LONDON, ONTARIO, SATURDAY, FEBRUARY 27, 1892.

God spoke to her, and so she fell asleep, I laid a white fair illy on her heart, And when I saw her face I could not weep. It had the neace Death only understands; And when I knew she would not wake on earth I laid my heart between her folded hands.

God spoke to her so softly, saying, "Rest." And when she wakes in heaven, she will find My lily and my heart upon her breast.

Its Grandest Lesson. Behind him lay the gray Azores,
Behind the Gates of Hercules;
Before him not the ghosts of shores,
Before him only shoreless seas.
The good mater said: "Now must we pray.
For lo! the very sars are gone.
Brave Adm'rl, speak; what shall I say?"
"Why, say: 'Sail on! sail on! and on!"

They sailed and sailed, as winds might blow, Until at last the blanched mate said; Why, now not even God would know Should I and all my men fail dead. These very winds forget their way, For God from these dread seas is gone; Now speak, brave Adm'rl; speak and say—"He said, "Sail on! sail on! and on!"

Then, pale and worn, he kept his deck.

And peered through darkness. Ah, that night
of all dark nights! And then a speck—
A light! A light A light H.

It grew, a starlit flag unfurled!

It grew to be Time's burst of dawn.

He gained a world; he gave that world

Its grandest lesson: "On! and on!"

—Joaquin Miller.

PASTORAL LETTER.

The Faithful Observance of the Law

bearing on the coming elections, and "prescribing the faithful observance of the laws enacted to safeguard liberty and purity of elections," was read in the churches yesterday and is

Apostolic See, Archbishops, Bishops means of money or drink, or by and administrators of the ecclesiastical threats, if sooner or later the arm of greating and benediction in our Lord.

Jesus Christ, delivered to the faithdeem proper to cite to you, in order to commands you to observe the law, that sentiments of mutual charity and of and your families. respect for God, whom too many in our midst seem to forget at election

"He that hateth his brother," says St. John (1 Ep., ch. iii.), "abideth in death. Whosoever hateth his brother Given under our signs in numself (that is to say, he is dead in the sight of God). In this we have known the charity of God, because He hath laid down His life for us, and we ought to lay down our lives for the brethren. ought to lay down our lives for the brethren. . . Let us not forget that this is God's commandment, that we love one another. And he that

keepeth the commandments of God abideth in God and God in him." You see, dearly beloved brethren, that to be wanting in charity towards our neighbor is to separate from God, and to separate from God is to follow on

the road to perdition. We have, on more than one occasion, warned you, through your pastors, that during election times you are still under the eye of the Almighty, and that you should act for the greater good of religion and your country; that you should cast your vote, not for the candidate who would promise money or drink, but for him whom reflection, you judge to be the

confided with us by our Lord for your eternal salvation, we forbid, under pain of grievous fault, the giving, selling or distributing of drink during the three days that precede and during the three days that follow an election, whilst such conduct during the elec tion we condemn as a grievous sin, which we make a case especially re-served, the absolution of which cannot be had but from us alone, or from our Vicar-General.

Such also shall be the case with those The long expected pastoral letter from the Archbishops, Bishops and administrators of the Province of Quebec, and the seminary alegations and administrators of the expectations and administrators of the expectation a Always bear in mind that terrible word of our Lord: "Wee to him

What will it avail you to have received a little money or to have suc-We, by the grace of God and the ceeded in electing your candidate by

and administrators of the ecclesianted threats, it sooner or later the arm of Provinces of Quebec and regular, and the clergy, secular and regular, and to all the faithful of the said diocese, to all the faithful of the said diocese, breating and benediction in our Lord.

This world or in the next.

May God grant you, dearly beloved brethren, the grace of well understand-Dearly Beloved Brethren. — The ing and faithfully fulfilling your impostle St. John, the beloved disciple portant duties of charity and justice towards your country and your neighbors, and of obedience to God, who

strengthen or incite in your hearts His benediction may descend upon you The present pastoral letter shall be read and published from the pulpit at the parochial Mass on the first Sunday after its reception and on the Sunday

Given under our signatures, the seal of the Archdiocese of Quebec and the

†EDOUARD CHS., Archbishop of Montreal.

†Louis Nazaire, Archbishop of Chyrenne, Administrator of Chicoutimi.

†L. F., Bishop of Three Rivers. †L. Z.

Bishop of St. Hyacinthe. †Andre Albert,
Bishop of St. Germain de Rimouski,
L. V. Thibaudier, pst., V. G.,
Administrator of Nicolet.

H. O. CHALIFOUX, pst., Administrator of Sherbrooke.

Re order of His Eminence, B. Ph. Garneau, pst., Secretary of the Archbishop of Quebec

ARCHDIOCESE OF KINGSTON

money or drink, but for him whom, after reflection, you judge to be the most honest and most capable of discharging the very important duties with which you would entrust him. Of late years, dearly beloved bretheren, intemperance has made frightful headway in this province and we are now terribly threatened by it as an employed means of corrupting voters at elections.

An apostle of temperance has very tuthfully said that in a parish liquor houses were at all times, but especially during a election, the portions of hell.

Consequently you should consider as the most cruel and dangerous enemy of your country, of yourselves and families, the candidate who would, directly or indirectly, entire you with liquor to vote for him.

Through the plague of intemperance Satan enters a parish and there lays the seeds of most deplorable disorders. He makes the mouths of speakers to utter the most absured falsehoods.

Through the plague of intemperances and darkes calumnies, who, in obefience to the exbration and in response to the invitation of the zeal-and many and the provided the services of the mission. Thus are family ties broken, fathers and children, mothers, friends, become enemies, the most inveterate according as the shattered bonds of affection are closer.

Against all rights of justice and charity, those who belong to the opposite parry are harshly dealt with entry and children, mothers, friends, become enemies, the most inveterate according as the shattered bonds of affection are closer.

Against all rights of justice and charity, those who belong to the opposite parry are harshly dealt with entry and children, mothers of each shall render to each his retributions.

It was not without serious causes that a law was framed prohibiting the sale of fluor during elections. Under the particular of the mission was a proposition of the particular of the mission was a proposition of the particular of the mission of the mission of the mission in the particular of the mission of the mission in the particular of the mission

the laws, divine and human, be enforced on all points.

The Holy Ghost, in the thirty-first chapter of Ecclesiasticus, says:

"Blessed is the man that is found without blemish, and that hath not gone after gold, nor put his trust in money nor in treasures. He that could have transgressed and could do evil things and hath not done them, therefore are his goods established in the Lord."

Listen now to the terrible anathema which our Lord pronounces against those who violate the law: "Woe to him through whom scandal comes. It were better for him that a millstone were hanged about his neck, and he cast into the sea." (St. Luke xvii., 1 and 2.)

For these causes and the Holy Name of God invoked, with the authority confided with us by our Lord for your the sea beacon or star that the confided with us by our Lord for your the sea beacon or star that the chapter of the sea beacon or star that the holy had the confided with us by our Lord for your the sea beacon or star that the confided with us by our Lord for your the law is the confided with us by our Lord for your the law is the case of the mhad to travel, forms a bright plage of the lively faith they are possessed of, as well the lively faith they are possessed of, as well the lively faith they are possessed of, as well as a safe guarantee of a strong dad religious hope entertained by them of the felicity of a brighter and better world. The Rev. Fathers Twohey and Spratt may well be congratuated on the success of the missions given by those devoted Irish priests in their respective parishes. Of the zeal, the earnestness and the abilities of those missionaries themselves it would be absolutely necessary to see and the abilities of those missionaries themselves it would be absolutely necessary to see and the abilities of those missionaries themselves it would be absolutely necessary to see and the abilities of those missionaries themselves it would be absolutely necessary to see and the abilities of those missionaries themselves it would be absolutely necessary to se

Like a beacon or star
That they hall from afar—
Mariners lost on the ocean
Without compass or chart—
Raises hope in each heart,
Though toss'd by the waves' wildest motion;
From afar have they trod—
Special heralds of God—
To whom graces abundant were given—
Ordained from above
For their mission of love
To light our way onward to Heaven.

As a pilot on deck,
When in danger of wreck
By shoals 'neath the dark waters hidden,
Bringeth courage and cheer,
Teaching crews how to steer
Away from all courses forbidden;
So came in our night
Those apostles of light
In His name who was nurs'd in a manger,
And from cradle to tomb,
Through life's darkness and gloom
Trac'd a pathway yet safe from all danger.

Came at their fond call
Saint, sinner and all
To profit by their exhortation,
Just as in days of old
Flock'd to the true fold
Thousands eager for their souls' salvation;
Came from morn 'till night,
Now with fear, then delight,
To hear burning words by them spoken,
Sinners proud, slaves deject,
Who all, joy did reflect
When repentant, their bonds had been broken.

Oh! how sweet is that balm
Which removes every qualm
From consciences stricken with sorrow!
For the soul that to-day
Be with penitence brightned to morrow.
More joy, it is said,
Is by quilt darkened, may
Be with penitence brightned to morrow,
More joy, it is said,
Is by one sinner made
Whose fay one sinner made
Whose fay one sinner made
Than by nicety-nine just,
Than by nicety-nine just,
In the bright courts of angels in Heaven.
M. C. O'DONNELL.

M. C. O'DONNELL.

DICCESE OF HAMILTON.

LENTEN REGULATIONS.

A diocesan circular has been sent by the Bishop to the reverend clergy of the diocese, promulgating the decree of the Holy Father, relating to a general dispensation from fast and abstinence during the coming Lent. To this general dispensation there are, however, two exceptions, namely that all the Fridays are to be observed as days of abstinence and Good Friday aday of fast and abstinence.

ence and Good Friday a day of fast and abservence.

Whilst granting this dispensation, on account of the prevailing epidemic, the Bishop urges the faithful to more frequent and fervent prayer, attendance at Mass and at Lenten devotions as well as give alms to the poor; also in aid of the diocesan hospitals, at present crowded with the afflicted, and especially to help by their contributions the good work of educating students for the ministry. The Bishop is most desirous to educate a native priesthood and urges parents and pastors to aid him in the good work. Parents, and more especially those residing in or near the city, have now opportunities never before offered lof giving their sons a preparatory classical course, without incurring the expense of sending them in their younger years to college.

St. PATRICK'S CHURCH.

ST. PATRICK'S CHURCH. St. PATRICK'S CHURCH.

Rev. Chancellor Craven is making preparations for the celebration of the feast of the patron of this church on the 17th of March. It is expected that the Bishop will celebrate solemn Pontaffeal Mass and that the sermon will be preached by Rev. Father Kreitz, the eloquent Carmelite. It is also announced that His Lordship is to lecture the evening of the 17th at St. Lawrence's Church.

of the 17th at St. Lawrence's Church.

St. JOSEPH'S HOSPITAL.

This worthy institution is doing excellent work for the care and relief of the afflicted. At present every bed is occupied, and the devoted Sisters are on hand day and night attending to the wants of the patients. Not only are the bodily wants of these patients tenderly provided for, but, what is better still and more conseling, many a careless and negligent Catholic patient has been here reconciled to God and restored to health and the life of grace or has died a happy death and saved his or her soul who might otherwise have never received the grace of repentence. If only one unfortunate has been saved through its agency (and we know already of several), St. Joseph's hospital is doing a work highly pleasing to Almighty God and beneficial to man made to His image and likeness.

and likeness.

NEW CHURCHES AND SCHOOLS.

Three new churches are to be erected, of which the plans have been approved, early in the spring. Two by Rev. Father Malonyone at Markdale, another at Dundalk, and the third to be constructed by Father Cassin at Durham. Great zeal has been manifested by the Catholics of the city and of the diocese during the past year in the matter of education. In the county of Bruce alone four Separate schools have been established, also two in the county of Waterloo, whilst in the city two grand schoolhouses have been erected at an outlay of \$25,009; St Lawrence school has been enlarged; a High School for boys established at De La Salle Institute and two High Schools for girls at Loretto and at the Sacred Heart. Owing to the untiring exertions of the clergy and trustees an extraordinary number of Catholics, through carelessness for years back rated as Public school supporters, have been placed on the proper list as supporters of the Separate schools; and here is what the Harrilton Times has to say on the subject;

"Very often the best way to strengthen an and likeness.

NEW CHURCHES AND SCHOOLS.

is what the fraction of subject:

"Very often the best way to strengthen an institution is to attack it. The late languaged Equal Rights agitation and the Hamilton Siertator's malicious attacks upon the Catholic people of this city have had but one result—loss of revenue to the Public School Board through the withdrawal of hundreds of Catholic children from the Public schools."

The Late Cardinal Manning and the Late Father Stafford,

The death of the late Cardinal Manning reals to mind the ever generous hospitality of this prince among men extended to strangers, and in a special manner to Canadians. In the summer of 4876 the late Father Stafford paid a visit to England and Ireland. Frequently did the the Canadian Father Mathew address large meetings in advocacy of total abstinence. The late Cardinal Man-

ning invited the late priest to lecture in the city of London. The invitation was ac-cepted. The audience was large, most bril-liant and attentive, and many times did the late Rev. Father put in a kindly word for his beloved Canada

FRANCE'S INFIDEL MINISTRY DE-

FRANCES INFIDEL MINISTRY DEFEATED.

All the members of the French Ministry layer tendered their resignations to President Carnot. The cause of the resignation of the Ministry was the action of the Chamber of Deputies in connection with the bill dealing with associations. M. Hubbard demanded urgency for the bill as a reply to the attitude of the French Bishops. M. De Cassagnae described the bill as an iniquitous measure. Premier de Freycinet denied that the measure was intended as an act of persecution of the Church or that it need be regarded as a percursor of the separation of Church and State. He warmly commended the conciliatory spirit of the Pope, who, he sail, often gave evidence of sympathetic sentiments towards France. He continued: "We will doubtless be called upon some day to treat with the Vatican on the religious question. A portion of the clergy may possibly refuse to enter upon the path pointed out to them, but universal suffrage will judge between the two policies." In conclusion, M. de Freycinet gave his assent to the demand for urgency, though he said that he would not give the measure the significance that M. Hubbard desired.

An excited discussion ensued on M. Hubbard's motion. Finally M. de Freycinet again arose and demanded that an order of the day be moved indicating the views of the Chamber on the subject. In accordance with the premier's demand, M. Boisserin moved that the Government be required to continue its republican policy. M. de Freycinet accepted the motion and intimated that he considered it a Cabinet question. The vote of the Chamber being taken M. Boisserin's motion was rejected by 304 to 202. The ministers, recognizing their defeat, immediately left the House in a body.

The Chamber then rejected the urgency motion by a vote of 286 to 246. FEATED.

"THE ANCIENT RACE."

ED. RECORD-The following beautiful and soul-stirring poem from the gifted pen of Father Tormey, though rather long, I would soul-stirring poem from the gifted pen of Father Tormey, though rather long, I would ask a place for in your valuable columns. It served as a kind of recruiting song for the League of the North some forty odd years ago. It may serve a similar purpose now, for have we not reached a crisis when it is absolutely necessary to fill up our ranks and prepare for the approaching battle. Speculation is rife as to the imminence of a general election in which the fate of Ireland will be decided for the next ten years, if not forever, Mr. Sexton, in addressing his constituents in Beliast lately, holds up to view our dear country gradually bleeding to death, and begs of all her sons throughout the world to come to her rescue, for if another ten years are permitted to pass without a great and final effort "the ancient race" may become extinct. These lines, it is devoutly hoped, may strike a cord that will vibrate till the masses in this country of our kith and kin are again aroused to action and prepare for the rapidly approaching contest which is virtually to decide the perservation or extinction of "the ancient race." Let us then assemble in our might and send home the sinews of war to the valiant leader of the Irish Parliamentary party—Justin McCarthy. No time should be lost if we are to do mything. In God's name then let us strike a final blow for fatherland. C. J.

The Ancient Race.

What shall become of the ancient race? The noble, Celtic, island race. Like cloud on cloud o'er the azure sky When winter storms are loud and high— Their dark ships shadow the ocean's fac What shall become of the ancient race?

What shall befall the ancient race?
The poor, untriended island race,
where ploughman's song made hamlet ring,
The village vulture flaps his wing;
The village homes oh! who can trace,
God of our persecuted race.

What shall befall the ancient race? Is treasons stigma on their face? Be they cowards or traitors—go Ask the shade of England's foe; Ask the gems her crown that grace, They tell a tale of the ancient race.

They tell a tale of the ancient race, Of matchless deeds in danger's face. They speak of Briton's glory fed On blood of Celt right bravely shed; Of India's spoil and Frank's diszrac They tell a tale of the ancient race.

Then why cast out the ancient race? Grim want dwelt with the ancient ra

Will no one shield the ancient race?
They fly their father's burial place,
The proad lords with the heavy purse,
Their fa her's shame, their people's curse
Demons in heart, nobles in face.
They dig a grave for the ancient race.

They die a grave for the ancient race, And grudge that grave to the ancient race. On highway side full off are seen The wild dogs and the vultures keen Tug for the limbs and graw the face Of some starved child of the ancient race!

What shall befall the ancient race? Shail all lorsake the stange to keep.
The old sod where their fathers sleep.
The dearest land on earth's wide space.
Why leave it so, O ancient race!

What shall befall the ancient race? Light up one hope for the ancient race, O priests of God! Soggarth troon! Lead but the way, we'll go full soon, Is there a druger we will not face To keep old homes for the ancient race? They must not go, the ancient race; They must not go, the ancient race; Come gallant Colts, and take your stand, The L-ague! the League! will save the land The land of faith, the land of grace, The land of Erin's ancient race.

They will not go, the ancient race!
They shall not go, the ancient race!
The cry swells hold from shore to shore.
From emerald vale to mountain hoar,
From altar high to market place.
They shall not go, the ancient race.

HONORABLE DANIEL DOUGHERTY. Judging from the indications that are manifest there the distinguished orator from New York will be greeted with one of the largest and most representative assemblages ever held in the Pavillion, Toronto, on the occasion of his celebrated lecture on "Oratory," under the auspices of the Catholic Young Ladies the anspices of the Literary Association, on Monday, Feb. 29. In addition to His Grace the Archbishop and a large number of priests, some of the lead-ing legal celebrities, men of renowned literary

ing legal celebrities, men or renowned interary abilities, and clergymen of various denominations have accepted invitations to be present on the platform.

The tickets are being rapidly disposed of and the great rush at Nordheimers te secure seats, on the opening of the plan of the Pavillion, evinced the great interest that is felt to hear the Demosthenes of America.

OBITUARY.

Mr. Patrick Walsh, Strathroy.

Mr. Patrick Walsh, Strathroy.

It is with regret that we announce this week the death of Mr. Patrick Walsh, which took place at his residence, in Strathroy, on Thursday, February 11. Mr. Walsh was a native of Cashel, county Tipperary, Ireland, and emigrated to Canada fifty years ago, settling first in York county, where he remained for a few years. From there he came to Middlesex and settled in Adelaide township, in which he lived for more than forty years, being one of its most esteemed settlers. At that time there was no church either in Strathroy or Adelaide and the parish was therefore deprived of the blessing of a resident priest. This was a great trial to Mr. Walsh, and he was the first to petition the Bishop to send a priest to Adelaide. The favor was granted, and he resided with Mr. Walsh for years until the church property was secured in Stathroy.

About eight years ago, after the death of his wife, Mr. Walsh lett his farms in charge of his sons and removed to Strathroy, where he lived till the time of his death, when, after ninety-two years of an active and well-spent lite, he was borne to his last resting-place by six of his grandsons. Requiem High Mass was sung by Rev. Father Gnam, of Wyoming, Father McKeon, of Strathroy, preaching a very eloquent funeral sermon, Always strictly particular about his religious duties Mr. Walsh passed away fortified by the holy sacraments of his Church. May his soul rest in peace!

Frances Catherine McCallum, Mar-

Marnora, Feb, 19, 1892.

With regret we announce the sad and untimely demise of Frances Catherine McCallam, aged twenty-one years and ten months. About three years ago she showed symptoms of consumption, against which she has since fought in a patient, Christian spirit; but, despite her efforts, she succumbed to it on February 9, at her parents' home, Marmora, fortified with the last rites of Holy Mother Church. She was a girl of no ordinary endowments, passing with honors the examination to the High School at an early age, and bidding fair to attain a position lucrative and honorable. She was a practical Catholic, pions and virtuous, a fond sister and dutiful child. Her loveliness of person and manner made her many friends and won the admiration of all with whom she came in contact. The entire parish extend their heartfelt sympathy and condolence to her bereaved parents, and pray that the consolation from on High, which alone can assuage a sorrow such as theirs, may be vouchsated to them in richest measure. Marmora, Feb. 19, 1892.

succambed to his analog on Firld y last, and give these sacred relies room reveyed to Woodstock on last Saturday and regret has been caused by the early and unserved denise of Mr. Harwood, who was a general favorite and a most zealous and expected denise of Mr. Harwood, who was a general favorite and a most zealous and expected denise of Mr. Harwood, who was a general favorite and a most zealous and devoted numbership and baptized by Rev. Father Hante, S. J., Gnelph. Nodoubt the companionship and pious example of his companionship and pious example of the co

and with what piety he had prepared minser-for the reception of baptism and the other sacraments of the Church. Our Lord said to the young man in the gospel, "If thou wilt be saved keep the commandments," These Mr. Harwood observed most faithfully. Again Our Lord said: "Unless you eat of the flesh of the Son of man and drink His blood you cannot have life in you. But he who eateth of this bread shall have life everlasteateth of this bread shall have life everlasting." Oh, what an example for all of us, Catholics and Protestants! Let all try to imitate his coarage, his earnestness and his exemplary virtues, and while praying for his soul let us pray that we too may merit the crown vouchsaved to him—a happy death and glorious eternity.

and glorious eternity.

Margaret Digaan, East Williams.
On Friday evening, the 12th instant, there passed away one of East Williams most esteemed citizens, in the person of Margaret, the beloved wife of Mr. Bernard Digaan, C. R. The deceased was the eldest daughter of Mr. Wheaton Marr, formerly of the township of MeGillivray east, where the deceased was reared and when she passed her happy schooldays. From the farm her parents moved into the town of Parkhill, where, nineteen years ago, she was married to Mr. Bernard Dignan, a well-to-do farmer of the township of West Williams. While she lived in Parkhill, as well as during her school-days in McGillivray, on account of her meekness, kindness of heart and amiability of disposition she made for herself many endearing and lasting friends; and these same qualities which characterized her from her girlhood soon charmed and brightened her new home on the tenth concession of West Williams, where Mr. and Mrs. Dignan lived in mutual happiness for several years. When afterwards they removed to the farm in East Williams, on Centre road, as in West Williams, she seen by her uniform courtesy, kindness of heart and obliging manner endeared herself to her new neighbors. Mutual love engendered peace and happiness in the fanily, which was sanctified by a mother's affection for her children and a father's love for his wife and family. But as no water is without a ripple, so no life is without its sorrows. Happy as Mrs. Dignan's married life was, clouds of sorrow darkened her maternal heart; some of her children were removed from her by death, and her father and three brothers were called out of life by the hand of Denth within a comparatively short time. Last summer Mr. Dignan built a good brick house handsomely finished with modern improvements, into which Mr. and Mrs. Dignan, with their family, moved a few months ago horized the halpy home of the declining years comfort, peace and mutual happiness. But God, the Ruler of all things, designed otherwise, A husband was to be depriv Margaret Digaan, East Williams

inflammation set in, but was overcome by medical aid; and heart failure cut the thread of lite, not, however, before Mrs. Dignan fortified herself by the rites and sacraments of the Catholic Church in which she firmly believed; for, notwithstanding the prins and aorture of la grippe and inflammation of the lungs, her thoughts were upon God and judgment. She knew life was uncertain; she left the end was drawing near; she earnestly demanded that her spiritud director, Father McRee, should be called at once, which was promptly done. Having made her peace with God through holy penance, the sacrament of reconciliation, and received all the rites of the Church in which she was baptized and raised and in whose doctrine she firmly believed, a serene calm reigned in her soul, her pains were gone, the calm of her soul was manifest by the sweet and amiable expression of her whole countenance. Afterwards she received the last Sacraments of the Church. Besides her husband and two children, she leaves an aged mother to mourn her loss. The funeral took place Monday, 15th February, at St. Columba's church, Bornish, and was very largely attended. Rev. Father McRae, after the solemu Requiem High Mass, preached a very instructive sermen, taking his text from Matthew vi., 24: "No man can serve two masters, for either he will hate the one, and love the other, or he will hold to the one and despise the other. You camnot serve God and mammon." He terminated his impressive instruction by exhorting the family and friends of the deceased to initate her virtues and good qualities, to pray for the repose of her soul, and asked the sympathy of those present for the bereaved husband and his children. Requiescat in pace!

Mrs. Dalton, Brantford.

Mrs. Dalton. Brantford.

In Toronto, on Friday, Feb. 12, Mrs. Dalton, relict of the late Joseph K. Dalton, Inspector of Markers, Brantford, and for many years a resident of London, passed calmly away.

A kind, gentle mother, an earnest, faithful friend—all who knew her, revered her. There was magnetism in the benign smile which always illuminated her pure, calm face. For all alike she had kind, cheerful words, but to the poor and distressed she was especially devoted. It mattered not to her whom the object of her loving clarity was—it was one of God's creatures, and therefore worthy of all the comfort that could be given.

The fameral took place in Brantford on Sunday, the 14th inst. The magnificent casket, laden with beautiful floral emblems, the last tributes of loving friends, was borne to the grave by the following gentlemen: Messrs, James Simon, William Harrington, Angus McIntyre, Michael Fennessy, James Carson and M. Shanahan.

At St. Basil's church the solemn services for the dead were performed by Rev. Father Feeney, and the faneral cortege proceeded to the cemetery where interment took place.

Unveil thy bosom faithful tomb!

Rev. pastor.
To the sorrowing family we tender our warmest sympathy.
May her soul rest in peace!

Mrs. Alice Olmstead, La Salette. On Monday, 15th Feb., died, at La Salette, Mrs. Alice Olmstead, wife of Moses Olmstead,

Mrs. Alice Olmstead, wife of Moses Olmstead, of the grip.

Mrs. Olmstead was in the seventy fourth year of her age and was one of the oldest residents in the township of Windham and was highly respected by all her neighbors. She leaves a husband and ten children, of whom Sister Marry Vincent of the Ursuling convent, Chatham, is one, to mourn her loss.

The funeral took place on Wednesday, to the church of La Salette. High Mass for the repose of her soul was celebrated by Rev. P. Corcoran, P. P., who spoke feelingly of the good life of the deceased and exhorted her children to follow her good example. May she rest in peace!

Boston Republic.

We commented last week upon the absurd and altogether baseless suggestion in the dramatic production known as the "Broken Seal," that the silgitlum of the confessional can be, or ever has been, broken by a priest. Cardi nal Gibbons, in reply to a request from the New York Herald, gives the following emphatic contradiction to the theory advanced by the author of the play :

This communication led the Herald to remark editorially: "Priests have gone wrong, like other men. They have been weak. They have been base. They have been faithless. But the worst priests have respected one thing—the confessional. The seal is still unbroken." The play is an outstill unbroken." rage on religion and on public decency. It should be boycotted by all honest Christians

King of Medicines

Scrofulous Humor-A Cure Almost Miraculous.

Alas for all the world—sad fleeting race! Alas, my Love, for you and me Alas! Grim Death will clasp as in his close emb We, too, like all the rest from earth must

Alas to think we must forget some hours
Whereof the memory like Love's planet
glows—
Forget them as the year her withered flowers—
Forget them as the June forgets the rose!

We shall be mute beneath the grass and dew In that dark Kingdom where Death reigns i

And you will be as I and I as you—
One silence shed upon us, and one fate.
—Philip Bourke Marston.

The New Man a Rossmere

CHAPTER II.-CONTINUED.

six mules any day. Been duck hunt-

ing?"
"No, sir; I was just going for some when I found Uncle Ephe bogged."

do you say to a tram understand from your

"Well, Ephe's all right now; what

but freshly home, and I suppose you've

"Ya'as, sir! Ephe's all right now,

the old man echoed with a joyous crack of his whip, "an' much 'bleege, boss;

hopes to do es much fur you some day

be gittin' home midnight.'

Git up, mules! I boun' I don' wan' to

"Thank you, Ephe, but I don't in-tend to get bogged if I can help it,"

the major called after him. "Look out for a bad place just this side of my

gin gate! Now, then, Mr. Southmead,

am I to have the pleasure of your com-

sprang back up the levee after his coat and gun, wondering the while if it was

just right to fall into line so promptly,

against whom he had been nourishing

a grudge for so long. But there really

eemed nothing else to do. His com-

ounctions would have been lessened

could he but have known that he was

who came under the masterful influ

ence of this man, who went crashing through the briery woods with a long,

free stride that put Fred on his mettle

to keep up.

"Going by one's self so much makes one selfish," said the major, suddenly slacking his speed. "Why didn't you tell me to hold up?"

"Because I don't care to have you,"

said Fred, a trifle blown. "I was just wishing I could get over the ground as

'You will in time; that is, if you

more used to using horses' legs than

your own. I never used a piece of

horsefiesh until I was far beyond your

Fred felt, somehow, as if he had been

accused and apologized for in one

one breath. Yes, he was quite sure he could not help liking this "Yankee

interloper," which was the way his

mother generally spoke of the new owner of Rossmere. Then he gave himself up entirely to the keen enjoy-

ment of duck-hunting with the merri

est possible companion. Now fright ening the shy squirrels with his clear,

loud laugh-a laugh suggestive of

now, by a rollicking view-halloo, scat

tering a drove of hogs, grunt-

being interrupted in a persim-

mon feast; now swiftly swinging his

blue-winged teal, or the heavier mal

when, later on, they stood where their

"It is just the other way," said the

major, heartily, selecting, as he spoke, the finest brace of ducks in his bag,

and holding them out to ask, a triffe

Mrs. Southmead, with my respects?"
"I'm sure she ought to be very

much obliged to you. And, oh! you

know, I'm real glad you're coming to

us Christmas.
"So am I!" said the major, nodding

and turning off in the direction of

Fred, looking back over his shoulder. "I like him! I don't think there's

any doubt about it. He's a gentleman.

and he called me Mr. Southmead. He

doesn't look down on a fellow that

can't do every thing as well as he can

Which was only one of many sides

"He walks like a race-horse," said

"Might I venture to send these to

fall fluttering back to earth

helped conquer.

roads separated.

hesitantly

Rossmere.

clean conscience and healthy

ing and squealing their

Then he gave

protest

age.

You chaps down here are

xperiencing the common fate of all

as he put it to himself, with a

'I'll be glad to go," said Fred, and

"Look

had time to forget some of your wood-

to a tramp with me? I from your father you are

"When I was 14 years of age I had a severe attack of rheumatism, and after I recovered had to go on crutches. A year later, scrofula, in the form of white swellings, appeared cn various parts of my body, and for 11 years I was an invalid, being confined to my bed 6 years. In that time ten or eleven sores appeared and broke, causing me great pain and suffering. I feared I never should get well.

"Early in 1886 I went to Chicago to visit a sister, but was confined to my bed most of the time I was there. In July I read a book, 'A Day with a Circus,' in which were statements of cures by Hood's Sarsaparilla. I was so impressed with the success of this medicine that I decided to try it. To my great gratification the sores soon decreased and I began to feel I decided to try it. To my great gratmeaton the sores soon decreased and I began to feel better, and in a short time I was up and out of deors. I continued to take Hood's Sarsaparilla for about a year, when, having used six bottles, I had become so fully released from the disease that I went to work for the Flint & Walling Mfg. Co., and since then

HAVE NOT LOST A SINGLE DAY on account of sickness. I believe the disease is expelled from my system, I always feel well, am in good spirits and have a good appetite. I am now 27 years of age and can walk as well as any one, except that one limb is a little shorter than the other, owing to the loss of bone, and the sores formerly on my right leg. To my friends my recovery seems almost miraculous, and I think Hood's Sarsaparilla is the king of medicines." WILLIAM A. LEHR, 9 E. Railroad St., Kendallville, Ind.

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that Stirling Denny offered to the | "asifhe had been an ordinary guest Alas for all high hopes and all desires!
Like leaves in yellow autumn time they fail—
Alas for prayers and psalms and love's pure
fires—
One silence and one darkness ends them all!

CHAPTER III. THE MAJOR AT TIEVINA.

Mrs. Southmead could always be Mrs. Southmeat could arrive the shadows, so to speak. To the more superficial and frivolous members of the family she generally left the control of the fami sideration of apparent sunshine and deceptive brightness. No doubt this nviting the owner of Rossmere to dine with them on Christmas was quite a satisfaction to Mr. Southmead, who satisfaction to Mr. Southinead, who was shockingly democratic in his ten-dencies, and was only too ready to be hail-fellow-well-met with any one "half-decent;" but as for herself, she really could not forgot that her own had been the first man in the county to move in the matter of seces sion, her own brother had been cap tain of the first company, the "Tric Rifles," that had gone to join "Daddy Price" in Missouri; and wasn't it he Ephriam seized the long reins and own very first cousin that, in a perfect the fierce sounding whip in readiness for the Major's word, "Go." The frenzy of patriotism, had turned down his own house, with all its conients, mules had rested, and were willing to books, pictures, pianos, and every thing, rather than run the risk of their resume operations. One stentorian "Git up mules!" from Ephe, a jerk, falling into Yankees' hands? True, the Yankees never had come within and the wagon moved slowly off on to firmer ground, leaving Fred red and twenty miles of the spot where breathless and hatless, while the major, giving his head a shake to readthis costly holocaust had up ; but, then, poor dear Emerson had no means of knowing beforehand that just the polo cap that had slipped over his brow, drew a comfortably long breath, and said, briskly, with his they wouldn't, and the glorious principle involved was all the same ! Southmead might feel slightly befogged cheery laugh:
"There! Two men are better than as to what principle was involved in

> How some people could forget so was a green, gawky schoolgirl when indebted to Carl for the offering of her when she, Mrs. Southmead, had married hand at first sight, in womanly anxiety er uncle. Mrs. Southmead took considerable credit to herself for 'Sula's subsequent elegance and beauty. There was Sula, left a widowed bride by these very men; Major Denny pre sumably standing for the entire federal army in Mrs. Southmead's cogitations ; and yet she was positively childish in the pleasure and the busy interest she took in this dining! Dining, indeed! No, Mrs. Southmead never expected to dine again. If she could satisfy th actual cravings of nature henceforth, she would ask no more. hoped the actual cravings of this inter loping major would be satisfied; she had her doubts about that too. Southmead was never without a good supply of doubts, of assorted sizes and

burning up all one's pretty belongings,

much for worlds.

would not acknowledge as

Southmead turned herself de liberately about in front of her dress ormed a miracle with that old ant bellum black silk. She hoped people would not accuse her of the extravagance of buying a new silk when Mr. Southmead could hardly keep his head above water. started nervously at the sound of her husband's voice out there on the front gallery. It rang out in cheery welome to their mortal foe.

"Get down and come right in, sir. Just hitch 'em to the fence, major ; Ephe will take 'em to the stable right

" Hitch 'em, take 'em. Mrs. Southmead peeped cautiously through the slats of the shutters. Her

bedroom was on the right hand of the entral hall opposite the parlor.

Actually the man had come in a

buggy drawa by a pair of bays! If she could go to a neighbor's in a dumping cart, or a wagon with work mules in rope harness now-a-days she was thankful. Fred had made such an ado over this man's looks ever since he happened to meet him in the woods and was treated decently by him; she'd like to judge for herself! Well, he was straight-limbed and strong-shouldered, but she could pick out a dozen South-ern men more so. He had a fresh, ruddy look, and his eyes were clear and gray and pleasant; she could see much, as he smiled up into Mr. Southmead's face as he came up the walk. Mr. Southmead called him a handsome man! She did not; most emphatically not. His chin was too square. There was a hard look about the lower jaw. She didn't gun into position to bear upon the suppose, if that man once made up his lard duck, that rose started from the reedy marshes of the duck-pond, only mind on a point, there was any power on earth, perhaps none in heaven, which could make him alterit. Really, to meet sure death on the wing and she must say he seemed quite at home Not a single sign of embarrassment Yankee major comported himself more One would expect—dear! he ran up the steps like a boy! She was back at like a light-hearted schoolboy out for a holiday than like a grim invader the bureau now, applying the brush to who had arrogantly chosen to make one of the smooth, glossy bandeaux that the window curtain had treated his home among the people he had disrespectfully. Her door was opened to admit Mr. Southmead's nose and "I've had a tip-top time, and I'm sure I'm much obliged to you, sir, said Fred, with boyish frankness,

voice: "Mother our friend has arrived! Mrs. Southmead made a little grim ce at the word friend, then swept graciously into the presence of this in whom she meant to place entirely at his ease for her husband sake rather than his own. She had even formulated a little salutatory speech which was to convey in vague reneralities a sense of magnanimity on her part, and of being included in an amnesty on the major's. But the easy courtesy and the cordial smile with which he greeted his hostess were so expressive of civil rights and social equalities that Mrs. Southmead's prearranged programme eluded her grasp entirely, and she found herself stupidly telling Major Denny in the most mendacious way she was glad to see him, after which she plunged into the most commonplace discussion of the weather

said to her own accusing conscience,

amenable to ordinary rules!"

There had been ample time for the slight frostiness that pervaded the social atmosphere in the big Tievina parlor, in spite of Mr. Southmead's leader offerts to be thoused out beocular efforts, to be thawed out between the family and this stranger, whom they certainly had not treated with neighborly kindness heretofore, before Ursula glided through the doo that opened immediately into the dining-room to join the group. Carl had been exalted to

the stranger's knee, and seemed well satisfied with his location. Fred was just wondering what the major would think of that sweet faced woman to whom his back was turned just now. Mr. Southmead extended his hand to introduce his niece. Carl threw the entire group on its beam-ends.

Mamma, what made you say his white as mine!" and he placidly laid one of own small hands full length upon the long, sinewy one that upon the major's knee. One awful, soundless second intervened.

It was not the master of Rossmer who was covered with confusion at this speech of the boy's. He simply folded his other hand over the child's and held it thus while he stood up to be made known to Mrs. Ralston. The whole family were ready to rise up and call Ursula thrice blessed for demanding an introduction at that particular juncture. How else could they have ever clambered out of that

It was not 'Sula's style to gush over anyone. A dainty reserve generally characterized her first greeting of a stranger. It was as if she put them upon probation, for, once admitted to friendship, she was loyally true, but How some people could forget so easily and forgive so readily passed her comprehension! There was Sula —as good a girl as ever lived! Sula —as good a girl as ever lived! Sula indebted to Carl for the offering of her indebted to Carl for the offering of her to do away with any discomfort the boy's luckless speech might have pro duced. As it was, by the time the reached the Arabian test of amity, eating salt together, things were in a most promising condition for the reconstruc tion of the entire Tievina establishment.

It is only under stress of weather that the true Southerner allows himself to be immured within the four walls of his house for other than sleeping or eating purposes; therefore, as the air on this particular Christmas day was as balmy as a New England May day, the major was marshaled by his hos direct from the dining-room to the big cane chairs that furnished the from gallery summer and winter, where, with a box of cigars between them, h and Mr. Southmead were at liberty to discuss the political outlook of the county without disquieting the women of the household, or the crop prospect without wearying them.

Stirling Denny had elected to make his home in the South during what is now known as the carpet-bag era, but such had been the dignity and circumspection of his course that the most inimical among his neighbors had never even remotely associated him with the gang of unprincipled, pettifogging politicians who were even hen located at the county seat, and exerting their best mental efforts for the subversion of law and order, with a view to personal gain and their own election to office through the franchise of the unlettered freedman. Holding nimself absolutely aloof from the boiling caldron of petty local politics, it was yet a foregone conclusion that Major Denny was in sympathy with the best social element of the neighborhood, and would, if occasion demanded. show himself the foe of disorder and

misgovernment. Mr. Southmead was the most unde signing of men. When he selected a match, and settled himself comfortably in his big chair, with his feet on the banister rail of the gallery and his cigar alight, he was indulging in no conscious train of thought, much less in any intention to discuss the political outlook. He was vaguely indulg ing in a pleasant after-dinner consciousness that it was much nicer hav ing Denny sitting there on the gallery with him in this genial way than stuck off at Rossmere by himself. His own neighborly short-comings had heavily upon his warm heart, and half of it had been fear of Amelia, he acknowledged a trifle secrafully and Amelia had "caved" promptly The fact was, one had to like Denny there was no help for it.

The brown and stubbly fields of Tievina lay in full view of the two men on the two sides of the house. front, ran the public road lying along the lake bank. Down this road a mule presently trotted slowly into view, his lazily lifted feet sending the rain-water that lay in muddy pools in the roads slopping up against his own flanks and his rider's legs. But his rider was sublimely indifferent to such small discomforts, as, with a shot-gun lying across the tall pommel of his McClellan saddle, his hands clasped idly over it the rope bridle swinging free about his mule's neck, his head dropped upon his breast, and his hat pulled well over his eyes, he slopped along the road, trusting to his mule's sagacity to be carried safely home, rather than to his own besotted judg-Mr. Southmead uttered a contemptuous laugh as the deliberate any terrible soul agony. There was a mule trotted leisurely out of sight with pathetic droop about the corners of her his drunken rider.

"Sam has a little too much Christmas aboard !"

'Is that Sam Faythliss, the engineer on the Walnut Grove place?" the major asked, following the mudd-"For all the world, you know," she bespattered man and beast with his

the shrievalty of this county.

"But it is so."

"Can he write?"

"Is he a man of any especial amount of discrimination?'

"Unusually intelligent?"

"What, then, are his qualifications

for this office?"

Mr. Southmead broke out into a loud and uncontrollable fit of laughter.
"My dear Denny," he said finally,
"you must excuse me. But your
little catechism sounded so extremely fresh and unsophiscated. I had heard that you avoided our local politics as you would the plague, and small blame to you. But I did not suppose it was possible for any man to live in our midst a whole year and not take in something by absorption.'

"You forget," said the major, in a quick, rebuking voice, "that my only source of information, in the absence of a county newspaper, or such intercourse as my white neighbors have denied me, has been the freedmen on my place, and from them I would not "It's a confounded shame that it has

been so. Forgive me my share in it!" Mr. Southmead impulsively extended his hand, and the other grasped it Then his host undertook to warmly. enlighten the major.

"Of course you've heard of Gays. Upps & Co., over yonder at Laketown, the county seat?' "I have heard that there were three

men there named respectively Gays, Upps, and Strouther. Lawyers, are they not?

"Gays is a sort of civil engineer. pps — 'Judge,' they call him — is a ng-eared, crop-haired, carpet-bag-Upps ging rascal, who has done more toward demoralizing the negroes in this county than anything that could be imagined; and Strouther is a gentleman presumably interested in the innocent occupation of bee culture, who is working the county for all it is worth to get that poor tipsy fool that passed here just now elected sheriff, which will amount to getting the office himself. Sam once in, Strouther is sure of being his deputy, and it will amount to Sam having the experience

and Strouther the money. "Then why don't Strouther run in

the first place?

"Strouther run! In this county And openly! I tell you, sir-" Mrs. Southmead woke with a jerk from the nap into which she had fallen in her chair. Sula was placidly crochetting on an afghan which no one ever expected to see finished. Her aunt said nervously:

"Sula, they are talking politics out there. Do start something on the

piano. They are both gentlemen !" Mrs. Ralston's needle pursued the even

tenor of its way. "I don't care if they are. The time never will come when such subjects will be safe. If you won't go to the piano, I will : and I know if he hears me playing the Cracovienne he will he convinced he has wandered into an ark. Dear me! how cruelly stylish he did look at dinner beside your poor dear uncle." Mrs. Southmead heaved

one of her ever-ready sighs. "Uncle George would look well in a gunny-sack coat," said 'Sula, loyally.
"But here comes the coffee. That will be a better interruption

Aunt Nancy entered with the tray, on which were half a dozen cups of rich black coffee, a tiny pitcher of cream, and bowl of sugar. The after dinner coffee at Tievina was always erved an hour after the meal. was sent to summon the gentlemen from the gallery, and 'Sula folded up her work in preparation for serving

"One moment," said Major Denny laying a detaining hand on Mr. South-mead's shoulder. "I find myself in loubt. Did you introduce your niece to me as Miss or Mrs. Ralston?"

"Mrs." Then, with the ready con fidence characteristic of him, Mr. Southmead added: "Our girl's story is a sad romance. She was married one morning. Three hours later her husband's company was ordered out of the county to go to Virginia. Last heard of him, was left behind in the Last retreat of the army from Nashville. Very ill. Dead, of course. But not proven. Come! coffee don't improve by getting cold."

Major Denny glanced at the slim figure behind the coffee tray with fresh interest as he took his seat beside his hostess on the sofa. It certainly was a face full of intelligent sweetnessquite placid now; in fact, much more serene than that of her aunt, who had little lines of perplexity and care criss crossing each other over her broad white forehead. He tried to imagine to himself how that serene Mrs. Ralstor when her bridegroom ordered from her arms to dare the fate of battle. He tried to imagine how she bore first the wearing suspense of uncertainty, and then the shock of knowing her bridegroom was never to come back to her. She did not look like a woman who had ever lived down sweet mouth that was full of patient endurance; but her brow was smooth, and the clear depths of her eyes as untroubled, as those of a little child whose days pass like gleams of sunshine.

These two women were social studies to him. Their lives were unlike the

"The same! But his present claim lives of their sisters in the more to distinction lies in his candidacy for crowded arena of the North; or, in fact, of any women whom he had ever met. Isolated, without society of any sort, with no churches, no shops, no public entertainments of any kind for mental refreshment, they yet, through the medium of the papers and magazines that belittered the big table in the hall, wers as completely au courant with the world of fashions and of intellect as if they had command of the Aslor Library in New York, or access to the bewildering mazes of its fashionable bouleyards. There must be something in such women, He was to see a great deal of them. He would like quite sure he should especially like to cultivate this Mrs. Ralston.

TO BE CONTINUED.

A Bishop's Charity

A certain French Bishop was once led, in spite of himself, to prove the truth of the proverb, "Charity begins at home." Mgr. d'Avian, one of the pravest defenders of the rights of the Church under the first Empire, was by no means so prudent a guardian of his own wardrobe. He was constantly meeting poor men whom he fancied were in greater need than himself of good shirts and warm underclothing, until finally the one who had charge of his mending found nothing to mend -all had been given away. His house-keeper knew better than to ask his Lordship for money to buy anything for himself : so she went to him and told him of a poor man-a gentleman -who had a certain position to maintain, but who was in absolute want of

proper clothing.
"What does he need?" said the Bishop.

"Indeed, it would be hard to tell what he does not need : for he has actually no underlinen. The case is

really pitiful."
"But this must not be!" exclaimed the kind hearted prelate. And, slipping the necessary money into her hand, he continued: "Go at once and buy him what he needs. But do not

tell him that it comes from me. "Certainly not, my Lord." Then, touched by the ill-concealed joy on the face of his housekeeper, and naturally attributing it to her happi-ness in being able to relieve the wants of the poor man, he called her back, and, adding something more to the sum he had already given her, said 'See that the shirts are made of good fine linen. A man in his position needs something better than the ordin-

ary quality."
"Very true," replied the other, quite seriously. And great was her rejoicing over the cutting out and making of the fine linen shirts ordered by the Bishop for - "the poor gentle

The following Sunday Mgr. d'Avian began to wonder if anywhere in his possessions he could find a fresh shirt wherein to do honor to the day. Upon opening his wardrobe, what was his astonishment to find quite a supply o those articles; which were not only new, but of superior quality !

"What does this mean?" ing for his housekeeper, he asked her f she could explain the mystery.

Trying to look very innocent, she answered: "The person who had them put there, your Lordship, gave special directions that his name should not be mentioned. "They must be returned at once,

began the good Bishop. But, happening just then to glance at his servant, the smile on her face, which she was trying in vain to conceal, made him at once suspect who "the poor man was whose scanty wardrobe he ha so easily induced to replenish.

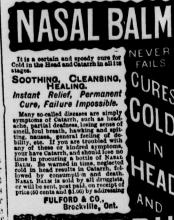
"Well, I forgive you; but never do such a thing again.

The good housekeeper could well afford to laugh, too happy over her present success to take much thought for the future. And the Bishop had to admit that this time, at least, his charity had literally begun at home. -Ave Maria.

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

Mrs. M. Stephens, of Albany, N. Y., writes us as follows: My stomach was so weak that I could not eat anything sour or very sweet, even fruit at tea-time would cause Heartburn, fulness or oppression of the chest, short breath, restlessness during sleep, and fright ful dreams of disagreeable sights, so that I would often dread to go to sleep. With the use of Northrop and Lyman's Vegetable Discovery this unpleasantness has all been removed, and I now can eat what suits my my taste or fancy."

Minard's Lindment is the Hair Re Minard's Liniment is the Hair Re



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The Old Tramp.

- A' old tramp slep' in our stable wunst, An the Raggedy Man he caught An roust him up and chased blin off Clean out through our back lot!
- Clean out tramp hollered back an said:

 An' the old tramp hollered back an said:

 "You're a purty man! you are!

 With a pair of eyes like two fried eggs,
 An a nose like a Bartlutt pear!"

 James Whitcomb Riley

ripest peach is highest on the tree—
| so her love, beyond the reach of me,
earest in my sight. Sweet breezes, bow
heart down to me where I worship now

She looms aloft where every eye may see The ripest peach is highest on the tree. Such fruitage as her love I know, alas ! I may not reach here from the orchard grass

I drink the sunshine showered past her lips As roses drain the dewdrop as it drips. The ripest peach is highest on the tree, And so mine eyes gaze upward eagerly. Why-why do I not turn away in wrath And pluck some heart here hanging in my

path?— Love's lower boughs bend with them, but, ah me
The ripest peach is highest on the tree.

-James Whitcomb Riley.

THE NAME "CATHOLIC." Authorities Cited to Show its Origin

THE NAME OF "CATHOLIC" HAD BEEN BESTOWED UPON THE CHURCH OF JESUS CHRIST IN ORDER TO DISTIN-GUISHED HER FROM THE HERETICAL SOCIETIES THAT WERE SEPARATED FROM HER.

"Ut Christiana ita et Romani sitis. "As you are children of Christ, so be you children of Rome." (From the sayings of St. Patrick, Book of Armagh,

The above significant expression of the Holy Apostle of Ireland must sound discordant to those history-distorters who would pretend that St. Patrick was not an Ultramontane.

But with this we have naught to do at present; our subject is of wider ex-tent. Nor should I have thus introduced the subject, only that I intend to show, before its close, that the term "Catholic" and "Rome" have become

synonymous. As many moderns are found to claim the title of this subject, though in a different sense to what heretics laid a feeble claim to it in ancient times, the name Catholic must find its place amongst controversial subjects.

Definition. The name Catholic (Catholicus), derived from the Greek words Kata and olus or Katholon, whole, signifies "universal" — a thing that is universal or general. In Worcester's Dictionary you may remark three sig nifications, though all come much to the above terminology, viz.: 1 Uni versal, embracing all, general. 2. Not secretarian; not exclusive, liberal. 3. Pertaining to the Roman Catholies. While passing to the substantive, this authority defines a Catholic to be a member of the Catholic Church; a Papist; a Roman Catholic.

Chambers, in his renowned cyclopædia, after similarly defining the term, goes on to say that "some have said that Theodosius the Great (A. D. 380) first introduced the term Catholic into the Church; appointing by an edict that the title should be applied, by way of pre-eminence, to those Churches which adhered to the Council of Nice, in exclusion of the Arians, But the term was used much more anciently as by Ignatius and Polycarp (A. D. 69 and 96). 'Ubi fuerit Jesus Christus (says the former); ibi est Ecclesia Catholica.'" (Cham-

bers' Cyc.-Cath.) From this concordance of Protestant authorities who are constrainedly in

Bergier tells us that the Church is called Catholic, not only to point out that it is spread throughout the whole world, amongst all the nations, but also to express the profession which she makes in believing and teaching everywhere the same doctrine, of takceremony took place on Sunday. The Bishop of Orleans received the vows of ing for a rule of faith the universality of belief which is followed in all the particular societies of which she is composed. Such is the character which distinguishes the true Church of Jesus Christ from the sects which are separated from her (Bergier, Tom I. Catholique). And that this title of Catholic was adopted in the very earliest ages of Christianity we have evidence such early writers, as Polycarp (A. D. 70), Tertullian (A. D. 190), Cyprian (A. D. 250) and Ireneus (A. D. 300). We have already quoted St. Ignatius, who touched the apostolic times, and who, in his letter to the faithful of Smyrna, wrote, "Where Jesus Christ is, there will you find the Catholic Church." St. Polycary was martyred in 167, and in a letter written by the is, there will Church." St. faithful of Smyrna touching that event, the word Catholic appears as applied to the Church (see Eusebius, tom. iv.,

Re

Valois, in his notes on the History of the Church by this historian (Tom. viii.), makes the remark that the name of Catholic had been bestowed upon the Church of Jesus Christ from the time the most proximate to the Apostles, in order to distinguish her from the heretical societies that were separated from her. Again, according to the testimony of Origen (at the be ginning of the second century), Celsus had already called the Catholic Church the great Church, for the same purpose, namely, to distinguish her from heretical sects. (Orig, Contra Celsum, z. v., No. 59.) Later on SS. Cyril and Augustine remark that even the heretics and schismatics of their day (fourth century) gave this name to the true Church from which they had separated, while the orthodox Christians used to call the Church Catholic Church elesia Catholica." (See Bergier, Tom. I., Catholique.

SERMON ON RELIGION AND LABOR.

London Universe, Jan. 16.

In confirmation of all this let the

reader note that even in the Apostles' Creed we say, "I believe in the Holy Catholic Church" that is, "I believe that the true Church of Jesus Christ is

that which professes to teach the doc-trine universally received since the

Apostles in all her particular societies which compose this great Church." All Anglicans say this creed "I believe in the Holy Catholic Church"; yet if you ask one: "Are you a Catholic?" he answers: "No, I am a Protestant." It would seem that in

a Protestant." It would seem that in days gone by this claim of the Roman

Church to the title of Catholic has ever

been made a reproach to her by here

tics, as if the claim itself were an error.

Surely this proves how blind heresy is! That which is her glory and her lawful boast, heresy would designate a

reproach.

proach. Jealousy, no doubt, has een the mainspring of this irrational

claimed, held and vindicated her glorious title of Catholic for nearly

If you go into any town in any region of the world and ask to be directed to the

Catholic church, no one would ever

in mind of a humorous anecdote I once

heard. The Irish mostly call their

once addressing in London a poor Irish

stall keeper, enquired where the church

was. "If it's the chapel you mane, my

honey, you'll see it down yonder street with the cross of Christ on the top of

it: but if you want the Protestant

wonder whether that poor Irish woman, who so naively and unwit-tingly proved the force of this Catho-

lie claim, remembered, moreover, that

was denied, and hence becomes a fit-

ting symbol of heretical places of wor-

I have already alluded to the testi-

affect this great Doctor of the Catholic

different people and nations keep me

there: the authority established by miracles, nourished by hope, increased by charity, and confirmed by an-

tiquity, keeps me there; the succession

of Bishops in the See of St. Peter the

Apostle (to whom our Lord after His

resurrection committed His sheep to be

fed), down to the present Bishop, keeps

me there. Finally, the very name of Catholic, which, among so many

heresies, this Church alone possesses

(St. Aug., A. D.

keeps me there." (St. Aug., A. 1 400, contra Epist. Fundam, c. 4.) E. A. Selley, O. S. A.

A Profession.

Two Spanish young ladies, the daughters of the late Marquis San

Carlos, who died suddenly some months

ago, were so greatly impressed by their father's death, a Paris correspon-

dent of the Daily News says, as to re-nounce the brilliant life they were

heard at Queen Isabella's concerts and

humility's sake, the sisters elected to

take the veil in a country convent at

Conflans, and in the presence only of

a small number of intimate friends,

one of whom was the ex-Queen. The

the two novices. The ceremony of the

reception over, the eldest sister went

into the choir, where she sang the solo parts of the Mass and joined in the

"Te Deum" to celebrate the opening

Devotion to St. Joseph.

St. Teresa writes in her autobio-

graphy: I took the glorious St

Joseph for my patron and intercessor.

I recommended myself to him and have

recognized then and since that in all

matters concerning my honor and sal-

anything on his feast day which I did

not obtain, and I cannot think without

astonishment and gratitude of the

graces which God has given me, and

of the dangers from which he has de-

livered through the intercession of St.

Joseph. It seems to me that God wishes

to show us that, even as He was subject

to him on earth as to him who took the

place of His Father, and whose name

He bore, He can now refuse him noth-

ing in Heaven. I wish all Christians a great devotion to him, for I have

never known anyone invoke him with

his protection and advance in piety.

when all other remedies failed.

are sold by all druggists.

"I have used Ayer's Pills for the

to both of a conventual life.

was much weeping as she sang.

in other Spanish drawing rooms.

Hythe, Kent.

length.

church, look for a cock on the steeple.

On Sunday at the High Mass in the Cathedral, Marlborough street, Dub-lin, Father Daniel Downing preached a little sermon for five or six minutes which greatly pleased everyone. He took for his text: "Is not this the

Carpenter and Mary's Son?" and said: There is nothing more marvellous in the whole course of the world's history than that He who made the world should have toiled for long years unknown to the world at a carpenter's bench. It is quite bewildering to think that He, whom angels adore, before whom the pillars of heaven tremble; that He, the Teacher of the nations, whose words shall outlast earth and all its ages; that He, in the days of human life was a hard-working man from morning till evening; that charge. It is not always so now-a-days. For the very fact that the Roman Church having successfully He earned His daily bread by daily toil in an obscure country village. Surely, this is a subject for devoutfor profound and reverent meditation. Tis mid-winter, and the snows are deep upon the mountains — Hermon and Libanus, and Mount Carmel by one thousand nine hundred years, is so galling to some moderns that they are often found making efforts to usurp it. But to all of these we can reply, as St. Augustine did in his day:

the sea—but LOOK IN AT THE OPEN DOOR OF

WORKSHOP AT NAZARETH.
Who is the workman working for bread for Himself and His Mother? This is "the Carpenter, the Son of Mary." Tis summer in that Eastern think of pointing out any church, chapel or meeting house, save the Roman Catholic church. This puts me land, where summer suns burn with a branding, scorching, parching heat that quickly wearies, relaxes, and ex hausts human energies. Who is the churches chapels, a relic no doubt of dark, penal days, when the hole and workman with the teeming sweat of toil upon his brow? This "is the Carpenter, the Son of Mary. What a corner mass-house could scarcely be designated a church. Well, a stranger,

mystery is here! MANY A QUIET YEAR WORE BY IN THE

LITTLE VILLAGE of Nazareth, amongst the hills of Gali-lee, and "the Son of Mary" toiled all the week long till the Sabbath Day to keep a home and a shelter about Him-self and His dear Mother. So when His hour had come, and when He entered into the synagogue or little church at Nazareth, and unfolded the leaves of Isaias the Prophet—and began to speak "as never man did speak"—when He said, "I am come the cock crew when the God of Truth to heal the contrite of heart, to preach deliverance to the captive, and sight to the blind, and liberty to the bruised, mony of St. Augustine on this point. As I have said before, Anglicans

and good tidings to the poor."
"He was in the world," wrote wrote His followers," and the world was Church. For that reason alone it will made by Him and the world knew Him not, but we saw His glory, the be well to quote him at greater length. "There are many other as of the only begotten Son of the Father full of grace and truth." things which keep me in the bosom of the Catholic Church—the agreement of

AGES HAVE PASSED AWAY since His feet moved amidst the shav ings of the workshop at Nazareth. Kingdoms have vanished with the vanished years since He wiped the sweat of labor from His brow in the summer noon-day's sweltering heat, but the memory of the Carpenter, the Son of Mary, the story of His silent years of faithful toil, will live at the heart of the world, will stir and uplift and ennoble it whilst a wave beats on the shore or a sunbeam comes at morn Why did the Son of God appear ing. Why did the son of coarry in the world as an humble worker, a in the world as an humble worker, a son of toil, for so many years? To teach the world that the lot and the duty of every child of Adam is to

TO TEACH THE AGES THAT LABOR IS

NOT A BADGE AND DISGRACE, but a condition and a position of honor. To proclaim to men that toil-whether it be in the field or in the factory, in the shop, in the schools, about the house, or on the seas, at the desk, or word Catholic, as applied in its general and veritable sense, to mean or point out in contradistinction to every other religionist, "a member of the universal Church of Jesus Christ."

nounce the brilliant life they were in the wareroom—that all honest, in the wareroom—that all honest, faithful work amongst the carnest, faithful work amongst the rich or poor is noble in the sight of the wareroom—that all honest, in the wareroom—that all honest, earnest, faithful work amongst the rich or poor is noble in the sight of the wareroom—that all honest, happy, blooming woman. Guaranteed to give satisfaction in every case, or money paid for it refunded.

Hidden Foes. secrated by the laborious years, by the sacred sweat, by the divine weariness of the Son of God, who was once the carpenter at Nazareth, who is still the Son of Mary, still the Teacher and the Healer of the nations, and "God above all, blessed for evermore." As the spirit of Christ reigns in the world-

> THE SONS AND THE DAUGHTERS OF TOIL SHALL HAVE A DIGNITY, a nobility, shall have sacred rights and claims which come to them direct

work and the workman,

and consecrated — a heritage bequeathed them from the toiling hands and the tender Heart of Jesus. Yes, dear brethren, Jesus Christ is the only real friend of real workers in this world. He came a King, a Priest a Prophet. He came, likewise, as worker-the ideal worker. The Kings are few, the priests are few, and few are the prophets, but the workers are the countless millions. He, for He is vation this great saint gave me both prompt and useful aid. I cannot recollect having ever asked him for anything on his feast day which I did

a compassionate and a merciful Saviour, BECAME ONE OF THE TOILING MILLIONS that His heart might beat the throb of loving, helpful sympathy for every worker though the wide world. This is the beautiful thought, the inspiring picture, that the Church puts before us at the opening of the year. We are, of course, workers in our way—we have got a definite work to do in the duties of our station of life. ever we are-priests or people-there God has put us, and whatever work falls to our hands to do, it is God's will that we do that work faithfully and well. It may be in the shop, in the wareroom, at the desk, in the school; fervor who did not feel the effects of it may be the work of the strong arm, or the thinking, analyzing, organizing brain; it may be Martha's work of household cares. All the same, it is sacred in Heaven's sight. We serve a past 30 years, and am satisfied I should good Master, who knows what work is, not be alive to day if it had not been for them. They cured me of dyspepsia and how it ought to be done, who can reward even little tasks faithfully done P. Bonner, Chester, Pa. Ayer's Pills with peace and plenty here and happiness and heaven hereafter.

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Minard's Liniment for Rheumatism. Try it this season.

Prof. Huxley and Miracles.

One of the most beautiful as well as one of the most significant miracles wrought by our divine Lord, was the multiplication of the loaves and fishes as related in the Gospels. This miracle appears to the great Agnostic, Prof. Huxley, a stumbling-block over which

there is no possibility of stepping.

Huxley and others of his school are trying hard to explain some miracles by natural causes, but the one above mentioned puts a complete stop to the powers of the Agnostic school. not so much the feeling of the multitude that vexes the heart of the great Agnostic but that the remnants were greater than the original quality.

The power that created the world could surely multiply the loaves and But here lies the difficulty with Huxley and his deluded followers. They deny the divinity of Christ; hence the denial of the miracles which They He worked to prove His divinity.

As all Catholics know, the miracle of the loaves and fishes was a prefigurement of the Adorable Sacrament of the Altar. The people who were miracul-ously fed had come from afar, they were tired, and weak, and hungry.

Look at the significance of this great miracle, its divine charity, its God like tenderness and thoughtfulness and wisdom. Look at its application. We are travellers through life, journeying afar, tired, weak and hungry; and, after being fed with the Bread of Life, not only is there no diminution but it

becomes greater day by day.

To reasonable minds it would appear that the miracles of our divine Lord are no more difficult of belief than the ordinary mysteries of life and nature.

Behold a few little particles shrivelled and black, dropping like dust from the sarcophagus of an Egyptian mummy, which we know by proof must be at least three or four thousand years old. These were ears of wheat. Put them in the ground, they rot, and from their rottenness springs forth the germ of life, they sprout forth, and grow again, and bear ears of wheat like unto what they once had been.

Can our great scientists explain this? Can they tell us what is the substance of wheat? They know the substance is there but they dare not touch this mystery of nature. - Catholic Colum-

A Sister of Mercy, resident of one of the Providence, R. I., convents of her order, has written a drama, dealing with the great event, the four-hundredth anniversary of which is to be celebrated next year with such ectat, and her production has evoked warm praises from competent critics who have read it. It is to be produced at Chicago during the World's Fair by the pupils of the Catholic schools of that city.

Some fancy the charms of a lily-white maid.

Of etherial form and languishing eye.

Who fall is in the sunshine and droops in the And is always "just ready to die."

But give me the girl of the sunahiny face, The blood in whose veins courses healthy and

With the vigor of youth in her movements of oh that is the maiden for me! She is the girl to "tie to" for life.

The sickly, complaining woman may be an object of love and pity, but she ceases to be a "thing of beauty" worn down by female weakness and dissubject to hysteria and a orders, martyr to bearing-down pains. Dr. Pierce's Favorite Prescription is a sure cure for these distressing complaints, and transform the feeble, drooping sufferer into a healthy, happy, bloom-

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Bergs, Holman's Mills, N. C.

"When Ayer's Sarsaparilla was recommended to me for catarth, I was incilined to doubt its efficacy. Having tried so many remedies, with little benefit, I had no faith that anything would cure me. I became emaciated from loss of appetite and impaired digestion. I had nearly lost the sense of smell, and my system was badly deranged. I was about discouraged, when a friend urged me to try Ayer's Sarsaparilla, and referred me to persons whom it had cured of catarth. After taking half a dozen bottles of this medicine, I am convinced that the only sure way of treating this obstinate disease is through the blood."—Charles H. Maloney, 113 River st., Lowelt, Mass.

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

London, Saturday, Feb. 27, 1892.

LENTEN REGULATIONS. A. D. 1892.

Denis O'Connor, by the grace of God and the appointment of the Holy See, Bishop of London. To the Clergy, Religious and Laity of the Diocese

DEARLY BELOVED BRETHREN-1 received some days ago from the Cardinal, Secretary of the Sacred Council of the Inquisition, a letter of which this is a copy :

THE SUPREME ROMAN AND UNIVERSAL INQUISITION.

To all the Archbishops, Bishops and Ordinaries of places of the Catholic World:

The nature and condition of the disease at present so widespread, not only over Europe but over other coun-tries of the globe, call for the exercise of Apostolic power and favor. Our most Holy Father, Leo XIII., moved by the extent of the evil and prompted by his great zeal for the corporal spiritual welfare of the faithful, has thought it his duty to supply then with such safeguards as are at his dis posal, for the protection of life and health against the violence of the prevailing contagion. Wherefore, prevailing contagion. Wherefore, through the Sacred Council of the Supreme Roman and Universal Inquisi-His Holiness grants to all Archbishops, Bishops and Ordinaries of the Catholic world, wherein the disease holds sway, the Faculty of dispensing the Faithful under their charge from the obligations of Fast and Abstinence during such time as in their judgment the state of public health calls for this Indulgence.

His Holiness desires, however, that the Faithful, whilst enjoying this favor, shall apply themselves more earnestly to the practice of good works, of nature to merit the Divine clemency Wherefore he urgently exhorts then to supplicate and appease God by relieving the wants of the poor, by assisting at the public prayers and offices of the Church and by a more frequent use of the sacraments; for i is beyond question that the many evil that befall us are the effect of Divin justice which inflicts meet punishmen on men because of their sinfulness and the ever-increasing flood of crimes of

which they are guilty.
(Signed) R. CARD. MONACO. Rome, Jan. 14th, 1892.

The information furnished by the clergy throughout the Diocese maker it certain that influenza has grievously afflicted our people and that the death rate has of late been unusually high. These facts lead me to believe that the Fast and Abtinence of Lent, which under ordinary circumstances are remedies for human ills, spiritual and bodily, would now prove injurious rather than benefical. Mindful that the Church, because she is a good mother, does not wish to impose too heavy burdens on her children, I be-lieve myself justified in using the Faculty granted, in the foregoing letter, to me in common with all the Bishops of the Catholic world. Therefore I decree as follows:

During the whole time of Lent of this year no one amongst the Faithful of the Diocese shall be bound by the law of Abstinence, except on the Friday of each week. Fiesh meat may be used on all other days and many

times each day.

During the same time no one shall be obliged to observe the law of Fasting on any day, except Good Friday. I make this exception because it is only right that we submit through obedience to this act of mortification to make some atonement for our sins on that day on which our Lord and Master, for these same sins, made Him-self "obedient unto death, even the

death of the cross. (Phil. 2, 8.)

I hope sincerely that the Faithful of the Diocese, whilst sharing in the privileges granted by the Holy Father in his goodness, will show an equal readiness to follow his suggestions. Let us not forget that Lent is a season of prayer, penance and sorrow for sin, and let us carefully avoid anything which would indicate that our faith in this truth has grown weak. That we may prove by our conduct our love for the Holy Father and the fervor of our faith I recommend as follows:

That all amusements unsuitable to the time be given up.

That in every family at Night Prayers the Beads (one-third of the Rosary) be said, meditating on the sorrowful mysteries.

That since Alms are commonly prescribed in acknowledgment of favors

That some members of every family within reasonable distance church assist on week days at the Mass which will be said at an hour to accommodate the greatest number.

be present at the Lenten Exercises on Wednesday and Friday afternoons or evenings, so that every family may share in the graces and Indulgences of the Way of the Cross and may receive the blessing of our Redeemer in the Holy Sacrament.

Last of all, and best of all, I am most anxious that all the Faithful of suitable age will follow the wish of the Holy Father regarding the frequent use the Sacraments of Penance and the Blessed Eucharist. Let no one be satisfied with approaching them only By obtaining the forgiveness of our sins in the sacrament of Penance we shall change the justice of God into mercy and procure the removal of the scourge which has brought affliction. orrow and death into so many house By partaking of the Blessed Eucharist we shall receive into our hearts His Sacred Body, whose touch during His stay on earth healed not only the sick but restored the dead to life. He may not see fit in His wisdom to grant to each of us increase of health and length of days, but He will certainly grant to all who receive Him worthily that spiritual and eternal life promised to all who eat His flesh and drink His blood. (John, vi., 55.) That we all, Pastors and people, may be faithful to follow these counsels and by so doing procure for ourselves a large measure of God's grace and mercy will be my daily prayer at the Altar of God. Given at London this 23rd day of February, 1892.

†DENIS O'CONNOR. Bishop of London.

ASSERTING THEIR RIGHTS.

The text of the manifesto of the five French Archbishops on the relations of the Church to the Republic, a short account of which was transmitted by Atlantic cable, has come to hand, proving that our surmises were correct that the Archbishops did not condemn the Republic as a form of Government suitable for France.

From the cable despatch alone one might imagine that the eminent pre lates had condemned Republicanism. So far is this from being the case that the document expressly declares that they accept the Republic without reserve, with all the consequences which this acceptance involves. They

"It would not be fitting for Cathe lies to foment discord between the Church and the French Republic. The faithful children of the Church have never assumed the attitude Revolutionists, and in the present vention recently in that city. He difficult situation the first duty we expect them to fulfil is to respec the laws of the country, except in th They must also respect the wishes of awful authority, and accept with can for and loyalty the civil institutions, while firmly resisting encroachments f the secular power in spiritual mat ers. It is their duty always to take in interest in, and to apply themselve actively and generously to the carrying out of works which are the soul and life of Christian society, especially in matters of education, the propagation of the Gospel, and the care of the poor and oppressed.

From this extract the whole spirit of the manifesto of the five Archbishops may be understood. They put themselves at one with the people of Franc as far as the latter have shown their desire to be under Republican institutions, but they remind the Government and the people that it is not the business of the Government to interfere with ecclesiastical administration change in their relations is absolutely in spiritual matters.

The French Government has done this in a spirit of hostility to religion, and for this reason the Archbishops blame them, while not having a word to say against the form of Government itself. The evils which the Government has done may be corrected under the Constitution, and it is by constitutional methods that the Archbishops wish proper remedies to be applied.

Many of the people have hitherto shown great apathy in political matters. They have allowed a busy and noisy minority to control the country, and the consequence has been that Atheists, Freemasons and all who are hostile to religion have had their own way, and have passed laws detrimental to religion and the best interests of the people. This is the state of affairs against which the Archbishops have unanimously raised their voice, appealing to the people who have hitherto been indifferent to use the powers which they have under the Constitution to redress the grievances which are complained of.

By their pronouncement the Arch bishops show that they have confidence in the Catholic spirit of the country granted, the Alms given during this and they wish to arouse this spirit to Lent be much larger than usual.

They may be given to the poor of the that if this dormant spirit be roused. that if this dormant spirit be roused rarism, to the orphans or to any char-itable society established in the the ruling Atheists will find that the News calls attention to what it justly necessities of the situation.

That some members of every family The present rulers of the Republic see well the impending change in the state of affairs, and it is to their interest to represent the hierarchy in an odious light as being opposed to the liberties of the people, and to the lawful authority of the State. These are the tactics of the enemies of the Church elsewhere than in France. They have been employed by the Atheistic and anti-Catholic parties in Austria, Belgium, Spain, Italy, and in the United States and Canada as well as in the Spanish American Republics. But such tactics can prevail only for a short time if Catholics are true to themselves, and appreciate properly their rights and duties as citizens and evidences are multiplying that the French Catholics are rapidly coming to realize the position, and that they will assert themselves unmistakably at the polls. It was only when this was done by the Catholics of Belgium that the Government of that flourishing little kingdom began to devote itself to legislation for the welfare of the people; and not until the French Catholics do their duty will the French Government apply themselves to the same work, instead of spending their time in adopting measures to

> The Archbishops tell plainly where in the Government has been recrean to duty. It has banished religiou from the schools and at the same tim forbidden the religious orders t teach. In spite of the expostulations of physicians, it has turned the Relig ious out of the hospitals and substituted lay nurses. It has curtailed the liberty of the Bishops and set spies upon their actions: Soldiers have been prohibited from hearing Mass: Religious institutions have been deprived of their revenues, with the object of ultimately destroying them, and in numerous other ways religion has been attacked that Catholics are obliged now to rise up in self-defence for the preser vation of the faith of their country.

demoralize the country by weakening

the influence of religion.

One of the proofs of the extent to which Catholics are stirred by the present situation is to be found in the spirited address of Pere Didon, deliv ered in Bordeaux cathedral before the of Workingmen's Club which held its coneminded the workingmen that they are all participators in the power of governing, and that by their votes the rulers of France must be chosen. If they neglect to use their powers, or east their votes for the enemies of religion, they must expect to be crushed. He appealed to them there fore to make themselves the majority in the Chamber of Deputies, as otherwise the majority would strangle them, and this would happen through their own fault.

Appeals like this must bear fruit through opening the eyes of the people to their powers, and we expect that soon there will be a resolute Catholic jority in the Parliament, which will rule the country on Catholic principles, with due tolerance extended to the Protestant and Jewish minority. As matters stand the minority rules and is intolerant towards the majority, so a the intellect. The intellectual stan-

It is true that hitherto the Catholics generally favored one or the other of the Monarchical parties which have been aiming to gain the ascendancy but this division, and the fact that others were sincere Republicans, have been among the causes which threw the country into hostile hands. This to grow up on the mind a contemp is to be easily accounted for. Catholics are taught loyalty, and they were, therefore, slow to attach themselves to new political leaders, and especially to the Republican leaders who were their declared enemies. But they will now, for the most part, devote themselves to the purpose of working the Republic in the interests of the people, and the from right to criminality. greater union, which will be the result of this new policy, will give them strength. They are well aware that Monarchy is in no sense necessarily bound up with religion, and now that the conviction has gained ground that it is not in the interest of the country either to keep up the agitation for the restoration of any of the defunct dynasties, it can scarcely be doubted that they will attach themselves sincerely to the Republic and endeavor to change shall be Christian Catholic.

ALARMING STATISTICS.

A recent article in the Philadelphia day of their ascendancy shall have styles "a gloomy chapter in the social passed away, and as we understand history of the United States." During teach the signs of the times, the true Catho- the year 1891 there have been nearly Mr. Trumbull here states very preach to those of their race, but are lies are becoming fully alive to the ten thousand deaths by murder and clearly a radical defect of the United also invited and sought after to

"affords a subject for sociologists to reflect upon."

If this number were smaller than in tion advances, or if we had any reason to believe that it was high during the would not be quite so alarming, though even in this case it would be bad enough; but looking at the figures are forced to the unwelcome conclusion that crime, and especially the disregard for human life, is steadily increas ing, and that the rate of increase is much greater than that of population. Thus in 1889 there were 2,650 murders: 4,384 in 1890; and 6000, as we have said above, in 1891. The legal executions in the last named year numbered 123, while 195 were lynched or executed by mobs.

In the same year, 3,331 persons committed suicide. In 1890, the number of suicides was 2,640, so that selfdestruction is increasing in a ratio almost equal to that of murder.

It is certainly worth the while of all who are interested in the public welfare to enquire into the causes of this fearful state of affairs; and there was was taken into consideration. It was then already known that this increase of crime is an established fact. The statistics laid before that meeting showed that in 1850 the number of convicts in the United States was 1 to 3,488; in 1860, 1 to 1,647; in 1870, 1 to 1,172; and in 1880, 1 to 885.

that the foreign born population afford in proportion to their numbers a larger percentage of convicts than the native oorn. There are reasons which acning to have their eyes opened to the count for this. A considerable percentage of the foreign born are from the most restless, poverty-stricken, and often from the criminal classes of the countries from which they come. When they are in America they often meet with distress and contumely, and as often they are homeless and poor. They are thus exposed to many temp tations which the fixed population de not encounter, and it is to be expected that laboring under these disadvantages this element will present a larger proportion to the criminal classes in society; however the increase in crime is not among the foreign-born, but among native Americans. This is proved by the fact that whereas in 1850 the ratio of foreign crime to oreign population was five times greater than that of native Americans, in 1880 it was only double.

The causes of this condition of moral ity were discussed, and several factors were mentioned as bringing it about. but the principal one was declared to be the "tremendous weakening of the influences of religion, and the failure of the schools to give an adequate moral and industrial education.'

Dr. Trumbull, who was one of the chief speakers on the occasion, entering into detail on this point, said:

"The peculiar characteristic of our modern educational system as such i that it deals almost exclusively with dard of those who have been trained in our Public schools is undoubtedly too high. But our Public school sys tems are open to serious criticism on the ground that they deal altogether too exclusively with the intellect. The

intellect is not the whole man. If the intellect simply is awakened in the schools, and the activities of the child are not turned in the direction of honorable labor : if there is suffered for work, or if the mora nature is left untrained, so that the . or if the moral right and wrong of different course are disregarded, then our schools, how ever excellent may be the results of their intellectual discipline, will turn out pupils keen and unscrupulous, who believe in living by their wits, and who, under pressure, will be ready to engage in those practices which lead

"The movement in the direction of ntroducing manual training into the Public school system is a move in the right direction, and it has come no oo soon. But specific moral training is quite as much needed to round out youthful mind and heart as is manual training. We are not to assume that there is no moral training given in our Public schools because there is no positive provision made for The personnel of it in the system. our teaching force is vastly in advance of the requirements of the system as We owe more than we realize such. Christian teachers in inculcating fundamental, moral and religious truths to their pupils. But the systems under which they labor practically ignore the moral and religious nature and necessities of the child. They do nothing as such to insure moral qualifications in those who are appointed to

suicide, a fact which, says the News, States school system. If the intellect instruct white congregations, and to blessing of Cod on our country.

alone be trained Ralph Nicklebys or Claud Duvals will be the principle product of the schools, and there will former years, in proportion as educa- be crimes of which the laws take no cognizance, as well as crimes which bring their perpetrators to the prisons, year from accidental causes, the fact and at which we get occasional glimpses through the prison reports. But the remedy is not that the State should impose its peculiar system of which are given from year to year we religious belief upon the schools as a branch to be taught, otherwise we should have Buddhism or Confucianism in India and China, Mahomitanism in Persia and Turkey, the school system to be enforced by the State upon all children, which would the least; but the difficulty is fully met own religious schools, without imposing upon them a penalty for so doing. If there are some, as seems to be the case with the majority of Protestants, who will not or who cannot agree to held a meeting of prominent Protest- give any positive religious teaching to those of the whites; and the Episcoant clergymen of Cleveland, Ohio, a their children, we may deplore the palians and Presbyterians are just as year ago at which this very question fact, but we cannot force them to this. But all this does not justify the endeavor to force those who are willing to give their children the kind of education which reason shows to be the best, to adopt an inferior system which there was "no distinction of Jew and excludes religion. Those very ministers who have been exhibiting so much alarm at the results of the present sys- (Rom. x., 12.) There was "neither tem of secularized school-teaching, It was pointed out at this meeting were among the foremost in endeav

> have hitherto been pursuing. We in Canada ought to profit by the experience of our neighbors, and to in the world. reflect what would be the result of complete secularization of the schools here, if once it were established; and thos who are clamoring for the abolition of Catholic schools would do better to endeavor to secure more religious and moral teaching for their own children color. Thus the colored Catholics of than to seek to deprive Catholics of what they enjoy at their own cost in

oring to force purely secular educa

tion upon Catholics. It is well that

disastrous results of the course they

THE CHURCH AND THE COL. ORED RACE.

Some of the Canadian and United States Methodist religious press have been quoting recently in great glee, an extract from the Michigan Methodist Advocate, to the effect that the Catholic Church has done little or nothing towards the Christian education of the blacks on this continent. The passage dwells particularly on the fact that there are only two colored priests in the United States one of whom was ordained in Rome and the ther in Baltimore, whereas there are thirteen thousand Methodist ministers

This reminds us of the fable of Esop which relates that a hare boasted of its superiority to the lioness inasmuch as it produced annually a litter of from eight to ten, whereas the lion had but one whelp every year. The reply was: "It is true I produce only one, but remember that one is a lion."

Every one knows that the training of a Catholic priest is a most careful one to fit him for his duties; and when he has completed his studies, and has had instilled into him the methods of the practice and teaching of virtue, he is competent to do his work : and the two colored Catholic priests have in every respect been trained to their work after the same manner with the white priests in every respect. It is not to be supposed that they will be Voodoo doctors to their colored parishoners initiating and leading them into heathenish superstitions, as the Methodist ministers frequently do; nor will they devote their energies to inculcating in lectures, like the Rev. Dr. Jasper of Richmond, Virginia, that the doctrine which, above all things, 'the sun do move."

For the most part, the thirteen thousand, if the number be not greatly exaggerated, during the week devote themselves to the occupations of whitewashing, chimney-sweeping, or the its anti-Christian policy into one which to the faithfulness of conscientious and like, and on Sundays to the preaching of the gospel; but, with rare exceptions, they would not be allowed by their Methodist brethren to preach before any white congregation, except for a joke, a thing we have known to letter of the hierarchy of the Province be done sometimes. But the two Cath- of Quebec, having reference to the olic priests of African origin, not only elections. In it will be found senti-

celebrate the holy sacrifice of the Mass for them.

To the present day all efforts to amalgamate white and black into one Methodist Church have failed, both in Canada and the United States. A colored man would be looked upon as an intruder in a Methodist church built for whites, and though but a few years ago the Methodist churches of Canada joined into one body, there is no thought to this day of allowing the colored Methodists to be on a par with their white brethren: but they constitute still distinct Churches both in Mormonism in Utah, to form part of Canada and the United States. Thus we have to this day "African Method. ist," and "African Baptist" Churches lead us to an evident absurdity, and in Canada, the former being technione which is certainly contrary to all cally known, we believe, by the name modern notions of civilization, to say "British Methodist Episcopal Church. with a Bishop in Chatham. In the by the methods asked by the Catholic United States the case is the same. to be applied to her case, viz., that Unless the negroes form churches or every facility should be afforded to congregations of their own they must parents of every creed to sustain their either be looked upon as people without any religion, or they become Catholics. They are intensely religious by inclination, but though they are called "Methodists, and Baptists," their Churches are merely caricatures of exclusive as are the Methodists and

Baptists. The Catholic Church makes no such race division as all this. In the Church as established by the Apostles Greek : for the same is Lord over all rich unto all that call upon him." Gentile nor Jew, circumcision nor un circumcision, Barbarian nor Scythian, bond nor free, but Christ was all and in all." (Col. iii, 11.) So, in the even at this late hour they are begin- Catholic Church there is one priesthood, one sacrifice, one altar at which all partake. The colored priests of the United States are free to officiate at any Catholic altar in any country

The Catholic Church is the Church

which was established by the Apostles to teach all mankind, and, of course, like the primitive Church, she recognizes no distinction between her men bers on account of nationality or the United States are ministered to by white priests, since there are so few others, and the colored people assist at Mass and receive the sacraments on an equality with the whites. Indeed it occurs very seldom that there is to be found a Catholic church specially for colored people, though in a few instances they prefer to form a congregation by themselves, and they are permitted to do so. The Josephite priests of Baltimore devote themselves exclusively to the spiritual wants of the colored people, and all the students of St. Joseph's Seminary, in the same city, solemnly promise that they will undertake no mission which will interfere with their work of attending

to the colored race exclusively. It is quite true that the larg najority of the colored people of the United States are Methodist or Baptists. The slave holders were nearly all non-Catholics, during the slavery period, and would scarcely allow any other religion to be practiced by their slaves except some form of Protestantism, and it is to this that we must attribute the fact that the caricature of religious worship which was established for them was called Methodist or Baptist. But during the last few years the Catholie religion has received much attention from the blacks, as they have found that the Catholic Church alone recognizes them as having souls like those of whites, and the Church has accordingly made great progress among them.

The colored Catholics of the United States have already held several con ventions or congresses for the purpose of promoting the interests of the and of these gatherings the highest encomiums have been spoken even the Protestant press. Of the third Congress held in Philadelphia, the Graphic said: "In point of intelligence and capacity for work, it was one of the finest gatherings of the race ever called together. It was really a Christians are bound to believe is that treat to hear the eloquence of some of the speakers.'

These Congresses were attended by some of the most eminent of the prelates of the United States, among others by Cardinal Gibbons, and all manifested the greatest interest in their deliber-There is no room for doubt ations. that the foundation is laid for material progress of the Church among this race which has been neglected by Pro testantism.

WE publish in this issue the pastoral ments which are universal in their application, and most salutary admonitions, which, if followed, will bring the

IRISH LOCAL GOVERNMENT. The long promised Local Government Bill for Ireland was brought before the British House of Commons on Friday, the 19th inst., and it met from the Liberals and Home Rulers of both sections just such a reception as was excepted by all who knew the determination of Ireland to have a Bill which will give the Government of Ireland really into the hands of the people, instead of leaving it in those of the officials of Dublin Castle, as hitherto. It professes to give local Govern-

ment to Ireland similar to that extended to English and Scotch County Councils, instituting with this object Baronial Councils with administrative duties, but leaving untouched the present offices of Grand Jurors. There will be four ex-officio members of these Councils, who will be government officials so that the action of the Council may be strongly under Government control. The right of franchise will be so restricted as really to give the power of electing these Councils to the rich landlords, who will be able to vote in every district in which they hold property, so that by their multiplied powers of voting they may more surely control the elections Under such a law there was little need to restrain the powers of legislation within a limited sphere which are pro posed to be given to the Councils, fo there is no fear but the Councils wil be just what the landlords desire, as i is in their interest that the Tory Gov ernment introduces the Bill.

With all the safeguards to landlor interests implied in the features of the Bill as already enumerated, if the previsions heretofore announced are preserved, as is probably the case, the power of vetoing all the legislation the Baronials Council is given to the Castle authorities, who, of course, a expected to regard the majority of the Irish people in the same light in whi they are looked upon by Lord Sal bury, who has already told the wor that to grant powers of legislation the majority in Ireland would be menace the liberties of the minority.

On these lines the new Bill is pected to operate. It is a Bill to ena the landlords to grind their tenan more unmercifully than ever. It i Bill to throw more power into the ha of the minority than they possess ex now, and it is no wonder that it sho beindignantly spurned by every frie

The cable despatches tell us that opposition offered to the Bill by United Gladstonian and Irish par is so resolute that the ministers are concerted and dismayed. They c expect nothing else than this. people of Ireland have learned that Parliament and Ministry of G Britain have too much to do to at to the welfare of Ireland; and in past they have not attended t rishmen alone understand the w and necessities of the country, and Irishmen will be able to legislat them properly. Then it is no rich minority which will be willi redress the grievances which a their infliction. What Ireland is, therefore, legislation by a ma of the people for the people nothing less than this will satisf land's demand for Home Rule.

They want such Home Rule a Gladstone and Sir William V Harcourt have promised to grant the Liberals come into power. they are sure to get when the in ing general election will ret Liberal majority to Parliament, is sure to do. It is to be hoped. fore, that the Bill now befo House of Commons will be ign ously rejected, and as it does n satisfaction to Conservative more than to Liberals it is hoped that rejected it will be. is some fear, however, that Salisbury's servile majority wil in spite of all objections but, even so, as the general ele necessarily near at hand it will a very temporary measure wh be replaced by a satisfactory Rule Bill, almost before there an opportunity to put it into operation.

A RESPECTED correspondent sends us a summary of a "lect livered in that town by the Justin D. Fulton, Baptist, b departure for the United St would be a waste of time to e argument with this person. might we talk common sense to George Francis Train, or mates of the refractory wa lunatic asylum.

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The long promised Local Government Bill for Ireland was brought before the British House of Commons on Friday, the 19th inst., and it met from the Liberals and Home Rulers of both sections just such a reception as was excepted by all who knew the deter- that city. which will give the Government of Ireland really into the hands of the people, instead of leaving it in those of the officials of Dublin Castle, as

hitherto. It professes to give local Government to Ireland similar to that extended to English and Scotch County Councils, instituting with this object Baronial Councils with administrative duties, but leaving untouched the origin to industry duties the approximate the approximation of the present offices of Grand Jurors. There present offices of Grand Jurors. At the end of January in the year will be four ex-officio members of ment officials so that the action of the Council may be strongly under Government control. The right of franchise will be so restricted as really to give the power of electing these Councils to the rich landlords, who will be able to vote in every district in which they hold property, so that by their multiplied powers of voting they may more surely control the elections. Under such a law there was little need to restrain the powers of legislation within a limited sphere which are proposed to be given to the Councils, for there is no fear but the Councils will be just what the landlords desire, as it is in their interest that the Tory Government introduces the Bill.

With all the safeguards to landlord interests implied in the features of this Bill as already enumerated, if the provisions heretofore announced are prethe Baronials Council is given to the Castle authorities, who, of course, are expected to regard the majority of the Irish people in the same light in which they are looked upon by Lord Salisbury, who has already told the world that to grant powers of legislation to the majority in Ireland would be to menace the liberties of the minority.

On these lines the new Bill is expected to operate. It is a Bill to enable the landlords to grind their tenantry more unmercifully than ever. It is a Bill to throw more power into the hands of the minority than they possess even now, and it is no wonder that it should beindignantly spurned by every friend of Ireland

The cable despatches tell us that the opposition offered to the Bill by the United Gladstonian and Irish parties is so resolute that the ministers are disconcerted and dismayed. They could expect nothing else than this. The ful rejoicing in honor of the event. expect nothing else than this. The people of Ireland have learned that the Parliament and Ministry of Great Britain have too much to do to attend rich minority which will be willing to of the people for the people, and nothing less than this will satisfy Ireland's demand for Home Rule.

They want such Home Rule as Mr. Gladstone and Sir William Vernon Harcourt have promised to grant when the Liberals come into power. This they are sure to get when the impending general election will return a Liberal majority to Parliament, as it is sure to do. It is to be hoped, therefore, that the Bill now before the House of Commons will be ignominiously rejected, and as it does not give satisfaction to Conservatives any more than to Liberals it is to be hoped that rejected it will be. There is some fear, however, that Lord Salisbury's servile majority will pass it in spite of all objections to it; but, even so, as the general election is necessarily near at hand it will only be a very temporary measure which will be replaced by a satisfactory Home Rule Bill, almost before there will be an opportunity to put it into actual operation.

A RESPECTED correspondent in Perth sends us a summary of a "lecture" delivered in that town by the Rev. Dr. Justin D. Fulton, Baptist, before his departure for the United States. It would be a waste of time to enter into lunatic asylum.

MIXED MARRIAGES.

Discourse Delivered by Rev. J. F. X.

"Christ's Sanction of Social Life Applied to Mixed Marriages" was the subject of discourse of Rev. J. F. X. O'Conor, S. J., at St. Francis Xavier's Church, New York, on Sunday, Jan. 17, as reported in the Catholic News of Though addressed to a New excepted by all who kiles the determination of Ireland to have a Bill York audience it is applicable to the entire continent, and puts the teach-

ings of the Church very clearly and definitely. It is as follows: At the wedding of Cana in Galilee Christ was present. His presence there was a sanction of the event itself, the marriage, and of the social festivities which followed and accompanied it. In considering Christ's sanction of social life we shall examine what social life it, what Christ sanctions, and what He does not sanction, and the obligations of a Christian, the hour of whose life duties, but leaving untouched the ought to roll away under the approving

30, for the life of Christ was beginning these Councils, who will be govern- to mark off the years of the world's history, there was a wedding at Cana, a little village of reeds about five miles to the north-west of Nazareth, where our Lord had been living in obedience to Mary and Joseph for the last eighteen years, ever since the return from the temple where our Lord had been lost at the age of twelve.

The country around about is fertile, and now over the house where the marriage took place may be seen the ruins of large churches about to be restored, and where on certain days the holy mysteries are celebrated.

According to the custom of the Jews the marriage feast lasted one or two weeks; some of the guests were invited, and others came without invitation and were supposed to bring presents. Our Lord was among the invited guests, as we learn from the text of the Gospel. The feast took place in the house of the bridegroom, although the marriage was celebrated at the house of the bride's father.

The painter Veronese had represented to us the scene of this wedding served, as is probably the case, the in all the splendor of his brush, and power of vetoing all the legislation of there we behold an ideal magnificence while Mary is portrayed as speaking to her Son, and the steward is holding to the light the water made wine.

The reality of our Lord's generosity in the present that He made to the groom as an invited guest may be understood, when tradition tells us that the six jars of water turned into wine contained one hundred and twenty gallons. Of this miracle St. Augustine says: "He that made wine of the day of the marriage feast does every year the like in the vines, for as that changed into wine by the operation of the Lord, just so what the clouds pour forth is changed into wine by the operation of the same law. The Lord who said to the same of the vine, be thou made wine, the same Infinite Power said to the water in the vessels, be

thou made wine, and it was so.' By His presence at this marriage feast Christ approved of the marriage by His generous gift He approved of the festivities in honor of the joyful event, as in the Scriptures what Christ did was not for a day or a year, but for all time : He gave then the seal of The bridal couple were both of the same religion. If one had been a same religion. If one had been a Samaritan or a Gentile it would have been against the law of the Jews, and to the welfare of Ireland; and in the Christ would not have sanctioned by past they have not attended to it. His presence, and so freely, a marhmen alone understand the wants riage against the law, a mixed mar-Irishmen will be able to legislate for them properly. Then it is not the dation of civil society. And marriage rich minority which will be willing to redress the grievances which are of their infliction. What Ireland needs their infliction. What Ireland needs Does the sanction of Christ fall upon is, therefore, legislation by a majority of the people for the people, and the Church upon mixed marriages is very clear, very definite and unmistak-There are many who have their own judgments in regard to it, as they have never learned what is the teach ing of the Church upon this matter. In speaking to you, my brethren, have no other motive but that of St. Paul. With him I say, "By the grace of God I am what I am: by the grace of God I come as an apostle, not of men, neither by man, but by Jesus Christ. For I give you to understand, brethren, that the Gospel which is preached by me is not according to man. For neither did I receive it of man, nor did I learn it, but by the

revelation of Jesus Christ. Mixed marriages are those which are contracted between a Catholic and a non-Catholic. By non-Catholic is Catholics with heretics, nor have our meant all who are outside of the one true Church, and belong to some sect: who are baptized and included under the general name of Christians. Such marriages, although valid, if entered Roman Pontiff, for grave reasons and under certain conditions, have granted dispensations where the eternal salvation of parents and children were provided for, as in some cases has occurred in America and in Eng-But where these precautions have not been taken, or faithfully carried out, grievous injury has been done to religion in the falling away from the faith of innumerable souls. And therefore the Church, in her care for the souls of children, has made her

laws very explicit. The teaching of the Catholic Church argument with this person. As well on mixed marriages is this: That they might we talk common sense and truth to George Francis Train, or to the inmates of the refractory ward of

may be made, but it is always an exception and can be made only for grave reasons, and the law is strongly and positively against it. How mixed marriages are not ap-

proved by the natural law is explained | the church. theologians as follows: Every one is obliged to avoid a grave danger of perversion and consequent loss of his soul. Now, in mixed marriages, that there is such a danger does not require much reasoning, and is made evident by the sad experiences of many ship-wrecked lives, ruined homes and lost and at the same time point out the souls. Non-Catholic sects profess to lead a more comfortable life; fasting, abstinence, confession and not a few other obligations which make the life of a Christian a life of self-denial, the "narrow way," are rejected. Besides, there is a hatred against the truth : hard as it is to admit this among sen-sible men, the fact is there, and as they will not bear, or scarcely bear, with the profession of these religious actions which the Catholic Church commands, such as the hearing of Mass on Sundays, and other obligations or sacred duties, it is exceedingly difficult to resist with a strong soul the constant endearments and threats, as well as open vexation that are brought to bear upon a Catholic who strives to

be faithful to religion and duty.

Secondly, mixed marriages are disapproved of by divine law. God forbade the Hebrews to marry with infidels. The same reasoning holds in relation to the marriage of Catholics with non-Catholics. In the seventh chapter of Deuteronomy the Lord says to the people of Israel: "Neither shalt thou make marriages with them. Thou shalt not give thy daughter to his, nor take his daughter for thy son. For she will turn away thy son from For she will turn away thy son from following Me, that he may rather serve strange gods, and the wrath of the Lord will be kindled, and will quickly destroy thee." (Deut. vii., 3.) And again St. Paul says to Titus: "A man that is a heretic avoid." St. Ambrose, speaking of this danger of perversion, says: "If this in other cases is true, how much more in marriage, where there is one flesh and one spirit, for how can charity be there when the faith is different?" Again, St. Paul raith is different?" Again, St. Paul gives the laws for Christians entering upon marriage. "Let her marry," he says, "to whom she will, only in the Lord." But only that one can be judged to marry in the Lord who marries in the transfer of the says. marries in the true Church of Christ, with the Lord approving and sanctioning the nuptial bond—that wedding to which Jesus is invited.

How does the positive legislation of the Church of Christ regard mixed marriages? Not only has the Church always detested the marriages of Catholic with non-Catholics, but, moreover, by several sanctions of councils, ecumenical as well as particular, has mostly severely forbidden their celebration.

Not to enumerate the canons of the Council of Nice, Carthage and Tou-louse, we cite the fourteenth canon of the Council of Chalcedon, 451. "One who is to be married should not be joined to a heretic, Jew or pagan, un-less the person who is to be married promises to belong to the orthodox faith." The thirty-first canon of the Council of Laodicia "sanctions that one must not celebrate the ties of marriage with general heretics, nor give to them their sons or daughters, but rather receive them if they promise to become Christians." Christians in the sense of Catholic—as opposed to heretic - non-Catholic. Thus many other councils sanctioned and inculcated the same. These canonical sanctions the Roman Pontiffs have ratified, and have of social life acknowledged as having the force of Leo the Great, Boniface V., Stephen IV., Boniface VIII., Clement VIII., Benedict XIV., Puss VI., VII., VIII., VII., Who never desisted Gregory XVI., who never desisted from urging their observance.

It is clear, then, what was proposed, namely, that the marriage of Catholics with non-Catholics is regularly illicit, as not approved by the natural and divine law, gravely forbidden by ecclesiastical law, and, without dispensation for grave reasons, and fulcontracted without committing griev-

ous sin. And that we may not suppose these canons of the councils and wishes of the Holy Pontiffs do not apply to us in this country, listen to the words of the Second Plenary Council of Baltimore -our own bishops for our own people, who are placed as shepherds over our souls, for which they shall have to render an account.

In the IX chapter of the V. Title of the II. Conc. Balt. says: "The Church has always detested the marriage of predecessors been wanting in their duty. For it was determined in the Fourth Provincial Council of Balti more, 'Let all the priests of this provmarriages, although valid, if entered upon without the dispensation of the house the Church, which the Holy Pontiffs have not ceased to inculcate, to forbid the marriages of Catholics with non-Catholics, since the sanctity of the sacrament demands that each in faith, and other dispositions of the soul be prepared to receive the grace of the sacrament, and grave inconveniences and evils often follow from such marriages, namely, domestic discord and the perversion of the Catholic party and of the children. And if circumstances should sometimes persuade them to be permitted by the Apostolic special care must be taken Authority, that freedom of conscience and the free practice of religion be secured to the Catholic party, and that the children of both sexes be educated in the Catholic faith. Otherwise the priest mates of the refractory ward of a altogether forbidden. Where there is will not be themselves allowed to assist altogether forbidden. a just cause, a legitimate exception at the marriage. Let priests remem-

make use of any sacred rite, or use any sacred vestment, while this knot is being tied, which is not to be done in

"Every effort is to be made to deter the faithful altogether from such mar-riages. We therefore exhort pastors

of souls that at least once a year (especially in Advent or Lent) they should seriously instruct the flocks endangers to Faith which threaten the Catholic spouse and the future offcathonic spouse and the cathonic spring, showing how serious were the motives by which the Church of Christ was impelled to seriously forbid that kind of marriage, and even now for These are the words of the bids it.

Second Plenary Council of Baltimore. A Christian marriage should be in the morning, with a nuptial Mass and the blessing of the ring, after the pre paration of a good confession and the reception of the Holy Communion, recommended by the Council of Trent. that, at the foot of the altar, united in faith, in grace, in union of heart and soul, bride and groom may begin to-gether a life of holiness that will bring them to the Throne of God. In a mixed marriage, what a contrast No union of hearts in faith! no reception of communion together ! no Mass no nuptial blessing! no marriage even within the church! no blessing of the ring! And why?

In the words of Pius IX. to all the Archbishops and Bishops, on mixed marriages: "In order that in the minds of Catholies the memory of these canons may never be obliterated which detest such mixed marriages, and of that constant care with which Mother Church never ceases to warn her children and deter them from contracting these mixed marriages to their own ruin and that of

The To come still nearer home. Fourth Provincial Council of New York says (Art. XXII., Chap. XI): "The Church has always detested the marriage of Catholics with heretics." And repeats in the words of Pope Leo XIII., "It can hardly be hoped that souls differing in religion can agree on other matters. 'For how,' says St. Ambrose, 'can charity be there, where there is a difference of faith?' Moreover," says the Holy Pontiff, "they give occasion for forbidden companionship and communication in sacred things; they create a danger to the religion of the Catholic spouse, an obstacle to the good education of the children, and they accustom the mind often to think that all religions are good, and thus to take away the difference between the true and the false.

"Wherefore priests should take every care in time to deter the faithful from these mixed marriages. the circumstances are such that by the Apostolic Authority a dispensation is granted the condition of such a marriage must be made clear to the spouse The non-Catholic must promise full freedom of conscience and exercise

of religion to the Catholic. Catholic education of both sexes, even if the Catholic party die early. (These two required in writ-

The Catholic must promise to strive for the conversion of the non-Catholic. There must be no fear of any

twofold ceremony before a priest and ceremony by no sacred rite, shall wear neither stole nor surplice, nor assist at

the mixed marriage in the church or the sacristy. There may be exceptions and modifications to these laws of council, but in the diocese they require the episcopal authority, and, although a ceremonial is given in the ritual, this does not show that the Church still does not

If Jesus invited to such a marriage? Can He be invited, and will He present and give it the sanction of His blessing, where there is not the samepensation for grave leasons, and the plessing, where there is not the same filling prescribed condition, cannot be ness of faith in Him, not the use of the means of grace He prescribed, not the bedience to His teaching?

Happy is the marriage to which Jesus is invited. There is the grace of the sacrament to give help for trials and difficulties of life. The trials of life are many, but not of the Christian espousals could be said the words of Theophilus Renandus in his work of martyrs: "I look upon it as certain," he says, "and my own experience induces me to believe that most of the martyrs of Christ suffered fewer torments than most married people: for if they bore their trials with the same patience and the same noly intentions as the martyrs suffered from heaven, why the angels would hardly be able to find palms enough to give

In the Christian family, where father, mother and children have the same faith, there is a peace, a union, a bond that can never be found in a mixed marriage, however noble the natural qualities possessed by both parties. The threefold cord is not parties. easily broken was an axiom of the Hebrews, and by this is meant the bond of marriage, which unites three persons together—the husband, wife and child. The closer the union of the greater happiness and prosperity. But how can there be a close union of hearts and minds where there is a difference in the knowledge, the wor-

ber that it has been forbidden by divine reverence; for there come dismany decrees of the Holy Pontiffs to union and the danger of divorce that union and the danger of divorce that must ever be present on the part of those who profess that marriage can be dissolved.

And it is a remarkable thing what Serrarius relates that Albertus Gen-tilis gives the law of the early Lutherans by which they were forbidden to marry Catholics, through danger of losing their religion. And the same law existed among the Islamites and Calvinists, as being at variance with the natural law.

There is the danger of the wife losing her faith. For the Holy Ghost says by the mouth of David: "With the holy, thou wilt be holy; with the perverse thou wilt be perverted. holy wife may make a husband holy but how often, unfortunately, proved that we are more easily inclined to evil than to good, and married people imitate each other's vices far more readily than they do each other's virtues. A young woman has been brought up as a good Catholic, lived an innocent and fervent life, has a fine fervent life, has of the religion of the fathers and daughters of the religion of the mothers going borne herself as a Christian, faithful at Mass and the sacraments weekly, given to prayer, meditation and self-denial. If she marries a man totally different-without religion, given to pride and vice, as a man without religion will be, who lives not in fear of God, but for himself and the worldthen indeed we have an unhappy marriage. Such a man will not give his

wife time for prayer and her religious duties. He will oppose them on very high religious ground; he who has no religion at all, of higher duties to home life. He will prevent her, directly or indirectly, from often going to church, will not allow her to keep the laws of the Church. What does he believe in these things? He will make her live a life of worldliness. What a temptation to such a soul?

Does she not require a miracle of grace to keep her innocence, piety and love for God under those circumstances. Unless she is a Clothilde in heroism, the spirit of piety will grow cold, she will lose her taste for spiritual things, and, following her husband's example, growing weary of the battle with difficulties, she will in the end lead an idle, fruitless and un-Christian life. Would that this were not the case! And if such is the effect of a non-Catholic husband, what will be the effect of a non-Catholic wife? It would seem that because they are the lords and masters of families no danger is to be feared of their being led away into religious indifference by their wives. Eve made Adam transgress the divine law, and Selomon, though the wisest of men, was led by his wives to turn his back on the true God and bend his knee to idols. He wishes to please her, do more evil than a wicked man, and do more evil than a weeket man, and generally speaking pious men are more frequently perverted by their wives than pious wives are by their husbands." Cornelius of Lapide says: "Palatius thinks that a good wife is a sign of predestination for her husband and children." To a per riage Jesus must be invited. To a perfect mar-

He cannot be if either husband or wife are apart from belief in the religion He came to teach the world. The glorious exceptions in the world's history do not change the sad consequences for the many. The happy results we occasionally witness are only stray beams of light in dark clouds of before a minister.

"5. The priest must honor the Clothilde gained the faith of a Clovis, and she has her imitators. Her obedi ence was saintly, for when Clovis manifested his will she ever said: "My lord, I left my will in my father's house; here I have no will but that of my husband." Of her Clovis said: "I have a wife of great understanding and excellent memory, but she has no will." Happy is the man of Catholic faith who can repeat the words of Clovis. But every wife is not a Clothilde, nor every husband a Clovis

Marriage, therefore, between Catholics and non-Catholies, for these reasons and many others no less grave, is not approved by the natural law and by divine law, and is strictly for bidden by the ecclesiastical law. disapproved by the several councils the Church, and by particular councils and by the Sovereign Pontiffs S. Leo, Boniface VIII., Pius VI. VII., VIII., Benedict XIV., Gregory XVI., by the Plenary Council of Baltimore, the words of Pius IX., the II. Provincial Council of New York, the words of Leo XIII. If dispensations are sometimes granted, it is always with reluctance, o avoid other greater evils; and a our Lord said of divorce in the old law propter luritiam cordis, "on account of the hardness of their heart." Some times they turn out happily. For one that is happy there are ten-nay, twenty-that bring loss and unhappi ness and ruin. There is a complaint that there are no nice Catholic young men or ladies. How is it that the Protestant young men are willing to take a Catholic wife ; there must be some good ones. And how that Protestant young ladies are eager to secure Catho lie husbands? If these rarely prized and much sought for Catholics could be brought together, and let the others take care of themselves, what a bringing about of happiness would there not be in the Church of God. Why some persons together—the husband, wife of the grandest man and noblest and child. The closer the union of woman upon earth are Catholics. hearts and minds among those three Outside of the Church you would search for their parallel in the world in vain. If this doctrine of mixed marriages is wrong, then Leo XIII. is wrong and Pius IX. is wrong, the New York Provincial Council is wrong, and the with unity of faith there is a sacred obligation of fidelity, union and devotedness. In mixed marriages that holy obligation is not held with a

and St. Leo X. are wrong, and Christ Himself is wrong and the teaching of His Church. Shall we ask, then, after what we

have heard, Does the Church of Christ disapprove of mixed marriages? Shall we ask why she disapproves of them? Shall we ask this with the thought of the union of heart and mind and faith that should exist between husband and wife who are made one? Shall we ask it when we think of the yearning of the heart of that wife that he whom she should love next to God, with her whole being, may be one with her in sympathy, one with her in interest, one with her at the foot of the altar, one with her in the education of the children, one in the hope of eternal union in heaven? Shall we ask why, when we think of that young life darkened by that cloud, her early years turned into an agony of prayer for his salvation, when joy should have begun with the dawn of that married life? Should we ask religion of the fathers and daughters of the religion of the mothers going apart in their young lives? Sisters praying that their brothers may not be shut out from eternal life? When we see little ones growing up perplexed. Whom will they believe?—Father or mother? To whose church will they go—to that of father or of mother? For never can they kneel down on the same bench to pray with the same faith as both mother and father. Shall we ask why, when we see father and mother giving up religion for the sake of peace; and for the sake of that same peace allowing the child to grow up without knowing its God? Shall we ask why?

Even granted that it may not be always so. For one that you know that has been converted, numbers and numbers have remained in irreligion, and the evil has gone on from generation to generation. There is scarcely a Catholic who cannot recall some a Catholic who cannot recall some such fact among relatives, friend or acquaintances. Even if the promises are kept, to use the words of Ecclesiasticus: "One building up and one destroyed; what does it amount to but labor? One praying and the other cursing; whose voice will God hear?

Every word that has been spoken to you, my, brethren, is from the love of truth and Catholic teaching. If it seem hard to any who have not so looked upon the truth and the teaching of the Church let them remember this is the teaching of Christ. If they are wise men, let them with a calm and attentive mind weigh the words which St. Ambrose wrote to the Emperor Theodosius: "It is not royal to deny the liberty of speaking, and "an un-Christian woman in a nor priestly not to say what you household," says a strong writer, "can believe. There is a difference between good and bad princes: the good love liberty, the bad slavery. For in the priest there is nothing so full of danger before God, so base before men, as not freely to say what he believes. And this I do above all, through love for you, my brethren, for your sake, and through zeal for the eternal salvation of your souls." And this, my brethrer, is Christ's sanction of social life, that spouses in the Church of Christ should be one in faith, as Christ and His spouse the Church, are one.

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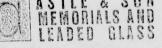
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They come, they pass, with snow-soft feet, And deathless youth illumes their eyes; Alike to them are chaff and wheat, Alike the foolish and the wise. They bring the wonad, they bring the balm, They light our smiles, they dry our tears; Careless of death or life, the calm Servanis of time, the patient years.

The winds that rend and strew the rose
Dissolve the sweetness through the air,
This wind of time that beats an ai blows
Leaves all the past still fragrant fair.
Though hope may fail and hearts may
And fruitess all the striving be,
One golden gift is left to make
Man's biles, consoling memory.

Man's bliss, consoling memory.

Hall and farewell, farewell and hall!
The going and the coming guests.
Welcome to daybreak's shining sail,
As to the night beyond the West!
The years may come, the years may go,
And bring the sad or merry mood;
Merry or sad, one thing we know,
That life is good, ah, life is good!
That life is good, ah, life is good!

OUR BOYS AND GIRLS.

"Who Comes Here?" "Halt! Who comes here?" Friends with the counttersign. "Advance one and give me the

countersign!" It was the relief going the rounds to change the pickets, and I was dropped out at post No. 7. We had fought Lee all day long on the strangest battle-field of the whole war—in the Wilderness. From right to left flank, from front to rear, we were hemmed in by forest and thicket. There were swamps in which lizards and serpents lurked, thickets in which the coy whippoorwill built its nest, dense spots of forest which seemed never to have echoed the ring of the woodman's axe.

We had fought from tree to tree from thicket to thicket, from glade to glade, pushing back the gray line here, baffled and compelled to give around at other points. Lee's lines barred the way. Never a man in his whole army whose musket-barrell was not hot that day. Never a man who did not feel that he was fighting for

the life of the Confederacy.

How the forest shook and trembled as the great guns sent their deadly missiles crashing through the foliage How the thickets blazed up in flames, the severed limbs crashed down, the sunny glades turned dark as night with the powder-smoke settling over them! The dead outnumbered the bushes; the wounded waited and cried as I never heard them before or after. There was something so sombre-so gruesome-so unearthly in fighting a foe unseen in the semi-darkness that the shouting and cursing usually heard in the lines gave place to silence

and pale faces.

Darkness had come at last and the roar of battle had died away to a low growl. Grant had failed to drive Lee. We knew that from flank to flank. If he could not force a passage, through those gray lines he could flank them, Before the sun went down we knew that he would do it. It was not yet night when the movement began, but my division would be one of the last to move, and we must hold our ground and prevent the Confederates from discovering what was taking place. It was a curious coincidence of war that Lee was also moving by the flank, both armies marching in parallel lines from a battle-field which had yielded neither victory nor defeat to either side.

Post No. 7 was under a large tree on the edge of a thicket. To the south there was a strip of open ground, then a ticket, then an old field, in which stood a log cabin. It was a lonely place, well away from the camps, the dead, and the dying, but I was glad to be alone. All along the lines there was a growling of musketry; but this was a bluff-a bit of acting to cover happening to alarm me, when I heard a person moving in the thicket across the open strip.

Was it a person? Riderless horses had galloped about, that day almost without number; this might be one which had found shelter in that thicket. Rustle! Rustle? Step! Step!

It was a cautious movement. ever it was hoped to reach me without discovery, but there was dead leaves under foot and the thicket was dense. A hare could not have moved without betraving its presence. Rustle! Rustle!

Kneeling down so as to see under the darkness, as it were, I suddenly made out a black object against the dark back-ground. It is neither horse nor mule; it is a human being. It is neither A scout from the enemy's picket post only a quarter of a mile away? wounded man hobbling about to find succor? One of our own scouts returning?

Who comes here?" There is silence for fifteen seconds and then a woman's voice answers:
"I can't find the place! It is dark I can't find the place !"

Ay! it was a woman's voice, and it had a sob in it too. A woman there in the darkness between the hostile lines — with powder-smoke still in the air, with stray bullets darting through the thickets with a whizz as of some great insect stirred to anger ! Who comes here?"

"I wish it wasn't so dark! I am so tired-so tired!" And then she came across the open strip towards me, making no stop, never hesitating, walking straight up to me, as if she could see as well by night as in the sunshine of day.

'I can't find the place !" she sobbed as she came to a stop within arms-

length. "Good God, woman! but what are you doing here?" I gasped, almost

terrified at her presence.
"See! see!" she replied, holding a bundle out towards me. "One time saw a beautiful spot in the woods, and "One time I said to myself that if he died I would bury him there, but I can't find it - I

you got there?"
"See! see! Don't be afraid. He's dead. He can't speak or move. Take

She put a bundle into my arms and I cried out and let fall my musket. It was the body of a baby about a year and a half old. Dead? Yes! Dead from a cruel bullet which had pierced its little body and left a great wound which looked horrible to me in the dim light. light! Dead and cold and bathed in its own blood—dead for hours! And when I reached out and touched the shawl or wrap worn by the mother my fingers burned at the feel of blood!
"I have carried him such a long

long way," she moaned, "and I have seen so many dead men and heard so many guns! You'll help me, won't

you—help me to find the place and bury poor baby?"

"Was it your baby? Do you live in the cabin beyond the thicket?" I asked, still holding the little corpse.

"He was so happy!" she said as she patted the little bare head with a mother-hand. "And I was so happy, too! He won't never laugh and crow again, will he? I've got to find that peautiful place and bury him, haven't I? And you'll help me; yes, I know you will, for you don't swear and curse at me.

She had lost her mind. Think of it -an insane mother wandering over a bloody battle-field with her dead child in her arms! She had but one idea— to bury it in a beautiful dell which she had once visited-a dell in which Federal or Confederate were doubtless then burying their own dead.

I knew not what to do. I could not leave my post and I did not want her to go wandering further. I was trying to soothe and quiet the woman when she suddenly cried out:

"Ah! It is not so dark now and I can find the place. I'll go on ahead and dig the grave and do you follow on with baby. Poor baby! He won' know that he is buried, will he? I can He won't find the place and you—"
"Come back! Come back!" I called

to her as she fled away in the darkness but she was two hundred feet away as she answered me: "I'll find the place! Poor, poor

baby And when the relief came I told the story and pointed to the bundle resting

on the ground beside me. "God pity her!" whispered the sergrant as he lifted his cap.
"God pity her!" echoed all the others as they stood uncovered around

the poor little corpse.

Time meant human lives that night.

Grant was moving by the flank; Lee was moving by the flank to match him. The morrow was to witness more slaughter-make thousands of other widows and orphans. Dig here !" said the sergeant, and with our bayonets we scooped out a

shallow grave in scarcely more than a minute's time. "Carefully, now! Poor little thing!

Now fill in! That will do. God knows where it lies. Fall in — forward, And yet men write of the glory of

The Obligation of Hearing Mass.

It is a duty of every Catholic who has reached the age of discretion, to hear Mass on Sundays and holydays. This duty is not imposed by the third precept of the Decalogue, for that precept applies to Sunday—or rather to the "Sabbath day"—alone; and although it has reference to the worthe real design. I had been nearly an ship of God, yet it has no reference to hour on the post without anything that special form of worship which is paid to God in and through the adorable sacrifice of the Mass.

We know from ecclesiastical history from the earliest days of the Christian Church it has been customary for the faithful to assemble to-gether—on the Lord's day especially in the church or, when that was not possible, as in the ages of persecution, in some private house, catacombs, in caves, on the hill-sides, for the celebration of the Divine Mysteries; but it is not easy to state pre cisely at what particular time in the Church's history the law that obliges the faithful to hear Mass on Sunday was made to be universally binding. In a Provincial Council of twenty-five Bishops, held in the year 544 at Agde (Agatha), in France, it was ordained that the faithful should be present on the Lord's day at the entire Mass, and that anyone who would dare to leave the church before the priest's blessing vas given should be publicly reproved by the Bishop. But whatever may be the antiquity of the law, it is certain that it binds under pain of mortal sin nence, if any Catholic should, through his own fault, neglect to hear Mass on those days, he would be guilty of a

grievous trangression, and provoke against himself the anger of God. No reputable Catholic, no Catholic who wishes to be regarded as a true child of the Church, no Catholic who values his immortal soul, will ever neglect the sacred duty of hearing Mass on the days prescribed, unless he be unavoidably prevented. His fidelity in the observance of this precept of the Church may be said to be a criterion by which his character as a Christian may be known. It is very true that a man is not necessarily a good Christian because he is never absent from Mass when he should be present, but there is no surer sign of languid faith there

As a cure for cold in the head and catarra Nasal Balm is endorsed by prominent men everywhere. D. Derbyshire, president of the Ontario Creamery Association, says:—
"Nasal Balm beats the world for catarra and cold in the head. In my own case it effected relief from the first application." Sold by dealers or sent by mail on receipt of price—50 cts. and \$1 a bottle. Fulford & Co., Brockville, Ont.

"What is it, woman? What have is no surer sign of general indifference to all matters of religion, to all spiritual "See! see! Don't be afraid. He's interests, to the soul's salvation itself, than the wilful neglect to hear Mass

on Sundays and holy-days.

In the early days of the Church, when faith was stronger and charity more active than now, the faithful needed no precept to oblige them to hear Mass on certain days. They assisted at the Adorable Sacrifice daily, whenever that was possible; and, to-gether with the officiating priest, they partook of the flesh of the Immaculate Lamb—slain mystically for the salva-tion of the world—in Holy Communion; and they regarded it, as well they might regard it, as an inestimable privilege to be permitted to do so. Oh, that those days of earnes, strong, faith, those blessed days of fervor and ardent charity, may return once more

EDISON AS A NEWSBOY. Beginning of His Wonderful Career,

George Parsons Lathrop, in Harper's tells the following of Thomas A. Edi-

son as a newsboy: "At the beginning of the Civil War," said Mr. Edison, "I was slaving late and early at selling papers; but to tell the truth, I was not making a fortune. I worked on so small a margin that I had to be mighty careful not to overload myself with papers that I couldn't sell. On the other hand, I could not afford to carry so few that I should find myself sold out long before the end of my trip. To enable myself to hit the happy mean I formed plan which turned out admirably a plan which turned of the composi-I made a friend of one of the compositors in the Free Press office, and persuaded him to show me every day 'galley-proof' of the most important news article. From a study of its head lines I soon learned to guage the value of the day's news and its selling capacity, so that I could form a tolerably correct estimate of the number of papers I should need. As a rule, I could dispose of about two hundred, but if there were any special news from the seat of war the sale ran up to three hundred or over. Well, one day my compositor brought me a proof slip of which nearly the whole was taken up with a gigantic display head. was the first report of the battle of Pittsburg Landing — afterward called Shiloh, you know — and it gave the number of killed and wounded as sixty thousand men!

"I grasped the situation at once. Here was a chance for enormous sales if only the people along the line could know what had happened—if only they could see the proof slip I was then reading! Suddenly an idea occurred to me. I rushed off to the telegraph operator, and gravely made a proposi tion to him, which he received just as gravely. He, on his part, was to wire to each of the principal stations on our route, asking the station-master to chalk upon the black bulletin boardused for announcineir p times of arrival and deppt the c trains—the news of the grant parties, with its accompanying slaughter. This he was

prospect if my telegraph operator had kept his word, a point on which I was still a trifle doubtful. Nerving myself for a great stroke, I marched up stairs into the office of Wilber F. Storey himself, and asked to see him. minutes later I was shown in to him. I told him who I was, and that I wanted 1,500 copies of the paper on The tall, thin, dark-eved ascecredit. tic-looking man stared at me for a noment, and then scratched a few words on a piece of paper. 'Take that down stairs, 'said he, 'and you will get what you want.' And so I did. Then

I felt happier than I have ever felt "I got my 1,500 papers, got three boys to help me fold them, and mounted the train, all agog to find out whether the telegraph operator had kept his word. At the town where our first stop was made I usually sold two papers. As the train swung into that station I looked ahead, and thought there must be a riot going on. A big crowd filled the platform, and as the train drew up I began to realize that they wanted my papers. Before we left I had sold a hundred or two at five cents a piece. At the next station the place was fairly black with people. I raised my price and sold three hundred papers for ten cents each. So it went on until Port Huron was reached. Then I transferred my remaining stock to the wagon which always waited for me there, hired a small boy to sit on a pile of papers in the back of the wagon so as to discount any pilfering, and sold every paper I had at a quarter of a dollar or more per copy. I remember I passed a

about the best thing going, for it was the telegraphic notices on the bulletin boards that had done the trick. I determined at once to become a telegraph operator. But if it had not been for Wilber F. Storey I should never have fully appreciated the wonders of electrical science."

Friendship.

What is true friendship? Is it that which is shown when one is on the high road to presperity, when all around is bright with brilliant promises for the future, when everything he touches turns to gold, and being his friend is of benefit more to those who seek his friendship than it is to him? Or is it that which is shown when his pockets are empty, when all about him is dark and gloomy, with not one ray of sunshine to cheer his broken heart. is the time when true friendship is

When a man takes the hand of a brother to lift him instead of being ifted, then he shows true friendship. When he showers favors upon one from whom he expects no return; when he aids a brother without hope of a future reward, then, not till then, does he know what true friendship is in all its higher and nobler meaning. But few instances of true friendship can be found in this selfish world. When one s prosperous he can count his friends y the score, but let misfortune over take him, and it is but a short time when he finds they have all departed with his prosperity. Fair weather friends are a numerous class, but true friends can easily be numbered.

The Late Sir William White. The late Sir William White, English ambassador at Constantinople, died recently at Berlin, was the first Catholic to occupy the post of British Ambassador since the days of the Reformation. At the time of Leo XIII.'s jubilee Sir W. White mentioned this fact in a telegram of congratulation which he addressed to the Pope, whose reply was not only flattering to the Ambassador, but contained a grateful acknowledgment of the honor conferred by the Queen on one of her Catholic

When Sir William White was a Consul on the Danube one of his favorite recreations was to go among the people on Sunday after Mass, and get into con versation with peasants or workmen, se as to find out what they were saying about current events. He married a bout current events. Polish lady while he was for a short time consul at Dantzic. She was with him at Berlin when he died, and has since pis at Agnetenberg, near Zwolle, where is situated the Augustinian then received letters of condolence from all parts of Europe.

Seminaries of God.

For centuries the house of the Bishop was the school or seminary in which was imparted that high degree knowledge and solid virtue so ess to the Christian priesthood. In these Episcopal schools the young Levites were required to pass many years in study and prayer under the ever-watchful eye of the chief pastors of the study and prayer under the everto do at once; while I agreed in return
to supply him free, gratis, for nothing,
a Harper's Weekly, a Harper's
Monthly, and a daily evening paper
during the next six months from that
date.

"This bargain struck, I began to bethink me how I was to get enough
papers to make the grand coup I intended. I had very little cash, and I
feared, still less credit. I went to the
superintendent of the delivery department and proffered a modest request
for one thousand copies of the Free
Press on trust; but I was not much surprised when my request was curtly and
gruffly refused. In those days, though,
I was a pretty cheeky boy, and I felt
desperate; for I saw a small fortune in
prospect if my telegraph operator had

study and prayer under the everwatchful eye of the chief pastors of the
Church. When, later on, monastic
institutions became the great centers
watchful eye of the chief pastors of the
Church. When, later on, monastic
institutions became the great centers
and profane, the
Bishop soften confided to them the education of their clergy. Fron the cloistered homes of the chief pastors of the
Church. When, later on, monastic
institutions became the great centers
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Bishop soften confided to them the education of their clergy. Fron the cloistered homes of the chief pastors of the
Bishop sacred and profane, the
Bishop soften confided to them the education of their clergy. Fron the cloistered homes of the chief pastors of the
Church. When, later on, monastic
institutions became the great centers
affecting thousands of Canadiana, which can
againty be removed by the use of Burdock
Blood Bitters, the best known stomach, liver
affecting thousands of Canadiana, was affecting thousands of Canadiana, and of learning, sacred and profane, the
Bishop structure of learning, sacred and profane, the
Church such structure of learning, sacred and profane, th

Value of a True Friend.

Bishop Kain.

A blessed thing it is for any man or voman to have a friend, one human soul whom we can trust utterly, who knows the best and the worst of us, and who loves us in spite of all our faults; who will speak the honest truth to us while the world flatters us to our face and laughs at us behind our back who will give us counsel and reproof, in the day of prosperity and self-conceit; but who, again, will comfort and encourage us in the day of difficulty and sorrow, when the world leaves us alone to fight our own battle as we If we have had the good fortune can. to win such a friend, let us do any thing rather than lose him. We mus give, and forgive, live and let live. If our friend has faults we must with them. We must hope all things, believes all things, endure all things rather than lose that most precious of all earthly possessions, a trusty friend. And a friend once won need never be lost if we will only be trusty and true to ourselves.

It is said that no epidemic disease ever crosses the threshold of a Trappist monastery. The monks cat no meat have but one "square" meal a day work hard and live abstemiously.

Mme. Charlotte Frances Henderick formerly of Manhattanville Convent died in Sacred Heart Convent in Terresdale, Pa., February 1, on twenty-second anniversary of taking the veil.

No Wonder.

per copy. I remember I passed a church full of worshippers, and stopped to yell out my news. In ten seconds there was not a soul left in the meeting. All of them, including the parson, were clustered around me, bidding against each other for copies of the precious paper.

"You can understand why it struck me then that the telegraph must be "Minard's Liniment cares La Grippe."

5c. Saved! \$1 LOST!

It is false economy saving 5 cents by buying a bar of poor soap, for that bar of poor soap will do more than a dollar's worth of damage to your clothes, by rotting them, to say nothing of the harm it does to the hand.

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Give it a trial. See that you get the right article, as imitators are trying to humbug the people.

LEVER BROTHERS, Limited, TORONTO.

A True Lady.

Wildness is a thing which girls cannot afford. Delicacy is a thing which cannot be lost or found. No art can estore to the grape its bloom. Familiarity without confidence, without regard, is destructive to all that makes roman exalting and ennobling.

It is the first duty of woman to be a lady. Good breeding is good sense. Bad manners in a woman is immorality.

Awkwardness may be ineradicable.

Bashfullness is constitutional. Ignorance of etiquette is the result of circumstances. All can be condoned and not banish man or woman from the amenities of their kind. But selfpossessed, unshrinking and aggressive coarseness of demeanor may coarseness of deficiency and certainly merits that mild form of restraint called imprisonment for life. It is a shame for woman to Le

lectured on their manners. It is bitter shame that they need it. Do not be restrained. Do not have impulses that need restraint. Do not impulses that need restraint. Do not Reserve Fund, - - - 602,000 wish to dance with the Prince unsought; feel differently. Be sure you J. W. LITTLE. confer honor. Carry yourself so loftily that men will look up to you for reward, not at you in rebuke. The natural sentiment of man to-

ward woman is reverence. He loose a large means of grace when he is obliged to account her a being to trained in propriety. A man's ideal is not wounded when a woman fails in worldly wisdom; but if in grace, in tact, in sentiment, in delicacy, in kind-ness she would be found wanting, he receives inward hurt. The clergy of Holland are promoting

movement for the erection of a

suitable monument to Thomas a Kem-

monastery in which the illustrious servant of God took the religious vows in To the question, Which is your favorite poem? there may be a great variety of answers; but when asked, Which is your favorite blood-purifier? there can be only one reply-Ayers's

Sarsaparilla, because it is the purest, safest, and most economical. A Crying Evil.

DR. LOW'S SULPHUR SOAP is a delight ful shampoo. It cleanses the scalp and darkens grey hair.

PALE, WEAK WOMEN need a tonic, to strengthen giving, flesh building medicine like Milburn's Beef, Iron and Wine. SMALL SUGAR COATED Burdock Pills do not gripe or sicken. They are mild and effectual.

"German Syrup" Martinsville, N.J., Methodist Parsonage. "My acquaintance with

your remedy, Boschee's German Syrup, was made about fourteen years ago, when I contracted a Cold which resulted in a Hoarseness and a Cough which disabled me from a Cough which disabled he from filling my pulpit for a number of Sabbaths. After trying a Physician, without obtaining relief—I cannot say now what remedy he prescribed I saw the advertisement of your remedy and obtained a bottle. I eceived such quick and permanent elp from it that whenever we have had Throat or Bronchial troubles since in our family, Boschee's German Syrup has been our favorite remedy and always with favorable results. I have never hesitated to report my experience of its use to others when I have found them troubled in like manner." REV. W. H. HAGGARTY. A Safe

of the Newark, New Jersey, M.E. Confer-Remedy. ence, April 25, '90.

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172 King Street, London. Telephone 58. Sond 25 cts. and get a copy of Hea-tigers' Home Almanae for 1892-PHOS. COFFEY. London. Ont. Also to be had from our travelling agents. "Only a Year.

FEBRUARY 27, 11

only a year!" oh, that's not le Lightly the words were said: But they fell like the closing no On the ears of one who had wait Time enough for friendship to
Though only one short year;
But the fate of many within it
There is time enough to laugh
Enough to hope and fear.

Time for the orange flowers to
To wreathe the bride's fair h
Time for the wintry winds and
To cover the hearts that have b
And grass grow green instea

And grass grow
Only a year! It is not long
When hope the heart dolt of
When the future is bright the
But when memories only to us
Find the days and months seem lot
Ab, me, though "only a yea
Portla

MANNING AND CA Remarkable Sermon by Minister—The Life Great English Cardin

We take the follow Philadelphia Ledger of Coming from a non-Caman it will be read with terest by Catholics:

The congregation of t den Unitarian Society instructive sermon at y ing's service, upon ning and Catholicism, the pastor, Rev. Willi "The recent death of ning," Mr. Nichols sai ing his subject, "follow death of Cardinal New verts to the Roman Ca and both dying at an venerated for their rem and high character, of a glance at the histo position of the Roman The history of this an is extremely interesting it does the history of tion throughout that world known as Christ

Continuing, Mr. sketched the early Church and its growth power. After speaki duction of Catholicism in the sixth century tine, the growth of the effects of the Refe Mr. Nichols said : A REMARKABLE GAI POWE

It is only within of men of this genera Catholics in Englan-lieved of their civil they still are classe and deprived of priv belonging to those Church. The present centur remarkable gain in f the Roman Cathol land. It makes no p

poral or civil power has but little power

where else. But

Church's progress power has been res Established Church power has tendencies have be one hand there Church movement, but little emphasis has permitted much in the matters of do as Arnold, Maurice ley, Stanley and prominent in this n ther hand, there Church movement, ian, from certain ! dred years ago. two tendencies Church is that s Churchmen have England and have as did Stopford Br number of the H have left the Chu Roman Catholics, and Manning are examples. Takin purport of these tw

English Church, s case as have bee perfectly natural, thing seems to I occur more freque The experience SIMILAR TO THAT

The two men we

their dispositions abilities, but wer which drew then Catholic Church. nearly contempo porn in the first century. Cardin six years the old educated at Eng became clergyme Church. And be nearly the same 850 that Manni Catholic body, t years before he was made Archb year later, was observed fact most ardent sup Manning was a the Catholic fa tion of his preac controversial.

the ground of th in which he wa side his doctrin He was deeply of social refor especially over mmense. He at he also end by aiding then rights. At the of dock labore

oncerning the

the cause of

"Only a Year." Only a year!" oh, that's not long!
Lightly the words were said:
But they fell like the closing notes of a song on the ears of one who had waited long.

Time enough for friendship to die,
Though only one short year;
But the fate of many within it lie—
There is time enough to laugh and cry,
Enough to hope and fear.

Time for the orange flowers to grow,
To wreathe the bride's fair head;
Time for the wintry winds and snow
To cover the hearts that have loved us so,
And grass grow green instead.

And grass give global and long.

"Only a year:" It is not long.
When hope the heart doth cheer;
When the future is bright the heart is strong.
But when memories only to us belong.
The days and months seem long, too long—
Ah, me, though "only a year,"

—Portland Transcript.

MANNING AND CATHOLICISM.

terest by Catholics:
The congregation of the Spring Gar-

verts to the Roman Catholic Church, and both dying at an advanced age, venerated for their remarkable ability

and high character, offers occasion for a glance at the history and present position of the Roman Catholic Church. The history of this ancient institution

s extremely interesting, involving as it does the history of human civiliza-tion throughout that portion of the

Continuing, Mr. Nichols briefly sketched the early history of the Church and its growth of influence and

A REMARKABLE GAIN IN SPIRITUAL

It is only within the remembrance

Church movement, which has placed

but little emphasis on ceremony, and

English Church, such results in either case as have been referred to seem

perfectly natural, and the surprising thing seems to be that they do not

occur more frequently.

The experience of Cardinal Manning

SIMILAR TO THAT OF CARDINAL NEW-

MAN.
The two men were quite different in their dispositions and in their special

abilities, but were alike in the tastes which drew them toward the Roman Catholic Church. They were very nearly contemporaries. Both were

born in the first decade of the present

century. Cardinal Newman was about

six years the older. They were both educated at English nuiversities, and became clergymen of the Established Church. And both left the Church at

nearly the same time. It was about 1850 that Manning joined the Roman

year later, was appointed Cardinal. In accordance with the commonly

observed fact that converts are the most ardent supporters of any cause, Manning was an earnest advocate of the Catholic faith. A large propor-

tion of his preaching and writing was controversial. He engaged in a lengthy controversy with Gladstone

has permitted much liberty of thought

of men of this generation that Roman Catholics in England have been re-

POWER.

world known as Christendom."

Mr. Nichols said :

T!

1892/

or soap, orth of of the

VALUE, nd canor deli-

nitators

OTTO.

Ebruary

food.

ND ERIE s Company D 1864.

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I, payable in Can-executors and trus-by law to invest in

- \$2,500,000

- 1,300,000

ecmpany. mortgages of real ed.

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are founders of the most the have been cast, inclu-il's Cathedral, London, world), also the famous tons 14.cwt. 2-qrs. 19-lbs. LOR & CO., estershire, England.

S SHADE ROLLERS tions. LABEL THE GENTINE

he Stomach, vels, unlocks s,Purifiesthe noves all ima Pimple to ofulous Sore.

RES & BILIOUSNESS SCROFULA . SKIN DISEASES

G STREET. uson & Sons, ertakers and Embalm-night and day. use, 373; Factory, 543.

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Elmwood avenue, don South.

berts Ozonator y and all disagreeable and Satisfaction guaranteed.

H BROS.

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generally thought that his influence contributed much towards the success

which they achieved.

The part which he took as Archbishop and Cardinal in ELEVATING THE SOCIAL CONDITION OF

ELEVATING THE SOCIAL CONDITION OF THE LABOR PEOPLE is deeply significant, not only with reference to the nobility of his character as an individual, but as indicative of the present standing of the Roman Catholic Church. Throughout its history this Church has manifested an interest in the poor and the an interest in the poor and the weak. A clergyman of the Roman Catholic Church has the opportunity, which any philanthropic man must desire, of reaching the very people whom he longs to benefit. Such a man as was the late Cardinal could not have failed to appreciate this oppor-tunity, and he did not fail to make wise use of it. Whether or not it was Remarkable Sermon by a Unitarian Minister—The Life Work of the Great English Cardinal Reviewed. this which attracted him to the Catho-

We take the following from the Philadelphia Ledger of January 25. Coming from a non-Catholic clergyman it will be read with especial inman it will be read with especial ingence and consecutions in it. And it is that reaching positions in it. And it is that reaching the which is important in estimating the present position and the outlook of the Roman Catholic Church. This Church is more than any other a Church of the people. It is true that the people have but little part in the management of its affairs. It is a hierarchy. Yet it is the Church which contains the people, and where rich and poor, educated and ignorant, meet on common cated and ignorant meet on common cated and ignorant, meet on common cated and ignorant meet on cated The congregation of the Spring Garden Unitarian Society listened to an instructive sermon at yesterday morning's service, upon "Cardinal Manning and Catholicism," delivered by the pastor, Rev. William I. Nichols. "The recent death of Cardinal Manning," Mr. Nichols said, in introducing his subject, "following so soon the death of Cardinal Newman, both converts to the Roman Catholic Church, cess which meet the wants of the com-

> take a lesson from the Roman Catholic. AT THE TIME OF THE PROTESTANT REFORMATION the Protestants substituted for an infallible Church an infallible book. If

Church and its growth of influence and power. After speaking of the introduction of Catholicism into England, in the sixth century, by St. Augustine, the growth of the Church and the effects of the Reformation upon it, I must accept either I would sooner believe that God reveals Himself, from age to age, through a body of living men, than that He once for all made a revelation of Himself in a book which can never change. There is no super-stition that I know of among Catholics that is so gross and so groundless as the superstition that has so long and so widely prevailed among Protestants concerning the infallible authority of the Bible. The Roman Catholic body has to a certain extent, protected likely lieved of their civil disabilities, and has, to a certain extent, protected itself from the dogmatic errors of other they still are classed with dissenters and deprived of privileges enjoyed by those belonging to the Established bodies by its theory of an infallible Church, which, from age to age, interprets and declares truth. If one is not The present century has witnessed a remarkable gain in the spirtual power of the Roman Catholic Church in England. It makes no pretensions to temporal or civil power there, as it really has but little power of that kind anywhere else. But in England the Church's progress in the spiritual power has been remarkable. In the Established Church two well-marked tendencies have been apparent. On the one hand there has been a Broad Church movement, which has placed

to follow reason. He accepts the au-thority of an infallible Church. The Unitarian rejects all authority, except has permitted much liberty of thought in the matters of doctrine. Such men as Arnold, Maurice, Whately, Kingsley, Stanley and Jouett have been prominent in this movement. On the church movement, called also Tractar-Church movement, called also Tractar-Church movement, called also Tractar-Church movement, called also Tractar-Church movement.

and Manning are most distinguished examples. Taking into account the purport of these two movements in the In a letter commending the objects of the Catholic Educational Union, Mr. W. J. Onahan says:

W. J. Onahan says:

We have everywhere a devoted selfsacrificing clergy. With a laity willing and eager to assume their just
share of the burdens, parochial and
general, what wonders might be expected for religion, for education, for
charity, for the general good of society!
Yours is a good work. Do not falter
or grow wearyhearted. Difficulties
will be overcome by your perseverance or grow wearyhearted. Dimetities will be overcome by your perseverance and ardor. The work will surely widen out until its fruits shall be seen and recognized in every part of the country—by the "outward sign of the inward faith "—a Catholic laity obedinward faith the latter with a generative in generative in generative." ent to just authority, active in gener-ous work, alert and intelligent in whatsoever concerns Catholic faith and Catholic teachings-in all things devoted Catholics and loyal citizens.
The support of the Catholic press I regard as a duty of the first importance.
It seems a mockery to talk about the intelligence of the Catholic laity when Catholic body, though it was several years before he became a priest. He was made Archbishop in 1865, and, ten we contemplate the niggardly support

gived to the Catholic press.

I would not give much for the Catholicity, the intelligence or the public spirit of the family and home from which the Catholic journal is excluded. With all good wishes for the success of the Union, I am, Yours faithfully, W. J. ONAHAN.

dengthy controversy with Gladstone concerning the Vatican Decrees. But the ground of the reputation and honor in which he was held lay largely outside his doctrinal position.

He was deeply interested in questions of social reform, and his influence, especially over working men, was immense. He did all in his power to win the masses to the Catholic religion, but he also endeavored to benefit them by aiding them to obtain their social rights. At the time of the noted strike of dock laborers he actively espoused the cause of the strikers, and it is

Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to by and girls under 16, residing in the Province of Intriv. who send the greatest number of "Sunlight" Soap Co., Toronto, off the following prizes every month till further notice, to by and girls under 16, residing in the Province of Intriv. who send the greatest number of "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to by and girls under 16, residing in the Province of Intriv. who send the greatest number of "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to by and girls under 16, residing in the Province of Intriv. who send not less than 19 warppers. Sund swappers: 1st, \$10; 2nd, \$6; 3rd, \$3; 4th \$3;

FIVE-MINUTE SERMONS.

Sexagesima Sunday.

against their vices, whatever they might be. The drunkard promised to abstain from drink for God's sake, though it might be almost the only thing that was him abstance. thing that gave him pleasure; the be called one of despair, and the impure promised to abandon and stamp out his evil passions and habits; the one who had neglected Mass and the other duties of his religion out of lazi-

Now, what is the reason of all this sad want of perseverance? Was it that those who made their confessions then were not sincere—that they made were not sincere—that they made promises which they did not really expect to keep? Perhaps that may have been so with some of them; for some people do seem to think that one cannot be expected to avoid mortal sin, unless he is a priest or a religious. It appears as if it would destroy countries. You know your time and place to take up the work as far as yourselves are concerned and I know no holier work or mission than this. Prepare then that you may continue that work to which you have put your sin, unless he is a priest or a religious, hand. If you are to continue, it must sin, unless he is a priest or a religious, and even call others hypocrites who believe that they can and do avoid it. But there were others who failed—and these were a great many—because they thought they had only to say that they would do the thing, and that then they would be done.

pledge in vain; and then it may be that they will despair, which will be the worst of all. But if they use this knowledge right it will be their salvation.

The cording to the views of the Church. For whilst we regard temperance as a blessing let us never forget that it is our duty to well of the views of the Church.

we learn in the Epistle of to-day, when he asked to have his temptation re-moved. He said to them: "My grace

deep-rooted spiritual disease, would melt away at the touch of the Great Physician of our souls, if we would only go to Him continually for their cure! How easily we should overcome the enemy if we would only understand that of ourselves we cannot overcome

him, but that we can do all things in Him who strengtheneth us; and, understanding this, would go to Him for the strength that we cannot get elsewhere!

My brethren, you who have fallen and now fall so often, I beg you to put this truth in practice. You fail, and why? Because you have undertaken more than you can do. You wish to succeed? I hope so. Well, there is only one way. Do as you have done before, but also call God to the rescue. Pray frequently and fervently, and go often to confession and Communion, and success, instead of being hopeless, will be sure.

"double pristaltic action of the alimentary canal. They are the best family cathartic.

W. W. M. McLellan, Lyn N. S., writes; "I was afflicted with rheumatism, and had given up all hopes of a cure. By chance I saw Dr. Thomas' Eclectric Oil recommended. I immediately sent (fifty miles) and purchased four bottles, and with only two applications I have not used one bottle, I am nearly well. The ones, that I feel bound to relieve the afflicted by writing to you for a supply."

Mother Graves' Worm Exterminator is pleasant to take; sure and effectual in best results.

Why go limping and whining about your

Day after day the evidence accumulates that the "Myrtle Navy" is the people's favorite tobacco. The demand keeps increasing, and from every new circle of consumers who have been induced to try it the evidence is emphatic in its favor. Its genuine qualities always hold the friends they have once made. These qualities will be kept up to their full standard by the manufacturers of it. It is to these qualities and the reasonableness of the price that they attribute their marked success. To the quality they will adhere at all cost, and also to the price if that be possible.

THE NEW BISHOP OF WATER-FORD ON TEMPERANCE.

PERSEVERANCE AFTER A MISSION.

Power is made perfect in infirmity. (Epistle of the day.)

Not very long ago, my dear brethren, we had a great mission in this church. It was well attended—that was almost a matter of course; for, thank God a was well attended—that was almost a matter of course; for, thank God, every one considers it a shame to neglect so great a grace when it is offered. lect so great a grace when it is offered, and the Catholic who refuses to attend a mission is regarded by those who know him as being in a very bad and dangerous state. know him as being in a very bad and dangerous state.

And the mission, I trust, was on the whole well made by those who attended it. They made good confessions; they felt true sorrow for their sins. And they made real purposes of amendment against their vices, whatever they from the fair fame of the Cethelic

has indeed sprung up and borne fruit, it may be a hundredfold. Some, in a good heart, hearing the word, have kept it, and brought forth fruit in the Church of God than our people. It mon people rather than of the select and favored few. In this particular all the other denominations can well all the other denominations can well when the select band, have been like the wayside, the day that Christ hand, have been like the wayside, the gave the mission to the apostles to go rock, or the thorns in our Lord's par-able! The seed sprang up, and re-lirish Church of ours. Every virtue mained for a few days or weeks; but seems to spring up spontaneously in now, if you look for it, it has gone, trampled under foot, choked, or with face of that feeling

the thing would do the thing, and that then the thing would be done.

They did not know how weak they were; perhaps they do not know it. They will find it out some time, as those do who have often taken the pledge in vain; and then it may be that they will despair, which will be the they will despair, which will be

And how will knowing that they are weak save them? Will it make them strong? Yes, but not in their own strength; it will save them by making them turn to the infinite power of God. This is what our Lord told St. Paul, as we learn in the Epistle of to-day, when he asked to have his temptation reheated. He said to them: "My grace" that no man may find us extreme. There are sometimes to be found amongst us men who regard the use of intoxicating drinks in all meatures as sinful. This is not the teaching of the Church of God. No, my dear brethren, we had the evil so great amongst us that we might well confine amongst us that, and no words can be written by Neuman some five hundred years ago. The result of these two tendencies in the Established Church is that some of the Board Churchmen have left the Church of Eigland and have become dissenters, as did Stopford Brooke, and a larger number of the High Church party have left the Church and joined the Roman Catholies, of whom Newman and Manning are most distinguished examples. Taking into account the ourselves to that, and no words can be too strong in dealing with the abuse

But what Hood's Sarsaparilla does, that makes it sell, and has given it such a firm and iasting hold upon the confidence of the people. The voluntary statements of thousands of people prove beyond question that this preparation possesses wonderful medicinal power.

destroying worms. Many have tried it with best results.

Why go limping and whining about your corns, when a 25 cent bottle of Holloway's Corn Cure will remove them? Give it a trial, and you will not regret it.

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 any number of medicines without getting any relief, until we got a bottle of Northrop & they was used the benefit she derived from it was beyond our expectation."

IN A DAY.



LAWRNCE, KANS., U.S. A., Aug. 9, 1388. George Patterson fell from a second-story window, striking a fence. I found him using

ST. JACOBS OII.

He used it freely all over his bruises. I saw him next morning at work. All the blue spots rapidly disappeared, leaving neither pain, scar nor swelling. C. K. NEUMANN, M. D.

ALL RIGHT! ST. JACOBS OIL DID IT."

Beston Banh Washday EVERY. (WOMAN) St. Croix Soap M'fg. Co. SOAP

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Professors though look to the Later on the Pots and Excess if the address is not Oxfore Street, London, they are specious.



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---BY---HON. DANIEL DOUGHERTY The Silver-tongued Orator of New York,

In the Pavilion, Toronto, MONDAY EVENING, FEB. 29

In his Celebrated Lecture on "ORATORY,"

Under the auspices of the Catholic Young Ladies' Literary Society. Miss M. A. O'Rielly, Hon. President; Miss L. A. Henry, President; Miss M. Donahue, Vice-President; Miss M. Lawlor, irensurer; Miss M. O'Donoghue, Recording Secretary; Miss M. O'Donoghue, Recording Secretary.

General admission, 25c; reserved seats, 50c, and 75c.

Branch No. 4, London, tects on the 2nd and 4th Thursday of every ath, at eight o'clock at their hall, Albion sek, Richmond Street. P. F. Royle, Pres. m. Oorcoran, Recording Secretary.

C. M. B. A.

Resolution of Condolence.

Moved by Brother Patrick Slatiery, seconded by Brother W Gallagher.

Whereas in view of the bereavement and sorrow which it heleased Almighty God in His infinite wisdom to inflict upon our worthy Brother, Patrick Gleeson, by the death of his beloved wife, in whom he loses a most affectionate wife and his family a kind and devoted mother; be it

Resolved the we, the members of St. Mary's Branch. No. 34. Almonte, join with Brother Gleeson in mourning for her who was in every way worthy of our respect and regard, and that we sincerely condole with the family of the deceased in the hour of their affliction and sorrow and commend them for consolation to Him whose chastlesonents are meant in mercy.

Resolved, also, that a copy of this resolution be spread upon the minutes of this meeting, said as a testimonial of sympathy be send to Brother Gleeson and also be published in the CATHOLIC REGORD and United Canada.

The contract of the contract o

PRAYERS FOR THE DEAD.

Chatham, February 9.

To the Editor of the Sun:

SIR—Having waited a reasonable time for a reply from the Rev. F. F. Sherman to my letter in your issue of the 27th ult., and having waited in vain, I deem it may duty to again pay my respects to him, in his character of an expounder of the doctrines and teachings of Catholicism. To digress for a moment, I may say that it is not often the fortune of men to arise in the morning comparatively unknown and to go to bed at night amous.

paratively unknown and to go to bed at night famous.

The rev. gentleman has had this experience. Whether it has accrued to his benefit by blessing him with an easier state of mind than before he delivered his now famous sermon can be fairly deduced from the discharge of hostile criticism that has since been aimed at him. Goodio-goodie Christians take pleasure in taking part in the quarrels of their neighbors and soothing the difficulties of friends. These persons are usually looked upon as meriting the applause and friendship of men. Another class there are who take pleasure in setting in flame the passions of envy and hate. The criticisms fairly or unfairly levelled at the head of Rev. F. F. Sherman will ensily lead us to decide as to which of the above classes the rev. gentleman belongs.

deam and before the man Judgment, during which they expiate by certain punishments the guilt which they have incurred through life.

Zell's encyclopædia: "Purgatory. Tending to purge or cleane, cleansing, expiatory. The name given in the Roman Catholic and in which, according to their reigious systems, souls after death either are purified from venial sins or undergo the temporal panishment, which, after the guilt of mortal sin has been remitted, still remains to be endured by the sinner, etc., and that Catholics hold as articles of faith, 1st, There is a purgatory, in the sense explained; and, 2nd, that the souls there detained derive relief from the prayers of the faithful and the sacrifice of the Mass."

The Globe dictionary defines it as follows: "Purgatory—Among Catholics a place or state in which they explaite such offences committed in this life as do not merit eternal damnation, hence a state of trial, misery or suffering."

Shakespeare puts into the mouth of the ghost of Hamlet's father the following: "I am thy father's spirit, doomed for a time to walk the night, and in the day confined to fast in fires, till the foul crimes done in my days of nature are burnt and purged away."

The Catholic dictionary of the doctrine, discipline, rites, ceremonics, etc., of the Catholic Church, by W. E. Addis and Thos. Arnold, M. A., defines it as follows: A place in which souls who depart this life in the grace of God suffer for a time, because they still to pay the temporal punishment due to mortal shas, the guilt and the cternal punishment of which have been remitted. Purgatory is not a place of probation for the time of trial; the period during which the soul is free to choose eternal life or eternal death ends with the separation of soul and body. All the souls in purgatory have died in the love of God and are certain to enter heaven. But as yet they are not pure and holy enough to see God, and God's mercy allotts them a place and a time for cleansing and preparation.

The Sincere Christian, by the Right Rev. Bi

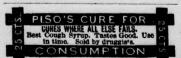
dictum of the doctrine against his, so I will call to my aid such assistance as will be necessary to prove that every statement made by the rev. gentleman about the doctrine and teaching of the Catholic Church of the subject of purgatory, is incorrect. The Catholic catechism, which is in use amongst all Catholic children, says "Purgatory is a state or place of punishment where some souls suffer for a time before they can go to heaven." Webster defines it as "a place or state believed to exist after death, in which they explate such offences committed in this life as do not merit eternal damnation. After this purgation from sin the souls are believed to be received into heaven." Worcester defines it as "a place of expiation or purification—according to Roman Catholics an intermediate state of the souls of the penitent after death and before the final judgment, during which they expiate by certain punishments the guilt which they have incurred through life."

Zell's encyclopædia: "Purgatory. Tend-Cardinal Manning's conversion was therefore significant of one fact: it forever effaced from the minds of the people the impression that it was only the illiterate and superstitious who would have proven impervious to all among their afflicted and distressed then, truly, they felt that Catholicity could not be all that it had been painted. A volume, entitled "Rome's Recruits," which is now in its sixth edition in England, embraces the names of leaders in every profession and calling, and every profession and calling, and the street the whole in every profession and calling, and the street the story of a Catholic priest who had numbers among its names some three

His great and universal Church poor. His great and universal Church He built up through the agency of twelve poor men taken from the low-liest walks of life, and to the poor and oppressed He always lent a listening

poor, the weak and stricken of the earth. No form of poverty, suffering or disease was overlooked or unprovided for, and in every land and age the sons and daughters of the Church had been ready to give up home and kindred, wealth and position to labor brethren. It was a Catholic priest who had invented the deaf and dumb alphabet and thus opened the door of the outer world to those otherwise deprived the story of a Catholic priest who had immured himself for eleven long years on an island in the far Pacific to min-





E. B. A.

At a special meeting of the E. B. A. held in the C. M. B. A. hall, Stratford, on Monday evening, Feb. F. 1882, the following resolution of condolence was moved by Broth-r Harry O'Neil, seconded by Brother John Badour;

Whereas it has pleased Almighty God in High infinite wisdom to call to Himself Leverin Wike beloved father of our respecied Brothers Joseph and Morris Wik.

Resolved that this branch hereby tender their heartfelt sympathy and condolence to the said Brothers and others members of the family in their said bereavenent;

Resolved that a copy of this resolution be inscribed in our minutes of the branch and a copy be transmitted to each of our mourning Brothers and to be published in the official organ.

E. J. KNEITL Bee S.

MARKET REPORTS.

London, Feb. 25.—GRAIN (per cental) - Red winter, 1.48 to 1.51; white, 1.48 to 1.51; Spring

winter, 1.48 to 1.51; white, 1.48 to 1.51; spring 1.48 to 1.51; corn. 85; ryc. 99 to 1.19; barley, malt, 99 to 1.59; barney, ised, 85; onts, 91 to 92; pens, 25 to 1.59; barney, bush., 92 to 1.09; burley, wheat, 90 to 3.5.

PRODUCE—Eggs, fresh, dozen, 20; eggs, basket, 18 to 20; eggs, store lots, 10; butter, best roll, 23 to 21; butter, large roll, 37 to 19; butter, best roll, 23 to 21; butter large roll, 37 to 19; butter, erocks, 17 to 19; creamery, retail, 29 to 22; creamery, will lesale, 23 to 21; hay, ton, 10,00 to 11.50; flax seed, bush., 1.40 to 1.57; cheese, 21b, wholesale, 10 to 11; dry wood, 1.50 to 5.50; green wood, 4.55 to 5.50; soft wood, 2.55 to 3.0; boney, 1b., 19 to 12; tallow, rough, 2 to 3; tallow, cake, 4 to 5; lard, 10 to 11; straw, load, 2.55 to 4.50; chover seed, bush., 6.50 to 5.5; tallow, cake, 4 to 5; lard, 10 to 11; straw, load, 2.55 to 4.50; chower seed, bush., 6.50 to 5.5; tallow, cake, 4 to 5; lard, 10 to 11; straw, load, 2.55 to 4.50; chobages, per doz., 20 to 30; beets, per bag, 35 to 46; cabbages, per doz., 20 to 30; beets, per bag, 35 to 46; cabbages, per doz., 20 to 30; beets, per bag, 35 to 45; cabbages, per doz., 20 to 30; beets, per bag, 35 to 45; cabbages, per doz., 40 to 5.5; spring lambs, 3.55 to 4.60; live hogs, cwt., 4.60; pigs, pr., 2.59

Live Srowe, Milch cows, 35,00 to 45,00; lar beeves, 4.00 to 5.5; spring lambs, 3.55 to 4.60; lar beeves, 4.00 to 5.5; spring lambs, 3.55 to 4.60; lar beeves, 4.00 to 5.5; spring lambs, 3.55 to 4.60; lar beeves, 4.00 to 5.5; spring lambs, 3.55 to 4.60; lar beeves, 4.00 to 5.5; spring lambs, 3.55 to 4.60; lar beeves, 4.00 to 5.5; spring lambs, 3.55 to 4.60; lar beeves, 4.00 to 5.5; spring lambs, 3.55 to 4.60; lar beeves, 4.00 to 5.5; spring lambs, 3.55 to 4.60; lar beeves, 4.00 to 5.5; spring lambs, 3.55 to 4.60; lar beeves, 4.00 to 5.5; spring lambs, 3.55 to 4.60; lar beeves, 4.00 to 5.5; spring lambs, 3.55 to 4.60; lar beeves, 4.00 to 6.5; spring lambs, 3.55 to 4.60; lar beeves, 4.00 to 6.5; spring lambs, 3.55 to 4.60; lar beeves, 4.00

Morrisburg and Brockville, 18 to D; finest western, 16½ to 17½.

Toronto Live Stock.

Feb. 25.—There is no improvement to note in the business done in the Western Cattle Market. To-day there came in the forenon 22 carloads, including 125 sheep and lamb, 18) hogs and about a dozen calves. Another load arrived in the afternoon. Beceipts for the week ending Feb. 9 (Saturday), were: Cattle, 131; sheep and lambs, 40%; logs, 50%; edgle fees, 87,13.

CATTLE—A few loads were taken for Mortreal, chiefly first-class fat cattle. The main portion of the trade to-day was done in the better grades of stock, poor stuff being not much wanted. The market was somewhat weaker under heavier receipts. A few extra choice shippers were picked up, but trade was chiefly comined to butchers cattle. Stockers and feeders moved a little more freely. Bulls and inferior and rough cows sold down to 21 to 21c per ure, he said, and died in the mouth of its proposer.

Sir William Vernon Harcourt said that a Bill more insulting to the Irish he could not conceive of. It bore the stamp of Mr. Chamberlain, who was the "mother" of the Bill. Sir William ridiculed the idea of a county council of tried judges.

Mr. Balfour denied that the Bill was insulting to Ireland. The Opposition speeches, he said, showed the insincerity of the cry for local government for Ireland. If, owing to obstruction, the present Bill should not be passed, local government for Ireland would be indefinitely postpored. The only reason why the Irish parties should obstruct the Bill was that it contained machinery to stop corruption and oppression. The only inference was that they desired to make something out of the councils.

sheep. A bunch of fairly go of mixed sheep (9) sold at 4.6° per head. There is some inquiry for choice lambs for the Bufaio market. Ram and culls are in had request at from 3.5° to 4.5° per head, according to quality. Too much por suff offers.

Mitch Cows AND Springers—This market remains firm at from 13° to 35° per head. Local dairymen are taking a few milch cows at from 5.5° to 8.5° per head, according to choiceness. CALVES—Those is no change to this trade, and not much doing. Quotations range at from 8.5° to 8.5° per head, according to choiceness, as 50° being paid for extrachoice veals.

Hous—Good stock is fairly active and prices, are firm. The general run for 1 ses from 4.5° to 4.3°; for stores and light fat there is hardly any demand, and rough hors sell fat there is hardly any demand, and rough hors sell fat there is hardly any demand, and rough hors sell fat there will be 1.5° per cut, weighed off cars. One deathle-deck good straight fat hogs at from 4.8° to 4.5° per cut, weighed off cars. One deathle-deck good straight fat hogs at from 4.8° to 4.5° per cut, weighed off cars.

C. C. RICHARDS & CO.

Gents. - I have used your MINARD'S LINIMENT in my family for a number of years for various cases of sickness, and more particularly in a severe attack of la grippe which I contracted last winter, and I firmly believe that it was the means of saving my

Sydney, C. B.

"How are you?" "Nicely, Thank You," "Thank Who?" "Why the inventor of SCOTT'S Which cured me of CONSUMPTION.

Give thanks for its discovery. That it does not make you sick when you take it.

Give thanks. That it is three times as

efficacious as the old-fashioned cod liver oil.

Give thanks. That it is such a wonderful flesh producer.

Give thanks. That it is the best remedy Give thanks. That it is the best remety for Consumption, Scrofula, Bronchitis, Wasting Diseases, Coughs and Colds.

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DY THE TRUSTEES OF THE QUAPpelle, Assa, Catholic school district, a male
teacher. Write, stating qualifications and salary
required, to H. F. Denneny. Sec. Treas. Lebret, Ft. Qu'Appelle, N. W. T.

VOLUME X

There are Son sca—
So deep, so dee
No diver's hand can react
Their treasure safely hid
Through years and years
o'er it whirl.
Fairer than other pearls,

There are some thoughts So far, so far
So deep within the heart
Like some hid
That but this heart its w
Safe hid away and treast
Fairer than other the
thought.

CATHOLI Ave M

It is much to be a tact with an unbel exercised a banefu many Christians, ca get or neglect the blessing before and meals, so reasonable and so highly sand crated not only by nobles portion of th but comma God, and practiced Son during His s Can a custom so 1 with it anything be a faithful child of it lightly, or blush were to brand him gent or forgetful th much less the fav from any Christia dishonor their fath

Still another con can ministry. Boothby, late of who came last yea Church of St. Jo Montreal, has bee Church, and will Jesus. Charitable Cathe

persons begging n Meonah Home, a by Protestant chu he King's Daugh ary," as the woma
"Charity" is cal
"We shall take n she promises to licism." All tru doubtless lament snare likely to minded are likely lic girls who are their Catholicism Home can very w who plume thems

Ward said about

Bosto

Rev. Lyman A Henry Ward Be Plymouth Churstinging rebuke purpose to destro I cannot under folly of men wh Roman Catholic John Jay mittee of One I savory Fulton a sons who are gu the head of the country the Pl Long may he w his red cap, and election now, ar I would vote to His word, flung with strong s more than any country, by pol to make the lea abomination ca pretend a retre

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