DEVOTION TO THE MOIHER OF GOD.

Archbishop Harty in the Manila Times

People outside the Catholic Church do not understand the relation that ex ists between Catholics and the Blessee Virgin. In fact, none but Catholics readily understand why Mary is loved and honored so earnestly, and only Catholic training can enable one to see with eyes of faith the reasons for the Catholic's veneration of the Virgin Mary, and to penetrate the depth of devotion, the sublime meaning and the purity of purpose back of the external eneration given to her images.

Our devotion to hary is based on the same and sensible principle of giving honor where honor is due. We think her worthy of honor because she held the high position of mother of Jesus Christ, the Saviour of the world. Could any creature hold position more ex-alted, and, on the principle mentioned, could any creature be more worthy o honor and veneration? We also be lieve that when God selected her to be other of His divine Son He preserved her soul from the stain of original sin, because the Son of God was to His Flesh and Blood from her. take This great privilege is called Mary's "Immaculate Conception." For her Immaculate Conception we venerate her; because she is "our tainted her; because she is "our tainted nature's solitary boast" we honor her. Could any belief be more beautiful or more in harmony with the accepted principle of giving honor where honor due?

Mary is the Catholic mind the Mary is the Catholic mind the highest expression of God's grace. She is a noted personage in the spiritual life; noted for the honors given her by God Himself, and for the spotless purity of her life. Therefore, she stands for purity, and the Catholic Church has kept her before the eyes of the people centuries as a model of purity, striving by this one splendid example of the wer of divine grace to lead all erring weak mortals to live lives of ster ling virtue and away from sin and vici-ousness. Is this not purity of purpose and intention? Is it not a valuable votion for mankind that the Catholic Church is giving to her people? Only students of history know the condition of woman when Christianity was born, and those same students know that de and those same students know that de-votion to the Blessed Virgin Mary, in-culcated by the Catholic Church, was the chief factor in bringing about a betterment of woman's condition. Again, veneration of Mary is a pro-fereion of faith in the Incuration the

fession of faith in the Incarnation, the basis of Christianity. Without the In carnation Mary is nothing and our de-

carnation Mary is nothing and our do-votion to her is a perpetual reminder of the great mystery of God's love. On the principle laid down, fmonu-ments and statues are erected in her Three times a day the Angelus bells are rung to remind us of the In carnation of Our Lord and Mary's part in the mystery. Her shrines are adorned by loving hands, and visited by devoted children. Her natal day, and other days dedicated to her memory are commemorated by processions and Her relics are religious celebrations. venerated with profound respect. All this to honor the Blessed Virgin Mary We love her for her great prerogatives, love her for her spotless purity, we love her because she is worthy of love.

In venerating the name of Mary, we In venerating the name of Mary, we are thanking God for the Incarnation, which mystery must come before our minds at the mention of Mary's name; because without the Incarnation there is no Virgin Mary. Centuries of ex-perience have proved that the better we understand the part Mary has taken in the work of redemption, the more en-lightened is our knowledge of our Re er Himself and the deeper our love for her, the deeper our devotion to Him.

As the great American Cardinal Gibbons beautifully puts it: "The de-fender of a beleagured citadel concent fender of a beleagured citadel concent rates his forces on the outer fortifications and towers, knowing well that the capture of these outworks would en-danger the citadel itself, and that their safety involves its security. Christ is the citadel of our Jesus Christ is the citatel of our faith and the stronghold of our sonl's affection. Mary is called the "Tower of David" and the "Gate of Zion," which the Lord loveth more than all Jesus the taberpacles of Jacob, and which He entered at His Incarnation. So inti-mately is this living Gate of Zion connected with Jesus, the temple of our faith, that no one has ever assailed the nected former without invading the latter. The Nestorian would have Mary to be only an ordinary mother, because he would have Christ to be a mere man. Hence if we rush to the defense of the Gate of Zion it is because we are more zealous for the city of God. If we stand as sentinels around the Tower of David, it is because we are most earnest in protecting Jerusalem from

when she was a little girl, one when she was a yoing lady and one taken after her marriage. They are representa-tions of the same person, but under dif-

ferent aspects. When an image is called after a city or place, it simply means that the im-age originated there or is kept there. "Our Lady of Antipelo" means that the statue belongs there. The Filipinos don't think it necessary to say "it i don't think it necessary to say "it i it is an image of Lady of Antipolo, they think that any one can see it is an image. They know what it is, and simply refer to it as "Our Lady of Antipolo.'

HIS GIFT TO THE LORD.

Yesterday he wore a rose on the lapel of his coat, and when the plate was passed he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and, finding this poor little nickel, he laid it on the plate to aid the Church Militant in its fight against the world, the flesh and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate-a whole nickel. On asturday afternoon he had a gin rickey at the "Queen's," and his friend had a fancy drink, while the cash register stamped thirty five cents on the alir the boy presented to him. Peeling off a bill, he handed it to the lad, and gave him a nickle tip when he brought back the change. A nickel for the Lord and a nickle for the waiter ! And the man had his shoes polished on Saturday afternoon and handed out a dime with out a murmur. He had a shave, and paid fifteen conts with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, but he also gave a nickel to the Lord. Who is the Lord? Who is He.? Why, the man worships him as Creator of the universe, the One who puts the stars in order, and by Whose just the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickle in to support the Church Militant? And what is the Church Militant? The Church Militant is the Church Triumphant of the great God the man gave the nickle to. And the man knew that he was but an atom in space, and he knew that the Almighty was without limitations, and, knowing this, he put his hand in his pocket and picked out a nickel and gave it to the Lord And the Lord, being gracious and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread. But the nickel was ashamed if the man wasn't. The nickel hid beneath a quarter that was given nan who washes for a by a poor woman who living.—Toronto Star.

POLITICAL LIBERTY NOT AD-VANCED BY THE REFOR-MATION

One of the notions that has taken firm hold upon the minds of our non-Catholic friends is that the Protestant Reformation marked the beginning a new era in the development of hu man liberty says the Catholic North West. That coincident with renounce ing spiritual allegiance to the Roman Pontiff came a great political ening spiritual allegiance to the Roman Pontiff came a great political en-franchisement. This idea has been dwelt upon so insistently in history and literature, in the press, on the platform and in the pulpit that it has come to be accepted as a gospel canor by most of those who reject the auth rity of the Catholic Church. voices this The Post-Intelligencer

belief in its issue of Sunday, March 19 Discussing Robert Fulton Cutting's address on the relations of Christianity and democracy, it says: "The Reformation later was a further

aid to democracy and a great step in the direction of ideal government and constitutional liberty.' Evidently there was no irtention of urfairness. The writer was merely expressing a sentiment that he believed to be accepted as an axiom by most people, if not everybody, yet nothing could be farther from the truth. Taking England for one example, yen a cursory review of the facts antedating the Reformation will show ow prosperous is this claim : e. g., The origin of the British Parliament The goes back to Theodore, Archbishop o Canterbury, in the seventh century "He convened synods composed o delegates, and the canons they enacted led the way to a national system of laws." (Allison). The British constitution, which is nothing more than the accumulated body of laws, took form under King Alfred. We know from history how tenacious the English people were of their rights, and when King John in-fringed upon them, how the bishops and the barons, led by Cardinal Lang-The status for use of y a dub a structure of David, it is because we are unsultant of use of their rights, and when King John in the structure of David, it is because we are unsultant of use of the structure structure of the struct

THE CATHOLIG RECORD ular freedom, seems to have ended by establishing more firmly than ever th absolutism, religious as well as polit-ical, of the territorial princes."

Examples might be multiplied, but there is no need to adduce further instances here. Enough has been given to show that the proposition that the "Reformation was an aid to democracy and human liberty" is erroneous. All that has been gained for human liberty has been accomplished through forces set in motion long anterior to that event and slowly working their resist ess way through the centuries.

The period of the Reformation was a fortunate one for the claims of its adherents. In the great march of hu-manity certain important events had occurred about this time—the invention of printing, the discovery of the route to India, the discovery of America, the appearance of a remarkable poterie of literary men, produced a great awakening and gave a tremendous impulse to the world's progress. But with these the Reformation as such had as little to do as with the procession of the equinoxes or the ap bearance of a comet in the heavens. B ston Pilot.

PIUS X. READY TO ACT.

That the Holy Father is prepared to adopt energetic measures when the times comes for dealing with the infidel cliques who are waging war upon the Church in France is shown by an interview which a French ecclesiastic Canon Jaspur, had with him on Apri 19. The interview appears in a French newspaper, Croix du Nord, from which we take the following extract: "Fear, not. Be courageous and confident, said the Pope, with a tranquil firmness which impressed me very much. Con-tinuing, he said : 'Since it is the will divine Master that the should be militant, she should be ready to fight. I shall speak at the oppor tune time. If they force us to make us of our weapons of defense, nothing would be gained by letting our adversaries know in advance what they are, as they would use that knowledge to our disadvantage. I repeat that when the proper time comes I shall act without a nent's hesitation. Hence it is better that our adversaries should not know our plans, which I have not re-vealed to any one.'" From this it will be seen that Pius

X. has mapped out a plan of action for dealing with the situation that will be created by the separation of Church and State in France.-N. Y. Freeman's Journal.

Loans and Debts.

A New Jersey priest says : "No Catholic can make a valid confession who culpably refuses to pay his loans and debts. If he cannot pay at once he must pledge himself to save up and pay as soon as possible. This means that only on these conditions can the sinner be forgiven by God. That per-son is unworthy of absolution who neglects to keep his pledge to pay; who refuses to pay any because he cannot pay all; who decides to leave the burden of restitution to his heirs. It is better not to go to confession at all than to go with unworthy disposition. not mocked."-Kansas City God is Register.

DEATH OF REV. FATHER MULCAHY.

Many will earn with sorrow of the death of Rev F will earn with sorrow of the death of Rev Fake suddenly in Toronto on Sunday, a fow days after his return to the city, from which he had been absent for some years. Rev. Father Murray, an old friend of deceased, had called on the previous day, and though Father Mulcahy was not then in the best of headth-he had been aling for some time-yet to oserious results were feared. On Sonday, Father Murray, in company with Father Mucany had shortly before expired. The deceased priest was well known in Toronto. Born in Ireland oversixy years BGO he had settled with his parents in O hawa. His education was received at St. Michael's College and in France. As a member of the

stand as the most lasting monument to your parts, the orderly behavior of the worship-parts, the efficiency of the choir, are also evi-dences of the success of your efforts. The efficiency of the choir sare also evi-member of your courregation to perform the good, the hours spent in the confessional, the production of the Holy sacrifice of the hours genet in the confessional, the production of the Holy sacrifice of the member of your courregation to perform the good, the hours spent in the confessional, the production of the Holy sacrifice of the hours genet in the confessional, the production of the Holy sacrifice of the member of start of the sick and the poor. Will be held in fond rem mith same by us al. And so, Rev Father, on the even of your de-barture, we take the coportunity to corress our appreciation of your services in the past, and our earnest wish for your well-being in the fourte. May you be blessed with length of your papela. The denome the accompanying purse on both the steem of the memor re. Sincol on behalf of the congregation. Fall Konny, A. C. Balley, J. J. E guich, Mishad, Maish, M. F. Lynch, Jak F. Dhorry Thos, New H. Bard, Jer, Kohr, Malley, J. J. E. guich, Mishad, Maish, M. F. Lynch, Jak F. Dhorry Thos, New H. English, dry goods head to the start of the score the accomparation, the providence and besting the score of the scare. The fourter of the congregation as some indication. How and Jean Chenty, Jak F. Dhorry Thos, New H. F. Lynch, Jak F. Dhorry Thos, New H. F. Lynch, Jak F. Dhorry Thos, New H. F. Lynch, Jak F. Dhorry Thos, New H. F. English, dry goods the hand some sum of DHEESS FROM FORESTERS.

of over \$400 ADDRESS FROM FORESTERS

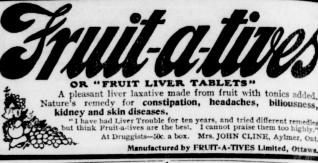
The members of ISA Mary's Court C. O. F., of whim Rev. Father McGuire is an honored and esteemed member and Chaplain, presented the fourwing fra ernal address, on behalf of their Court accompanied by a purse containing §10) as a token of their esteem for their depait-ing Brother.

This address was read by Mr. Thos. Myles, C,R of the Court and the purse was presented by Mr. A. B Spellman:

This address was read by Mr. Thes. Myles. C.R of the Coart and the purse was presented by Mr. A. B Spellman: To R.v. Father P. J. McGuire. Parish Priest of Hastings, in the Diocese of Peter-borough and Spiritual Adviser of St. Mary's Court 50, C. O. F. Reverend Father - The members of St. Mary's Court. No. 35, C. O. F. Reverend Father - The members of St. Mary's Court No. 35, C. O. F. court of expressing to you our untrigned regrets at your departure from smong us. After seven years of closest intimacy, when we come to review these years, the thoughts that keep prowding up before us, reminds us of your faithein and as our spiritual adviser; of your faithein and as our spiritual adviser; of your faithened in stimulasting us to right living add gin thinking; of the strength you have, be use as in a courd bing member of ture ober, be used and willingness Conventions, and the wisdom and willingness Conventions, and the widdom and willingness Conventions, and the out of the many services you have shown in helping and directing us to right living adding and the our inspiring and gensil manner, has tended to enden you to all your be ontinued, and that in the new field of labor even end that court and the parish of Hast-ings, and you may be sure that in years to come, no honr will come to you thay will not cause fond nearts you usediness may learn through your teaching the true ideals of man-hed; to m key them into the parishe of labor where you have been called many may learn through your teaching in the stature of the fal-ness of Christ." Dear Father, in saying "good-bye" it affords us besaure to ask your acceptance of this purse of money, as a token of our parting stature of money, as a token of our parting stature of money. As token of our parting stature of money, as a token of our parting stature to mak your meceptance of this purse of money. As token of our parting stature to ask your acceptance of this purse of money. As token of our parting stature to ask you

signed on behalf of St. Mary's Court. 56. A. B. Speliman T Myles, Jos. Smith, M. McCarthy, D. McFadden. FATHER M'GUIRE'S REPLY. After the reading of the two addresses Rev. Father MotJuire, who was visibly affected by the touching reference contained therein, replied in very feeling terms. He expressed his heartfelt thanks for the kind words con voyed to him by his loving parishioners, and for the generous love offerings as expressed in their united gifs. He could not help feeling tergers at parting from the may loving ties that had bound him to Hastings. It was but human that fafer a priod of seven years sanong such a good people he would feel the separa-tion a harish was no inconsiderable one. Bu, he had mode sacrifices when helf this native land, as all men who study for the priesthe of while gift do, and he made up his mind never to form too strong attachment for any particu-lar spot but to by prepured to bow to the de-cision of his superiors, and be ready to work in whatever part of the Master's vineyard he was called to. "And so it has come about, 'sail the Boom, knowing it to be the will of Gcd, am ready and prepared to leave this pleasant did of labor to go and work in another portion of Christ's vineyard." R g rading the progress made in the parieh since he came among them, he could not allow the occasion to pass without giving credit to whole hearted graerosity and cooperation on among them, he found a deb: of \$1500 on their whole hearted graerosity and cooperation on among them, he found a deb: of \$1500 on the word out. In addition to this, the large sum of \$1000 has been paid out for improvements made in the prish during his pastorate. UNITED LABORS This had all been accomplished by the united

of \$10 000 has been paid out for improvements made in the parish during his pastorate. UNITED LABORS This had all been accomplished by the united abor and generous contributions of his faith-ful people. The splendid E seter offering of the members two weeks ago was referred to as an example of the liberality and love of his congregation. Regarding the work in connec-tion with the new cemeiery he desired to asy that that work was greatly accelerated by the foresight of His Lordship the Bishop of Peter-borough who had procured the site before he came among them. He bestowed credit upon the hundreds of his willing members who had worked so diligently in improving the ceme erry grounds, and giving the labor for the bevuilfying of the site. The Reverend Faher declared also that much of the success of his efforts in the spiritual and moral progress of head gone before. He referred to the valuable landed property given to the Church by Mrz. James Convey ; to the handsome church bil presented by the same lady a few years ago ; and the graceful kennedy. He spoke of the schools of the parish whore



rity and zeal in your characte parting words and gift to him. Master Joseph McColl read the following address in a manly and intelligent manner: Rev. P. J. McGuire, P. P. of Hastings Ont.

rity and zeal in your character so present in the true servant of Go now honoring you with the pastor the most important parishes in We are disappointed ; and regret a priest whom we anticipated ren us many years yet, who managed ; our parish so satisfactorily who deep and abiding interest in our-spiritual and temporal and who much during the eleven years of yo trials amongst us. Your untring energy and ad ability leaves our parish practical deb, nothwithstanding the may improvements you have so success plished. Our church has been renovated, remodelled and iming ground around it beautified, the o arranged and additional new o Everything that could add to the effected. Nor has our spiritual is any the lees carefully attended to these and ceremonies of our holy r been throughly explained, and Catholic societies have been esti-ances misrepresentation and pe-ism, your indomitable ennarce

Rev. P. J. McGuire, P. P. of Hastings Ont. Hev, and dear Father.-Since the announce-ment of your decision to seek another field of labor, expressions of regret have been heard on every side, but none have reason to feel your departure more keenly than the sanctu-ary boys, whose privilage it has been to serve you al the altar. We owe you a debt of gratitude, which we leel we never can repay for the disep interest you have taken in training us for that high and holy service. We can only thank you with all sincerity, and trust that we may be able to follow your wise counsels and thus attain to a noble manhood I kindly accept, dear Father, this simple gift in token of our respect and affection from The gift of the Sanctuary Boys consisted of a cambined silver sugar and cream set and a card tray. The flaverend Father was touched with the

combined silver sugar and touched with the card tray. The Reverend Father was touched with the loving sympathy and expression of the address, and he gave a parting bleesing to the boys that they will not soon forget. Rev. Father McGuire will leave Hastings for Bey. Father McGuire will leave Hastings for

tev. Father McGuire will leave Hastings for his new sphere of labor in Downeyville on Thursday He is to be succeeded by Rev. Father Bretherton, Regrets are expressed on all sides, by members of other denominations, as well as by the general public at the de parture of the Reverend Father from the village.

DOWNEYVILLE PARISH PRIEST-REV. FATHER BRETHERTON, TRANSFERRED TO HASTINGS.

Catholic societies have been established, and carried out encouraged; and despite adverse circuit-stances misrepresentation and perverse dis-ism, your indomitable course and perverse ince has inaugurated and laid the foundation of a Separate School education for our children thus securing to them that moral and relivious training so dear to every practical Catholic heart. Yes, dear Father, you have labored unceasingly amid trials untoid, but your efforts have been crowned with success on every occasion. The visible results of these fifters have been crowned with success on every occasion. The visible results of these fifters have been crowned with success on every occasion. The visible results of these fifters have been crowned with success on every occasion. The visible results of these fifters have been crowned with success on every occasion. The visible results of these fifters are ours, and will remain with us, a living memorial of your devoledness and soli-purse as a token of our love and gratient. In confusion then, permit us dear Father, to congratuite you on your appoint. For Murtha, John C. Leary Wm, Herliney Wm. Lehane, Eugene Shine, Jas, D. O Brien, Michael Clancy, Joseph R. Lucas, Edward Cosiella, and Heary Mathews. In reply, Father Bretherion very feelingly reviewed the years of his solourn amonges them and ascribed his success to the level for the many kind reforences contained in their beautiful address and the accompanying substantial proof of their estern, he save them his bleasing, and all retired to their re-spective homes. THE LEAVE TAKING AN IMPRESSIVE ONE. Ray, Father Bretherion has been parish p.1.sb of St. Luke's, Downeyville, for eleven years. The m guifecaut church property, its confort and elegance, the beautiful grounds surrounding it and the unity and co operation which enabled him to accomplish somuch stre-the best evidence of his administra of Anwell ad-access During the fast were a failed the some work and of the entry are strength of the some work and of the some strength of the strength work hand of the some strength of the strength work hand of the some strength of the strength work hand of the some strength of the strength of the station on his departure, and welcomed to the parish his successor, the Rev. Father Me-Guire of Hastings. Ob Friday evening the 5th inst. a little con-cert was given by the Separate school children. Father Frizpatrick of Ennismore was present, and kindly consented to preside. Before the opening numbers, the Rev. Father, in a few well chosen and elequent words, impressed upon his hearers the advisibility and desira-bility of establishing Separate school where practicable At the close of the entertain ment two little tots, Miss Clara N. Mathews and Masher Waiter Scully, stepped forward, and on behalf of the Separate school children. took advantage of the uccession to honor their loved partor by presenting him with the following address : To Rev. Father Bretherton : THE LEAVE TAKING AN IMPRESSIVE ONE.

To Rev. Father Bretherton :

To Rev. Father Bretherton : Dear Father Bretherton - When we learned of your approaching departure from amongatus, we were all filled with recret, and take this opportunity of expressing our great sor-row at losing so dear a pastor. Father and friend. We wish you to feel that your efforts in our behalf are valued by us, and we shall never forget the deep interesty on have always taken in us and in our studies. We shall miss your pleasant visits to our school-room and assure you you will not be forgotten in our prayers We, therefore, ask you to accept this travelling bag and pipe as a taken of our love for you, our dear pastor. And now, although we part, we claim a place in your memory. Yes, dear Father,

bag and pastor. And now, although we part, we claim a place in your memory. Yes, dear Father, when wafding your morning and evening prayers like incense to the throne on High prayers. prayers. like incense to the throne on Higr hen breathe one for us, your children of th Separate school, Downeyville. M vy 5, 1905.

M 19 5, 1995. This touching tribu e of affection on the part of he little ones so overcome the kind hearted priest that for some moments he was unable to volce the feelings of gratitude and apprecia-tion he so deeply fels. He thanked them very since ray, and assured them that their esteemed gifts would ever remind him of the happy days spent in their midst. The following Monday evening a number of gin days The lowing Monday evening a number of

The following Monday evening a number of parishioners gathered together in the parish hail over the vestry, where on the desoatch of a wa m further the second prime of the second the pastor. Mr. John C. Leary occupied the chair, and in a few very appopriate and f-sel-ing words referred to the boble work done by Father Bretherton since ha came to the parish. On his resuming his east Mr. Peter Murtha ac-computed by Mr. Henry Mathews approached the plaiform, and while Mr. Mathews read the following add eas on bashif of the congrega-sion Mr. Murtha, at the proper moment, pro-sented the good pricest with a roll of criep bank notes, he an earnest of the good will and res-teem of his parishioners: To the Ray C. S. Bretherton, Parish Pricest



LONDON, SATURDAY, JUNE 3,

THE PREACHERS RESPON

" My interecourse with non lics," says Archbishop Ryan taught me a great respect for called bigoted people. They a erally persons deeply in earne sons who hate injustice and dec because they imagine-falsely, o -that the Catholic Church is a ous organization of those powers they detest it. They form ve the most fervent and the most p ing converts of the Church. scarcely be angry with them they are angry with an instit impossible existence."

Now, the men who are the guides of these people should thing towards enlightening They are, or should be, in a po know that the charges whi tracked the Church across the are false, and as advocates and e of truth should warn the against accepting them. In against falsehood, and in dr from the community these which disturb men's souls, an way to peace, they give pro being recreant to their duty. E tanately, the preachers, many live in a land whose watchy Protest and Enmity to things Let the cause be what it may it regards us, and forthwith lock their cabinets and exhi and fastastic imaginings labe olic. The discussion on t clauses shows too conclusivel average Toronto preacher is controversial methods are a century behind the age. nothing to lose by champi cause of religion in education interests are at stake as well Their educators re-echo the of Dr. Lyman Abbot that " not be done up in two separa one labelled Secular, and the ligious and dealt out at differ Education is worthless, if no worthless, if it does not in religious life." But rather the tenability of the Cathol and the justice of our cla trespass on no Protestant r assail us with arguments favor in the eyes of the ag

A WONDERFUL PIC They painted time and picture of little Canadians in the school-room, and so en they become with it that dered why the Catholic co mire it., They even tried into lauding the picture b us a text-book of morality ventured to assert that we h for this kind of artistic they called us sundry n however, were content to position and to wait for th Parliament. The verdict and the good Canadian will But the West is open to th who are eager to begin the lightening and saving i under its spacious skies, th a broader view of their these who differ from then creed, and be brought t the men who are gradua schools which they conden are not deficient in the qu betoken a verile Canadian

atheist.

MAY 27, 1905.

spective homes. Luter in the evening the choir presented him with a pleasing address, a silver tea service and water pitcher.

DIED.

MALLEY, - At Forest Ont, on May 15 h Mr. John Mal'ey aged firty eight years. May be rest in peace !

NEW BOOK.

"The Transplanting of Tessie." by Mary T. Waggaman, published by Benziger Bros. 3 Barclay street, Naw York City. Price 60 cents

TEACHERS WANTED

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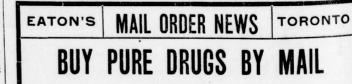
he had settled with his parents in O hawa-His education was received at St. Michael's College and in France. As a member of the Badiian order, he was on their teaching staff in Lodisville. Ohio, and for many geers at St. M chael's College. He had also done parish work in Weston, Toronto Junction, and in North Toronto. in all of which places he is keenly remembered. In his connection with the boys of the colleges. Father Muleshy had an inflaence over them most remark able, and without any apparent effort he could draw them In any direction he choose. "Everybudy loved Father Mulashy." said as old pupil on hearing of his death. Pather Muleshy is survived by his brother, Mr. Thos. Muleshy, of Orillia, and by a sister. Sister Scraphim. of St. Joseph S Convent, The late Mother Agnes of the same institution, was another sister. The funeral took place from St. Basil's church on Tuesday morning, Rev. Father Dumouchel being the celebrant of the Maes of Requism, assisted by Rev. V, Murphy and Rev. M. Carr as deacon and sub deacon. Many relatives and friends were present, and afterwards followed the remains to St. Michael's cemetery, where they were laid to rest in the plot belonging to the Ongregation of St. Basil. R. I. P.-Catholic Reg ster, May tth. 4th.

DEPARTING PARISH PRIEST HONORED.

given to the Church by Mrs. Jame Convey: to the handsome church bill presented by the same lady a few years ago; and the graceful spire so kindly donated by the late Pailip Kennedy. He spoke of the schools of the parish where be had spent many a pleasant heur, and which were now to be found in excellent condition and under the supervision of teachers of abil-ity. Spasking of his connection with the Forest-ers, the Reverend Father said he found St Mary's Court in a flourisbing condition when he cams to Hastings, and he was proud to say that it had continued to flourish ever since-increasing in membership and the members exerting themselves as a tower of strength in the parish. He closed with a fervent appeal to his heart would ever go out to the many toving ones he was leaving behind him in H stings. and, "my last act on Wednesday morning before leaving for my new field, will be a Rigulem Mass for the dead of the parish. ADDRESS FROM SENIOR CHOIR. In the evening, after Vespers, the Rav. Father Kelly, of Peterborough. delivered an able and impressive sermon in the church, which was listened to by a large and attentive audience. At the conclusion of the services the choir adjourned to the presbytery where the following address was read to Rev. Father McGuire : Rev, and dear Fathet — To night sad echoes roand our hearts are stealing. We have come to say frewell to you, kind pastor, Father and the drive for the spour sourn with us, but amficiently long as to have onsarined your

JAMES MASON, MANAGING DIRECTO

teem of his parlshioners: To the Rav. C. S. Bretherton, Farish Priest of Downeyville: Daw Father: - Our inclinations, our feelings our desires on this the last occasion on which we presume it will be our proud privilege to address you as our parish priest, fill us with thoughts of mingled disap-pointment and joy. We rejoice that his Lord-ship, our devoted and beloved Bishop so sp-presiates the services you have rendered in the holy priesthood, and so esteems that integ-



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