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**DICTIONARY** 

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One of the fairest of lands is Hindostan. A tropical climate keeps its valleys covered with a luxuriant vegetation; it is watered with splendid rivers: hemmed in by mountains the

tal sky, whose azure tints Art has tried in vain to reproduce.

India is the reputed cradle of the human race. Tradition has it that the streams of India watered the Garden of Paradise. Be this true or false, it is certain that many generations of men have come and gone, leaving behind them there customs and usages hardened by the ignorance and prejudices of a long course of ages. The Apostle St. Thomas was the first to Apostic St. Inomas was the first to raise the standard of Christ in the darkness of Indian paganism; and there are monuments to prove that missionaries delivered the Saviour's message there between the seventh and eleventh centuries. Within the last four hundred years, extraordinary efforts have been made again to christianize this wonderful population; but notwithstanding heroic missionary enterprise and ardent zeal extending over three centuries, the saving religion of Christ has not yet caught a more than passing foothold in the land devoted to Bradma, Vichnu, Siva and other execrable pagan deities.

The main obstacle to the evangelization of India is the caste system. Three great divisions make up the population, the Brahmins, Soudras and Pariahs. These again are branched into many minor castes. Colebrooke subdivides Brahminism into one hundred and sixty castes; the Soudras into eighty-three; the Pariahs also have their subdivisions, but, from the Indian standpoint, a Pariah is un-

Physiologists insist that those castes have no common origin. Although doubts are expressed about the Soudras, it is pretty well established that the Pariahs are the descendants of the aboriginal people, having undergone, from time immemorial, the influences of the Indian climate. The Brahmins are of undoubted Aryan origin, having

reached India many centuries later.
In the middle of the sixteenth century, St. Francis Xavier, the great Apostle of the Indies, landed, intent on gaining that immense country to Jesus Christ. His success from the Jesus Christ. His success from the beginning was marvellous, but it did not keep pace with his zeal. After several years' experience he wrote: "We have in this country a class of men called Brahmins. They are in charge of the worship of the Gods, and the superstitions of their religion. Were it not for the opposition of these Brahmins, we should see all the In-Brahmins, we should see all the Indian sembrace the religion of Jesus Christ." These lines were written over three hundred years ago, and strange as it may seem, they describe the religious situation exactly as it stands to day. The social conditions that called forth this cry of distress from the Apostle of the Indies remains unchanged, even to the present time. Recent reparts from India tall us that a few Brahmins have had the indian seminate of Jesus Brahmins, we should see all the Indian seminate of Jesus distribution of Jesus of the progress of the faith in India. Notwithstanding the efforts of missionaries in their over three hundred years ago, and schools, those in a position over three hundred years ago, and strange as it may seem, they describe the religious situation exactly as it stands to day. The social conditions from the Apostle of the Indian Religious in the efforts of missionaries in their objects with which the Blessed Virgin Mary, Mother of God, was entitled the provide set the hundred years ago, and schools, those in a position over three hundred years ago, and schools, those in a position the faith in India. Notwithstanding the efforts of missionaries in their distribution of the faith in India. Notwithstanding the efforts of missionaries in their distribution of the faith in India. Notwithstanding the efforts of missionaries in their distribution of the faith in India. Notwithstanding the faith in India. Notwithstanding the efforts of missionaries in their distribution of the faith in India. Notwithstanding the efforts of missionaries in their distribution of the faith in India. Notwithstanding the efforts of missionaries in their distribution of the faith in India. Notwithstanding the efforts of missionaries in their distribution of the provided strongly in the faith in India. Notwithstanding the efforts of missionaries in their distribution of the faith in India. Notwithstanding the deficit in India. Notwithstanding the efforts of missionaries in their distribution of the faith in India. Brahminism is the chief obstacle to the christianizing of India.

The Brahmins are the sacred caste. They claim divine origin, and for centuries have had nothing in common with either the Soudras or the Pariahs. It would be difficult to exaggerate the contempt in which they hold inferior especially the Pariahs. In a Brahmin's eyes a Pariah is hopelessly unclean, morally and physically. He is an inferior being, and this conviction has an influence on their relations in life. There is absolutely no social in-tercourse between the Pariah and the higher castes. To illus rate to what length this isolation is carried, it will suffice to say that for many years the admission of a Pariah into a missionary school had the effect of driving the other pupils away. The more respectable caste obstinately refuses to sit on the same bench or dwell under the same roof as the degraded caste. The spirit of caste has its chief manifestaon in this refusal of social intercourse. In our own customs we have nothing of this mutual isolation. The disincli nation to associate on equal terms, such as we find existing between different ranks of society among ourselves, is nothing when compared with the ideas of pollution and personal defilement which are associated in the mind of a

Hindoo with such intercourse. British rule has done away with many exaggerated caste distinctions which existed years ago. But the work of abolishing castes entirely would take centuries. It is questionable whether the victory would be worth the trouble. The Pariahs are satisfied with their political equality; nor does their social inferiority bear so heavily on them as it would seem. In India no Hindoo is ashamed of his caste; his position in life is the accident of birth, and he is perfectly resigned. Every Hindoo is persuaded that the Brahmins came from the

THE CONVERSION OF THE HIGHER CASTES
IN INDIA.

Messender of the Sacred Heart.

Messender of the Sacred Heart. tion among the people that the Brah-mins, who would embrace the Christian rivers; hemmed in by mountains the highest in the world. Above the lofty snow capped peaks of this land of plenty the hand of God hung an Orienplenty the hand of God hung and Orienplenty the H

It will be seen, then, how important the conversion of the Brahmins is from the missionary's standpoint, and we can appreciate the difficulty the Christian missionary labors under in his effort to introduce the doctrines of the Gospel. The prejudices of centuries have to be attacked and overthrown before the work of building up the faith in souls begun. In this the preliminary work is undoubtedly the hardest. An Indian is not merely the slave of his caste, with its inexorable isolating laws, but he is a pagan besides. Europeans endeavor to find a symbolism underlying the various forms of Hindooism. But the testimony of the Brahmins themselves, who know their religion better than foreigners, is evidence quite to the contrary. One of them, the learned Ram-Mohun-Roy, who lived and died in Brahminism, wrote: "I have observed in their writings and conversations that Europeans show a great desire to palliate and soften down the forms of Hindoo idolatry, and they are drawn to believe that all Hindoo objects of worship are considered by their adorers as embleconsidered by their adorers as emblematic of the superior divinity. The truth is Hindoos of our days think nothing of the kind." Hindooism is simply paganism, and missionaries have to cope with it as such. The superiority of the God Brahma is the most sacred days of Indian belief most sacred dogma of Indian belief. It is the watchword of the Shastras; it is the dogma that gives life to Sanscrit, Hindostanee and Tamoul literature.

Ever since the time St. Francis Xavier preached to the Indian castes, the dream of the East Indian mission ary has been the conversion of the Brahmins, Their social standing is such that their conversion to the true faith would draw after them multitudes of Soudras and Pariahs. This work of conversion is being followed up in India with unusual vigor. In these days a large number of young Brah-mins are receiving their education in Catholic and Protestant schools and colleges. Many become rationalists; others are dazzled by the light of Christian science; few embrace Christianity. Educated Brahmins are a class of men remarkable as well for subtlety of mind as for their love of study, but the first and last word of their whole training outside the schools, symbolized in their worship, expressed in the usages of their civil life, is the superiority of Brahminism. And this is the most serious obstacle to the progress of the faith in India. Notwithstanding

courage to make the sacrifice of the national religion and brave the threats of their family and caste. But their number is still limited, hardly fifteen or twenty in the whole of India. And such was the surprise manifested by the conversion of even these few, that the newspapers, which hardly condescend to mention the conversion of whole villages of Paravers and other inferior castes, made much noise about the Brahmins, giving their conversion

the importance of a great event. Let us, during the coming month, fervently ask God to pour his graces into the hearts of those proud Brahmins that they may give up their superstitions and enter the only true Church of God, drawing by their example many others after them.

PRAYER. O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests as presented through the Apostleship Prayer, in particular for the conversion of the higher castes in India, especially the Brahmins as a means of romoting Catholic interests more fficaciously in that country. Amen.

# Mission to Non-Catholics.

The mission for non-Catholics in Bay Shore, L. I., which is in progress this week, has far surpassed Father Bolier's expections. The Casino, which is the principal hall in the town, is filled each night by a overflowing and apprecitive audience, amongst whom are some of the leading Protestant lawyers, doctors and preachers. So successful has it been that the pastor is thinking of having another in Islip, L. I., a mission three and a half miles distant mouth of the God Brahma, and none more distant more so than the Brahmins themselves. This persuasion pervading every Bay Shore. Father Ryan, who is concaste, high and low, is the source of caste, high and low, is the source of the great advance of the great adv

The Rev. Fathers of the Congrega-

tion of the Most Precious Blood are beginning to make praiseworthy efforts to propagate the devotion of the Most Salesius Brunner, who was delegated by the Pope for this particular branch of mission work. For fifty years they spent a life of obscure and humble mission work; but the beginning of the second half century marks a laudable public effort on their part to work for the greater glory of God. The beautiful St. Joseph's College at Rens-selaer, Ind., bespeaks loudly the inten-tion of the Reverence at the control of the Reverence of of t ually are their efforts being crowned with success by the introduction of the devotion of the Most Precious Blood into parishes and private families. Should the progress continue at the present rate, there will not be many returns of the month of July before we behold this most salutary devotion brought home to every Catholic Amer-

Our Mother the Church shows herself in the working of her faithful chil-dren a real mother. So wise and so kind, so thoughtful and so indulgent, so provident for the infinitely various needs of her many children, so skillful dispositions, and to their circumstances. She truly make herself "all things to all men." She seeks first God's glory and the salvation of souls, but she seeks also to make her children happy and keep them interested in the practice of their religion. Not after the fashion of modern sects, by spasmodic outbreaks of spurious fervor denominated revivals, but by providing for them an almost endless variety of devotions, nearly all of which are suitable for every one and for almost all occasions, and which are more or less in use.

course of the year, now one and now another more prominently to their notice, in connection with some one of her festivals which occur at the time. grow weary of monotony even in piety, so she obviates this danger most care fully. All the devotions sanctioned by

believe, productive of more abundant spiritual fruit in the soul. This is especially the case with all those devotions which relate more immediately to the person of our Divine Lord.

giving by His Holiness, Pope Pius IX., whilst in exile at Gaeta, at the request of the saintly General of the Congregation of the Most Precious Blood, Merlini. Earlier in the year, on the Friday after the fourth Sunday in ent, this devotion has been commemorated by a special office. Lent the Church is absorbed in placing the sins of her children before their eyes, and preparing them for the yearly representation of the awful tragedy of Calvary.

Through the sufferings of our

Blessed Lord are manifested to us on each of the seven Fridays of Lent, nevertheless the Church cannot give the devotion of the Most Precious Blood the importance due to it. can not show that most marked characteristic of this devotion, which is, as we shall presently see, not in sympathy with that time of penitence and grief. For this reason the Church has instituted another festival in its honor, and even dedicated to it a whole month, as the preceding month was devoted to the Sacred Heart of Jesus. The Sacred Heart, whose love gave us the Blessed Sacrament, was also the source and fountain of the Most Precious Blood. The Body and Blood of our Lord are inseparably connected in the Most August Sacrament of the Holy Eucharist. On Corpus Christi we adore in a special manner the Body of the Son of man, but on the Feast of the Most Precious Blood we declare our faith and homage to the crimson price of our redemption Processions are instituted in parishes where this devotion has been introduced in the same manner as on Corpus Christi. The faithful cluster around the table of the Last Supper to eat the Flesh and drink the Blood of the God-man. In each of these devotions, and in kindred ones to the Five Wounds and to the Holy Name of

Thus the devotion to St. Joseph is appointed especially for March; the devotion to the Divine Infancy and to the Holy Name of Jesus precedes it, in which mysteries the holy foster-father of the devotion of the Most Precious Blood will gladly be reof our Lord had part: but it precedes the Passion, in which he had no part and the commemoration of which is usually in April; Holy Week seldom comes in March, and when it does come to be the passion of the development of the development of the development of the does not be the passion, in which he had no part and the commemoration of which is usually in April; Holy Week seldom comes in March, and when it does not be the passion of the development of the developme comes in March, and when it does, only very late in the month. The Holy Souls we commemorate in the closing month of the ecclesiastical year, a peculiarly appropriate time.

only to their actual needs, but also to their different tastes and feelings, to the requirements of their individual disconlinear and that of the Sacred Heart. It comes when we have gathered in one grand whole the rich harvest we possess, the An Anglican Journal's View of Pope abundance and sufficiency of the means of grace, which the price of all, the Most Precious Blood itself, purchased for us. Now we are told that though the Passiontide be over, we must still not the same feelings we had in Lent; we do not live over again with Our tine at such a Price of our redemp-As a good and provident mother she knows that her true children would debt! which demanded so great a redeemer. If we intelligently examine the various forms of the devotion to the Most Precious Blood that have the audulgences. Some of them are of a by the fact that in all of them the perhigher class than others, and, we may vading spirit is that of exultation and vading spirit is that of exultation and thanksgiving. In "The Seven Offer-ings of the Precious Blood" each offering concludes in this mingled spirit of after he had obtained from heaven the

miraculous close of his tedious exile at Let us therefore endeavor during the month of July to enter into the evident purpose of the Church and use this consoling and beautiful devotion to the Precious Blood chiefly in the spirit of praise and exultation, having n mind the fullness of redemption and the immensity of the graces which the Most Precious Blood procured for us all. Let us strive, however imperfectly,

to correspond to the graces It pur chased for us and take an active par in spreading this salutary devotion more and more. The reverend clergy and the venerable Sisterhood could most effectively bring this devotion nome to every Catholic heart under their charge by introducing it among the prayers to be said during the children's Masses before their respective school hours begin. How easily and beautifully could the Chaplet of the Most Precious Blood with Its Seven Offerings be recited on Friday morning of every week during the year This would prove very beneficial to our from mortal ken; that, after all, we dear children by imbuing them with

In going over the record of Indulg ences granted to the devout adorers of the Most Precious Blood we find that terpretation of the idea of God which this devotion is one of the richest and has hitherto been held by the great most favored of the Catholic devotions. This makes it a remarkably valuable misconceptions of the Deity of the Suffering Souls should be canonically established ; it directs us in the derstand." practical manner to make our prayers most valuable for our dearly b Jesus, we find always the same ador-

A BEAUTIFUL DEVOTION.

The Month of July Dedicated to the Precious Blood.

The Rey Fathers of the Congregation blook as the Congregation blook by the Congregation blook by the Congregation blook by the Congregation blook bave an attraction. While all catholic devotions have a blessed facility for adapting themselves in some degree to the character and needs of each beautifully edited, as organs for the congregation have gratitously wherever the respective gration have gratitously wherever the respective given us new insight into the physical universe and the life of mankind; the publication of two monthly journals, English and German, most beautifully edited, as organs for the congregation have given us new insight into the physical universe and the life of mankind; the publication of two monthly journals, English and German, most beautifully edited, as organs for the congregation have gratitously wherever the respective gratitously wherever the respec individual soul, each devotion appears to have some particular fitness for expressing some certain want of the soul — some certain need of the heart. It is price is a nominal one, fifty cents per tical and inadequate representations Union. They came to the American into the characteristic spirit of each all expenses of the gratuituous works, devotion. This spirit is best discoverdevotion. This spirit is best discoverit has taken charge of the beautiful ed and understood by studying the indulgenced prayers of the Church. for the Suffering Souls." This work The devotion of the Most Precious Blood is one of the most indulgenced confraternities of the Church.

It will also be seen that not only has each devotion its own spirit, but that it has a marked appropriateness for the time of the year in which its the time of the year in which it occurs. tain of the infinite Price of redemption to draw the Divine merits of the suffer-

May God bless the efforts of the Rev.
Fathers of the Congregation of the Most Precious Blood, and may He grant

Hay God bless the efforts of the Rev.
Protestant port chaplainship, "writes Mr. Frederick R. Guernsey in the Boston Herald of May 31. "The missionthat this most salutary devotion be suc-

cessfully introduced into every parish Now we will see why the devotion to the Most Precious Blood is so suited to July, and what is its characteristic spirit. It comes when the Paschal season is entirely over, as also the

#### A BLESSED EFFORT.

Leo's Plan for Christian Unity,

Leo XIII. with perfect accuracy.
"When he gave his commands that the validity of Anglican orders "-which before our souls, now and always.
But in still keeping it in view we have torical and theological investigation, mearly all of which are suitable for a survey one and for almost all occasions, and which are more or less in use.

Of these devotions she brings, in the of the devotion to the Precious Blood brings the Passion vividly before us. brings the Passion vividly before us, but in another and totally different the abatement of the controversial aspect. We rejoice with St. Augus-differences." There are occasions differences." There are occasions when imagination can be the most valuable of aids to the realization of truth of fact, and it has been so, we think, in this case. It is Mr. Glad-stone's imagination that has been struck with all that this act of the Pope the Church are aids to the salvation of the Church, as the soul. All are enriched with Insince the English Church first separated herself from the Roman obedience.
"How much has happened during those centuries to in same the strife, how little to abate or quench it! What dwelling on the sufferings of our Lord, of gratitude, of the gladdest triumph. Again in the "Three Offerings to the of stormy partisanship, what a genuquiry, and, secondly, in determining and providing, by the infusion both of capacity and of impartiality into the investigating tribunal, that no instrument should be overlooked, no guarantee omitted for the probable attain ment of the truth. He who bears in mind the cup of cold water administered to one of these little ones 'will surely record this effort stamped in its very inception as alike arduous and blessed."--From the Guardian, an influential Anglican Journal.

# Agnosticism.

Ave Maria.

There are many indications that Agnosticism, "the climax of logical inconsistency and the height of intellectual presumption," is a decaying creed. Even Spencer, the prophet of the new sect, posits the existence of God as an indispensable first principle both of knowing and of being; and some of his whilom disciples now open ly declare that God is not concealed dear children by imbuing them with the spirit of exultation and gratitude in considering the Price of their redemption mingled with a humble of Cornell University, refers to Agnosacknowledgement of their sins, so well becoming a Christian heart during all free-thinking, a transitional and temporary phase of thought." We can not, of course, accept his

majority of believers; though many Inis makes it a remarkably valuable insconceptions of the Deity on the devotion, valuable for the Holy Souls in Purgatory as well as for ourselves. In every parish the Confraternity of the Most Precious Blood for the Repose but to the decay of understanding. "Unless you believe you shall not un Dr. Schurman says:

"The human mind can no more sursloved render its belief in God than its belief

LEAGUE OF THE SACRED HEART.

General Intention for July.

the almost inconceivable influence the Brahmins wield and their inordinate pride.

Brahmins wield and their inordinate pride.

The almost inconceivable influence the pleased at finding the people so willing to listen to his exposition of the with the practice of that particular devotion.

We know also that special devotions

The almost inconceivable influence the pleased at finding the people so willing to listen to his exposition of the with the practice of that particular fraction.

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The almost inconceivable influence the pleased at finding the people so willing to listen to his exposition of the with the practice of that particular fractions.

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We know also that special devotions been merely a revolt against the par-tical and inadequate representations of God which popular thought has inherited from the ages that antedate the birth of modern science. But the Agnostic fever seems already to be burning out.'

#### In Mexico.

It is not in a spirit of malice that we

call attention to the remarks of a non-Catholic journalist on the manner in which certain Protestant clergymen in Mexico perform missionary work. Our object is to present to our readers a true account of the state of affairs in a Catholic country, about which there is so much misrepresentation on the part of the Protestant press and the Protestant clergy. "Something of a movement is on in superheated Vera Cruz in behalf of establishing there a Protestant port chaplainship," writes aries carefully keep away from the sickly port, heated like an oven all summer. None of them wants to live down there and minister to dying sailors, or wandering Englishmen and Americans brought low by fever. The consuls of the American and English governments have to transform them selves into amateur clergymen, and read the burial service over the stranger dead in a strange land. The few Catholic priests in Vera Cruz are devoted men, who shirk no danger Mr. Gladstone decribes the action of and minister to the sick and dying of their faith, and they have all they can do in the long summer, when the sun pours its ardent rays into the ill-smell ing streets of the badly-drained city. Sometimes they are quite worn out with their labors. The resident Protestants there are asking why it is that merchants, consuls, steamship agents, etc., can endure Vera Cruz and not the reverend clergy of their faith?" The ministers here described as shirk Catholics and their Church. Perhaps one reason why they desert their posts in the heated months is in order that they may come to the United States and furnish "anti-Romanist" campaign material to their missionary societies. - Catholic News.

# DIOCESE OF HAMILTON.

His Lordship Bishop Dowling visited St. Jerome's College, Berlin, last week and distributed the prizes to the students. He also visited Guelph and distributed the prizes to the pupils at Loretto Academy.

On Sunday, the solemnity of the feast of St. John the Baptist, the Bishop conferred minor orders on Rev. Simon Phiak and deaconship on Rev. James Malone, both theological students at St. Jerome's college, Berlin. Rev. Dr. Schweitzer assisted his Lordship.

Malone as deacon and Rev. Mr. Nicholas Lehmann as subdeacon. Rev. Joseph Wey acted as master of ceremonics.

On Thursday, the teast of the Visitation of the Blessed Virgin Mary, Rev. Mr. Malone will be ordained to the holy priesthood by the Bishop at St. Mary's cathedral.

His Lordship visited all the city schools during the past week and distributed the prizes to the deserving pupils.

The Times last week gave the following report of St. Mary's school entertainment:

"The boys of St. Mary's school, under the direction of the Sisters of St. Joseph, gave an entertainment at their school yesterday afternoon. There were present Right Rev. Mgr. McEvay, Rev. Chancellor Craven, Rev. Fathers Hinchey, Mahony, Holden, of Haudters: a number of Sisters of St. Joseph Mr. Padden, teacher at the Institute to Haudters: a number of Sisters of St. Joseph Mr. Padden, teacher at the Institute boys in Hind, Brantford, and some of Chem. Welcome song and soft 2nd form: recitation, "Angel's Bidding," Walter Cleary; song, "God Bless Bidding," Walter Cleary; song, "The World is What we Make tt," boys of 2nd form: dialogue, "A Schoolboy's Solloquy," J. McCahe and J. Brown; recitation, "Our Welcome Beyond," John Coveny; song, "The New Come and J. Brown; recitation, "Borg," Francis Dillon; song, "The New Dominion," boys of 2nd form; recitation, "Bernardo del Carpio," Wm. McGrath; recitation, "Bernardo del Carpio," Wm. McGrath; recitation, "Monther, Home, and Heaven," James McCahe; song, "Dreaming of Home and Mother," boys of 2nd form.

"At the close short speeches were made by Rev. Mgr. McEvay, Chancellor Craven and Father Holden, complimenting the boys on the very praiseworthy manner in which the entertainment had been carried out."

# E. B. A.

Davitt Branch, No. 11, Toronto,

Davitt Branch, No. 11, Toronto, had a very successful meeting. Two members were initiated and two applications for membership were received. The members are very regular in their attendance, work very harmoniously together and take great interest in all questions brought up for discussion. The Rev. Father Cruise was present, and kindly attends all meeting when his duties will allow and does all he can to forward the interests of our association.

The branch, in accordance with its annual custom, decided to receive Holy Communion in a body on the first Sunday in August.

This branch and St. Helen's Circle (No. 2) held an ice cream social on Monday, the 22nd. Not only were all the seats filled on that occasion, but all available space was occupied. A very good programme of vocal and instrumental music was rendered to the great satisfaction of the visitors. The Grand President made a short address upon the work of the association, causing candidates to give their names for membership.

The excursion to St. Catharines, on August 6, promises to be very successful. The committee are meeting with good success in collecting prizes for competition at the picnic on the occasion.

W. Lane, Sec. Treas.

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