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primarily intended as a mark of cordiality to the Italian King while in usurped possession of the property of the Church and the Pope.

The situation is a delicate one for the Holy Father, but we have no doub t that whatever attitude he will take under the circumstances will be in strict accordance with the dignity of the Holy See, and without any implied cession of the Pope's rights as Sovereign of the States of the Church.

More recent telegrams put a new phase upon the matter. A despatch from Rome of date May 27th, states that already there are improved relations between France and the Holy See, and that Mgr. Lorenzelli, the Papal Nuncio at Paris, so reports. It is now stated that the real object of M. Loubet's visit to Rome is to bring about a better understanding concerning the nomination of Bishops and the treatment of the friars.

If this be the real purpose of the President's visit, instead of its being intended as a compliment to the king, it will be readily understood that the expression of a desire by the Pope that he should not pay a visit to the Vatican would greatly upset his plans if he really desires an amicable arrangement with the Holy Father.

It is added that the changed attitude of France now arises from threat that there will be hostile reference to France in the Bull which Pope Leo is preparing for the Consistory to be held on June 15. It is said that this reference will be greatly modified, and perhaps suppressed owing to the promise of a change in the attitude of the French Government toward the

We can readily imagine that the Government has arrived at the conclusion that it has been driving at too rapid a rate toward Atheism and Anarchy, and that the signs of the times have indicated to President Loubet, at least, if not to Premier Combes, to call for a halt, if France is to be saved from the horrors of Anarchy, which would be the sure result of its present anti-Christian policy. We admit that we have been much disappointed that the nation has not before now risen en masse to assert that it is a Christian nation; but it is not too late to do so even now. Perhaps, after all, the proposed visit of President Loubet to the Holy Father will be the beginning of a new and Christian policy to be pursued hereafter, and there is all the more hope that this may be the case, in the fact that it is the French Government and not the Pope which first holds out the olive branch.

### A CONVERT'S FAREWELL TO HIS FORMER PARISHIONERS.

Sacred Heart Review. We copy, with special pleasure and edification, the following beautiful and touching passages from a letter sent by a former Anglican clergyman, now a Catholic, to his "dear friends of the (Anglican) congregations of Christ Church Cathedral and St. Mary the Virgin, New Maryland, New Bruns-

'The time has come when, with great pain to myself, I must take of you a final and affectionate farewell. Of my reception into the Catholic Church you are all, doubtless, well aware. . . To give you the reasons in full which prompted my present action would fill avoid a volume, not a letter. I will only say that prominent among them has been the distressing sense of the impossibility are it records a volume and the distressing sense of the impossibility are it records a volume and the distressing sense of the impossibility are it records a volume and the distressing sense of the impossibility are."

But just here the Catholic Church wished him to do and as every scientist of to-day would have wished him to do. He tried to bolster up his theory with the Bible.

The Church wished him to do and as every scientist of to-day would have up his theory with the Bible.

The Church wished him to do and as every scientist of to-day would have up his theory with the Bible. bility, as it seemed, and still seems, to me, of arriving, in the Anglican com-munion, at anything like a certain faith. The toleration within its pale of schools of thought opposed to each other; the consequent party strife; the fierce controversies often raging round holy doctrines; the spectacle of men ever learning, but never seeming

to arrive at a knowledge of the truth; Bishops, clergymen, and laymen differing from one another, but each pro-claiming his own view or opinion to be the true one; the absence in the Anglican communion of any tribunal whose decisions would be accepted by the whole body; the ultimate necessity therefore of resting (if one could rest in such a war) upon the basis of mere private judgment - uncertainty and confusion such as this, I felt, could not be of God. The conviction therefore was irresistible that, flowing from our Lord's promise, there must somewhere exist a divine source, which I must seek, and from which, according to our Lord's words, the truth might be fully and infallibly drawn. This source, dear friends, not in the Anglican communion, and still less in the other many forms of Protestantism, I have, by the mercy of God, after long and weary searching, found. It is that one Christian body, which, claiming to teach upon authority, exercises the authority she claims. The Church, with its visible heads of which the company of th with its visible head a centre of unity, to which all questions and disputes in faith and morals may be referred, and of whose decisions there has been, through all Christian ages no reversal; a Church, therefore, in which the pride of self-opinion can not long find place; which has, moreover, a fixed and certain faith, unfolded through the ages, from the first counsel to the last, unhanged and unchangeable as the God Who gave and Who protects it—to hear which Church, as being the living body of Christ, is to hear Christ Him-

rich, is emphatically also the Church of rich, is emphatically also the Church of the poor. Such, dear friends, are a few among the many marks of the one Catholic and Apostolic Church into which the great mercy of God has now received me. My doubts at length are at an end. Temporally, the step I have taken has ruined me. The loss to me is that of home, friends, means of live-lihood, cherished associations—of most things, indeed, which make life dear; things, indeed, which make life dear; the gain, inexpressibly blessed to me, has been wholly spiritual. While I was with you, I loved you with a strong love; absent from you, I shall love you no less. Had it been possible I should have wished to remain with you to the close of my life; but God has willed otherwise. I can never sufficiently otherwise. I can never sufficiently thank you for the exceeding kindness and friendship you have ever manifested towards me, the sense of which will be with me to the last as a sweet

### THE FAMILY, THE CRADLE OF CIVIL SOCIETY.

(Leo XIII., Jan. 10, 1890) "The family is the cradle of civil occiety, and it is for the most part in the surroundings of the home that the destiny of States is prepared. Those who wish to tear society away from Christianity, go to the very roots and endeavor to corrupt family life. They do not allow themselves to be deterred from this attempt by the thought that this cannot be accomplished without inflicting upon parents the most cruel outrage; for to parents it belongs by virtue of natural right to educate their children to the ends which God has given them. It is a strict obligation laid upon parents to give all their care, and to neglect no effort, to repulse energetically all unjust violence done to them in this matter, so that they may guard their exclusive authority, in the education of their children." (This last passage is translated in Father Eyre's edition as follows: "It is then incumbent on parents to strain every nerve to ward off such an outrage, and to strive manfully to have and to hold exclusive authority to direct the education of their offspring, as is fitting in a Christian manner. as is fitting in a Christian manner.")
"They must, moreover, imbue them
with the principles of Christian morality, and absolutely oppose their children frequenting schools where they
are exposed to the fatal poison of impiety. When it is a question of the
good education of youth, we have no
right to fix a limit to the pains and
labor that result, however great these
may be. Those Catholics of all nationalities, who, at the expense of much
money and more zeal, have erected
schools for the education of their chilschools for the education of their children, are worthy of being proposed for the admiration of all. It would be well if this noble example were followed wherever circumstances call for it."

### PROTESTANT INCONSISTENCY IN EDUCATION.

The inconsistencies of our Protestant friends in treating of the subject of education were strikingly illustrated in a late number of the New York Examiner (Baptist). The editor, joining in the increasing popular cry for religious education, and finding serious fault with his people for their of the Holy Scriptures, says they are allowing their children to grow up as ignorant of this greatest of books as the eathen of India or Africa; and he declares:
"There is a big screw loose in a

system of education that leaves out the most useful and important of all studies.

He insists that Christian parents should send their chi'dren to Christian schools where the spiritual side of their being will not be wholly ignored, and

he adds:
"We have a number of excellent Baptist schools which ought to be much more generally availed of than they

then, do you not join us in our demand for the right—the infinitely important right—of teaching religion in the public schools? To this he has the follow-

ing curious reply:
"What our Roman Catholic fellowcitizens are fond of denouncing as 'godless' schools are a necessity under existing conditions, and with all their existing conditions, and with an their admitted defects, are of incalculable service in training the youth of the nation in useful knowledge. But schools in which God is recognized, and instruction in divine things is imparted, and a wholesome Christian spirit prevails, are to be preferred to those from which religion is excluded."

That is, religious education is necessary, and Christian parents should send their children to Christian schools where the spiritual side of their being where the spiritual side of their being will not be entirely ignored. Still, these godless schools, wherein the spiritual side of our nature is entirely ignored, are a necessity, and with all their glaring and fatal defects must be maintained.

maintained. Necessary? Why are the secularized shools necessary? Is it absolutely impossible to adopt a system that shall allow religion to be taught in them? Is there any good and sufficient reason why the United States should be behind other nations in a broad, comprehensive and unprejudiced liberality? Why should those who insist on the necessity of giving their children a sound religious education be willing to tax themselves for the support of their private schools, and, at the same time, be taxed the support of their private schools, and the same time, be taxed to the support of a godless system of schools, and, at the same time, be taxed for the support of a godless system of public schools in which the spiritual side of our nature is entirely ignored? Can it be possible that our esteemed contemporary, the Baptist Examiner, is willing to consent to a system by which willing to consent to a system by which the Baptists, and, of course, other Pro-testant denominations, must submit to a double taxation rather than adopt a system which will allow their Catholic fellow-citizens ts participate in a fair

simply because they were determined that Catholics, who were doing more and better work than they, and, of course, receiving more remuneration, should be deprived of that aid.

That did not seem to be a very noble, disinterested, philanthropic motive. Certainly the result was not in the interest of Christian or religious educa-tion. It seems to us a fair inference, that a similar motive must influence those who would deprive the mass of our children of a religious education in the public schools, even at the sacrifice of a double taxation all round. It seems to us the very height of

folly and absurd inconsistency, to insist upon the necessity of religious and even Christian education, and yet attempt to justify the continuance of our exclusively secular system from which all religious instruction is entirely excluded and in which the spiritual ly excluded, and in which the spiritual side of our nature, which is the most important side, is entirely ignored.— Sacred Heart Review.

## NOT A FOE TO SCIENCE.

THE CATHOLIC CHURCH HAS NOURISHED

SCIENTIFIC RESEARCH. In a lecture on the "Revolt of Science From the Catholic Church," Rev. William O'Brien Pardow, S. J., quoted Huxley as saying: "Our great antagonist—I speak as a man of science—is the Roman Catholic Church, the one great antique organisms. Church, the one great spiritual organization which is able to resist and must, as a matter of life and death, resist, the progress of science." Thousands of people accept the dogmatic utterances of Huxley, Tyndall or Darwin with a submission as great as that with which a Catholic accepts a decision from the Pope.

It has been asserted that the Church

fetters the human mind and that it favors the absolute disenthronement of the individual will, but such utterances are merely for the benefit of the gallery. Assertion is not proof. "Liberty of thought" is made the shibboleth of modern science, yet every teacher we have ever had, from the kindergarten to the university has been fettering our minds and restraining our liberty of thought; that was science.

The only person with liberty of thought is the untutored savage. He can think the moon is made of green cheese if he wishes. Then science comes to him and says, dogmatically, that he is either a fool or an idiot unless he consents to fetter his mind with the conclusions of science. Yet science is opposed to the Church because she is dogmatic.

There is nothing the Church so much

There is nothing the Church so much invites as investigation—fair investigation. Investigation which starts in with a preconceived opposition is merely wasting time. The Pope, whose motto is "Light to light" has thrown open the vast treasures of the Vatican and virtually says, "Study those manuscripts—the more the better—and if you find anything in them to the discredit of the present or past Popes, blazon it forth to the world." But they must be facts, not conjectures. they must be facts, not conjectures.
Only facts are wanted by science or

the Church. the Church.

Cannot Almighty God reveal things to the world that can be accepted as truths, as well as Huxley, Tyndall or Darwin? If He has done so should not His truths be accepted just as dogmatically as the statement of those gentle-men? If we should have asked Newton to explain the steps in his reasoning by which we arrived at his conclusions he might attempt to explain, but it would be impossible for us to understand, be-cause we have not the twenty or thirty years' constant thought and training which he spent to obtain those conclu sions.

The Church had taught the discovery The Church had taught the discovery of Galileo before his time. His truths were discovered by a Catholic priest. The trouble with Galileo was that he was unstable as a scientist. He was unable to prove his theory scientifically, as the Church wished him to do and as

The Church wishes that all scientists should work for the enlightenment of the human mind. It wishes to place no fetters upon the mind of man, which God gave to the world to work, develop and understand both heaven and carth and their Creator.

### REASON OF THE WORLD'S TROUBLE TO-DAY.

From Address of our Holy Father, December 23, 1893.

"The moral reason of the troubles and evils which are deplored is found in enfeebling religious belief and the separation of the world from God. When man in his pride disdains to turn his eyes to heaven and fixes them only on the earth, then charity diminishes. Thence arise discord, rivalry and un-restrained ambition. Then unrest in-creases in all the social grades, which causes disturbance. Invading envies are the forerunners of disunion and

strife. In such a tragic state of affairs, peoples and nations feel instinctively the need of peace, and seek it anxi-ously. There is no true peace, be-cause He is forgotten who alone can

give it.

May we not, then, expect a re-awak-May we not, then, expect a re-awak-ening in the peoples which will give a hope of more peaceful times? Yes, and firmly, because Jesus will never abandon redeemed humanity. The Spirit of God as it moved over the waters to tranquilize them will, in His appointed time and by His means, descend to pour over the human race the spirit of peace, and by means of the Church reanimate the germs of faith." —Chips of Wisdom from the Rock of Peter.

# Be Faithful.

Be very faithful. Take up and bear thy cross with courage. Jesus will help you carry it. Your resignation careless ignorance, is to risk the danger of refusing Him that speaketh; a Church which is emphatically that of the saints, and which, though in many ages and lands that of the learned and the saints ages and lands that of the learned and speaketh; a Church which is emphatically that of the saints, and which, though in many ages and lands that of the learned and speaketh; a Church which is emphatically that of the saints, and which, though in many ages and lands that of the learned and speaketh; a Church which is emphatically that of the saints, and which, though in many ages and lands that of the learned and speaketh; a Church which is emphatically that of the saints, and which, though in many ages and lands that of the learned and speaketh; a Church which is emphatically that of the saints, and which, though in many ages and lands that of the learned and struggles endear you to our Lord. Let us go on doing all the good, such as it may be, which God requires of us; and, the more obstacles we meet with, so much more let us trust in Him.

# AN INTERESTING CONVERSION.

The London Tablet announces an interesting conversion that took place two weeks ago. Mrs. Thelwall, the widow of the well-known water-color artist, Weymouth Thelwall, was re-ceived into the Church by the Rev. Father Coventry, O. S. M., of the Ful-ham Price. Mrs. Thelwall is hower. ham Priory. Mrs. Thelwall, is herself a connection of Sir Walter Scott's family, and her late husband was the oungest son of the celebrated John helwall, the Reformer, who, together with Horne Tooke and Hardy, was tried or high treason in 1795. This conversion offers a curious instance of the links of history. John Thelwall, the new convert's father-in-law, was the friend of Coleridge, Lamb, Hazlitt and Conlorcet, and yet here is his daughter-in-aw living and hale at the dawn of the twentieth century. No man, in his time, did more to advance Catholic emancipation than John Thelwall, and, by a curious coincidence, his son died Catholic, and grandchild is a pious her mother into the fold.

### WHAT THE MASS IS.

Non-Catholics who are present at Mass, not understanding the ceremony wonder why we should be so diligent in assisting at it. To them the idea of church and public worship is associated with preaching and hymn-singing. They are surprised at a function in which the clergyman takes no notice of the people and at which often there is no

ermon.

If they would consider the subject, they would admit that preaching is not worship and that singing is not neces-sarily worship, for there are many an-thems and canticles that do not praise God nor seek His aid. Neither is read-ing the Bible worship, for most of its passages are descriptive and historical. that, unless there be also prayer of

So that, unless there be also prayer of some sort, Protestants do not adore the some sort, Protestants do not adore the Lord at their services.

What, then, is the Mass that so attracts Catholics and attendance at which is made obligatory on them, at least once a week, under pain of deadly sin?

The Mass is the Last Supper over again. In it the priest takes bread and wine, and blesses them, as Christ Jesus did, and pronounces over them the sacred words of consecration used by the Lord in the upper chamber wherein He instituted the Eucharist and where first the elements were changed into His Body and Blood. So the memory of that Supper and of the Sacrament that was then instituted is perpetuated.

But the Mass is more than the Last

grauulating Rev. Father Pholan on the day's such that it is priested to be present.

Hon. F. R. Latchford, on rising to briefly address thelyathering we be here of the situration to be present.

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gendemen of the parish for the splendid result of their efforts.

The following clergymen were present: Rev. Father McColl, Dr. O'Brien and Rev. Father McGuire, Hastings; Rev. Father F. J. O'Sulivan, Lindsay; Rev. Father F. J. O'Sulivan, Lindsay; Rev. Father Soanion, Grafton; Rev. Father Follow, Ottawa; Rev. Father French, Renfrew; Rev. Father Fitzpatrick, Enniemore, and Rev. Father O'Leary, Bobeaygeon.

Ennismore, and Rsv. Father O'Leary, Bobeaygoon.

The drawing card of the day was the lacrosse match between St. Peter's T. A. S. and
the Lindsay team, and this event no doubt attracted many people from Lindsay and Peterborough. The former won.

Mr. R. C. Strickland, of Lakefield, performed
the duties of chairman, and increduced the
speakers, the first being Hen. J. R. Stratton.
Mr. Stratton made a very pleasing address, in
the course of which he referred to the fact
that he had with him an able colleague Hon.
Mr. Latchford, Minister of Public Works, a
man of integrity and great baility, and who is
destined to make a great name for himself in
the province. Mr. Stratton concluded by congratulating Rev. Father Phelan on the day's
success, and for the invitation to be present.

Hon. F. R. Latchford, on rising to briefly

ment.
Resolved that our charter be draped for three months, and that a copy of these resolutions be sent to the wife and family, to the Canadian the official organ of the C.M. B. A., CATHOLIC RECORD, and the local papers of the

# DIOCESE OF LONDON.

CONFIRMATION AT THE CATHEDRAL.

On Sunday, May 31, the feast of Pentecest all the children of the Cathedral parish who made their First Communion during the past (we years, approached the Holy Table in a body at the \$30° clock Mass. This was in preparation for their reception of the sacrament of Confirmation, which His Lordship the Bishop administered at the High Mass at 1030 to the class which re-assembled in the Cathedral for that purpose.

The children looked, as usual, very pretty and orderly—the girls robed in spettless white, crowned with the customary wreath and vell, and the boys in their neat black suits. Their demeanor on this happy occasion was truly cliffying, and proved that in their young and innocent hearts they realized the great spiritual benefits they were receiving.

The \$30° clock Mass was colebrated by the Bishop, attended by Rev. Father Emery; while Rev. Father Aylward took charge of the children whom he had so carefully trained in anticipation of this happy day, and also preached the sermon.

The Solemn High Mass at 10:30 was colebrated

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THE D'YOUVILLE READING CIRCLE.

The D Youville Reading Circle held its last meeting for this term on Tuesday, May 26th. A review of the past year's work and and the Philippines Manual and the Philippines Manual and the Philippines Manual and the Philippines Alast, unfortunately, not provided and the philippines of the summer will be noted at our first meeting to contemporary history, we have shall continue to devote some time at each meeting to cotton. The less of series work, Sectial attention will be given to the Oxford Meyement—that movement—so far reaching both in its causes and its effects.

Our literary work will, of course, continue, The poets chosen at the beginning are Tennesson, Browning, Coventry Patmore and Autrey delivers are very much more difficult to understand are ve

when every one reads, the members of who have tried to read Browning have discovered this, and will appreciate the suggestions received at the meetings next year. As a preparation, these short poems from Browning might be read during the summer. Gleen, Rabbe Ben Kaera and Pauline. Postry seems the deal reading for summer, seems the deal reading for summer, seems the deal reading for summer. Gleen, Rabbe Ben Kaera and Pauline. Postry seems the deal reading for summer, seems the deal reading for summer. Gleen, Rabbe Ben Kaera and Pauline. Postry seems the deal reading for summer, seems the deal reading for summer. Gleen, Rabbe Ben Kaera and Pauline. Postry seems the deal reading for summer. Gleen the seems of the work of the Catholia Fruth Society, in remailing Catholic literature, will, by a little more individual effort, be attended to even though we are not having regular many seems. Actions. We have not the summer of the magazine published by Mr. Mosher has assumed a new name. The Champiala Educator. Special subscription rates are offered for a short time. This magazine is one that will be theroughly erjoyed by any serious reader. His Grace Archbishop Duhamel has kindly consented to be present at the meeting on Oct. 15th. This meeting will constitute the formations of this years work as well as the post of the seems of t

Heart as a souvenir of their consecration to Jesus.

AT ST. MARY'S, LONDON.

The 'children of St. Mary's parish, in this city, received their First Holy Communion in the beautiful new church of that name, on last Sunday morning, from the hands of their pastor, at the \$30 octock Mass. The little once made a very pleasing picture—the girls in their pure white robes and wearing similar wreaths and veils, and the boys in dark suits with streamers of white ribbon on their right arm. A banner of the Sacred Heart was held aloft by one of the larger boys, attended by two smaller ones, walking in advance of their companions: while one of the larger girls, assisted by two very small companions, carried a banner of our Blessed Mother. The children had been carefully instructed, and their behavior was indeed editying.

The services in the evening began at 7 o'clock, the church being crowded. After the recitation of the rossry, the choir sang the "Veni Creator Spiritus." His Lordship the Bishop gave an instructive discourse to the one hundred and five children efther Communions and Confirmation cleases, and addressed. More particularly, the large congruence of the state of the confirmation cleases, and addressed. More particularly, the large congruence of the state of the constant of the children for the holy sacrament of Confirmation, and amounced to the congregation than he restetted Father Cherrier would leave 8th Mary's parish on the list of July. His Lordship deplored the scarcity of priests, and said than their children. Rev. Father Exan gave Benediction of the Blessed Sacrament.

FIRST Communion And Confirmation Art THE SACRED HEART CONVENT.

At 7:39 o'clock, on Monday, June 1st, His Lordship the Bishop colobrated Mass, at the

of that Supper and of the Sacrament that was then instituted is perpetuated.

But the Mass is more than the Last Supper. It is the Sacrifice of Calvary all over again. In it Jesus Christ is really and personally offered to the eternal Godhead for the Almighty's honor and glory, in thanksgiving for all His benefits and blessings, in satisfaction for the sins of mankind, and in supplication for the spiritual and temporal needs of His people. He is there on the altar and He is sacrificed. He is offered up to the Father as He was offered up to Glogotha, only that now the oblation is unbloody. But the same Victim is presented, the same sacrifice takes place.

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omes At 3.30 in the afternoon the children again At 5.73 in the atternoon the children again assembled in the convent chapel, where B anedletion of the Blessed Secrament was celebrated by Rev. Father Emery. They were formally consecrated to the Sacred Heart of Jeeus and to the Blessed Virgin.the Auts of Consecration being read in a distinct, musical voice with perfect enunciation. Altogether the ceremony was most impressive, and will long remain in the memories of those who were privileged to be present. Following Banediction four of the children were enrolled in the scapular. Thus closed a truly eventful day for the youthful participants—a day which will doubtless prove to be one of the happiesh of their lives.

MUSICAL VESPERS AT ST. MARY'S CHURCH.

There will be Grand Musical service at Sb.

There will be Grand Musical service at St. Mary's church in this city on next Surday evening. McDonough's Vespers will be rendered, and it is expected Mr. Cyril Dwight-Edwards will sing. A sliver collection will be taken up.

The demand still keeps up IT HAS REACHED ITS

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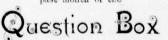
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