

# The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, MAY 19, 1894.

NO. 813.

VOLUME XVI.

## The Soul's Answer.

BY ANNA C. MINGOUE.

I kneel in a grand cathedral,  
Where shadows weird were thrown  
From grave majestic columns  
Of quietly chiseled stone.  
The light at the altar railing,  
And over the scenes, a stillness,  
As deep as the shadows lay.

And kneeling there in the stillness  
And the shadows, strange and deep,  
Long thoughts and old dejections,  
Awoke from a fitful sleep.  
And the questions, whose high answers,  
Man from the stars would win,  
And the old time, eager longing,  
Were as spectres gliding in.

I mused on the shadowy meaning  
That shrouds this life of ours,  
On the bitter, fierce contending  
Of the good and evil powers.  
The feebleness of all our aims,  
The failure to reach our goal,  
The quenchless thirst, in the heart of man,  
For the wine of Gold and Fame.

And I thought of the myriad, myriad  
Of wasted human lives,  
Whose grand aspirant spirits  
Were fettered by iron gyves,  
And the lonely ones, and hidden,  
That all unnoted flow,  
Of those dauntless souls, and love sublime,  
The world shall never know.

Twice on these I pondered, gazing  
On the altar, dim and vast,  
O'er which the flickering candle  
A tender radiance cast,  
When in one of the dim recesses  
A prism caught the gleam,  
And reflected back rays, soft and rare,  
As color an artist's dream.

And ah! like a voice, low speaking,  
It soothed my troubled heart,  
As I thought, each life, though humble,  
Has its own allotted part:  
And through doubt and mystery baffling,  
Falls the good God's holy light,  
Changing to wondrous beauty  
Earth's troubles and gloomy night.

## MARY'S MONTH.

History of the Devotion That Dedicates May to Her Honor.

BY WILLIAM D. KELLY.

There is in all probability no portion of the Catholic world wherein at the present time special honors are not rendered during the days of May to the Immaculate Virgin to whom the whole month is dedicated. It may be questioned, moreover, if among all the devotions of the various months, there be any that appeals more effectively to the Catholic heart, and wins, in consequence, more general observance, than that of the month of May. Even the smallest of our churches deem it a duty, sweet of fulfillment, to hold special services in honor of the mother of God each day in May, to adorn her altars with the first flowers of the spring time, and to tell her praises in prayer and song, while in the larger and better-equipped parishes the May devotions are more elaborate, and imposing ceremonies, which never fail to attract large congregations to the churches wherein they are held.

It is but a little over a century ago, though, that the May devotions to the Madonna, now practiced throughout the Catholic world, were first publicly instituted. Long before that date, however, these devotions were rendered to the Immaculate Queen privately by pious persons; and in the life of the Blessed Henry Suso, the Dominican who lived in the fourteenth century, it is recorded that he was accustomed to crown the Virgin's statue with a fresh garland of flowers at the beginning of each May, and to place a green branch at her feet each succeeding day until the termination of the month. In the lives of other holy personages may also be found traces of a similar devotion on their part to the Queen of May; but the first public practice of what we now call the May devotions, is claimed for the Church of the Madonna, at Ferrara, in Italy, where, according to a work published at Rome a few years ago by the Rev. Father Ferrini, those devotions were publicly instituted for the first time in May, 1784.

THE FIRST MAY DEVOTION.  
This Church of the Madonna, as its name, with the endearing diminutive, indicates, is one of the humblest of the many beautiful places of worship which the ancient Italian city in which it is situated possesses. It has not the attractions for the tourist, for instance, that the churches of St. Mary of the Angels, St. Benedict, or St. Frances, in the same city, own; but it is justly proud of the fact that within its walls were first practiced publicly the pious devotions which consecrate the whole month of May to the Mother of God; and that for the ensuing eleven years those devotions were rendered to her there each May, after which period they were assumed by the Confraternity of St. Nicholas and continued in another Church of Ferrara, where they were permanently established and, subsequently, propagated throughout the whole Catholic world.

Among those pious personages who contributed largely, at the outset, to the propagation of the custom of consecrating all of May to the Blessed Virgin, particularly prominent were the Cardinal Archbishops of Ferrara, whose present prelate, by the way, is to be made a member of the Sacred College at Mattei after the devotion permanent, of a Pious Union, whose members pledged themselves to propagate the devotion by every means in their power; and the Rev. Father Muzzarelli, S. J., also, wherever he travelled in his missionary labors, advocated by pen and speech, the practice of this piety, and succeeded in

establishing it in many Italian places. Mention should also be made of the services rendered also by the devoted disciples of St. Camillus de Lellis, the founder of the religious order whose members call themselves the Servants of the Sick; and it will thus be seen that in the establishment and spread of the devotions of May no less than three orders of the Church had their part, the example of the Dominican Suso, unquestionably inspiring the Jesuit Father Muzzarelli's efforts, and influencing also the endeavors of the faithful followers of St. Camillus.

Over three centuries before the May devotions were publicly instituted in the church of the Madonna, at Ferrara, especial honors were rendered to Mary in the famous Parisian Shrine that bears her name, wherein each May an altar, splendidly decorated with flowers, was erected, and allowed to stand during the entire month. About the same time the church of St. Nicholas, in Mantua, instituted the custom of lighting a votive candle on the Virgin's altar in May. In this church there stands a famous image of the Virgin, dating from the eleventh century, and which is venerated at the present time. A Mantuan writer says that, "during the month of May it has long been the custom of the people to venerate this image by visiting it daily, and by practicing those devotions by which the beautiful month of flowers is consecrated to Mary, the fair Mother of the flowers of all virtues."

THE SPREAD OF THE DEVOTION.  
The credit, though, of introducing the May devotions as they are now practiced is, by almost general consent, awarded to the humble church of the Madonna, at Ferrara; and in substantiation of this award is cited a document found a few years ago in the archives of the cathedral of that ancient city, wherein it is expressly stated that the devotions were publicly practiced as early as 1784.

Long before the institution of public May devotions in this Italian church, though, this particular piety was advocated by religious writers, though who was the author of the first "Month of Mary," it would be hard to say. A Jesuit, Rev. Father Nadasi, published such a volume at Rome in 1661; and shortly afterwards another appeared at Mosheim, in Germany. The following century saw the publication of numerous similar works, the best of them being the ones written by Father Lalonia, in 1748, and by Father Mazzolari, both in Italian. The latter volume, which appeared in 1775, with the title of "The Month of May Consecrated to Mary," is still regarded as a standard work on the subject, and from it the compilers of the "Month of Mary" now in use have drawn freely. The first Pope to enrich the May devotions with indulgences, after they had become permanently established, is believed to have been His Holiness, Pius VII., who, by a rescript bearing the date of March 21, 1815, granted to all who, during May, honored the Blessed Virgin in a particular manner, by special prayers or other private or public exercises of piety, an Indulgence of three hundred days for each day of the month, and a Plenary Indulgence, under the usual conditions, upon any day of the month they might select for the observance.

Ten years ago, at the suggestion of an Italian member of the religious order which St. Camillus de Lellis founded, the first centenary of the permanent institution at the Church of the Madonna, at Ferrara, of public daily devotions to Mary during May was duly celebrated in that city and in various other parts of Christendom; and his beautiful Catholic piety, whose propagation throughout the Catholic world was effected in a marvelously short period of time, became there invested with new charms and attractions, which increase with the years and cause her votaries to hail with joy and delight each return of our Blessed Lady's month.—Baltimore Mirror.

## Convent Schools.

The parent entrusting his pure child to these academies has always the satisfaction of knowing that from the moment his daughter enters the portals of the academy until the time she leaves it, she is under the eye of her superiors. No strange company can visit her. Even if the company has the permission of her parents or guardians, the visit is always in the public reception room, the time allotted brief, and there is a third party present. Under no circumstances can she go outside the premises without a companion; no two pupils are allowed an intimate friendship. They must associate in bands of three or four, and these bands are being constantly changed. The correspondence goes through the hands of a specially appointed directress. Perhaps, to some, this may seem harsh and unnecessary discipline, but it is the true and genuine kind. The parent receives his child back as he would have her, the type of modest, chaste womanhood, cultered in mind, elevated in deportment, prudent in manners, with the sense of the dignity of Christian womanhood; fortified to defend herself against the wiles of a false humanity, since she is enveloped in the graces of purity and modesty—involuntarily defences.

## HOSTILITY TO CATHOLICS.

Its Various Forms Displayed and Decried by Dr. Lathrop.

A stinging rebuke to the narrow-minded bigots who have been, openly or silently, supporting the new Know-Nothing crusade, is administered, in the *North American Review*, by Mr. George Parsons Lathrop. Mr. Lathrop traces his ancestry back several centuries, to the Pilgrim Fathers, and it will become the self-styled "patriots," to impeach his Americanism. He is the son-in-law of the famous American, novelist, Nathaniel Hawthorne, and is himself distinguished in the world of letters. He will, in his many indignation at the infamous slanders of the Orange sneaks and their allies of the A. P. A., have the sympathy and support of the honest and fair-minded among his fellow-countrymen. A genuine American is of fair play. No better evidence of this is recorded than the course of Mr. Lathrop himself. His example will be sure, find many ready imitators. Mr. Lathrop says:

The Hon. Thomas M. Waller, ex-Governor of Connecticut, tells me that some thirty or forty years ago, when the Catholics of New London were but a handful, a violent windstorm one night blew the cross on their tiny church half way around, so that in the morning it was seen standing oblique. At once a rumor spread through the town that this was signal for a "rising" of Catholics. No one knew what they were to "rise" for; but a panic notion prevailed that they somehow intended to overpower their non-Catholic fellow-citizens, who outnumbered them about a hundred to one.

This notion and the many fear indulged by the majority were unworthy of Americans, who ought to be not only patriotic, but also intelligent, reasonable and brave. Yet precisely the same weak and foolish alarm today actuates those who are loudest in claiming to be "Americans," but tremble with dread of being overcome by some ten million of their fellow-citizens to whom they inferentially deny the national name. The cause of their alarm and of the virulent hostility shown by them towards Catholics is the same as in the case just cited; namely, wind. Only, now, it is the wind of their own breath that blows the cross into some strange position, whereat they fall into spasms of terror, like children who play at frightening themselves.

TRAILING "OLD GLORY" IN THE DUST.  
One of the organizations which have taken part in this ghost-dance, supposed to be prophetic of imaginary "risings," is the American Mechanics.

They profess that there is nothing in their constitution opposed to Catholics; but being a secret society, they do not disclose what there is behind or above their constitution. It is certain that Catholics are rarely, if ever, admitted to their rolls; and that they have thrown their votes against candidates for public office, not because of unfitness, but simply because these candidates were Catholics. Lately they have taken to attending services, uniformed and with sword and banner, in Protestant churches—always those whose ministers are acried toward Rome and throw out mysterious warnings against dangers of foreign domination. Many of their members are, but recently naturalized, yet all assume to be superlatively American. They have been active in presenting national flags to Public Schools, a thing excellent in itself; but they have arrogantly insisted with speeches at times grossly insulting and threatening to trail "Old Glory" in the dust, according to the Donnybrook coat-tail manner, with an invitation to us to step on it; so that they may prove—with list or sword, with oar or bullet (a word they are fond of)—how much they love it. This invitation has been politely but firmly unheeded; because no Catholic American will be a party to such degradation of the national ensign.

OATH-BOUND WORKERS IN DARKNESS.  
Another more pretentious affair is that secret oath-bound clan, the American Protective Association—now generally known as "the A. P. A.," which, though working darkly, yet through the declared newspaper organs established by it (eighty in number), and its public speakers, has urged the political and commercial proscription of Catholics, and has hinted a cordial willingness to use deadly weapons against them. . . . .

From whom has the country most to fear—from Catholics who, as lay folk or religious devotees, mind their own business, abide by the laws, and make every effort to preserve the peace; or from these singular "protectors," who treat one-sixth of the nation as though they were aliens, foment mutual suspicion and bitterness, threaten religious liberty, break the laws, and stir up armed strife? A few public men, unprejudiced and patriotic non-Catholics, have denounced this incendiary movement with vigor. Many fair-minded Protestant ministers, with clear moral sight, have scored it as cowardly, as opposed to the American idea, and un-Christian. But y far the greater number have remained

silent, and so has the majority of the daily press; thus indicating tacit approval of a religious proscription which, were it adopted against any Protestant denomination, would arouse a tant demonstration from every leading journal. Even the Rev. Washington Gladden, though loyally outspoken in condemning the A. P. A., is uneasy at "the attitude of some of the Roman Catholic leaders toward the Public Schools, and their attempts, in cities where they have the power, to use the municipal machinery for their own purposes." Would he not feel justified in taking part in politics, with his own co-religionists, for good objects; just as the (Protestant) Evangelical Temperance organization publicly declares that "the Church" has a right "to engage in politics and government for moral and legislative ends?" Why should not Catholics enjoy equal freedom, as citizens, to hold opinions on morals or education, to engage in politics or government, to advance the aim of the secret societies by making such wholly untrue utterances as these:

"(Mgr. Satalis) is clothed with Papal powers in civil matters. . . . His definite mission is to manipulate our political affairs until all branches of government are under control"—The Christian at Work (Methodist).

"No foe has me so much to fear as the Church of Rome. She is the grand enemy of the Republic."—The Christian Inquirer (Baptist).

## A PREPOSTEROUS LEAGUE.

This kind of cry has also been taken up by another association, the League for the Protection of American Institutions, which is composed chiefly of very respectable men, some of whom have great wealth and influence. The mere conception of such a league is preposterous. Why, the whole American people are a "league for the protection of American institutions!" Can it be possible that we are reduced to the necessity of handing over the protection of our Government and of our public affairs generally to a self-appointed society, however respectable? This League—the L. P. A.—is really a more discouraging sign of the times, and more dangerous to the welfare of the Republic, than secret alliances of the ignorant and the stupidly malicious, like the A. P. A. and its congeners; because it embraces so many of the intelligent, who have allowed themselves to be deluded by false catch-words. Its object, as proclaimed, is to secure an amendment to the constitution of every State, and to the Constitution of the United States, prohibiting the use of public property credit, or money raised by tax, for aiding any institution which is wholly or partly under sectarian or ecclesiastical control. This is precisely what the Evangelical Alliance has, for years, attempted to achieve; and the corresponding secretary of that body now appears as the general secretary of this League. The real purpose is to prevent, permanently, any possible appropriation toward the support of Catholic parochial schools; as may be seen by its published documents, which refer to "a single religious denomination" which has "been assaulting the Public School system." Catholics have not assaulted that system, but they are the only religious body accused of doing so; hence the meaning is plain.

## TO DESTROY ALL CONVENTS!

One of the gentlest members of the L. P. A., a personal friend of mine, while expressing to me an earnest desire for a real "Christian union" of all Catholics and Protestants, told me that if he could have his way he would destroy every convent in the country! *Ab uno disce omnes.* The L. P. A. (consisting of Protestants) would join with us in sweetest harmony if we would abandon the religious education of parochial schools and incidentally destroy our convents and forsake the faith transmitted to us from Christ and the Apostles.

The L. P. A. says (Doc. No. 1): "We want no foreign schools, with doctrines, ideas, and methods at variance with our constitutional principles, controlled by those who seek, by perverting the infant mind of America, to use the American suffrage for the overthrow of American institutions!"

It also intimates that any sharing of school funds (for maintaining liberty of conscience) would come under the head of "acts of licentiousness or practices inconsistent with the peace and safety of the State," mentioned in the constitution of New York, or of "crime sanctioned by any partisan sect which may designate it as religion." And it demands that elementary schools be freed from "denominational control." This is nothing less than an attack on the very existence of schools in which religion is taught, whether supported by individuals or the State. The L. P. A. further says (Doc. No. 19):

"We are not looking to monarchies for instruction concerning the best training of youth to fit them for citizenship in this republic. . . . Shall the Common Schools be disintegrated and destroyed by the dispersion and use of their funds for sectarian ends? . . . Are our citizens in favor of the union of Church and State? . . . These questions must be permanently settled for weal or woe."

## CATHOLIC PATRIOTISM.

I sincerely hope they will not be settled for "woe," although what the A. P. A. and the L. P. A. seem to yearn for is precisely woe and uproar

and a general shindy among citizens. The two bodies have several points in common. Both assume to regard Catholics as enemies of popular free education and as disloyal, or incapable of loyalty, to the United States. Now, these ideas are radically mistaken; they are without basis in either principle or fact, in the teachings of the Church, or the practice of her faithful children. These wilful or misguided detractors who insist to the contrary blot out from memory such Catholic patriots as General Sheridan and that great Chief Justice of the United States, Roger Taney, who were eminent types of thousands of humbler citizens and soldiers who share their religion. In their general hatred of our doctrine, or their suspicion and dislike of one and another among the various races and stocks represented in the universal Church, they seem to forget that it includes a large number of people whose families have been settled in this country from the earliest colonial times, who are quite as well qualified to pronounce upon patriotism as any one else. To give an instance, my American ancestry runs back through a line of Yankee blood for 260 years, and numbers a long list of Puritans who were among the active and efficient founders of Massachusetts and Connecticut, as ministers, lawyers, governors, business men, farmers, builders. Honoring their good citizenship and their piety according to their light, and with a love of broadening popular liberty inborn, I think I know what it is to be an American. For one, then, I unhesitatingly declare that Catholic Christian faith and teaching deepen and strengthen even a long-inherited loyalty to my country; and that they must inevitably intensify the sentiment and principle of patriotism in all who accept them.

## THE CHURCH TEACHES LOYALTY.

But such assurance does not rest on any one man's word. The Church, teaching us that all life, thought, and action depend on God and must be obedient to him, also necessarily impresses upon us the rule that we must obey the State, the constituted human Government, as representing in so far as the divine law. "Render unto Caesar the things that are Caesar's, and to God the things that are God's." The Church's commands are based on the commandment of Christ, in which there is no abnormal division or conflict of loyal duties, but simply a co-ordination of them. Neither is the loyalty of Catholics divided. They obey God and the Church in faith and morals, and the State in other matters.

"It is the duty of all, for conscience's sake, to obey the civil law and late authorities. We are bound to obey the laws of the State when they are not contrary to the law of God. Should the law be unjust or in contempt of religion, we are not bound to obey it, but merely fear of penalties, but a conscientious sense of duty."

Could there be anything more in accord with the American idea? Our nation is founded on obedience to just laws, with liberty to resist unjust ones. Catholics everywhere have the same right of self-government and of opposing tyranny which the founders of the Republic upheld—no more and no less. De Harbe, in his approved catechism, says we are bound to assist our temporal rulers

"in their necessities and dangers, and even to sacrifice our property and life for their defence against the enemies of our country," and that we SIN AGAINST THEM "but any sort of treason, or conspiracy against our government and country."

## CATHOLIC POLITICAL INDEPENDENCE.

The Church counsels always moderation and peaceable, loyal methods in opposing unjust laws; yet St. Thomas Aquinas, whose teachings are ratified by it, held that *unjust taxation* is a sufficient cause for revolution by the people—the precise maxim on which our American revolution was based. Four centuries before our Puritan fathers landed here he also asserted that, for good government in any city or State, it is essential that "all should have a share in the Government, for by this means peace is preserved and the constitution is loved and observed by all." The Church (as attested by the Protestant historian Guizot) has encouraged and co-operated with free popular government in many towns and States, since even before the eleventh century. The Papacy neither exerts nor claims any power to dictate the political action of Catholics, here or elsewhere. If religion itself or the political rights of Catholics be threatened, the Pope may advise defensive action, either by abstention from voting or by the formation of a party; but even then it is open to individual Catholics to follow that advice or not. They are very loathe to take such steps, and are driven to them only by anti-religious or tyrannical secular powers. For Catholics are especially jealous and proud of their individual freedom as citizens, and do not like to limit their political independence even for the sake of protecting their faith. Their enemies sometimes force them into such limits, as a matter of self-preservation. But there is no power anywhere in the Church that can compel the vote or action of a single Catholic against the secular government to which he has given allegiance, or against his conscience as a citizen. Leo XIII., denying indignantly, of late, the accusa-

tion that he had incited or aided revolt in Sicily against that Italian Government which is so hostile to him, declared that "The man who does not love his fatherland is unworthy of the blessing of God." The Church has not, and from its nature cannot have, a fixed political policy; its one object being to maintain Christian principle, morals, enlightenment, and spiritual life everywhere; whether in republican, monarchical, patriarchal, or tribal communities. It instills good citizenship, good morals, obedience in and to the State. On political questions, our Catholic citizens—as those who know them best must admit—are the most independent of all, and even the most divided among themselves.

## THE CHURCH AND FREE SCHOOLS.

As for free schools, the Protestant Italian praises the Catholics of the sixteenth century for their zeal in founding them and promoting popular education. Catholics have maintained and multiplied schools ever since, and set them up on this continent long before the Puritans erected their sectarian day-schools, which were not free. Neither the Church nor its American members are trying to break down the Public School system. They wish to maintain the free schools which they themselves pay for, in which religion is taught; because to them religion is just as much a primary element in life and thought as arithmetic, and even more important than arithmetic or life itself. As to the sharing of public funds for part support of denominational schools, Catholics themselves are not at all agreed. But even if they were a unit on the plan, there would be nothing heinous or treasonable in it. "We are not looking to monarchies for instruction," says the L. P. A. I. Very well; then look to the Republic of Switzerland, which is some three hundred years older than ours. In Switzerland, children are educated almost wholly in the Public Schools; but the State itself, in all but one case, provides for their religious education, either in or out of the school-house. It scrupulously arranges that neither Catholics, Protestants, nor Jews shall be subjected to any religious instruction other than that of their own belief.

The late George Washington, first President of the United States (whom the A. P. A. Orangemen, and the imported patriots of other secret societies seem to have forgotten), emphatically assured us that national morality could not exist without religious principles. The American schools of his day taught those principles. The schools of Switzerland instill them now. Is there, then, anything patriotic or un-republican in the suggestion that our modern Public Schools in America should teach them, with due regard to the prepossessions of each pupil? Or is our Republic so feeble that it could not endure a sharing of funds with denominational schools, *per capita*, as it England, where the system has neither produced disorder nor disloyalty nor disturbed the other Public Schools, but, on the contrary, has had peaceful and satisfactory results?

## LEADING THE WAY TO SLAUGHTER.

At least this question ought to remain open for fair and temperate discussion by all Americans, free from "shot gun" oratory and threats of intimidation, violence, and ostracism, such as are now made publicly and privately against American Catholics. The Apostles are leading the way to the actual slaughter of Catholics, as in 1840-45, they are the Sim Tappertists for the body politic, apparently acting for a new Lord George Gordon riot. The L. P. A. I., less bloodthirsty, still purposes to fetter the whole people with amendments that will rob future generations of all freedom in the conduct of secular and religious education—chiefly to abridge, just now, the liberty and welfare of Catholic citizens. These people brandish the national ensign at us as though it were something hostile to us Americans. They seem to think that the stars of the flag belong to Protestants or agnostics, while Catholics are to receive only the stripes. The day will come when the whole people will regret that the American flag was ever lowered to the disgrace of being used as an emblem of bigotry, shameful narrowness and anti-Christian tyranny. —George Parsons Lathrop, in the North American Review.

## Are You in Sin?

"For him who has had the misfortune of having committed a mortal sin," said St. Alphonsus on one occasion, "it is expedient to go to confession immediately; for, at any moment, he may die and be damned. You may say: 'I will go to confession at Easter or Christmas.' And how do you know that a sudden death may not happen to you in the meantime?—I hope in God that this may not happen.' Yes, but should this occur, what must become of you? Many have said: 'After awhile, after awhile' and are now in hell." This saying of a saint is opportune now when the Church binds the faithful to receive the sacraments. It is a wise plan not to put off going to confession until Trinity Sunday.

What a world of heavenly beauty there is all around Jesus.—Father Faber.

MAY 12, 1894.

WIND LINIMENT will cure  
JOHN D. BOUTILLIER,  
WIND LINIMENT will cure  
J. F. CUNNINGHAM,  
WIND LINIMENT will cure  
JOSEPH A. SNOW.

Cough?  
sign of weakness.  
more than a tonic.

Cott's  
ulsion

Cod-liver Oil  
Sphilit, not only  
coughs, but to give  
real strength,  
the world over,

Substitutes?  
No. 4, London.

ER WANTED.  
TEACHER, KNOWING  
English. For Catholic Separation  
River. Apply to Rev. G. G.  
River, Ont. S. 12.

ND DOUBLE  
STEREOPTICON  
HT ENTERTAINMENT.

ful Views of the world-renowned  
Views of Oberhammer  
the World's Fair  
By hundreds. Single  
Address: C. C. COLLINS,  
Ont.

Beautiful Exhibition, entitled  
and, of a highly moral  
character.

ent for both Old and Young.  
Beautiful Views, including  
World's Fair.

PH KERN, Dis. Dep. C.M.B.A.  
Box 46, Waterloo, Ont.

BING WORK  
in seen at our warehouse  
Masonic Temple.

H BROS.  
bers and Heating Engineers,  
Ont. Telephone 588.  
For Perfect Water Heaters

An authentic copy of the  
Rites of the P. P. A. will be  
sent to any address on receipt  
of 6c. in stamps. By dozen,  
4c. By hundred, single copies  
2c. THOS. COFFEY, The Catholic  
Record, London, Ont.

STAR WINE.  
on hand a good supply of  
the Mass WINE.  
PRICE REDUCED.

Particulars to  
BURE, Amherstburg, Prop.  
The Amherstburg Vintage Co.

EPHERO  
We have printed  
in fly-sheet form  
the P. P. A. will be  
sent to any address on receipt  
of 6c. in stamps. By dozen,  
4c. By hundred, single copies  
2c. THOS. COFFEY, The Catholic  
Record, London, Ont.

Underwear,  
50 Cents per Suit  
gan Underwear  
75 Cents per Suit  
gan Underwear  
\$1.00 per Suit  
Line of Trouserings  
\$3.50 per Pair

otch Suitings  
's Irish Serge Suit-  
S.

CK & McDONALD,  
3 Richmond Street.

RDIA VINEYARDS  
NDWICH, ONT.

T GIRADOT & CO  
Wine a Specialty.  
Wine is extensively used and  
by the Clergy, and our Claret  
is favorably with the best in  
Canada.  
and information address,  
E. GIRADOT & CO.  
Sandwich, Ont.

aret L. Shepherd

LETE ACCOUNT OF HER LIFE  
copies, 25c.; fifty or over, 15c.  
THOS. COFFEY, Catholic Record  
London, Ont.