the Scripture saith, the 'the prayer of them both was heard in the sight of the glory of the great Raphael and he was sent to heal them both.' Moreover the same Raphael save: And now when thou didst pray, and thy wife Sara, I offered the memorial of your prayer before the Holy One; and after a few words ; I am Raphael, one of the seven angels who carry up (the prayers of saints) and enter into the presence of the glory of the Holy Oae."

It will be seen by this that Origen not only maintains the doctrine as being that of the Catholic Church, but that, moreover, he maintains it from the Book of Tobias,

and which he quotes as Seripture.

O.igea proceeds to quote the vision Judas Maccabeus who was encouraged by a divine vision to lead his army against Nicanor, over whom he thus gained a glorious victory. In the vision Judas saw O sias the high priest and Jeremias the prophet, both of whom were dead, pray ing for the Jews. O das said of his companion Jeremias : "This is a lover of his brethren and of the people of Israel : this is he that prayeth much for the people, and for all the holy city, Jeremias the prophet of God. Whereupon Jeremias stretched forth his right hand and gave to Judas a sword of gold, saying : Take this holy sword, a gift from God, wherewith thou shalt overthrow the adversaries of my people Israel." (2 Macc. xv.)

The people were encouraged by this vision to gain the victory to which Judas Maccabeus led them. This would certainly not have been the case if it were in the estimation of the Jewish people. either idolatry or superstition to give credit to the efficacy of the prayers of the

saints. But Origen reasons from the facts here mentioned, as we did in our last article, that the charity of the saints in heaven must be more intense in the departed saints towards those who are still struggling in life than in those who are yet in human infirmity, and he infers that the angels, some of whom are called by St. John, "Presidents of the Churches," and the Apostles, labor exmestly with Christ for the increase and propagation of the Church.'

He adds :

"Wherefore it is quite fitting to offer up supplication, and intercession and thanksgiving not to the saints only, but also even to men."

It will be seen from this that the custom of the early Caurch differed entirely from that of modern Protestants. The early Church placed more confidence in the prayers of saints in heaven than in those of men on earth; the latter permit the meditathe prayers of the saints in heaven are of no value.

Much more on this subject might be quoted from this learned author, for there is scarcely a treatise or homily written by him which does not mention that the angels and saints pray for us, We shall content curselves with one other extract from his exhortation to those who were to suffer martyrdom, He says :

"The souls of these who, for the sake of the testimony of Jesus, have been smitten wish the sword do not stand in vain at the altar in the heavens minister.

ing to those who pray, remission of sins.' It is by means of the prayers of the saints and our invocation of them when communion exists between the Church trinmphent in heaven and militant on earth. That this inter communion exists is evident from the words of St. Paul to the Hebrews:

"You are come to Mount Slop, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels; and to the Church of the first born who are written in the heavens, and to God, the Judge of all, and to the spirits of the just made perfect, and to Jesus, the Mediator of the New Testament." (xil., 22 24) (xii., 22 24)

was the teaching of Calvin in Institutes that God wishes there shall be no commerce on our part with the eaints who are dead, nor any on their part with us, and most modern Protestants follow this teaching, the Presbyterian Confession especially prohibiting "Saint Worship and "any other (mediation) but of Christ alone." (Conf. xxii.) It is thus practically acknowledged by the Presbyterians that if it be unlawful to ask the prayers of the saints in heaven it is also unlawful to ask each other's prayers on earth. But our proofs show that such invocation is lawful in both cases, and highly useful.

In refutation of Calvin's contention, we may add that the Church in heaven and on earth constitutes one organization and company in accordance with St. Paul's words to the Romans. Eisewhere the same Apostle tells us that "there are many members, but one body . . . that the embers might be mutually care.

ful one for snother. And if one member suffer anything, all the members suffer with it: or if one member glory, all the members rejoice with it." (1 Cor. xii.) Christ is head of the whole Church, whether in heaven or on earth; and it is in accordance with this unity of organization that the existence of this inter-communion of members should not cease when some of them see God face to face. The saints in heaven must there. fore still interest themselves for the welfare of the Church Militant,

It is proper we should here refer to a text which is frequently quoted against the intercession of angels and saints. It is referred to clearly in the extract given above from the Westminster Confession. as if it decided the case against the Catholie dectrine. It is found in 1 Tim. il. 5 : There is one God and one Mediator of God and man, the Man Christ Jesus."

The passage is cited in the Westminster Confession as if it were complete, whereas it is added : " who gave himself a redemption for al', a testimony in die times."

which we quoted before on this subject, The text, therefore, asserts that there is one Mediator who redeemed us, one Mediator of Redemption, but does not exclude mediators of intercession, who offer pray. ers for us to the throne of God; and these mediators may be either in heaven or on earth. If the Apostle's meaning were other than this he would be inconsistent with himself, having expressed his wish but a few lines above that we be all medi-

ators of intercession for all men : "I desire, therefore, first of all, that upplications, prayers, intercessions and supplications, prayers, intercessions and thankegivings be made for all men; for kings and for all that are in high stations, etc. . . For this is good and acceptable in the eight of God our Saviour." We need not discuss this matter with those who frequently quote the text as if it were written, "There is only one Medistor, etc" These are merely corrupters of God's word, with whom it would be useless to debate the question.

LORD SALISBURY AND THE PRIMROSE LEAGUE.

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At the annual meeting of the Grand Habitation of the Primrose League, which was held on the 20th of April, Lord Salisbury delivered a very characteristic speech. Our readers are, no doubt aware that the Primrose League is a society of ladies that was organized a few years ago in honor of Lord Beacons. field, better known as Benjamin Disraeli. The latter statesman, who lived and died a Jew, was in the habit, even in his old age, of sporting a sprig of flowers in the lappel of his dress coat, but the earliest of the spring flowers, the primrose, was his favorite. Every year since Death claimed him thousands of people visit his tomb and adorn it with a profusion of the fragrant "flower that blooms in the spring." A society was established by Lady Churchill, called the Primrose League, for the double purpose of celebrating the anniversary of the great Tory leader and of propagating Conservative doctrines. It is the duty of those ladies to look with favor upon all and every one that utters tion of living men and declare that Tory sentiments and to reward with a smile of recognition, if not actual friend. ship, every man that promises to vote the Conservative ticket. During the heat of the last general election the members of this fragrant league were seen canvassing from house to house : and Marquises and Grand Duchesses did not disdain to drive in their carriages through the crowded lanes of Liverpool and Manchester, soliciting votes for the nominees of Lord Salisbury and of Balfour the Brave. It is no wonder their meetings are honored by the presence of titled nobility, and that Lord Salisbury would forget for a few hours the serious and perplexing questions of Behring Sea rookeries, the Newfoundland difficulties we ask them to pray for us that the inter- and the Manipuri atrocities, in order to mingle with those ladies of high degree all decked with postes, who greeted him, the despatch says, with loud and enthus! astic cheers.

After the Countess of Radnor had sung God Save the Queen," the other ladles iolning in the chorus, England's Prime Minister "sketched the origin and growth of the Primross Loague, saying that it now numbers one million members, which statement was warmly applauded. It is very hard to see how the Grand Old Man can ever expect to triumph over Toryism while it is sustained by so formidable an army. The complete list of the British army, including home guards and volunteers, reaches the figure of 500,000 efficient men, and these are considered of sufficient quality and quantity to maintain the prestige of British arms against all odds, and carry terror into the ranks of all who are opposed to England's supremacy on land or ses. What a power, then, for good or evil must not that society be, which numbers its ad herents by the million! But when it is considered that the members are all women, and all politicians, zealous for the party and eager for the fight, why, the fabled Amezonian army, that night conquered Hercules, sinks into insignifi cance in comparison with its undoubted effectiveness.

The presence of so many ladies did not produce in the mind or speech of Lord Salisbury any of those soothing cr emoliating influences that, as a rule, emanate from companionship with the gentler sex. The noble lord forgot nothing of his fierceness in their midst ; and, strange as it may appear, his most ferocious utterances were applauded by the ladies, who clapped hands, waved scented cambrics, and in every way showed themselves equal to the matrons of Pagan Rome who applauded the coup de grace which felled the expiring gladiator.

"They knew," said Lord Salisbury, "that Mr. Parnell had sympathy, and received the support of American conspirators, while Mr. Mc-Carthy, they were also aware, represented the secular efforts of some people who held high spiritual rank in the Romish Courch."

It is to be hoped there were no Catholic ladies in the company of the Prim rose leaguers who applauded the above sentence. The leader of a great nation, the arbiter, we might say, of the destinray.

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Archbishops both of England and Ireland, is, to say the least of it, an unpardonable blunder, a political crime of which no sane statesman would be guilty. Salisbury classes in the same rank, and puts on the same footing of the leader who erjoys the confi-England's premier has no respect tas et proevalebit. for the Archbishops of Dublin and Cashel he should at least make pretence of a little reverence for the Archbishop of Westminster, who enjoys the royal favor and whose name is enshrined in the hearts of the English people. On the occasion of the London banquet in honor of Mr. Justin McCarthy Cardinal Manning expressed his regrets at not applaud the conduct and the policy of the new Irish leader.

"Lord Salisbury," the report mentions, said he had not the slightest intention of speaking indignantly of Roman Cath. olics, but he desired to warn them of dangers which arose from ministers of any religion using their positions as religious teachers as a means of figuring as political leaders."

None of the Archbishops, either in Eagland or Ireland, ambition the position of leaders, nor do they tremble at the menaces of England's premier. The "dangers" he threatens they can laugh to scorn. Neither Anslem, nor Thomas a Backet, nor the martyred St. Lawrence O'Toole, ever filnched before the paraecutions or threats of the tyrants who, like Salisbury, warned them of the "dangers" they were exposing themselves to when ad rocating the rights and standing up for the immunities of the Church and the liberties of the people.

The imprudent and all too heated speech of Lord Sallsbury intended for the ears of the Primrose League will be heard all over Great Britain and Ireland, and while doing very little to shake the confidence of the Liberals in their adhesion to Gladstone will be a powerful blow in detaching the Catholic nobility in England from any future association with Torylem or Unionism or any other party that proclaims as its motto "endless coercion. to Ireland with studied contempt and threats for the dignitaries of the Catholic Church."

"Church interference with politics," the premier said, " was impossible in Great Britain, yet the English electorate were asked to place Ireland under this secular ecclesiastical power. In doing so they would place their brethren in the north of Ireland under a novel monstrous power, from which they would receive no

mercy." Firebrand expressions such as those quoted were entirely out of place when addressed to an assembly of fair ladies and would be far more appropriate on the 12th of July in the mouth of W. Johnston, of Ballykilbeg, or some other fanatic. It is well to know, however, that the Hon. Prime Minister claims the Orengemen in the North of Ireland for his brethren and that he is a member of whatever trust the Oktholics of Freiand or the gentry of England placed in the work of proselytizing, on the plea that xxiii, 24, to destroy all idols which are ding of Canna a total change of water into honor of such a Prime Minister must have been rudely shaken by the harsh, rasping, bigoted expressions of this speech. Lord Sallebury intimates, what he knows to be false, viz, that the power of the Catholic Church is a monstrous power, and that if the Church could she would exercise that power without mercy. We in Canada know what power the same Church could exercise in the Province of Quebec, and feel assured that no less fair play, mercy and kindness would be shown to the Protestants of Ireland, in the case of Home Rule, than is experienced at the hands of a Catholic government by the Protestant people and Protestant clergy of our neighboring Pro-

The elections are approaching, however, and a strong appeal must be made to the passions of uneducated Protes tant England, therefore does it happen that Salisbury, even in the presence and hearing of the titled beauty of England, does not hesitate to lower himself to the level of the most irresponsible stump orator. He is most anxiously exercised about the fate of his Orange brethren in the north of Ireland, should it ever come to pass that the majority in that misgoverned island should not gospel. allow themselves to be trodden over by the minority. The minority, indeed, would be very much aggrieved if it could not forever, with England's help, maintain Protestant ascendancy, and be able, at every recurring season, to celebrate the battle of the Boyne, and renew old sores that should have been buried out of sight, instead of being brought to the light, one hundred years

It is in the mind of Lord Salisbury that it will be a sore day for the Orange brethren when they will be no longer able to pack juries, to appoint magistrates, to insult Catholics and wreck with impunity Papist school-houses on the 17th of March

verbiage as to insult so learned and so ven his Orange brethren in Ireland if the erable a body of men as the Bishops and great majority of the country is emand. pated from the slavery of centuries, and permitted at lest to breathe freely and live at peace without asking leave of the pampered minority?

A few more speeches after the pattern of that delivered before the ladies of the respectability, the leader who has the Primrose League will be the political death sympathy of foreign conspirators and of Salisbury. Eagland is just now too well posted if not educated, to be much dence of the priests, Bishops and longer made the dupe of unscrupulous Archbishops of the three kingdoms. If and designing politicians. Magna est veri-

> PRINCIPAL MACVICAR AT HIS OLD WORK OF CALUMNY.

Principal MacVicar, of Montreal, chairman of the Presbyterian Evangelization Board, communicates an article to the Presbyterian College Journal, which is copied into two successive issues of the Presbyterian Review of Toronto, on being present, and hesitated not to "French Evangelization." He begins by stating that French Evangelization means very much the same as Irish, English, Scottish, Chinese or Hindoo evangelization," viz, that "it consists in giving the pure gospel and all the bless ings which spring from it to those of our French countrymen who do not possess

He adds: The French " are as much entitled to enjoy the riches of salvation as the people of Scotland or of Central India. The work of placing the provision of grace within their reach needs no apology or defence."

All of this is very correct in itself; but when, under the pretext of preaching a pure gospel, the real meaning is the eradication of the Catholic faith, and the substitution of Presbyterianism, the matter wears altogether a different aspect.

A pure Gospel indeed! Why is it that we have lately heard so much about the revision of the Presbyterian standards? If Presbyterianism were a pure gospel we would not hear so much clamor from the most devoted members of that Courch, clerical and lay, for a revision of the gospel they have had preached to them now for three centuries. And the pure gospel which it is proposed to establish among French-Canadians is the unrevised one which is contained in the present standards, and which, it is acknowledged, Presbyterians themselves no longer believe.

Have we not been told by the foremost among Presbyterian divines that the received Westminster Confession of Faith everlooks the love of God for man, and that this is one of the points which needs revision? And will the professor venture to say that its gospel is pure now, and that it will be equally pure when the revision in this respect shall have taken place?

MacVicar's views are favorable or unfavorable to revision. But if we were to judge from his articles under consideration, we might presume that he is himstands now, is not the pure Gospel. Thus do they keep the picture of the queen self convinced that Prabyterianism, as it we find the following appeal to his read. ers to assist in the work in which he is engaged. He wishes to convince them God "gave His only begotten Son to save French Canadians."

Here is exactly the point where the professor appears to disagree with his Confession of Faith, which declares that God, by an eternal and immutable lating image or graven image, but which decree, hath elected some men to eternal life and hath passed by and toreordained the rest to dishonor and wrath, to be for their sin inflicted, to the praise and glory of His justice." (Cat. 13): and again: "By the decree of God . . some men and angels are . .

foreordained to everlasting death."

(Conf. 3. Thus the Professor virtually states that Christ died for all, whereas the Confession proclaims that He died only for the elect. If this be so, where is the use of seeking to convert the French Canadians? Mr. MacVicar surely does not believe this doctrine, which, indeed, the majority of Presbyterians now do not believe, inasmuch as they are clamoring to is a doctrine which makes God a tyrant, could not avoid committing, and which on pages 19 and 50 of the catechism. God predestined him to commit. It is a farce to proclaim this to be a pure

The professor also reproduces the old calumny that Catholics worship the Virgin Mary and saints and angels, because we pray to them. In another column in this seue will be found the continuation of an article proving that it is both lawful and useful to ask the prayers of the saints, so we shall not deal with this subject here. We will deal here with the accusation that "to give scope for various idolatrons practices, the word of God is mutilated" (by Catholica.) The second Command. ment is said by the Professor "to have been struck out of the authorized Catholic have the ten precepts of the law without The ninth and tenth forbid the desire of blessed, and what is there before him believe that by the word of God the

make up the number."

In proof of this he appeals to Butler's catechism, which is taught to Catholic children. On pages 19 and 50 of the catechism there is to found an abridgment of the commandments, so as to make them easily remembered by children. That the object is not to deceive Catholics into the belief that the abridgment is complete is evident from the fact that in the same little book they are to be found unabridged on page 91, just as they are found in Exodus xx, and they are studied in full when the children are more advanced. The Professor's statement that the commandments are struck out of the catechism is therefore a falsehood, and, as he says he possesses a copy of the book, we must consider the falsehood deliberate.

He recommends his readers to procure a copy of the catechism in order that they may see how unscriptural is the Catholic doctrine in many other respects. By all means we would desire they should do so. They would then be able to see how false in Tilsonburg, on the "Real Presence in is the professor's statement that we give to eaints the honor which belongs to God. three schools of thought on the subject, They will find on page 53 that it is forbidden "to give to any creature the honor due to God alone," and that it is not forbidden to honor the saints "if we only honor them as God's special friends and faithful servants, and if we do not give them supreme or divine honor, which belongs to God alone."

In proof of this we are referred to the Apocalypse (R.w.) ii, 26; v., 10. We are told in these passages of Scripture, first, that God will give to "him that shall overcome and keep His works, power over the nations," and that the saints of God in heaven "are made to our God a kingdom, and they reign on the earth." We are also told in Romans ii, 10, that "glory and honor and peace" are due "to every one that worketh good," These texts sufficiently justify the Catholic practice of honoring the saints of God.

The professor charges us with leaving out the second commandment in order to justify our practice of making images of the saints, and that we separate the tenth commandment into two so as to keep up the number ten.

What he calls the second command. ment is found, as we have stated above, on page 91 of the catechism, as follows:

"Thou shalt not make to thyself a graven thing, nor the likeness of any-thing that is in heaven above or in the earth beneath, nor of those things that are in the waters under the earth. shalt not adore them nor serve them. I am the Lord thy God, mighty, jealous visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,"

We maintain that this merely forbids the making of images to adore and comprehend. By the word "mystery" We do not know positively whether Mr. serve them. If all making of images be forbidden, why do Protestants themselves decorate their rooms with statues God, made known to us that when He, and pictures? Why do they erect statues in the public parks in honor of great heroes or remarkable men? Way in their pockets on the gold and silver and copper coins which they prize so highly?

The Israelites are directed in Exodus evidence that they are required to destroy all pictures and images; and the Latin word sculptile and Hebrew pesel which Protestants persist in transis translated in the Catholic version graven thing," really means an idol.

That it is not forbidden to make as gods, is evident from the commandment given to Moses in Exodus xxv., 18, to make two cherubim of beaten gold to be placed "on the two sides of the oracle," or propitiatory of the sacred ark.

This being the case, it is clear that what Professor MacVicar calls the second commandment is simply a continuation and explanation of the first and a part traceof: "Thou shalt not have strange gods before Me." It is, therefore, sufficient in an abridgment, to be committed to memory, to sum up have it revised out of the standards. It the first commandment in the words "I am the Lord thy God : thou shalt not punishing man for the evils which he have strange gods before Me," as is done

The truth of the matter is that Pro testants have made the latter part of the first commandment into a second commandment, which they corrupt to make f appear that the Catholic use of sacred images is forbidden. Then they unite into one the ninth and tenth to keep up the number ten. The bible itself does not give the division of the command. ments into ten, but the Catholic tradition has retained the division which Catholics make, and it is founded upon the nature of the sins forbidden. The ninth and tenth commandments forbid two distinct sins of desire, and they are properly regarded as two command. ments, just as the acts of theft and Church catechism and the Catholic people immedesty are forbidden by two comare said to be taught to believe that they mandments, the sixth and seventh.

It is thus seen that Professor Mac-Vicar's charges are without any founds. tion. The charge that Catholics have corrupted the Holy Scripture is equally without foundation. Protestants have corrupted it, not only by introducing the word image in the passage under consideration, but in many other places. We may instance the substitution of and for or in 1 Cor. xi, 27, a text which, if translated correctly, proves the Cath olic practice of Communion under one kind to be lawful. The Protestant translators, however, have purposely translated it wrong in order to destroy the value of the proof. But this is only one of many instances of corrupt translations in the King James' version of the Bible.

NEW LIGHTS IN TILSONBURG.

Rev. Mr. Dixon, who seems to be an extreme Ritualist of the Anglican Church, lectured on Sunday, 19th ult., Holy Communion," He defined the viz , Transubstantiation, Real Presence and Zwinglianism. He showed that the first was erroneous in that it attempted to expisin or define what was manifestly intended by God to be a mystery for all time : the root idea was right and scriptural, viz, the special presence of Christ in the sacrament, but it became so distorted by human definition that, as the article of the Church of Eogland says, "It overthroweth the nature of a sacrament," for a sacrament was of all things a mystery—something incomprehensible, undefined-and so while it was a miracle it ceased to be a mystery, and so a sacrament in the true meaning of the term. Z vinglianism denied all presence whatever of Christ, and made it a bare memorial and was dishonoring to Carist. "The Real Presence," Mr. Dixon holds, "is midway between the two extremes. It taught that while Christ was really present in the holy Communion it was in aspiritual manner-in a mystical manner, that is, in a manner that could not be explained or defined. Hence the holy Communion was always called 'the Mystery.' This doctrine stood mid-way between two extremes - Transubstantiation and Zwinglianism, that is, between Catholic teaching and Methodist belief. The Catholics attempted to explain the mystery, the Methodists denied it altogether. The English Courch view, viz, the Real Presence, without Tran-

substantiation, is the only one that is

correct and scriptural." The Rev. Mr. Dixon should define the word "mystery." Our Catholic catechism says that a mystery is a revealed truth which we cannot we mean something made known to us by God. Now Christ, who is or those empowered and consecrated by Him, in His name, say, "This is My body," the substance of the bread, by God's infinite love and power, becomes the sub stance of the body of Christ. There is, therefore, on God's unerring word, a total change of substance, or Transub stantiation. As there was at the wedexcept in appearance; in reality it is the body and blood, soul and divinity of journey of this life and be raised up with Jesus Carist, for it is not the dead body Him on the last day to enjoy His presbut the living, glorified body of Christ. ence and banquet with the angels on If this doctrine, or revealed truth, heavenly food for ever. In all ages of be not a mystery it would be hard the Church's history it was a real subto say what a mystery is, or Rev. Mr. stantial Presence that was understood, sacred images which are not to be adored Dixon should give some better definand not a "something added," as Mr. ition of the word "mystery." The change of the substance of bread and wine into the body and blood of Christ is so mysterlous that no human being could believe in it unless he had it on the word of God Himself. Transubstantiation, therefore, is a revealed truth made known to us on God's word, and by God Himself declared at the Last Supper, and is, therefore, a mystery of God's love for mankind which it is out of the reach of human power ever to understand, but which we believe firmly, because Christ, who is God, says: "This is My body; this is My blood." Rev. Mr. Dixon's belief in the Real Presence without a change - or Transubstantiation-is absurd, and, as he says, "dishonoring to Christ," What! in the holy Communion there would be the real substance of bread and the real body of our Lord in a way so jumbled and confused that no one could tell what he was receiving. Rev. Mr. Dixon appeals to the Book of Common Prayer, but the teachings or explanations of that book are so obscure and so self-contradictory that every man is left to himself to decide whether, at the time of Communion, he is partaking of ordinary bread or of the body of the Lord; for it all depends on the faith and dispositions of the receiver whether what he receives is mere bread or the real body of Christ. The worshipper in Rev. Mr. Dixon's church who

ies of a great empire, to stoop so low in or the 12th July. What will become of it, the ninth being divided into two to the two sins which are forbidden in on the communion plate, is mere bread, sanctified bread is changed into the body but that by his strong faith, while in the act of receiving, it is changed into the body of Christ. If the conmunicant has not that strong faith A great deal more could be adduced to act of receiving, it is changed into the charge does not take place. It prove how this rev. gentleman's theories depends on the communicant, and not on the priest, whether any change at all occurs; so that it is the communicant who becomes the priest, and not the minister Mr. D'xon's reasons for rejecting Transubstantiation, or a real charge of substance, are no reasons at all. It does not exist, he says, because the Church attempts to explain it Why should not men attempt to make use of their judgment, as far as it per mits them to explain anything? The Catholic Church attempts to explain the mystery by stating that she believes Christ to be true God and true man; that as such He has power to change one substance into another, that He did really exercise that power at the Last Supper in person, and that He still exercises that power in the person modern Oliver Crom vell before the openof a priest duly ordained and commissioned to be "a dispenser of His mys teries." The Catholic Church offers no more explanation of the Blessed Euchar ist than she does of the Iscarnation, the Death and Resurrection of our Saviour, or of the other mysteries of our holy religion. Sae merely states facts

> has spoken, the Church proposes to our belief the things she has learned, and certifies to the facts as revealed by the Author and Source of all truth. Rev. Mr. Dixon "likened the elements after consecration to a magnetized bar of iron. They were the same as before, and yet there was something superadded to them." This is what Mr. Dixon calls the Real Presence, which is no presence at syndicate to negotiate a loan. all, but the presence of bread with something added. How is it possible that such vain imagining of something added

that she has on the word of God without

attempting to enter into any further ex

planation than by saying "Taat man

iveth not on bread alone, but on every

word that proceedeth from the mouth of

God" Having ascertained that God

that was never mentioned may comport with the exact words of our Lord saying, "This is My body which shall be delivered for you; this is My blood that shall be shed for you."

The rev. gentleman makes a profession of believing in the Real Presence of our Lord in the Blessed Sacrament, but then he declares that it is only a mystic presence, such as occurs when there are two or three assembled in His name; He says "there I am in the midst of you;" for the bread, like magnetized iron, undergoes no change with the exception of some little virtue that is added to it, in virtue of the consecration. It was not of a mystic presence our Blessed Lord spoke when He said: "Verily I say unto you, unless you eat of the flesh of the Son of Man and drink of His blood you shall not have life in you." "The bread which I shall give is My flesh for the life of the world," "Whosoever eats My flesh and drinks My blood has life everlasting, and I will raise him up on the last day," "For My flesh is meat indeed and My blood is drink indeed." Our Blessed Lord in these passages never alludes to "something added," but plainly insists upon the necessity for all mankind to partake of His real flesh and blood, as shown in the Last Supper, that they may have a real spiritual food to nourish their souls during the perilous

Dixon explains. Origen (Hom. 7, in Levit,) says: "In the old law the manna was a figurative food (in enigmate), but now the flesh of God is meat (in specie) in reality, as He Himself says, My flesh is mea

Tertullian savs : "That the bread which Christ took at His Last Supper and distributed to His disciples He changed into His body."

St. John Chrysostom says : "Let us everywhere believe Almighty God; nor contradict Him, though what He says seems contradictory to our reason and sense. His words cannot deceive us, our senses are easily de-ceived; His words never err, our senses ceived; His words never err, our senses are frequently mistaken. Since, there-fore, He says 'This is My body' let us be persuaded of it, etc. He who did these things at His Last Supper, the same now performs them: we are only His minis-ters. It is He who sanctifies; it is He who transmutes or changes these things."

St. Ambrose, of Milan, says in his book "De His Qui Mysteriis Initiantur," chap. 9:

"If the words of Elias were powerful enough to bring fire down from heaven, shall not the words of Christ be able to shail not the words of elements? You have read of the whole creation. He said, and they were made; He commanded, and they were created. Ipse digit to fact a sunt: ipse mandavit et creata sunt."

The word, therefore, of Christ which could make out of nothing that which was not, cannot it change those things partakes of the eacrament is made to that are into what they are not? Or, as believe that what the minister has St. Gregory of Nyssen, declares, "I do

are utterly at variance with the plain words of Holy Scripture, at they are with the opinions and convictions of the early Fathers, whose deep studies, extended erudition, personal sanctity and familiarity with apostolic times and teachings, signed with apostolic times and teachings, siforded them far greater means of interpreting God's word and of propounding sound doctrine than the self-appointed doctors in Israel of our day and time

CHILIAN AFFAIRS.

President Balmaceds, who drove out the representatives of the people from the House of Congress and appealed to a subsidized army against the people of Chill, is losing ground very fast. The people have been contending against terrible odds, as they had to equip a new army and supplement the national treasury that had been se'zed upon by the ing of hostilities. But they are a united, Catholic nation fighting for their homes, for their faith and their liberties. Toey bave driven Balmaceda's demoralized legions from province to province, until now but a small corner in the south is the only passession of the usur-per. Lately Balmaceda sent an envoy, per. Litely Estimaced sent an envoy, Senor Godery, to London with a view to negotiate a loan of a million and half pounds sterling. He has quandered most of the funds which he found in the national treasury, and unless foreign ald is sent to him very soon and large sub-sidies reach bim to enable him to hold together the remnants of his shattered and disorganized forces, a total collapse of his paracidal pretensions must eventuate. The cable despatches inform us that the London financiers would have nothing whatever to do with Balmaceia, and that whatever to do with Balancesa, and that they declined positively to advance the money cilled for upon the securities his envoy was able to furnish. Senor Golery then started for Paris, where he fancies that Masonic influence will be able to make friends for his unboly cause and secure aid and patronage from an in-fidel Government in the formation of a all efforts to obtain the needful have proved abortive Toe financiers who loss out money in Paris are just as abrewd as can be found in any other shrewd as can be found in any other capital, and whether they beliere in Government by a dictator or by the people—whether they be Pagans, Jews, or ant-clericals—they are in the habit of advancing no loans except on the very best security, and to stable, not revolutioner. tionary, institutions
The report says that Godary boars of

the great power of his master and future triumph over the irreconcilables in Chili, who are losing ground every day. No one believes him, however; and one fact known to all is sufficient to balle his optimistic views of the situation. It is that the Chilian cruisers which were ballt to France by orders of President Balmacela are still in the French ports, and cannot leave because the price to be paid for them

not forthcoming.
Let us hope the end is fast approaching, and that the horrors attendent upon civil strife will soon disappear in that favored land by the Southern Pacific. The statesmen of Chill as well as the patriots of Brazil and the Argentine Republic have come to the conclusion that there is no hope for abiding peace or prosperity but in well established laws founded not on Musonic principles, but on God's word, which provides for the Christian education of youth and the wise direction of manhood in the path of honor and moral rectitude



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INTERESTING MISCELLANY.

A MUNIFICENT GIFT. Mrs. John Preston, of our city, says the Louisville Catholic Advocate, whose munificence in the cause of Catholicity is proverbial, has given the Right Rev. Camillus Mess. Bishop of Covington, the sum of \$24 000 to be employed in the interestr of the Church as he thinks most advisable. Mrs. Preston, some years since, gave Bishop Mass an extensive tract of land on the Mass an extensive tract of land on the Bryant station pike, Lafayette county, for church purposes. The Right Rev. Prelate announces that he will found, erect and endow, an institution for missionary priests, to aid the progress of religion in his diocese, whose labors will be largely directed amongst our separated brethron, and who will by lectures and explanation and who will by lectures and explanated place the true teachings of the Courch before many whose path to her fold is blocked by prejudice founded on ignorance of her doctrines.

AN UNEXPECTED RECEPTION.

One Sunday during High Mass, in the chapel of the little village at Glengariff, three ladies of the Protestant faith were obliged to take shelter from one of those obliged to take sneiter from one of those heavy summer showers which so frequently occur in the south of Ireland. The officiating priest, knowing who they were, and wishing to appear respectful to them, stooped down to his attendant or clerk, who was on his knees, and whispered

"Three chairs for the Protestant

The clerk being an ignorant man, mistook the words, and shouted to the

congregation : Three cheers for the Protestan ladies!" which the congregation immediately took up and gave three hearty cheers, while the clergyman actually stood dumfounded.—Irish Times.

TO THE SUFFERING.

In one of the German galleries there is a peculiar painting. At the first view, it is like our Lord to the dull gazs of unbelief—there is no beauty that one should desire it. But as you approach near to it, it unfolds into wondrous beauty. It is a mass of sweet, wincome, cherub faces. The more you look, the greater the number, until it seems that Heaven has loaned many of its angels to the artist.

So with trial. At first, the picture in most unsightly. It is nothing but a mass of blasted hopes, the paint mixed with our own tears. But when we draw nearer, cease to look by sight, and begin to look by faith, how the picture begins to glow! It becomes cherubic, the angels to glow! It becomes cheruble, the angels speak. "Whom the Lord loveth He chasteneth," "I will be with thee." "Come, I will give thee rest." "In my Father's house are many mansions."
"Peace I give unto you."

THE BRADY BROTHERS.

The death of Judge Brady reminds me that he was the last of a pair of re-markable brothers — both lawyers and members of the New York bar, which memoers of the New York bar, which never before had been graced by such fraternal genius. Gifted, however, as they were, there was a wide difference in their points of excellence. James T. Brady was the superior in eloquence deeply imbued with sarcasm, but he was hardly adapted to the bench—a service in which John R Brady excelled. Both were fine looking men, but James T. Brady had a peculiar fascination which gave him great power over an audience and rendered him almost irresistable before a jury. I still carry in my memory a scene witnessed may years memory a scene witnessed may years ago when happening in at a political meeting one evening during an exciting canvass. I saw and heard a fine looking man addressing the crowd. I at once felt his fascination and asking the name learned that he was James T. Brady. After that I never wondered at his success at the bar, which however was fully equalled by his brother John on the bench, and now that both are gone the like again .- Macauley and Rochester Deme

AN ANGEL UNAWARES.

It is undoubtedly true that occasionally "one touch of nature makes the whole world akin." The New York World gives an instance that illustrates the truth of the old proverb. A news hove took the Sixth avenue elevated cars at Park Place, and, siiling into one of the cross seats, fell ssleep. At Grand street two young women entered the car, and took the seats opposite the lad.

The boy's feet were bare and his hat had fallen off. Presently the younger girl leaned over and placed her must under the little fellow's dirty cheek. An old gentleman in the next seat, who had seen the kind act, smiled and without saying anything, held out a quarter, with a nod

toward to boy.

The glil understood what he meant, hesitated a moment, blushed a little and then reached for it.

The next man, who had seen the act and enjoyed it, just as silently offered the girl a dime, to be used for the same pur-pose. A moment later a woman across the alsle held out some pennies, and before she knew it, the girl, with flaming cheeks,

she knew it, the girl, with flaming cheeks, was offered money from every passenger in that end of the car, each smiling and erjoying the little episode.

The young girl quietly slid the amount into the sleeping boys pocket, removed her muff gently from under his head without arousing him, and soon after rose to leave the car at Twenty-third street. As she did this she included all the passengers in a pretty little inclination of the head in a pretty little inclination of the head that seemed full of thanks, and the pos session of a common secret. It was a pretty little incident, and will not soon te forgotten by those who saw it.

THE TURNING POINT IN THE LIFE OF A MISGUIDED GIRL.

Baltimore, March 8-A correspondent of the Baltimore Mirror tell this touching

story of Christian forgiveness:
When Father (now Bishop) Foley was stationed in Baltimore, he recommended one of his colored penitents to a Protestant lady as a faithful worker and honest girl. The recommendation proved satisfactory.
The lady sent the servant with money to buy provisions for three days. The girl, falling to return, was traced by a detective, arrested, and sent to jail. The lady went minard's Liniment cures Distemper.

to Father Foley, and said: "Your honest girl proves to be a thief." Father Foley expressed great surprise, but quickly promised to right the matter, much to the lady's wondering curiosity.

Next day the priest went to the jail, took the girl out and took her to her employer, and said: "Good morning, madame. Now, girl, tell the lady what you have to say to her, and then I will nave something to say to you." Where upon the girl restored the money and said she was very sorry she had stolen it, and, if forgiven and retained in service, would never steal again. After the lady accorded pardon, and agreed to hire her once more, Father Foley addressed the girl thus: "Now, be honest and faithful, as I recommend you, and at Ouristmas, I will make you a handsome present."

Many years passed. The girl is now a

handsome present."

Many years passed. The girl is now a mature woman. She still clings to the services of the same lady, who values her as a faithful friend. The money, restored to its rightful owner, came from the good priest's pocket book. By wisdom, tact and charity he save that poor girl's soul. How many others would have been rescued from perdition if they had been treated in the same fashion! Perchance the mere recital of this humane act may the mere recital of this humane act may touch other hearts, and be the means of securing a second trial for sinners who only need a little encourgement for lasting repentance and reformation.

TRUSTED IN SC. JOSEPH.

TRUSTED IN St. JOSEPH.

Father O'Hare, of Ashbourne, England, recently told the following thrilling story at a church festival:

"During several of the twelve years I spent in Africa I had under my pastoral care the sole charge of a district as large as England. Periodically I made a visitation of the section of the sec of my scattered flock. On one of these of my scattered flick. Oh one of these wast excursions I lost my way, and found myself wandering without the slightest idea of the locality. I could see no one. It was a season of drouth; no rain had fallen, and my horses were scarcely able to drag along my cart for want of water. At length I came to a Boer farm in this to me, unknown valley. The whole country was scorched. There was, how-ever, a water dam near the house, and this was all drought. Approaching the Dutch farmer I told him my story, and asked him if he would allow my horses to drink. Permission was granted. I told the farmer was a Catholic priest; he was a Protes-

"'Oh, then,' said he, 'if you go into

"'Oh, then,' said he, 'if you go into the outhouse you will find a laborer who is dying—he is a Catholic.'

"I entered there and found the poor fellow, a client of St. Joseph, near death. When I told him I was the Catholic priest of the district of 'Cudtshoorn,' one hundred and fifty miles away, he lifted his wasted body and exclaimed in account of deeper gravitude.' of deepest gravitude:
"'Ab, St. Joseph, I knew you would

send me a priest, so as to give me comfort

What has St. Joseph to do with the matter?' I asked him, and here is his

story:
"When a boy in dear old Ireland my "When a boy in dear old Ireland my mother, a good Catholic, taught me to eap every day, 'St. Joseph, prav for me, that I may die a happy death.' I have never for one dey neglected that prayer. I made my first Communion at ten, and served Mass till I was fifteen. I enlisted in the army at twenty one, and came out to the K-file way.

to the Kaffie war. "Before leaving Ireland I went in my uniform and bid my poor old mother good bye, and as she kissed me tenderly, she sobbed, 'Don't forget your prayer to St. Joseph.' I came to the Kaffir war. bench, and now that both are gone the going to confession and Communion. Arrived at your house weary, I was told you were away on the visitation and might not be back for many months. After a week I returned, and here I landed yesterday nearly dying, and here is the priest to-day sent by St. Joseph.'

"That night I instructed him and heard his confession. The next morning I said Mess and gave him Holy Communion, and soon after I gave him Extreme Unction and the last blessing. He then died, saying with his last breath, 'St. Joseph, pray for me that I may die a happy death.'"

AN IRISH WASHINGTON.

In one respect Ireland receives her highest recognition in Chili. The newest ironclad is the Captain Prat, another being the O'Higgins and another the Amirante Lynch. The O'Higgins is named after Berando O'Higgins, whose father, born in a laborer's cottage in the county Westmeath, emigrated to South America in the early part of the last cen tury. The father, Ambrose, was one of the last Spanish Viceroys of Peru, and the son Bernardo was the first Director of the Republic of Chill. Bernardo O'Higgius is the Washington of his country, He it was who was mainly instruments in winning the independence of Chill at the beginning of this century, and the

The Little Girl's Trouble. The Little Girl's Trouble.

Mr. Henry Macombe, Leyland St., Blackburn, London, Eng., states that his little girl feil and struck her knee against a curbstone. The knee began to swell, became very painful and terminated in what doctors call "white swelling." She was treated by the best medical men, but grew worse. Finally, St. Jacobs Oil was used. The contents of one bottle completely reduced the swelling, killed the pain and cured her.

Directly and Indirectly.

Kidney complaint, dropsy and similar troubles depend directly on wrong action of the kidneys and indirectly on bad blood. Burdock Blood Bitters regulates the action of the kidneys and cleanses the blood from all impurities, in this way curing kidney complaint, dropsy, etc.

Ill-fitting boots and shoes cause corns. Holloway's Corn Cure is the article to use. Get a bottle at once and cure your corns. " TIME ENOUGH."

"Oh! time enough for that," said Mike.

"Oh i time enough for that," said hike.
"I can't quite settle it now."
"Time enough!" answered his young
wife, "you'll be saying 'time enough'
once too often. A thing done is done,
Mike, and can't be undone, and if it is a
good thing, the sooner it's done the
better."
"And that's just what I am after thinking about that bit of beef. Maggie, it looks

"And that's just what I am after thinking about that bit of beef, Maggie, it looks
a good thing, and the sooner it's done the
the better, or it's small taste I shall have
of it before I go back to work,"

"Well! Mike, and you see what comes
of saying "time enough;" I put it down a
trifle late. But don't you get turning me
off like that; it's confession I'm talking

about, not beef."
"And I love to hear your pretty lips talking, whether it's about beef or con-fession, Maggie. But sure you ought to have been born a priest; it's you that can talk with the best of them."

talk with the best of them."

"There!" said Mrggle, giving a last twirl to the little joint, "now it's done to a turn; but never a bit shall you have until you promise me to go to Father O'Finnigan this very week."

"Then it's a mighty long fast I shall be keeping," said poor Mike, looking hurgrily at the meat. "And it's against the Pope you're acting, for he's given leave to us poor creatures for the meat. Come, now,

o nalling me down to the day and the hour, it's agin reason."
'I mind the time, Mike, when you

were in a mighty hurry to go to Father O Finnigan for another sacrament."

"Oh! j:wel," eald Mike, "that was not for getting rid of my eins, but for buckl-ing a timtation to me. And that same time, Meggie, it was you that kept saying time enough

"Time enough for buckling temptations to us, Make—right you are; but never time enough for getting rid of our sins. Come, Mike," said she, giving him a kits which he didn't refuse, as he put on his working coat, 'you'll go this evening to Father O'Finnigan."
"Ah! we'll see," said Mike.

"And why shouldn't I go?" thought Mike to himself. "I'm not such a bad fellow; Heaven help us all for the matter of that, we're poor creatures; but I've not so much to say; still there's plenty of Lent left vet, and it's much nicer, sometow,

o go about Easter time." o go about Later time."
"Well! Mr. O'Leary," said Father O Finnigan, "it's too bad of you to be dragging a poor old priest all this way to be look. ing after the likes of you. Trudging through the bitter east winds, when I ought to be snug and cozy by the fireside; and a strong, tough fellow like you, whom all the winds in the world couldn't cut to pieces, too lazy to come up to confession."

"On! Father, there's time enough. never count it late till after Palm Sun-

And that is next Sunday, Mike, and this is Friday. "Come! let's see you at the church to morrow, and your bit of palm will do you all the more good."
"To morrow, Father! That's mighty

"To-morrow, Father! That's mighty sudden. I can't come home to morrow, I promised to do a j.b for Squire Block that'il take me all up to 10 o'clock to-morrow night."

"Well, then, go now;" said Father O'Finnigan, "I've brought my stool with me, and the wife's out, and you can just kneel down there and tell me your sine as well as in church."

well as in church." " But I've not examined myself, and it's a long time to look over. Let's see I've not been since I married Maggie, and a good day that was for me, Your Rever ence, and God bless you for doing it for

us."
A good day! Yes! if you'll do as she
does and keep to your religion and your
duties. But a good wife is wasted on the
likes of you. Come, kneel down, and I'll

examine your conscience for you." "No! no! Your Reverence, I couldn't do things in a hurry like that."

bad boy, Mike, I know; come, don't put it off"
"No! I don't think I've done much, Your Reverence; but I'll come week; that'll be time enough, won't it?"
"Never put off in matters of the soul,
Mike. You've only got one soul to save or to lose, and only one chance of losing or saving it, and, my son, a soul is worth the saving; don't rest it upon chances—The next week, you promise."

"Next week, I promise, Father."

"And why didn't you go, Mike?" said Maggie, shaking the snow from her; for

there was snow though it was March.
"Why didn't you go when his Reverence
took all the trouble after you, poor old "Oh! I don't know, Maggla; a some-

thing come over me and I couldn't.
There's time enough, you know; it isn't
Palm Sanday yet." "Time enough!" said his wife. "Have a care, Mike; you know the old sing-

song: "He that will not when he may, When he will, he shall have 'nay!"

"Well! Mrs. O'Leary, how's this? Easter Tuesday, and your husband's not kept his word. He promised me to come last week."
"Ah! Your Reverence mustn't be cross

grateful country has given his name to a with him this time; the poor boy hurt province and a war ship and has erected is a statue in his honor in its capital.—N. Y. "On! I'm sorry for that," said the priest; was it much?"

"Oh! no; not much at all, Your Reverence; but it seems to have taken a hold on him, he's not been the same ever since; doesn't eat, and he's a strange look

about him—
"Ah! Mike, my son," said the priest, as

"Ah! Mike, my son," said the priest, as the strong man came into the room with his head bound up, "what have you been doing with yourself?"

"Oh! nothing, your Reverence. I just went up to Squire Block's in my off time to do a little mending in his harness room, and all of a sudden I heard a crash, and a let of rotten timber come tumbling. and a lot of rotten timber came tumbiling about me, and one odd bit, with a great rusty nail in it, made a hole in my head. It wasn't much, but it made me feel sick-like at the time."

"Have you had the doctor?" "Doctor! no. Margle's the best doc-tor for me. There's time enough for the doctor. The head feels a bit sore, and I've a stiff feel about the neck; can't

move my head freely; and an ugly pain

in my back."
"Look here, Margaret, you run for the doctor, and while you're gone, as he wasn't able to get up to church, I'll just hear his

"No, no! Your Reverence, there's time enough for that. I coulin't get my condesign done properly, feeling no how as I do now. No, no; I shall be about agin all right in a day or two—its only a scratch—and then you'll be the first I'll come up to !"

come up to!"

Long Father O'Finnigan stopped and talked; but talked in vain; he could not get him on his knees. The old putting off spirit was in Michael O'Leary; not to-day for the world and the body, and

To morrow never came. "Please come Father, quick or you'll not overtake nim." In his cassock as he was, with everything for the dying, the priest hurried off. What he heard was what he had expected. The neglected wound was ending in the most terrible of human sufferings. He found poor Mike with the nerves of the body set stiff as iron and the jaws tightly closed. Speech was impossible; he could not bend the head nor move the tightly clenched hands in answer to questions; the mind indeed was clear to know the fulness of poor creatures for the meat. Come, now, the agony; and to hear the questions Maggle, don't be cros; I'll go to the Father before we are much older, but as under the tyrauny of the stiffened body. So for a few dreadful hours he lingered; Extreme Unction could be given, but he ould not receive his Lord, and could

show his sorrow only by his tears. "Be comforted," said Father O'Finnigan to poor Margaret, "he died repentent; we may well hope. It was not the confession we could have wished, but there was enough of sign for absolution."
"Poor lad!" thought the priest, to himself, as went homeward, "he had not

TIME ENOUGH."

BE HAPPY.

What a good thing it is to be happy Of course it is a pleasant thing—every-body knows that—but I contend that it is also a good thing; that it warms our hearte, expands our minds, makes us more gentle, more tender, more full of charity to men, more full of love to God! In short, it is to human nature what the blessed sun is to the place of the earth warming, fructifying, bringing forth fair flowers and sweet fruits even from barren ground, until we are almost tempted to ack why it is that so little of such an in-fluence should be found in the world—

"Which God created very good, And very mournful we!" Oaly in this, as in many things else, it is easier to ask than to answer. In this as in many other things, faith speaks to use of the gracious intentions of a kind Father, and eight shows us the perverse were meant to be happy—everything goes to prove that—and we have to thank each other chiefly and primarily for the pangs and tears and bitter sufferings which

frustrate that intention.

Sometimes, however, we are happysupremely and wholly happy—in splte of all that can be done by friends or enemies or reduce us to our normal warfare with Fate. Sometimes the sunshine com with a rush, and oh, how we bask in it, how we drink deeply of its tropical warmth; and even when the clouds gather again, how we feel that we have enjoyed once is ours forever !- Christian Reid

FOODS FOR THE BRAIN.

There is a popular idea extant that foods which abound in phosphorus are special brain nutrients, but it has no serious foundation. There are many empirical mixtures based on this idea that with the survey of the survey quantities graduated by its effect .- Juliet Corson, in Harper's Bozar.

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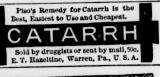
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MELT AWAY RESTRICTED REFATHING MELT AWAY. RESTRICTED BREATHING BURTAGE IS RELAXED. THE CHEST EX-PANDS. CIRCULATION IS QUICKENED. AND BERT OF ALL STRENGTH RETURNS,

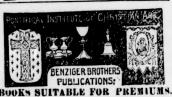
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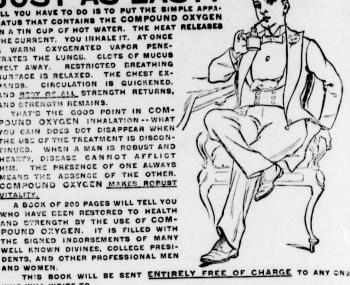
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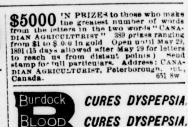
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Sing Me the Old Songs.

All the day long have I listened your sing-Dear little niece, whose least note is an aniham.
Listened, me thought, to the singing of niece such sweet harmony rings in the continues. For such sweet flat mony regarders cadence of your grand voice, that in compass is god-like. That we are carried away in the spirit
To that fair land that is promised the
pleased.

Trained as your voice is, 'tis Nature is sing-Nature, not art, which can charm where art is ton.

As is full proved when you sing homely topics.

Yet there's a rapture in hearing glad music as it rolls free in the suscan of Dante.

Or when you sing in the softest Castilian, Changing anon to a sad song of Heine's.

Oh, may your gift be a blessing from heaven.
Cheering mankind in their journeyings
thither!
Sing not for fame, nor for gein, but as duty
Prompts your gind nature to comfort the
wretched;
Be it your mission to sing for the Masses;
And, since your songs are a promise of heaven, Chant the grand psalms of inspired old hymnists.

Many a time in the days that are buried, Though still by me they are sadly lived over There was another who sang me sweet home In a loved voice that is silent forever.

Dear little niece, you know well my sad

desiest, And the old melcdies, hallowed by mem'ry; Old recollections are silrring this evening. And the old heart-break, that nothing can Asks for the songs that were sung by that other. other.
Sing my loved songs, though it pain me to hear them;
Sings are the old songs as she used to sing them. -Bruce Munro.

Ottawa, March 12.

THE TRUE STORY OF A CON-VERSION.

That God in His overwhelming mercy is continually calling human souls from the depth of ignorance and schism into the glerious l'ght of the one true Church is a fact too well known to us, both in Eng land and Americs, to require any special explanation. But in the countries of the north of Europe—such as Denmark, Norway and Sweden — where the light of faith has been so long extinguished, such miracles of grace are more rare, and the account of the conversion of a lady of high rank in the first named country, through the intervection of the present Cardinal Mermillod, may not be unintersting to our readers across the Atlantic We will give it very nearly in her own

words.
"Brought up by a good and plous mother in the beautiful old castle of H—, my sisters and myself were trained in the straitest sect of Lutheranism. I I arned all that our popular histories tell us of the horrors of the Catholic religion, and never failed to thank God for the purer never falled to thank God for the pure-light which had been revealed to us. I remember trembling with indignation when the old professor who taught us used to dilate on the terrors of the Inquisition, the intrigues of the Jesuits, the vices of the Popes, the brutality of Gregory VII., and the like. Then when he went on to speak of the immorality of the priests, the speak of the immoranty of the priests, the ignorance of the monks, and the gradual but certain decay of the Catholic faith throughout the world, I felt myself greatly relieved, and used to look forward confidently to the glorious day when the pure Gospel would be everywhere preached, when the Bible should be once more given when the Bible should be once more given back to souls groaning under the Catholic yoke, and when the hymns of Luther would be sung in the basilica of St. Peter's, while all the idols which now filled it would be trampled under foot. I had never seen a Catholic in my life, for the mission of Svendborg did not then exist; and if I had ever met one I should have been were careful to avoid as dangarous. such a fear of meeting one that I remember feeling quite faint when, in a railway carriage in Germany, I found myself for the first time face to face with a Catholic

"The author of the Imitation says that those who travel much sanctify them selves with difficulty. But he had evidently not been in northern lands. To such people I should, on the contrary, strongly urge the need of travel to open their eyes; and advise them to leave countries where Catholicism does not exist

countries where Catholicism does not exist and find out for themselves into what gross errors they had been led by those who speak only of the horrors and iniquities of the Church of Rome.

"God gave me this grace, for when I mariled my husband's delicate health obliged us to go south, and in 1880 we started for the Island of Corsics. I was then just twanty one years of age, and. started for the island of Corsica. I was
then just twenty one years of sge, and,
although I carried a great Bible in my
trunk, I practiced my religion very little.
I used to like to go into the churches of
Ajaccio, however, and feit a great sweetness in being able to pray at any time,
kneeling on those marble pavements,
where everything seemed to speak to me
of God whereas in my Protestant home
all the churches were shut except on Sunall the churches were shut except on Sandays. I went there so often, in fact, that my husband became alarmed and forbade it. A Protestant pastor, strangely enough, interposed in my favor, telling my husband that it was, after all, an innocent pleasure; that there was no fear of my orthodoxy being affected, and that there was no reason why I should not enjoy the beauty of the Corelcan churches; so that

after that I was left alone. "One day I went to a great convent in the Rue 'Cours Grandval,' and, ringing at the cloister gate, asked to be allowed to visit it. It was the first time I had no visit it. It was the first time I had ever seen any Catholic nuns close at hand and my object was pure curlosity. They were very kind to me and showed me all over very kind to me and showed me all over their beautiful gardens, which were full of roses and lilles. Then I was taken into the parlor, and there something that I said made them ask me if I were a Cath olic. My answer filled them with surplies and pity, and when I went on to prise and pity, and when I went on to assure them them that I came from a country where people had done without Catholicism very well for upwards of Catholicism very well for upwards of three hundred years, the disgust they evidently felt for me wounded my self—string Catholic books to read, and, as I

love, and I hastened to take my leave, not, however, before the superior had gently said she 'would pray for me.' I was much too indiguest at the moment to feel any gratitude for her prayers, and was only relieved when I got ourside and was only relieved when I got outside an heard the convent gates close behind me
"When I came back to the botel I mentioned my "escapade" to my friends at the table d'hote, who could not find words strong enough to blams my impru

dence. 'Thank God that you have been kept safely,' exclaimed one Augilean minister; while a Calvinist added: 'To minister; while a Calvinist added: 'To go off like that—sll sione—without glving us any warning! What if you had dis-eppeared altogether and never been allowed to come back?' A third said: 'You would not have been the first victim, I assure you. You do not know, perhaps, that there are vast subtervaneau chambers in Catholic convents where people are constantly inmured. I, who speak to you, have known more than one person who, having ventured as you did to-day, have been entomed in cold, damp, dark dungeons, where an abjuration was extolled from them by dint of hunger and ill-usage.

"I was horrified at these apparently truthful revelations, and took very good care never to venture again near a con-vent. After that I became indifferent to In a loved voice time.

Dear little niece, you know well my saw
story;
Sing now somewhat as they sang in your
childhood.

Sing me the old songs as she used to sing
them.

For my own part, English accents are
desirest,
desirest,
leddes, hallowed by mem'ry;
if the subject.

In y

the sub

placency I went to Switzerland, where we passed the summer of 1881. If others prepare themselves by prayer and solitude to listen to the voice of God, my prepara-tion was of a different kind. We stayed at a beautiful hotel in Geneva, which was at a beautiful hotel in Geneva, which was full of people of every nationality. English, Americans, Russians, Spanish, French, Poles, Austrians, even Turks met day by day around that table d'hote and made more or less acquaintance. We happened to be placed at a table near a Polish family—the Comtesse M——and her son, with whom we became very intimate till our acquaintance vicened into real friendour acquaintance ripened into real friend-Comtesse M- was a fervent

our scquamisate Hoheathto at Array ship. Comtesse M—— was a fervent Catholic, but was very careful not to shock or wound my Protestant susceptibilities. When the men went to smoke we used to sit together and talk a ter dinner, and almost always the convesation turned on religious subjects. Comtesse M—— was not only very clever and intelligent, but not only very clever and intelligent, but a thorough woman of the world, so that with infinite tact she never uttered a word that I could take amiss, in spite of the ridiculous things which I said to her on the country of the said to her on the country of the said to her on the said Catholic subjects, which I had been told by my Lutneran advisers. When her son came in and joined us, he was less in-dulgent, and I used to see that he was dulgent, and I used to see that he was convulsed with laughter now and then at my stories of Popes and priests and nuns, though he tried to look grave and remain silent. He evidently thought me extraordinarily simple and credulous (not to say stupid) for believing such things, and I felt inclined to be sarry with him, yet could not but admire his own strong and honest convictions, so that we remained honest convictions, so that we remained

good friends, "It was about that time that Monselg-nor Mermillod had returned from Sweden and settled himself at Monthoux, near Geneve, a beautiful villa belonging to the Comtesse Elise de Montsilleur, which she had piaced at his disposai. Comtesse M—invit d me to go with her and pay him a little visit, saying it would interest me to hear about his journey to the north, at d that he would be sure to receive me with kindness. I hesitated for a long time before I could make up my mind to visit a blahop of so terrible a sect as I still thought the Roman Catholics were, but at last yielded to her persuasions, saying to last yielded to her persuasions, saying to myself, 'that he could not be more terrible than the brigands we had met in Corsica; that my husband knew where I was going and would come and rescue me if sary, and that Comtesse M— herself would protect me.' So, the next morning, we started through the beautiful and if I had ever met one I should have been very careful to avoid so dangerous a contact. The very idea that such a people existed filled me with a vague terror, mingled with a deep pity for their ignormingled with a deep pity for their ignormin wiss frontier and perceived on a heigh Swiss frontier and perceived on a negative church and house of Monthoux, partly hidden by the trees. Driving through a high gate, we came to a door covered with rosts and beautiful creeping plants, in the midst of a lovely garden, which door opened into a pretty citting room on the ground floor. Whilst the servant went ground floor. Whilst the servant went to announce us, I made a rapid inventory of everything in the room so as to try and judge of the tastes of the owner. The pictures on the wails and the books and papers on the table all pleased my fastidious taste. Then the Bishop came in. Comtesse M— presented me and he began to talk of his Sædish journey, which put me at my ease at once. A little later he showed me some Danish newspapers which had been

ease at once. A fittle later he showed me some Danish newspapers which had been sent to him, giving an account of several episodes in his Scandinavian mission, and asked me to translate them for him, which lates are producted to do. But when a I gladly undertook to do. But when a few words were said about religion I thought I ought to be on my guard, and I asked him not to make any attempt to convert me, as I was firmly resolved never to become a Catholic. He only smiled and then he and Comtesse M—— began talking of serious things and of those eternal truths which are common to both Protest. ants and Catholics, while I listened with more and more luterest, thinking of my good and plous mother and feeling that,

good and plous mother and tends and after all, good people felt alike on all really important points. Before our visit ended the Bishop had won not only my respect but my confidence and affection.

"A few days later, his accretary, Canon." Gaillermin, came to fetch the translations I had promised him. We were then staying at Veyrler-sous Salere, the great beat of Geneva having compelled us to leave the town for the summer. I happened to be out when the canon called and he found my husband alone. This was the town for the summer. I happened to be out when the canon called and he found my husband alone. This was really a providential circumstance, for they entered at once into a conversation on religious subjects, and my husband did not hesitate to pour out freely all his prejudices and erroneous ideas as to the Catholic Church; but only to find them dispelled one by one. He never made any objection after that to me.

had nothing else to do and the weather Monthoux was gaily decked with flowers by our sympathizing friends. "My husband made his confession first,

had nothing else to do and the weather was too hot to go out in the middle of the day, my husband and I spent more than half our time in reading. I found out every day not only how should my ideas were about the ignorance, superstition and idolatry of Cstholics, but also that I really knew nothing whatever either of religion, philosophy or history. In the evening I used to meet and talk to village children, and when I told one of them once that he to meet and talk to village children, and when I told one of them once that he worshipped the Blessed Virgin Mary the boy laughed in my face, and gave me so clear a theological answer that I was both ashamed and confused at my ignorance. Strangely enough, all this time I had never dreamed of becoming a Catholic myself. I studied the question as I should have done natural history or any other science, without ever thinking of it as affecting my soul. The good cauon came very often to see us both, and we became very often to see us both, and we became very front of bim and used to enjoy the theological disputes we had together, in which, I am bound to say, we always came off second best. Rut his pottence and sweetness were unalterable, even when I used to say to him: Yes! I see you are right; but as for me, nothing would ever induce me to become a Cath-

olic !

"At last I became secretly alarmed at the inclination I felt growing in me to wards Catholicism. I remembered all I had been taught about guarding my pure Protestant faith against the insiduous wiles of the Paplats; so that I resolved to go and con sult a noted Lutheran pastor at Ganava, to open my heart to him, and get him to reawsken my Protestant zeal and strengthen me against the ravening wolves who were striving to entrap and destroy my soul. I went accordingly and knocked at the pastor's house. It was his wife who at the pastor's house. It was his which who opened the door, together with half a dozon little children, who were sent in different directions to look for their papa. He was not, however, to be found; and He was not, however, to be found; and his wife then suggested that I should tell his wife then suggested that I should explain her what I wanted and she would explain it all to her husband. But I had imbibed too many Catholic notions about confession to find such a proposal acceptable, and therefore begged her to sak the pastor to come and see ms. He did so several times; but when I propounded my difficulties to him he answered me so vaguely and satisfactorily that I was more perand satisfactorily that I was more perplexed than ever. The canon had only
asked me to pray to God for light, and
this I did with my whole heart. My husband was in the same state of mind as
myself; yet we neither of us thought it
would be possible for us to become Catholics, knowing the very strong Protestant olics, knowing the very strong Protestant feeling in both our families and the horror which such a step would inspire in their minds. My only consolation was in going to Monthoux and having long talks with the Bishop, who, in spite of his over-whelming occupations, always found time to give me an explanation of my difficul-ties and to say a few words of hope and encouragement, which were as baim to my troubled spirit.

"At last I resolved on a desperate measure in order to test our real position; and that was to ask the Lutheran pastor and that was to ask the hundran passor to admit us to holy communion in his church. He, knowing our state of mind, hesitated to give us permission and, in fact, refused it. Then I said to him: Well, I feel I must have communion in

him what we had settled to do. I implored him to forget, for a moment, that he was a Catholic Bishop and advise me only as a kind and disinterested friend; for, of course, as a bishop, he could only condemn our intended action. He said only a few, wise words and did not attempt to dissuade us.

"After what is called 'confession,' which consists in an exhortation from the pastor, while the penitents say nothing, every one goes up to the communion table and kneels, while the minister pro-positions the absolution and imposes his nonness the absolution and imposes his hands on the head of each person, after which he gives them the bread and wine.

But in Geneva, as the pastor's wife told me, this antiquated but reverent mode of action is entirely 'out of fashion.' Every one stays in his or her place while the minister sits on a little stool, and then the communicants rise and receive the bread and wine standing before him. This was and wine standing before him. This was the last time that we either of us set our foot in a Protestant church. If we had our doubts before, we then acquired a blessed certainty that the truth was only to be found in the Catholic faith. This was

"We walked home in silence towards "We walked home in silence towards the hotel. It was late and the moon had just risen behind Mont Blance. When we came to the bridge, my husband stopped and, pointing in the direction of Monthoux said to me: 'I have had enough of this. We cannot lose our souls to please our families, and cannot resist to please our families, and cannot resist God's grace any longer under the pretext of wanting still further time for reflection. of waiting sufficients the true Courch of our Lord Jesus Christ, and I am deter-mined to belong to it. If you think as I

mined to belong to it. If you think as I do, let us go to morrow to Monthoux and ask mous-igneur to receive us?

"My joy may be imagined. I had never dared hope that my dearest husband would so soon share my convictious; and now all difficulties had vanished, and together we were to take this, the most important step in our whole lives! The next morning my husband was not very

godmother, gave me a beautiful resary and crucifix blessed by the Pope.

The day came, and the little church of

I walking up and down in an agony out-side the church meanwhile, not knowing how great is the sweetness and case of that sacrament when once it is fully under-

stood.

"Then on two prie-deux, before the altar, we knelt and both made our abjuration; after which Holy Mass was said, and we received from the Bishop's hand the Bread of Life. Then he defined to give us the escrament of Confirmation, addressing us in that paternal and beautiful language with which those who know him

language with which those who know him are so familiar.

Of the intense bappiness of that hour I caunot speak. We both seemed flooded with grace and blessings, and as if life would never be long enough to express our deep and heartfelt gratitude.

Nine years have now elapsed since that day, and each year has found us more these pally contented and more deeply.

thoroughly contented and more deeply grateful for the infinite grace vouchsafed to us, while so many of our countrymen are plunged in the darkness of heresy and

It is almost impossible for English or Americans who see and hear so much of Catholicity, and so many of whom have some friend or relation in that faith, to believe the amount of ignorance, prejudice, and actual violence which exist in the northern countries of Europe against the Catholic Church. All we can do is to pray, and that earnestly, that the light was once more be youchsafed to all "who may once more be vouchsafed to all "who sit in darkness and the shadow of death," so that in God's good time all may be one in faith and hope and in that divine charity which "bopeth all thing," "believeth all things," and which "never faileth"—Mary Elizabeth Herbert in April Catholic World.

NOT PREJUDICED AGAINST CATH-OLICS.

LETTER WRITTEN BY HENRY CLAY TO HIS GRAND-DAUGATER ABOUT

TO TAKE THE VEIL.

Notro Dame, Ind., March 27 — The
Bishop's Memorial Hell of the University Bishop's memorial Hall of the University of Notre Dame has received from Archbishop Jaussens, of the Archdiocese of New Orleans, the original of a letter written by Henry Cisy to his grand-daughter in 1849, when she was about to become a nun. This is the full text of the letter: Ashland, October 27, 1849

"MY DEAR GRAND DAUGHTER: I received and read attentively your letter of the 10 h inst. My perusal of it touched and affected me greatly, as it did your grandma. It was full of feeling and sentiments, so justly conceived in such a true, Christian suffit and marked by such affectional. tian spirit and marked by such affectionate attachment to us and sil your relations that we read it with the deepest interest. Walle we could not disapprove, we were seriously and sorrowfully concerned by your resolution to adopt the veil, and dedicate the rest of your life to the service of God in a convent. We would not dis of God in a convent. We would not dis-approve it because you say that your determination has been deliberately formed, and because you are solemnly convinced that it will be conducive to your present and future happiness. But your present and future happiness. But it is a grave and serious step, resembling in the separation from your friends and relations which it involves so much the awful separation which death itself brings about that we could not but feel intense

distress. "Your happiness, my dear grandchild, "Your nappiness, my dear grandless, has ever been an object of intense auxiety and solicitude with us. If it is to be promoted by the execution of the purpose you have in view, I would not, if I could, dissuade you from from it. I have no dissuade you from from it. I have no prejudices against the Catholic religion: on the contrary, I stucerely believe that attempt to dissuade us.

"On the Sanday following, accordingly, after the table d'hote in the evening, when we had made a copious repast, I amounced to our astonished friends that we were going to the Protestant temple to make our communion.

"In Denmark the custom is as follows:

"After what is called transfersion." ment before you consummate your in-tention. Write me at Washington, and in the event of your taking the and in the event of your taking the ver-let me know what provision exlets for your support and comfort and whether any and what pecuniary aid may be proper or expedient from your friends. "Addeu, my dear grandshild, may God enlighten, guide and direct you; and if we never meet again in this world, may we never meet again in this world, may we meet in the regions of eternity and there join my beloved daughter, your lamented mother. Such also are the prayers of your grandma. Your affection.

ate grandfather. H. CLAY." May offers specially favorable circum stances for driving catarrh out of the system, and every sufferer from this loath-some disease should use Nasal Balm for that purpose. It cures when all other remedies fail if the directions are faithfully adhered to. A single bottle will convince you of its merit. Sold by all dealers.

Severe Cold Cured. Severe Cold Cured.

Dear Stras — My mother was attacked with a very severe cold and cough. She resolved to try Hagyard's Pectoral Balsam, and, on so doing, found it did her more good than any other medicine she ever tried.

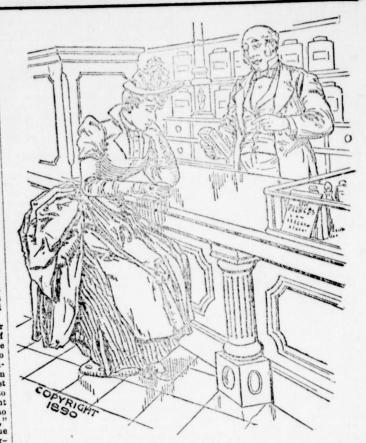
Mrs Kennedy,
Hamilton, Ont.

Mrs. Barnhart, cor. Pratt and Broad MRS. BARNHART, COT. Pratt and Broad-way, has been a sufferer for twelve years through Rheumatism, and has tried every remedy she could hear of, but received no benefit, until recommended to try Dr. THOMAS ECLECTRIC OIL; she says she cannot express the satisfaction she feels at having her pain entirely removed and her rheumatism cured.

Differences of opinion regarding the popular internal and external remedy, Dr. Thomas' Echectric OIL—do not, so far as Thomas Ecternic One—to hoe, a relation to the testimony is positive and concurrent that the article relieves physical pain, cures lameness, checks a cough, is an excellent remedy for pains and rheumatic complaints, and it has no nauseating or other unpleasant effect when taken internally. He taken internally.

From the Pacific Coast. We quote from a letter recently received from Miss Eleanor Pope, Port Haney, B C. "For sore throat coughs, croup, bruises, etc., Hagyard's Yellow Oil is the best thing I have ever used."

Minard's Liniment is used by Physi-



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The smell of the cork won't cure you. Rest assured of that, Madam. That's common sense in a nutshell. Do not take a dose or so of the Propose Faccrite Propose

a nutshell. Do not take a dose or so of Dr. Pierce's Favorite Prescription and expect to feel well immediately. You may find marvelously speedy effects from its use, but chronic, or lingering, diseases, which have had possession of the system for years, can't be cured in a day. Such maladies are generally slow in their inception, slow in their progress, and must be cured, if at all, by slow degrees and regular stages.

Bersverance in the use of the third one's been taken you'll know there's a remedy to help you. Then you'll keep on taking it and a cure'll come. But if you shouldn't feel the help, should be disappointed in the results—you'll find a guarantee printed on the bottle-wrapper that'll get your money back for you.

How many women are there who'd rather have the money than health? And "Favorite Prescription" produces health. Wonder

and regular stages.

Perseverance in the use of the tion" sonable length of time will cure suffer when there's a guaranteed all those chronic weaknesses, irremedy in the nearest drug store.

regularities and derangements with which so many females are afflicted. But the use of this world-famed medicine must be persisted in for a considerable time in long stand-

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REV. J. R. TEEFY, President.

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Branch No. 4, London, opts on the 2nd and 4th Thursday of month, at 8 o'clock, at their hall on Block, Richmond street. P. F. ie, President; Wm. Corcoran, Rec O. M. B. A.

The Grand Secretary of Canada In

Vesterday our reporter called at the office of Grand Secretary Brown, when the following interview took place:

Rep.—Did you see the financial statement in the C M, B A. Weekly showing the amount of beneatclary money paid the Supreme Council by Canada, and the amount paid back to Canada, since the formation of your council. of your council?

Grand Sec.—1 did.

Bep.—D) you think that statement was furnished by the Supreme Recorder?

Grand Sec.—I am inclined to think it was not, as it is not correct; and Brother Hickey would not be so foults as to send a false financial statement to the source. a falce financial statement to the press.

Rep.—You say it is not correct?
Grand Sec.—Certainly I do. There is an error of nearly \$5,000 in the first item alone; and an error of about \$8,000 in another item.

Rep. - Have you proof of what you state? Grand Sec -I never make such state ments without being perfectly sure I

can prove them. Rep. - How much more beneficiary Rep. — How much more obserted as money has been paid by the Grand Council of Canada to the Supreme Council than has been paid back to Canada from the date of the organization of the Grand Council of Canada to the present? Grand Sec —About \$31,000.

Rep. — Since the formation of your

Grant Council, how many death benefic iaries in Canada has the Supreme Council

iaries in Canada has the Surreme Council paid up to this date, April 28th.

Grand Sec. — The beneficiaries of 185 deceased members in Canada, of whom 170 had \$2,000 certificates and 15 had ,000 certificates. Rep.—Are there any beneficiaries

your jurisdiction unpaid at this date?

Grand Sec —Yes: the beneficiaries of seven members who died recently. Time

for payment has not yet expired.

Rep.—It has been stated that the Grand
Council of Canada is agitating total separation from the United States. Is this the

Grand Sec —Not to my knowledge.

The Grand Council of Capada has not done, and does not intend doing, any-thing contrary to our constitution. Our branches in Canada are almost unanimously in favor of a separate beneficiary jurisdiction for Canada. They instructed our Grand Council to this effect; and the Grand Council considers itself bound to comply with its branches' wishes, and endeavor to legally and constitution-ally obtain from the Supreme Council rate beneficiary for Canada.

Rep.—But were not the sections relating to separate beneficiary struck out of the

Grand Sec -They were, but not legally hence, they are still considered a part of our constitution, and we may still petition

for a separate beneficiary.

Rep.—Some say that separate beneficiary would have the same effect as total

separation. Is that the case?
Grand Sec.—Not at all. If we had separate beneficiary we would pay the beneficiaries of the deceased members of the C. M. B A. in Canada only; and issue only a sufficient number of assessments to pay the amount of beneficiary required. We would still pay our per capita tax of 30 per cent, or about \$1 000 annually, to the Supreme Council; have the same constitution as all other Grand Councils under the Supreme Council; send our representatives to Supreme Council conventions

and, in fact, have everything as at present, except that we would issue our own assessments and pay our own beneficiaries. Rep—Do you think it would be advisable for the Supreme Council to grant Canada's request?

Grand Sec.-I undoubtedly do, It would be the means of preserving a united O. M. B A. and stop agitation in favor of total separation, which will no Canada if it is definitly settled that Canada can never obtain separate beneficiary. It to me that those who instrumental in striking out were instrumental in striking out the separate beneficiary sections could not have adopted stronger means to bring about total separation; they, and not the Grand Council, are the real agitators for total separation, although they probably do not know it.

Rep. - About how much does Canada now pay a single assessment?
Grand Sec.—About \$6,000, after trans

Ferring 5 per cent to the reserve fund.

Rep.—I am very thankful for the information you have given me; and now one more question, May I publish this Grand Sec .- I have no objections what.

Separate Beneficiary, etc. Ottawa, 23rd April, 1891.

Editor Catholic Record, London, Ont : DEAR SIR - It is only to day that have read through with care the article from the C. M. B. A. Journal, of Montreal, and the hysterical rejoinder addressed to you, and signed "Brothers of Branch 84, Montreal." As a devoted member of the C. M. B. A., as one deprecating strongly the internecine differ ences with which we appear to be threat ened, as one having no interest in office,

brothers acting, as far as possible, in unity, kindly permit me to write a few words on this subject. In the first place, it does not appear who "Brothers of Branch 84" are. They may be any two or more. Certainly they cannot be all. They might, there-fore, fairly be left alone until they had sufficient courage to sign their names, or to indicate to what extent they represent their branch. Still, their statements are so vague and their insinuations so uncharitable that it is worth while for an

and as one desiring to see all our

them for a moment. Like many others, I was opposed to a separate beneficiary being obtained if it

entirely independent member to examine

But circumstances have changed. Ac-But circumstances have changed. According to the then existing constitution, Canada, by the voice of its authorized representatives, applied for a separate beneficiary, and the Supreme Council refused the request. Why? Again Canada applied, and its request was refused. But this time insult was added to injury, because—specially in view of Canada's demand—the constitution was so changed that the same demand could never again be made. Whether the change were legal or not is not for me to discuss. The one thing certain is that the Supreme Council decided that Canada should never have a separate beneficiary.

The Brothers from No. 84 have a grea deal more faith than I have in the gen erosity of our Brothers across the line though, of course, I must continue to believe in their fraternal charity. They have shown that they prefer the power of what is commonly called the "brute majority" to fair dealing. Look at the list of Supreme Council efficers, and you find not one some from the Canadian jur True, there is one Cana isdiction. True, there is one Canadian on the Board of Trustees (and no wonder) and one on the Committee on Laws (an they could not do without him). from Chancellor to Guard-not one ! This may be fraternal charity, but

generosity—!!

It would doubtless be an injury to us to separate entirely from our brethren across the frontier if they left us any alternative. It would be unfortunate if one of our Brothers who removed to the United States could not obtain his withdrawal card here and become a mem ber of a Branch there. But we have to choose between two evils. Such a ber of a Branch there. But we have to choose between two evils. Such a Brother could preserve a connection with his former branch, though he would lose the benefit of the intimate fraternal intercourse which takes place when one lives in the locality of the organization to

which he belongs.

But it appears to be beyond question that the general health of Canada is superior to that of the S'ate of New York, whence come the chief kickers; and the rates might even be reduced it we were

Some of the assertions of " Brothers o branch 84" are unworthy of members of the C. M. B. A. No one has pretended that our American brethren are "pig mies" or that we are "giants," and the insinuation that certain men amongst us are looking for distinguished honors, and that this is their motive power, is con-

temptible.

It is sure that at the next opportunity when the rank and file in Canada have a chance to express their views, these will be found to have been very much changed by the arbitrary action of the last Supreme Council, and that, unless better views prevail with the latter, it will be seen that the "almost unani vote of the Canadian members will indicate that, without disparaging the "men of large means, generous in pulses and bright intellects who guided our tottering steps," we believe that we can hoe our own row, if compelled to do so, though some "Brothers of Branch 84, Montreal" may dissent from that opin-

To partially quote the words of the latter, "Perish the idea that we cannot put implicit confidence in the brave sons of fair" Canada.

Fraternally yours, Thos Jno Richardson, Branch 94, Ottawa

Branch 134, St. John, N. B.

Branch 134, St. John, N. B.

A handsome President's chair, gothic in design and upholstered in plush, adorns the meeting room of Brauch 134, C. M. B. A., St. John, N. B. It was the gift of the Shamrock Amateur Athletic Club of that city to the Catholic society whose members secured for it the largest number of votes at their recent bezust. Our Brothers down by the sea not only secured a majority but more than doubled the total vote poiled for the other competitors. This branch, which now has a membership of sixty one, will, on May 21, celebrate the first anniversary of its organization with a social entertainment. Resolutions of Condolence.

At regular meeting of Branch 120, Port Colborne, held in their hall, April 14, it was moved by Brother J. Salekaluns, sec-onded by Brother P. Walsh, and carried unanimously.

onded by stoher P. wash, and carried unanimously.

That whereas it has pleased Almighty God in His infinite wisdom to call from our midst the beloved mother of Brother John Madden, be it.

Resolved, That whilst bowing to the Divine will, the members of this Branch tender their sincere sympathy to our afflicted Brother in his hour of sorrow, and trust that God may give him strength to bear the irreparable loss of a loving and kind mother; be it further.

Resolved, That a copy of these resolutions be incorporated in the minute book of Branch as well as forwarded to our afflicted Brother and also sent to the CATHOLIC RECORD and Welland Tribine for Insertion.

P. F. LAHEY, Rec. Sec.

P. F. LAHEY, Rec. Sec.

GRAND CELEBRATION AT WEST-

On Sunday, the 19th inst., Court No. 187
Catholic Order Foresters performed their Easter duty, going in a body to 10:30 Mars.
The procession was large, and the appearance of such a large and respectable body of men with such a saudable object was very edifying. As it was their first appearance in a body they wore new regalia that looked handsome. The society is about two months organized and has thirty-five members. Our esteemed pastor, Father Twohey, after addressing the congregation, said:
Hrethren, we welcome to-day the Catholic Order of Foresters in our midst. I have examined their constitution, and found it a grand one. I have reason to believe it will be a great success, for its teaching and objects are parfectly in accord with the Catholic Church. It is a society to which no one but a good Catholic can belong. It also educates a man morally, socially and intellectually. Atter explaining the advantages of a good Catholic society like ine C. O. F. would be a permanent society of the parish of Westport.

A TERRIFIC EXPLOSION AT ROME.

A tremendous explosion occurred on Wednesday, the 23rd inst, which shook Rome to its foundations, breaking win-dows throughout the city, and shattering and throwing down the walls of houses and chimneys. The thoroughfares were strewn with bricks, stones, splinters, and other debris. The disaster was caused by the explosion of an immense powder agazine st Pozzeno Pantaleone, four kilometres from the city. Two hundred and sixty five tons of gunpowder were exploded, according to the statement of the Minister of the Interior, Signor Nicotera. Five persons were killed, and about separate benenciary being obtained if it meant separation, and even to its being applied for at first. But times have changed.

I am still opposed to separation if a separate beneficiary can be obtained.

historical stained glass windows were shattered, including windows in the ancient Raphael chambers and that in the Rwal staircase presented to Pope Pius IX by the king of Bavaria.

N. Y. Catholic Review. SHORT SERMONS FOR BUSY PEOPLE.

Preached in St. Patrick's Cathedral, New

THE IMPETRATION OF THE MASS. "He has made a memorial of his won-derful works." Psaims.

While the saintly Bishop Cheverus was in Boston he presched once in a Protestant church at the request of fits pastor, a learned and good man. Hs subject was "The Real Presence." At nclusion of his discourse the Proholy prelate was kneeling and in awe-struck tones said: "If what you say be true and you receive daily the Son of God, you must be a very god!" The Bishop naively relates that he kept silence. If all that you read and hear about the Holy Mass be true, dearly beloved, it would seem that we should maintain a discreet silence when ques priceless blessings. Tae moment when a Catholic realizes the value of the Mass marks an epoch in his spiritual life. His attendance at Sunday Mass is more devout and loyal; a desire to assist at daily Mass is awakened, and if not efficacious throughout the entire year, is so at least during Advent and Lent. He can appreciate the sen-timents that inspired the saints to endeavor to hear as many Masses as

possible. Devotion becomes atrong and substantial. Abundance of graces develop his soul's life as swiftly as the warm spring sun quickens the throbbing earth. To this end, dear brothren, you earth. To this end, dear orstrare, you cannot receive too much instruction upon the Mass. It is, indeed, a complete memorial of the wonderful things the Lord has done. To me it is a constant source of surprising manifestations of the love of the Sacred Heart - an inof the love of the Sacred Heart — an in-terpretation of that verse in St. John's Gospel — "having loved His own, He loved them to the end." If you would apply yourselves to a study of the work ings of the love of the Sacred Heart endeavoring to assist us in the Mass, I feel sure, dear breathren, that your own affection and gratitude would draw you to a more frequent assistance at the Holy Sacrifice. Consider then, briefly, the benefits that come to you through the Mass. First, if you regard the Mass as a personal action either of the priest or the taithful who really concur in its oblation it has all the effects of any good work and from its dignity these effects are in the highest degree. For those, therefore, assisting at it, in a state of grace, it is meritorious, deserving of an increase of grace with a corresponding additional degree of glory; it is satisfactory for the broad of temporal punishment regotten by sin; it is impetratory, or able to obtain by the power or intercession every divine gift truly profitable or useful to us. Even for those who assist at it, though

bring neither merit nor satisfaction, it has abundant power to obtain graces by Since the power of impetration is much affected by the worthilless of the one interceding, as well as by his past offences and sine, it is liable to be hindered in its effect by the obstacles raised by the divine justice. The more numerous and more worthy, therefore, the number of intercessors, the more likelihood of requests being granted. Insomuch, then, as the Mass is offered by the priest delegated by the Church and acting in her name, the desires and needs of the faithful are presented to dod by the Church, always holy and pleasing to Him. Hence, as far as the Church is concerned, the impetration is Church is concerned, the impetration is surely efficacious. However, from the very nature and conditions of prayer for others, the intercession of the priest in the Mass for individuals does not always

Even for those who assist at it, though in a state of mortal sin, while it can

nfallibly obtain its effect. The most powerful effects of the Mass, therefore, are in the fact that it is the personal action of Christ. For as you know the priest is an instrument while Christ, in this as in other sacraments, is the Principal from whose dignity and per sonality all the power of moving God that the Mass possesses is derived. It is well to remember that Christ does not merit in the Mass. His power of acquiring merit ended with His earthly life. In the Mass He simply applies for our benefit the merits that He earned. Nor does the Mass directly forgive sin or even increase the sanctifying grace in our own souls as do the sacraments. It would be untrue to say for example that if a sinner assisted at Mass and possessed or received attrition that he would thereby be justified. But as far as direct action or benefit to man is concerned the Mass is effective in as much as it possesses the power of propi-tiation and impretation For it appeares the Divine wrath aroused against man, either because of sins not yet remitted or because of the unpaid punishments due to remitted sin. These impel God through vindictive justice either to in-flict evils upon us or at least to refuse us further and fuller spiritual sids. By placating God's anger the Mass renders Him inclined to bestow benefits upon us. For the most part these are spiritual although oftentimes when conducive to our salvation we receive temporal favors

Through the Mass, therefore, sinners hearts are touched and they receive the grace of true repentance and reconciliahelps in our struggle against the tempta-tion that surround us; either in the shape of more efficacious graces to enable us to resist, or even such aids as will lessen the assaults and even do away with them. At Holy Mass the pure young girl in the fresh innocence of her soul can pray for and obtain the grace of prudence that will enable her to escape the pitfalls all around her; God's protecting grace as a mantle will eufold her ; as it will seal her eyes and ears to sights and sounds of dangers; keep the roses of virtue blooming in her heart as the sig-nals of modesty burn on her cheeks. Here the young man can pray for and

receive the firmness of faith, the integrity of heart that will keep him loyal to God and to Church, chaste, dutiful, honest, upright in spite of the evils associations that surround him. Here the youthful mother and the aged matron will find the strength and wisdom they need for the proper conduct of their homes, the education of their children, the maintenance of harmony and peace among all the dissonant elements that make up home; the inexhaustible patience, the unlimited capacity for suffering; the tireless endurance; the consummate diplomacy; the gentle forcearance that make our mothers wonderful and to be revered; the comfort and consolation and affection that are often denied them at home. are often denied them at home.
Husbands and fathers will find in the
Mass the justice, the tenderness, the
consideration for others, the strong
reliance on God, the courses they need consideration for others, the strong reliance on God, the courage they need to fight the battle of life and guard those entrusted to their care. The sin stained will feel the gentle incistence of the pleading of Christ's blood, and will gain strength against release: the innocent and sin strength against relapse; the innocent and pure will find in the Mass a well spring of zeal and a burning fire of love, that make them invulnerable. All will find make them invulnerable. All will find the Mass a great power to make them advance in the spiritual life, directing their thoughts to works of charity, en abling them to secure the conversion of heretics, schiematics, Jews and infidels; to obtain the grace of perseverance; to increase their future glory. They will learn by future experience that the learn by future experience that the Mass throws around us the special protection of God's providence in spiritus and temporal necessities. Those who go daily to Mass can testify that when they are absent from one cause or another, they feel a sensible deprivation of

other, they feel a sensible deprivation of God's protection.

The fact that to the Mass Christ prays to the Heavenly Father not only through His delegate, the priest, but also that when He is really present He intercedes Himself for men, is an additional assurance that these benefits shall be bestowed. It must be remembered, however, that we cannot slways infallibly secure this or that petition for which we ask in the Mess. For although the prayer of Christ is infallibly sure of a hearing, yet the conditions required in praying for another may not be compiled with. The one prayed for, since he possesses free will, can oppose obstacles to the graces of Greed him; or, on the other hand, the object prayed for may not be in conformity with God's will; and hence the prayer and impetration of Carist are not directed to that, but to of Carist are not directed to that, but to something that He knows will be salutary.

THE SO-CALLED JESUITS' OATH By the Rev. Robert Court, D. D.

Whenever the Jesuits appear prominently in public affairs there is sure to appear simultaneously a republication of the so called "Jesuits' oath." At of the so called "Jesuits' oath." At present there is a movement in Germany for the recall of that powerful order, expelled from Germany since July 4th, 1872. The Aurora, said to be the organ of the French Protestants in Canada and in the United States, is quoted in the Presbyterian Journal of March 26th, as saying: "The agitation has led a great number of journals to has led a great number of journals to reproduce the formula of the oath im-posed on the Jesuits" This means, posed on the Jesuits" This means, we presume, the oath that Jesuits must take in order to be Jesuits, for the words "imposed on the Jesuita" seem to be true in another sense We wish our words to be noted far and wide. There is no evidence, worth con sidering, for a rational moment, that this oath was ever administered or taken by any Jesuit on the face of the earth. The devil himself has his rights, recognized in scripture. Not even an archangel was allowed to bring against him a railing accusation, as St. Jude tells us. So serious an accusation as the fathering of this oath on the Jesuits im-plies, should be proved by irrefragable evidence. In what Jesuit book is this oath to be found? Wno has seen it. save in our Eaglish form? Where may the original copy be found? These questions, Protestants as we are we desire to see answered ere we will give cred ence and publicity to a document that smells of the controversalist's mid-night oil. If it is not suppositious, it looks like a production of this descrip-tion. Recently it was published in Boston as genuine by Evangelist Leyden, and by the *Watchman* newspaper. Never is any proof given of its genuineness. We have traced it to its origin, and can We have traced it to its origin, and can show it in its first form. This knowledge cost us money, trouble, patience, and careful study — not misexpended, how ever, for certainty has been reached as to the impossibility of proving this widely spread document to be an emanation of Jesuitism at all. Will some respectable and responsible journal take up our questions and answer them? We have searched ciligently and have failed have searched diligently and have failed to find evidence of the genuineness of this document. We may name a few authorities on both sides of the Jesuit contro versy, in which no trace of this cath can versy, in which no trace of this oath can be found: Institutum Soc. Jes., Pragae, 1757, 2 vols. folio; Epitome, Lyons, 1847; Bibliographie Historique par Carayou, Parie, 1864; History, by Cretineau Toly, 6 vols.; Ravignan: L'Institut. Every Jesuit will recogn ze these as of first class authority, and he will also recognize the foliowing as of strong auti-Jeenit color: Secreta Monita, Provincial Letters, Annales des Soi disans Jesuits, Paris, 1765 a collection Soi disans Jesuits, Paris, 1765, a collection of all the documents against the order Histoire by Coudrette, an ex Jesuit, in 6 vols.; L'Abb; Guettee's Histoire, in 3 vols., violently opposed; History by Griesinger, still more violently onposed Willett's Synopsis Papismi, Gibson' Griesinger, still more violently oncosed; Willett's Synopsis Papismi, Gibson's Preservative. In none of these is there as far as we can find, a line of this oath, or anything like it. It is really time for even moderately cultured Protestants to cease to pelt the Jesuits, or any other order of religious men, with misany other order of religious men, with mis-siles that may irritate but cannot convince An easy victory is given to the Jesuits by citing this oath against them. They have simply to deny it, and challenge the production of proof. That will not be forthcoming. Then they can exultingly exclaim, Behold, how we are maligued. Fair play, gentlemen, produce your proof or abandon your charges.—Lowell (Mass) Time, March. 31. The Story of a Life.

In the morning of life my task was given— A task so noble, a treasure for Heaven— And I thought to work with will and night, To have it complete, ere the coming night. But some beauteous flowers in my painway But some beauteous flowers in my pathway grew;
They were bright and sparkling with morning dew,
And I lingered to gather here and there
A floweret sweet, so brightly fair,
Wulle my task fay untouched, unheeded still:
But I thought me, the day is long, I will,
Elec the nobutide comes, my task begin;
And I lingered yet mid these pleasures and

When the noontide came, I had nothing done;
Then I promised the Master, so loving, so kind. Eind.

Ere the evening came, He would surely find
Fast lask so finished, so perfect, complete,
And at the sumet hour I would kneel at His
feet.

That task once so noble, the victory I'd win

But a voice of the past came back to my ear, And I initered again. I longed but to hear Of the pleasures that lured me so early that day; Oh! how could I again that loved Master betray— Arouse thee, poor wanderer, ere it is too The Masier is waiting, He'll soon close the gate
That souts out forever His face from thy sight.
Arouse toes once more while yet it is light;
Then the sorrow, the joy, the voice and the
flower
Condemned my frail life in that sad lonely
hour. Yes, arose in that hour my life to condemo, and to each condemnation I heard an amer.

But I pleaded and prayed that the Master would stay,

My heart was so human, my hands were of clay,
My eyes so bedimmed by earth's shadows
and fears,
My spirit so broken, I had nothing but tears
And a life that was wasted to lay at His feet.
Is there still nope for me, with my task incomplete?
Then I heard a sweet whisper, "Heaven's

Inve is so great,"

Child! the tears of repentance are never too They'm siot out the past, and mercy untold will welcome the wanderer once more to the Fold.

In that hour, the eleventh, the victory was given,
For the tears of repentance are my treasures
for Heaven.

FRANKLIN'S FAMOUS TOAST.

Ben Franklin was dining with a small party of distinguished gentlemen when one of them said: "Here are three nation-alities represented; I am French, and my friend there is English, and Mr. Franklin s an American. Let each one propose a

It was agreed to, and the Eaglishman's turn came first. He arose, and, in the tone of a Briton bold, said: "Here's to Great Britain, the sun that gave light to all nations of the earth."

The Frenchman was rather taken back at this, but he proposed: "Here's to France, the moon whose magic rays move the tides of the world."

Ben then arose, with an air of quaint modesty and said: "Here's to George Washington, the Joshus of America, who commanded the sun and moon to stand still-and they stood still,"

Oa his eighty second birthday the Holy Father caused the distribution of ten thousand rations of bread, meat and maccaroni among the poor of Rome, through the medium of the economic kitchens of



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pain I have ever used.
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LATEST MARKET REPORTS.

LATEST MARKET REPORTS.

London, April 30.—GRAIN (per cental)—
Red winter, 1.99 to 1.91 3-4; white, 1.90 to 1 91
3-5; spring, 1.99 to 1.91 3-5; corn. 1 20 to 1 25;
rye, 90 to 1 00; barley, mail, 1 10 to 1 20; barley, feed, 1.10 to 1 15; oats. 1 50 to 1 35; peas,
1.25 to 1 49; beans, bush, 1 00 to 1.50; buckwieat, cental, 90 to 1.00.

PRODUCE — Eggs. fresh, doz. 11; eggs,
basket, 10; butter, best roll, 18 to 20; butter,
large roll, 15 to 17; butter, crocks. 15 to 17;
butter, creamery, 22; butter, store, packed
firkin, 14; cheese 1b., wholesale, 11 to 11;
dry wood, 4 50 to 5.00; green wood, 4 50 to 5
5 00; soft wood, 2 50 to 3.50; honey, b., 11 to
3; tallow, rough, 2; tallow, cake 4 to 5;
lard, 7 to 9; straw, load, 2 75 to 4 0; clover
seed, bush, 4.50 to 5.00; alike seed, bush,
7.50 to 8.00; Timothy seed, bush, 1.25 to 1.60;
hey, ton, 10 00 to 12 00; flax seed, bush, 1 40 to
1 60.

Live Brock—Milch case, 33 50 to 500.

1 50. LIVE STOCK.—Milch cows, 35.00 to 50.00; live nogs, cwt., 4 60; pigs, pair. 3.50 to 7.00; [at beeves, 3.50 to 4.50; spring lambs, 3.50 to

fat beeves, 3.50 to 4.50; spring lambs, 3.30 to VEGETABLES — Potatoes, per bag, 95 to 1.00; ontons, p-r bag 150 to 1.75; cabbages, per doz., 50 to 1.00; turnips, per beg, 30 to 40, MEAT.—Beef. by carcass, 6.00 to 7.00; mutton, per lb., 7 to 8; lamb. per lb., 10; spring lamb. per quarter, 125 to 1.50; veal, per carcass, 4 to 6; pork per cwt, 5.75 to 6 t0; pork per quarter, 7 to 8

Toronto, April 30 — WHEAT—Red Winter, No. 2.10; hard Man., No 2 121; hard Man., No. 2, 31 to 51, 12; to 1.50; No. 3, 1.12 to 1.13; april ng, No 2, 1 (6 to 1.07; barley No. 1, 64; No. 2, 58 to 59; No. 3, 88 to 55; to 66; No. 3 53 to 54; peas, No. 2, 83 to 44, 54 to 1.80; straight roller, 500 to 5.10.

TORONTO LIVE STOCK

April 30 — Sosiness was active at the Western Cattle Market to-day, and prices Western Cattle sharket to day, and prices from forevery kind of cattle came through from Pembroke, six cars, and was sent or to Montreal at the special request of dealers there, because the class of a timals offering at that market are not at present as high a grade as those sent from here.

class of animals offering at that market are not at present as high a grade as those sent irom here.

CATLLE—One dealer bought 20 cattle at 49 (0 per head, weight 1,(00 lbs; 22 of 1,175 lbs. each 55.00 per head; 22 of 1,025 lbs. at 48.00 animals and 21 of 1,126 lbs. weight at 53 00 apiece. Another buyer secured 22 1,000 pounders at 4; per lb. and 19 weighting 98) pounds, at 48c. There was a rapid turnover, and drovers were well satisfied with prices. They report the country roads as good and favorable to droving. The arrivals to day were 17 car loads; yesterday 6. une lot of 1,000 poundes at 1,001 the country roads as good and favorable to droving. The arrivals to day were 17 car loads; yesterday 6. une lot of 1,000 pound cattle changed hands at 4 per lb and a light load (7,0 lbs,) sold for 2;0. HOG3-Recelpts to day were 200 hogs, which were quickly disposed of and brought good figures. Prices ranged at from 4;0 to 4;0 up to 2;6 for extra fine animals. One saic was made at the latter price. Light fat hogs brought 4;c to 4;c; and a sale of fine hogs was made at the latter price. Light fat hogs brought 4;c to 4;c; and a sale of fine hogs was made at 50 per lb. The general run was 4;c.

MILCH COWS.—A few milch cows offered and found ready sale. Quotations were 35 00 to 50.00; per head for newly-calved good aulmals, and poorer stock brought from 20.00 to 30.00 mer head.

SHEEP AND LAMBS—Very few good sheep offersed. Those on saic were of poor quelity, but sold readily. Good sheep are in demand. The animals which changed hands to day brought from 5 (0 to 6 00 aplece. There were a rew spring jambs in Caey sold at from 3 5) to 4 00 each. Receipts of sheep and lambs to day were 40 head.

CALVES.—The receipt of valves to day were small, only 25 head being on saic. Prices were firm, and ranged at from 40 to 9 (0 per head. As high as 10.00 was quoted for one or two prime suckers.

E the Buff 4to, N.Y., April 39.—CATTLE—The

100 one or two prime suckers.

BUFFALO LIVE STOCK.

E st Buffalo, N.Y., April 30.—Oa f l'E—The fresh receipts were only four cars. The market ruled firm and strong for all kinds, and everything was sold. Some fair cows sold at 425 and a few common light, thin lois at 35. while some good steers and helfers brought 5.35. Vesls dull and lower; good, 35 to 4.50, choice, 475 to 5.50.

SHEEP AND LAMBS.—Receipts of sale six cars. There was a very light supply of sale sheep in the yards this morning and they found quick sale atstrong price. Several orders were in and the eastern reports were steady, all tending to give an active tone to the trade, and the few loads on sale to 100 advance, the market closing irm, choice 100 pound wool sheep ceiling at 670, and 75 pound lamb*, 7.89 per cwt.; fair to good clipped sheep, 5.35 to 5 40; lambs, 64 to 6.60.

HOGS.—7 he market ruled with a little.

670, and 75 pound lambs, 7.89 per cwc., 10 good olipped sheep, 5.35 to 5 40; lambs, 6 49 to 6.50.

HOGS — The market ruled with a little stronger tone to d.y for good hogs and best pigs; only 7 cars of fresh sale hogs were received, and 7 cars held over from yesterday; Yorkers of 140 to 170 pounds soil at 5.10 to 5.25; pigs and light weights of 110 to 120 pounds at 475 to 4.85; mixed packers and Yorkers of about 200 pounds, 6.30 to 5.30; packers grades 220 to 250 pounds, 5.30 to 5.30; roughs, 4.30 to 5.90; the market closed steady for good hogs and pigs, but stil! with a light enquiry for light weights and Yorkers.