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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. When subscribers change their residence it is important that the old as well as the new address be sent us. ctors have no authority to stop

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA,

UNIVERSITY OF OTTAWA.

Ottawa, Canada. March 7th. 1900.
Te the Editor of THE CATHOLIC RECORD,
London. Ont.:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD,
and congratulate you upon the manner in
which it is published.
Its matter and form are both good: and a
raily Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the faithful.
Blessing you, and wishing you success.
Believe me, to remain.

to faithful.

Belteve me, to remain.

Yours faithfully in Jesus Christ,

Yours fathfully in Arch. of Larissa

Apost. Deleg.

LONDON, SATURDAY, JUNE 27, 1903.

THE COSTIGAN TESTIMONIAL.

We have received the following letter, together with a contribution of \$10 for the Costigan Testimonial from that sterling Irish Canadian priest, Rev. It is a pity a wider publicity was not given this movement, as Irish Catholies in every part of the Dominion would cheerfully contribute to make the testimonial worthy of the distinguished stateman whom it is intended

to honor: Douro, Oat., June 17, 1903. Dear Senator Coffey—Fortunately I saw by he CATHOLIC RECORD that a testimonial is being presented to Han. John Costigan. I all loss you glistly and cheerfully my poor little

Dear Sealed to Hon. John Cost the Catholic Record to Hon. John Cost the leing presented to Hon. John Cost gan close you gladly and cheerfully my poor little subscription of \$10.00.

The Irish Catholics of Canada owe an enor mous debt of gratitude to Hon. John Costigan, mous debt of gratitude to Hon. John Costigan, only for the RECORD I would have known Only for the RECORD I would have been contacted to the RECORD I would have the RECORD I would have been contacted to the RECORD I would have known the RECORD I would have known

CARLETON COUNTY COUNCIL AND THE PUBLIC SCHOOLS.

"Unless a man has five yards of Orange ribbon around his neck he cannot get a position from this Council,' -such the terse language in which Councillor Harry Roche emphasized the state of affairs as they exist in Carleton County Council.

The occasion was the annual meeting of the Council when it was necessary to appoint a member of the Board of School examiners to replace the lamented late Doctor MacCabe. A report from the Education Committee recommended the appointment of a school-teacher named McNab, and in amendment Councillor Roche, seconded by Councillor Cassidy, moved to substitute the name of Mr. James White who has recently been appointed Principal of the Normal School in succession to Dr. MacCabe. As well as holding his present very important position, Mr. White's years of experience as Separate School Inspectto the ordinary fair mind make his presence on the Board exceedingly desirable; but of course the matter was in the hands of the Carleton Council, so there need be no surprise at the

Again, as a matter of justice and fair dealing, Councillor Roche's motion should have prevailed because, as he

remarked: "There is no reason why we should not have one representative on the board of examiners. Many Catholic children attend the public schools of Carleton county and many Catholics support the schools. Unless a man has support the schools. five yards of Orange ribbon around his neck, he cannot get a position from this council. Catholics are in the majority in Ottawa, the principal center of population, but still we are not epresentation. Its an outrage

"On behalf of the Catholic minority I think Dr. MacCabe's successor should be appointed to the position by the Board of Examiners formerly occupied by that gentleman," said Councilor

But all to no avail.

Councillor Berry - the Chairman of the Committee whom Councillor Roche accused of having prepared the report in a hole-and-corner way - disclaimed any intention of ostracising Catholics in the appointment, adding that he "did not think Principal White desired the position any way," to which Councillor Roche replied:

"I spoke to Mr. White to-day. He said he should succeed Dr. MacCabe on the County Board of Examiners. If any one else was appointed he would consider it a slur." any one

However even this did not change the "non-religious" bent of the chairman's mind, and the amendment to substitute Principal White's name for that porters on the vote, Councillors Roche ator.

and Cassidy-the two Catholic members of the County Council. The CAWTHOLIC member (they give such people a more against it, he being evidently satisfied to follow the lead of his Orange associates, and so leave the Board of Examiners without a single Catholic mem-

AN EXEGESIS.

D. E. requests us to give an explanation of the passage from 1 Tim. iv. 1.5, which is thus quoted:

" Now the Spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils; speak-ing lies in hypocrisy; having their concience seared with a hot iron; forbidding to marry, and commanding abstain from meats which God ha commanded to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused if it received with thanksgiving, it is sanctified by the word of God and prayer.'

The quotation is from the Protestant Bible, but is in its substance and signification identical with what is found in the Catholic Rheims version. We have, therefore, no objection to explain the text as given, and we have added the last two verses to those quoted by our correspondent in order to complete the sense.

Our correspondent is a Catholic, but in reference to the text quotes a Unitarian who has made use of it to argue that the writer of these words, St. Paul through his spirit of prophecy, foresaw that the Catholic Church would in course of time, teach the false doctrines here so plainly condemned, and W. J. Keilty, P. P., Douro, Ont. that, therefore, "the Reformers ( socalled ) were justified in breaking from her bondage."

In the first place, we must remark that it is somewhat incongruous to find a Unitarian claiming for the Apostle the spirit of prophecy whereas Unitarianism perseveringly aims at eliminating from the Christian creed everything which is miraculous or supernatural. We need not, however, say more on this point than that the same Apostle declares (1 Cor. xv. 17) that if the miraculous fact of Christ's resurrection be not true, "your (Christian) faith is vain, for you are yet in your sins.' The necessity of a Redeemer, which Unitarians deny, is plainly shown in this whole chapter. This is a most essential teaching of the Christian relig-

But we may let this pass for the pres ent to consider the actual meaning of the passage quoted from the Epistle to Timothy.

Undoubtedly the Apostle foretells that there will be doctrines of devils taught by men who give heed to seducing or evil spirits, and these men are described as speaking lies in hypocrisy and having their conscience seared.

Surely the learned and saintly pastors of the early Church of Christ are not the seducers of whom the great Apostle thus speaks. Yet these are the men who have recommended and enjoined both fasting and celibacy. To give all the testimonies on those subjects would occupy too much space here, but we shall mention a few.

St. Irenæus, one of the most prominent Christian pastors (a Bishop) of or in this section of the Province would his age, A. D. 170, says "there was a diversity and a controversy regarding the observance of the day (Easter) and its jast, some fasting one day, some two, and some forty." This diversity arose not in his time but "among our predecessors. Yet not the less did they all remain at peace."

It is clear, then, that there was no dispute among Christians of that date in regard to the obligation of fasting, though some were more austere in practice than others. The exact days on which the fast should be observed had evidently not been laid down positively by any universal law of the Church, but the doctrine of the necessity of penitential works was universally admitted, and especially of fasting which is known to have consisted chiefly of abstinence from meats. We must remark here, however, that the sentence containing the word forty as used by Irenaeus is punctuated by some so that it may mean that the longer fast was of forty hours instead of forty

days. The difference is not important for our present purpose, as we are considering a principle which is established in either case, though there is a difference in the severity of its application.

As Irenaus was the disciple of the great Polycarp, who was a disciple of the Evangelist St. John, his testimony, which evidently takes us back for at least two generations, brings us to the apostolicity of the practice of fasting.

Surely the great martyr and teacher Polycarp, and his preceptor St. John, and Irenœus himself, are not the deceivers "with conscience seared" of whom St. Paul speaks. There must be some mistake, therefore, in the sneerof Mr. MacNab only received two sup- ing exegesis of our Unitarian comment-

Yes. There is a great mistake. Fasting is commended by the example of Christ, Who fasted forty days to significant title in Ireland) voted prepare Himself for His great mission of the world's redemption. Our Divine Master commended fasting as a means of casting out devils. (See St. Matt. xvii. 20.) Again our Lord says:

"But thou when thou fastest, anoint thy head, and wash thy face, that thou appear not fasting to men, but to thy Father Who is in secret, and thy Father Who seeth in secret WILL REWARD

We might multiply texts of similar mport, but these may suffice. We shall add, however, that Tertullian and Origen mention the following fasts observed by the primitive Christians;

1. The Paschal fasts; 2. Wednesday and Friday of each week: (quartam et sextam Sabbati:) 3. Xerophagice, a rigid abstinence from meats and dainties, only bread, salt, and water being allowed. 4. The forty days of Lent.

But did St. Paul mean anything when he spoke of wicked and lying teachers who forbade marriage and the use of meat?

Yes. But he did not mean the Catholic Church or the Church of Christ which does not forbid marriage, and which is admitted by Catholics to be a rament. Neither does the Church for- no defence, for it is patent to all in bid the use of meats, but only restricts its use for the sake of our doing penance as holy Scripture commands us.

But there were sects at a very early date, namely soon after St. Paul's letter was written to Timothy, which forbade marriage and the eating of meats, which they held to be a creature of an evil principle or demon who was the equal of God in power, and always at war with God. These sects rejected the authority of the Church, the " pillar and ground of truth," and like the Unitarians and other Protestant sects of to-day, claimed the right of interpreting Christ's teachings and the Bible, according to their own fancy.

They were, in fact, the Protestants of early times! They were called Gnostics, Marcionites, Encratites, Manicheans, Carpocratians, Ophites, etc. But as St. Paul says, there were not of the Church, but were men who "departed from the faith."

We must here state briefly also the Catholic teaching regarding marriage and celibacy. "Marriage is a great sacrament" and the marriage tie must not be dissolved. (See Eph. v. 32, St. Matt. xix 6., St. Mark 9.) The two last mentioned passages say : " What, therefore, God hath joined together let not man put asunder."

But the unmarried state, embraced for God's sake, and that the men; and women may devote themselves more earnestly to God's service, is more perfeet that the married life. This is St. Paul's teaching in 1 Cor. vii. 27-34:

"Art thou bound to a wife? Seek not to be loosed. Art thou loosed from wife? Seek not a wife. . . . that is without a wife is solicitor the things that belong to the Lord, how he may please God. But he that wife is solicitous for things of the world how he may please his wife; and he is divided. unmarried woman and the unmarried woman and the virgin thinketh on the things of the Lord that she may be holy both in body and spirit. But she that is married thinketh spirit. But she that is married thinketh on the things of the world, how she may please her husband. And thus I speak for your profit . . . that which magive you power to attend upon the Lord without impediment."

From these passages it is easily seen which state is regarded by the Apostle as the more perfect.

The Catholic Church does not forbid marriage, but she wisely desires her clergy to be as perfect as human frailty will permit, and that they shall devote themselves to their special duty of attending to the things of the Lord, and therefore, chooses for her clergy those who are willing to do this in the unmarried state. Those who desire to devote themselves to God in the priesthood take willingly a vow to remain unmarried, and according to numbers xxx. 2-5 they must keep their vows. A woman who devotes herself to God must do likewise. The next part of our correspondent's letter will be dealt with in the succeeding article on Nuns and their Maligners.

A WORD ABOUT NUNS AND THEIR MALIGNERS.

In the preceding article we dealt with one part of D. E's letter. In the 2nd part of the same letter we are asked:

"If you do not believe Maria Monk's exposure of the Montreal Nunnery, can you give me a valid reason why the Catholic Church keeps the poor blackveiled nuns in bondage, shut out from the world, if not for the purpose therein shown ?"

Answer. Nuns and other religious orders (of men) devote themselves to God of their own free will. They are, therefore, not in bondage, as our correspondent's Unitarian questioner asserts, nor are they in community for

work. There are in this diocese of London six female religious orders who conduct seven flourishing academies and a large number of parochial schools. They have several well-managed hospitals with numerous patients, and | thought. homes for destitute children and infirm people, the excellence of which is recognized by the Ontario Government which regularly inspects their work.

There are two religious orders of priests who live in community that they may serve God with more efficiency both for their own sanctification and that of their parishioners. They have charge of parishes like the secular priests, and besides furnish missioners to aid in special mission work through the diocese. Besides, one of these orders conducts an excellent college at Sandwich. Surely it may be admitted that these are doing work which is pleasing to God, without being calumniated by suspicious "Smellers" who can be compared only to the "Smellers" of darkest Africa whose barbarous deeds of witchcraft slander, and murder are shocking to civilized ears. Other dioceses can give a similar account of their religions orders.

The work of the Catholic religious orders of men and women throughout holy contract, and a grace giving sac- the world speaks for itself and needs

every country.

Here is what Mrs. Morrell, the wife of Captain Morrell, the Protestant American navigator, says in her "Impressions of Travel" concerning the onvents of Manila, which have been specially maligned during the last few years:

"In Manila there are more converts than in any other city of the world of equal population, and both natives and ers are unanimous that they folforeigners are unanimous that they fol-low excellent rules. All appear to be occupied in useful work. Idleness is banished from among them. Born a Protestant, I believe I will die a Proestant, but henceforth I will be more charitable toward all those who profess to love God and religion whatever may e their form of belief. We might give numerous proofs of the

devotedness of Sisters of Charity and other orders of nuns to their sacred calling, but we will here mention merely that the United States Government causes which have operated in placing and the Sultan of Turkey, a Protestant, an infidel government in power in that and a Mahometan Government, have Catholic country. The writer is misacknowledged publicly the devotedness of several orders of nuns during their wars, and have paid them honors which are reserved for the greatest benefactors of the human race.

As regards Maria Monk, she was a notorious liar who wrote for the gain to be derived from her slanders which paid well because she had a clientele of readers who were willing to be duped, and to pay her in hard cash for every slander she uttered - or rather, for every slander which was invented by certain parsons who got her to assume the authorship of their flights of imagination.

A committee of American gentlemen from Boston and other cities, of whom Mr. Stone, a prominent editor, was the principal investigator, examined in person Maria Monk's statements and pronounced them lies from beginning to end.

Here is what the Encyclopædia Brittanica (Peale Reprint, Chicago 1892, vol 16. page 1096) says of Maria Monk:

"A woman of bad character "A woman of bad character who pretended in 1835 to have escaped from the Hotel Dieu Nunnery at Montreal, and who, coming to New York found a good many credulous adherents, and published 'Awful disclosures,' and 'Further Disclosures,' which had an enormous sale."

Other bad characters as one Widdows, since a convict for abominable crimes, Edith O'Gorman, Margaret Sheperd. Vera Diss de Barr, etc., practiced similar tactics to those of Maria Monk. All came to an evil end.

LONDON COLLEGIATE INSTI-TUTE.

The pupils of the London Collegiate Institute have issued a little pamphlet under the name The Collegiate, which, though in the form of a magazine, and bearing the date June, 1903, is not necessarily intended as a first number of a regularly appearing periodical, the appearance of other issues of the same being dependent upon future contingencies. This issue is intended, however, as "a momento of pleasant and profitable days to be treasured the more as time advances." It is desired "to awaken memories and reminiscences and stimulate the affection and sympathy of students of other years sympathy of students of other years would mean. We are acustomed to use for the old school." These are the the phrase in this country with a totally objects of the pamphlet, as stated in the first article written by Mr. S. J. Radeliffe, who also says that with these ends in view, "we have invited articles from students of different periods, as picturesque glimpses of the past suggestive of other memories."

It would lengthen this notice too much to name in full the writers who have contributed articles, but all of them are well written, so that the pages of the vile purposes suggested by him. The Collegiate are rendered very in-The work they are doing is God's teresting. It will not be deemed in of recent endowment our laws, our regular train returning up to and in

vidious, however, if we mention that Miss Pearl M. Jackson's, "Black-Eyed Susan," B. T., and P. M. S. have furnished short odes which have in them the spirit of real poetic

The pamphlet is decorated with the pictures of the leading pupils at the last examinations of the Institute. Among these we notice that of Master Tillmann Corcoran, a former pupil of St. Peter's Catholic Separate school of this city, who attained the highest number of marks of the boys in Form I., and Miss Agnes Pelton, a graduate of St. Mary's Separate school, London, who obtained the highest number of marks of the girls in Form I. This is satisfactory and gratifying evidence of efficiency of our Separate schools in

Mention is also made of another pupil from St Peter's school, Mr. Ed. Best, who was one of the earliest graduates of the Commercial Department of the Collegiate Institute having finished his course in 1897. He occupied afterward a ituation in the C. P. R. office in this city, and was rapidly promoted. He is now General Freight Agent of the Pere Marquette Railway in Michi-

Another former pupil of St. Peter's school contributes to the Collegiate a highly entertaining article entitled 'How I was Civilized," by Mr. Harvey O'Higgins, it being a reminiscence of the days spent at the Institute from 1889 to 1893.

The Collegiate, taken as a whole, is a proof the Collegiate Institute is doing excellent work under the able staff of teachers at present employed in it, including its gifted and energetic principal, Mr. Radeliffe.

THE CHANCES OF DISESTAB-LISHMENT OF THE CHURCH IN FRANCE.

The following article from the London (Eng.) Pilot on the situation in France arising out of the persecution of the religious orders will be read with interest, as though coming from a Protestant source it gives with a good deal of accuracy an insight into the taken in his assertion that "the monks | will vote against the very memory of were not usually very near" the people. In teaching, in preaching, and in works of benevolence the monks always took a leading part, and if the people show a lack of earnestness in supporting their cause, it is partly through apathy, and partly owing to the spread of a spirit of worldliness and Voltarianism which has never been eradicated since it was rampant in the country at the beginning of the century which has passed away :-

Will the present "riot" of anti-Clericalism in France lead ultimately to disestablishment? If it does so, what would be the effect of such a revolution? The answer to the first of these ques-

tions is undoubtedly in the negative, and the reasons which make us confident in giving such a reply are to be discovered in the answer to the second There will be no disestablishment in France, because the results of such step would be at once so far-reaching and so complicated, they would pene-trate so deeply into the set order of ntry, and their ramifications would disturb so much that is sential to the national life, that it is almost inconceivable that any faction, even that which temporarily governs through an alliance between the inertia of certain of the provinces and the febrile exaltation of a few industrial centres would attempt so dangerous an experiment. It is well, of course, to eak cantiously. The fanatic, when his fanaticism has played only on the surface and has thus provoked no effective reaction, will always go to great lengths. All history proves it. There is something in the nature of fanaticism which readily convinces its votaries that a public opinion is at their back. Your fanatic is certain that he is driving the whole human race into heaven, or away from hell, and he cannot, in his heart of hearts, believe that people will be so stupid as to reject his patent mission. The clique who are at present playing at a downright persecution of Catholicism in France, are fanatics of the purest water. They are sincere, and they are rabid. It is necessary, we repeat, to speak cau-tiously when one attempts to set limits to the action of such men, especially when they have enjoyed unchecked a certain period of power. Nevertheless, we think it assured that no such step as the denunciation of the Concordat and the suppression of the Budget of Public Worship will follow the persecution of the religious orders.

different meaning. Disestablishment in England would mean the cessation of any official recognition of the National Church; strictly it would mean nothing more. Even if it were accompanied by disendowment, that disendowment would be partial. The population of England has grown so largely in quite recent es, the activity and influence of the National Church bas grown so much more largely still, that it would be impossible to touch a large part of the revenues of the Church without out the eastern part of the Province. coming into direct conflict with recent

Let us try to form a clear picture of

in France

"disestablishment"

what

ideas, and all our ways of living make a solid France no such h France no such barrier exists.

There disestablishment would mean wholesale disendowment. little Church property held very trust, there is no such body-nor could be—as the Ecclesiastical Commission-ers. The churches and the cathedrals

are literally State property; they have been restored and kept up at great ex-pense by the State for over a hundred years; no habit of personal initiative has grown up—at least on a large scale -because none was required. find statues here and windows, and occasionally a piece of rebuilding undertaken by a private benefactor; but the greater part of all expenses connected with the fabric of ecclesiastical buildings is regarded as a charge upon the State, and the great recent development in the restoration of churches declared "of historic inter-est" has brought that idea familiarly before a vast number of quiet provincial centres. The clergy are directly paid by the State. The seminaries and the funds of the diocese are under the sole management of the Bishop, but on the Bishop ceasing to be a State official the management would pass from his hands. There would, therefore, be at the outset a mechanical difficulty, as it were, of the gravest moment. On what terms should the churches be used? hold would the State, if it enormous mass of property freely (as it would have to do), have upon those who used it? Could the Government in case a Bishop opposed it, shut up ; cathedral or impose an interdict? Would it be competent, and would it dare, to act thus indirectly as a spirit

ual power? It seems to us impossible

to imagine such a contingency.

Moreover, the quarrel with Catholic-ism, which has hitherto been far less apparent to the French elector than Englishmen imagine, would assume the most acute form. It would force itself upon the notice of that general dull populace which in all countries can be anaged by whatever governs (a central executive, an upper class, or what you will)—but can in no country be driven or coerced for long. Consider one of the innumerable sleepy country country towns which are the solid sub-conscious of French life, such a town as Neufchatel in Braye or Valognes in the Cotentin. In any one you will have a small active intolerant caucus, nomin ating candidates, and controlling an electorate whose chief fear is that the order of things under which their prosperity has so largely increased may be upset. Commonly their Republicanism is whetted by the neighbor wealthy and often unpleasant chateaux, frankly reactionary tunately identified with an extravagan kind of Parisian piety. The bulk of the country towns and country side political power being in the hands of the wealthy. They recognise the efficient what the Republic has so long repr sented. The monks were not usually very near them, their activity somewhat recent, they had in but cases mixed themselves in with the local life. But stir that sleepy com munity by a direct attack upon any one of their intimate habits, their attitude towards the local Church and the local clergy, their domestic, rather indifferent, but entirely Catholic Sunday, the baptisms, first Communions, marriages and burials, and the caucus would cease to exist. have an active electoral propaganda against the anti-Clericals, but you would have all the local candidates thoroughly frightened, and, possibly,

the loss of a good number of seats Whether so honest and so thickheaded a man as M. Combes, a true "seminarist," a man of faith determined to be "thorough," knows this or cares, is doubtful. But M. Jaures and his colleagues know it; indeed, the Extreme Left, which has the government in its hand, is far more alive to the risk than is the Left Centre, from which the Government is drawn. And the Extreme Left, which of all parties alone has demanded for years the disestablishment of the Church, has leaders that will most certainly sacrifice such a dream to the solid results of controlling the Government of the moment and perhaps of forming that future.—London (Eng.) Pilot, 11th April,

ANNUAL PILGRIMAGE TO ST. ANNE DE BEAUPRE.

ITINERARY OF TRAINS.

Tuesday, July 21st.
The Ontario Pilgrimage to the Shrine of St. Anne de Beaupre, under the patronage of the Most Rev. Archbishop of Kingston and Diocesan clergy, will take place (this year) on Tuesday, Tickets for the return July 21st. Tickets for the return journey will be good to leave St. Anne up to the evening of Monday, July 27th. Thus, all those who desire to 27th. Thus, all those who desire to remain over will have an opportunity of being present at the shrine and of tak-ing part in the grand procession on the Feast Day of La Bonne Ste. Anne,

Sunday, July 26th. After the arrival of the morning Toronto at 8 a. m. on G. T. R. and 9.15 a. m. on C. P. R. special trains will start from Whitby and Myrtle stations on the main lines of the G. T. R. and C. P. R. a short distance east of Toronto, and will reach Anne de Beaupre early on Wednesday

morning.

Excursion rates will prevail at all stations of the G. T. R. from Whitby, Lindsay, Haliburton, Peterboro and all points east thereof as far as Aultsville, and at all stations of the C. P. R. from Myrtle and all points east thereof, in cluding Peterboro, Tweed, Pertin, Smith's Falls, Prescott, Brockville and Carleton Place, as far as Chesterville, included. The exceptionally low rates of \$8.05 and \$8 have been secur-

without out the eastern part of the Province.
h recent Tickets will be good only on the
otection special trains going, but valid on any

eluding Monday, means that Exe Quebec on the nig July 27th, and Ming of July 28th, Quebeo and Momust be so timed for a continuous later than the July 28th. Pas burton and Lind lar trains and at Port Hope. I connect with spetion. Excursion western Ontario Toronto leave express trains regular return ti or Myrtle, purch take special trai ing them, and pure Beaupre. For cursionists of To it may be ment raveling togeth lar return tick to Myrtle or W a third. This wants ably less than \$1 The Pilgrima immediate direction Twomey, Tweet promptly send grims. Diving Cars

TUNE 27, 1

cluding Monday,

C. P. R. Specia which excellent cured both on and whilst at S cost of 25 cents

OUR CATHO The Univer (May and June "During th nearing its t um board. they have not our exchange nevertheless t

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