

The Catholic Record.

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

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VOLUME XV.

For the CATHOLIC RECORD.
The Angelus.

"Angelus Domini nuntiavit Mariam,"
And as his words fell on her wondering ear,
The throbbing harp-strings of her humble heart
Emitted but a choral of plaintive fear.

"Ave Maria!" Hail to thee!
Thou Virgin-Mother fair!
Upon thy breast a God shall rest
And claim thy love and care.

"Ecco Ancilla Domini!" she breathes,
Soft and low as summer zephyr's sigh;
Her accents rise as clouds of incense sweet,
And waft their perfume to God's throne on high.

"Ave Maria!" Hail to thee!
Thou Virgin-Mother fair!
Upon thy breast a God shall rest
And claim thy love and care.

"El Verbum caro factum est!" Adore
That hidden God, O Virgin-Mother fair!
Thou God, thy Son, whose presence in thy
breast
Has filled thy heart with songs of loving
prayer.

"Ave Maria!" Hail to thee!
Thou Virgin-Mother fair!
Upon thy breast a God shall rest
And claim thy love and care.

Reported for the CATHOLIC RECORD,
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RULE OF FAITH.
III.

Jesus, the Son of God, became man to
redeem us, to teach and to sanctify
and save us by His grace. He com-
missioned His Apostles to preach the
Gospel to all creatures. He laid down
the conditions of salvation, saying:
"He that believeth and is baptized shall
be saved; he that believeth not shall
be condemned."

Faith therefore is essential to salva-
tion. Faith in what? In whatsoever
Christ taught. Now, if faith in the
truths revealed by Christ is a necessary
means of salvation—as Christ declares
it to be—God must have given us the
means to know this necessary faith—a
means adapted to the needs and
capacity of all—an infallible means,
because without this divine faith is
impossible.

Hence arises the grave question:
What is this means? How are we to
know what Christ revealed and
charges us to believe under penalty
of eternal perdition? "The Bible
alone," say Protestants. "The Church
of Christ," say Catholics.

A. The Bible alone, as understood
by each individual, is not, never was,
and cannot be our only rule of faith.

1. In the Old Law the Jews had
their Bible; they loved it dearly, they
respected it highly, they read it
eagerly. But when a dispute arose
among them it was not decided by an
appeal to the Bible, but by an appeal to
the High Priest or to the court of
seventy-two judges called the Sanhed-
rin. And that decision was final.
Insubordination was punished by
death. (Deut. xiii. 8.)

2. Did our Saviour change this sys-
tem? No, He ratified it. "The Scribes
and Pharisees sit on the chair of Moses.
All things therefore whatsoever they
shall say to you, observe and do."
(Matt. xxiii, 23.)

3. Did Christ perhaps change this
system in the New Law? He did not
command His gospel to be spread by
distribution of the Bible which was to
be interpreted by each individual
according to his own light.

a. Jesus never wrote a single line
of Scripture.
b. He never commanded any one to
write, or even to circulate the Old
Testament.

c. On the contrary, He commanded
the apostles to preach the gospel to
every creature—to teach all nations.
He told them: "He who hears you
hears Me," etc., and this the apostles
accordingly did.

d. Of the twelve apostles and
seventy-two disciples of Christ only eight
wrote inspired works. They wrote to
certain churches or individuals on par-
ticular occasions, without ever indi-
cating that their writings were even
intended for the whole Church.

e. The Apostles are not reported to
have circulated a single volume of the
Old or New Testament. But we read
of them (Mark xvi. 20) "They going
forth preached everywhere, the Lord
co-operating with them."

f. The Church of Christ had existed
fully seven years before a line of the
New Testament was written. The last
book of it was not completed till sixty-
six years after Christ's ascension.
The canon of Scripture was not com-
pleted authoritatively until the end of
the fourth century. Even after the
canon of Scripture was completed,
copies of the Bible were necessarily
very rare and very expensive, so that
they could be in the hands of but a few
of those who were then able to read.

Now, if these are facts—and I defy
any one to deny them—how did the
first Christians learn their faith? How
did those learn it who came after the
Apostles? Or were there no real
Christians then? Surely there were.
The first centuries of Christianity are
by all considered as the golden period
of Christianity. How, then, did they
learn their faith? By hearing, Church
teaching them.

4. Even if the Bible had been com-
pleted and the different parts collected
into one; if it contained everything
clearly that is necessary for salvation;
if it had been in the hands of every-
body; if everybody could have read it

—even then it could not be our only
rule of faith. Because the Bible,
although divinely inspired, and abso-
lutely truthful, is after all only a book
that does not explain itself and cannot
decide disputed questions. Take any
society, be its aim pleasure or busi-
ness—public or private, secular or
religious—is there any one that has
ever can expect to live and prosper if
it has nothing but a written law left to
the private interpretation of each
member. Certainly not.

There must be laws and rules, to be
sure. But there must also be a tribu-
nal to decide disputes and enforce
decisions and there must be a set of
officers to govern the society. In
short, every society must have legisla-
tive, judicial and executive power of
some kind. Without any of these it is
doomed to destruction from the begin-
ning. Now let the Bible be the law if
you like. Who is to enforce it; who is
to decide disputes, and who is to enforce
decisions? Is it likely that Christ in
His wisdom would form a Church or
society the like of which has not been,
and never will be attempted by any
sane person, and which cannot live
and prosper? Such a society must,
of its very nature, be destined to endless
disputes, strifes and divisions as long
as man is as we find him in all ages.

5. But the Bible is not clear. It is
full of difficulties. Everybody who
reads it finds so. The profoundest bib-
lical scholars find it more so. Protest-
ants prove it difficult. One claims what
the other denies. New sects spring up
continually and split and subdivide. All
appeal to the Bible in support of their
opinions, no matter how foolish or ridi-
culous. Who is right, who wrong?
Who can decide, who shall? Or is
there no need of certainty? Oh! let
any one who thinks so remember those
terrible words of Jesus: "He who be-
lieveth not shall be condemned."

Believeth what? Not this one thing or
the other, but whatever Christ re-
vealed. "Go ye and teach all things,
 whatsoever I have told you." If Christ
revealed anything and wished it to be
believed and practised, it is our duty
to accept it. Doubts must be dispelled;
disputes decided, decisions must be
enforced. This the dead letter of the
law (Scripture) cannot do. Who is to
do it, then? Nobody but the Church of
Christ, the living authority established
by Jesus Himself.

6. The Scriptures themselves testify
that they are hard to be understood.
"There are certain things hard to be
understood, which the unlearned and
unstable wrest as they also do the other
Scriptures to their own destruction."
(1 Pet. iii. 1-16.) Look around and see
whether the words of St. Peter are not
verified wherever Protestants are
found. St. Peter (ii. 1-20) expressly
declares: "No Prophecy of Scriptures
is made by private interpretation."

7. The Antiochian (Acts viii. 31.)
was of the same opinion. Riding in
his chariot he read Isaiah. St. Philip
met him and asked him whether he
understood what he was reading:
"How can I understand unless some-
one shows me," was the reply. And
Philip showed him.

8. St. Paul teaches the same doctrine
(Rom. x. 13, etc.) How shall they
believe without a preacher? Faith
cometh by hearing. . . . and
hearing by the Word of Christ.

But Christ commands us to search
the Scriptures (John v. 39). Some
good authorities read it: "Ye search
the Scriptures" in the indicative mood,
not in the imperative. But let it be
the imperative.

1. Christ did not speak to the crowd,
but to Scribes and Pharisees whose duty
it was to know the Scriptures and to find
therein proofs of Christ's divinity, not
however as if they were the only
source of information for them. For
Christ Himself appealed not only to the
Old Law, which alone was then existing,
but also to the testimony of St. John
Baptist (Jo. v. 33.) to His Father's testi-
mony (Matt. iii. 16,) and to the testimony
of His own miracles. Here our Lord
Himself explains the meaning of Holy
Writ. Therefore its true meaning is
not left to private opinion, and it is a
perversion and abuse of Scripture to
appeal to this text as a proof that
private individuals have the duty to
interpret Scripture for themselves,
when everything in Scripture and
connected therewith, every circum-
stance of its origin, shows that it cannot
be and never was intended to be left
to private interpretation by our
Saviour.

B. How, then, can we learn safely,
surely and thoroughly what we must
believe in order to be saved? By hear-
ing the Church.

1. We know, indeed, that Christ
appointed His Apostles to "preach the
Gospel to every creature;" "to teach
all nations." To them He said: "He
who hears you hears Me." Hence the
Apostles had authority from Jesus to
teach; and consequently those who
heard them were in duty bound to
believe and obey. I think everybody
admits that the Apostles really had
authority to teach and to command,
and that everybody had to accept their
teaching under pain of eternal dam-
nation.

2. Now this power to teach with
Christ's authority and in His name
was not to cease with the Apostles,
it was to be handed down from gener-
ation to generation, to the end of time.

Indeed we find that Christ and His
Apostles expressly say so.
a. (Matt. xxviii. 18-20) "Go ye and
teach all nations, teaching them to
observe all things whatsoever I have
commanded you . . . and be-
hold I am with you all days even to the
consummation of the world." What
for? To guide and direct them while
teaching all nations to the end of the
world. How can the Apostles teach all
nations to the end of the world? Not
personally, for they died, like other
people. Not by the Bible, as we have
seen; therefore through their legiti-
mate successors in the office of teach-
ing.

b. (Jo. xiv. 16-18.) Jesus promises
the Apostles the Paraclete that He may
abide with them forever, teaching
them all things.
c. In Acts i. 8, Christ promises His
Apostles the power of the Holy Ghost
that they may be witnesses to Him in
Jerusalem . . . and even unto
the uttermost parts of the earth.

2. The Apostles so understood their
commission to preach.

a. They appointed Mathias in the
place of Judas. Later St. Paul was
added to their number.
b. St. Paul (1. Tim. i. 3.) "I
desired thee to remain at Ephesus,
when I went into Macedonia, that
thou might charge some not to teach
otherwise" (iv. 13.) "Till I come,
attend unto reading, to exhortation
and to doctrine. Neglect not the grace
which was given thee by prophecy,
with imposition of the hands of the
priesthood. Take heed to thyself, and
to doctrine. Be earnest in them."
For in so doing thou shalt save thyself
and those that hear thee." (1 Tim. vi.

13.) "I charge thee before God, that
thou keep the commandment without
spot, blameless, until the coming of our
Lord Jesus Christ;" (ii. Tim. i. 5, 8).
"For which cause I admonish thee that
thou stir up the grace of God which is
in thee by the imposition of my
hands. . . . Labor with the Gos-
pel, as though thou wert to appear un-
to St. Paul (Tim. ii. 15). "These things
speak and exhort, and rebuke with all
authority."

Other Bishops were appointed by the
Apostles. In Acts xx. 28, etc. St.
Paul addressed the assembled Bishops:
"Take heed to yourselves and to the
whole flock wherein the Holy Ghost
placed you Bishops to rule the Church
of God."

3. Not only did the Apostles appoint
Bishops, but they commanded them to
appoint others as their successors.
a. "And the things which thou
hast heard of me by many witnesses, the
same commend to faithful men, who
shall be fit to teach others also" (2.
Tim. ii.)

b. For this cause I left thee in Crete,
that thou should set the things in
order that are wanting, and shouldst
ordain priests in every city as also
I appointed thee" (Tit. i. 5-9).

c. St. Paul writes to the Hebrews
(xiii. 17.) "Obey your prelates and be
subject to them, for they watch as
being to render an account of your
souls."

d. Clement of Rome, a disciple of the
apostles and third Bishop of Rome after
St. Peter, who was martyred about
the year 100, writes to the Corinthians:
"Christ was sent by God, and the
apostles by Christ. . . . Therefore,
Apostles by Christ. . . . The Holy Ghost
and they went forth full of the Holy Ghost
to announce the Kingdom of God.
Preaching, therefore, the word of God,
throughout regions and cities, they ap-
pointed the first converts thereof,
after proving them through the spirit
as Bishops and deacons of those who
should believe. They appointed them
and afterwards they gave the order
that when they should die other ap-
proved men should receive their
authority."

4. And so it was practised and be-
lieved without dissension or objection
for one thousand four hundred years
wherever the Church of Christ was
introduced. Nobody ever dreamed of
appealing to the Bible against the
apostolic doctrine of the whole Church
until Luther came and invented his
new rule of faith through the Bible
alone.

5. Luther and his followers and
rivals taught the free Bible in theory,
but in practice they acted against it.
They all tried to force their views and
opinions on the people, instead of
allowing each one to seek truth for
himself in the Scriptures.

6. And the same was and is done
by all Protestant denominations to the
present day. They have their Con-
fessions, articles of belief, their min-
istries, their synods, councils, etc., who
preach and teach a certain system of
doctrines and excommunicate those
who do not agree with them.

BLATANT BIGOTS.
The Know-nothings of the Old World
and the New.

Now that public opinion in this
country is waking up to the fact that
there is such an organization as the A.
P. A. in existence in several of the
Western States, the object of which is
the revival of the flame of bigotry as in
the old know-nothing days, a few brief
remarks about European bigots and
bigotry may not be considered untimely.
One of the very few places on the
other side of the Atlantic where bigotry
is as the reporters would say, conspic-
uous by its absence, is that portion of
Ireland which is south of the Boyne
and west of the Shannon. In certain
parts of Ulster, however, and more
particularly in Belfast and Derry,
religious intolerance on the part of the
ascendancy settlers is still as rampant
as ever. The Catholic Church is hated
and detested as much by the stiff-
necked and surly scallywags of Sandy
Row as she was by Cromwell and his
gang of canting Puritans. During
my short stay in Belfast I was amazed
to discover how much the religion of
this body or that entered into even
the most trivial affairs of life. As I
was promenading one day in the
vicinity of the new Public Library
with a Belfast Nationalist, I invited
him to a hostelry hard by where we
could have some refreshments. "I
cannot go with you there," he said,
"that is a Protestant inn; but I can
take you to a Catholic one a little
farther on." "What?" said I, half
stunned; "and so you label your
hotels with the brands of the various
Christian Churches. We never think
of doing that down South." "We
have got to do it here in every walk
of life," he replied or we would
starve. Protestants or Presbyterians
would never patronize a Catholic inn
business. A Catholic inn keeper or
merchant must depend on Catholics for
support; otherwise he would be com-
pelled to close up his establishment."
Is not this a sorry kind of society in
which a man's religion, and its influ-
ence on his food and drink, the shoes
on his feet and the clothes on his back
are so inextricably interwoven and
jumbled together that a good Protest-
ant would scorn to quaff Catholic
wine or array his limbs in a Catholic
suit of tweed, and vice versa? And yet
Christians of all communions profess
the most implicit and explicit belief in
the mutual charity and toleration
preached from the Mount by the
Saviour of mankind!

IN ENGLAND AND FRANCE.
England is no longer as bigoted
or as anti-Catholic nations as she used
to be. The great masses of her people
no longer look on the Pope as Beelze-
bub or on the Vatican palace a kind of
vestibule to hell. The last strong
ebullition of feeling against Rome took
place in the early fifties when the
various members of the British and
Irish hierarchy were forbidden by the
Ecclesiastical Titles Act to assume the
names of prelates of sees already under
the spiritual jurisdiction of Anglican
or Protestant ecclesiastics. Scarcely
had this Act received the royal signa-
ture when the patriotic Dr. MacHale,
the "Lion of the Fold of Judah,"—as
O'Connell christened him—issued a
pastoral defying the new law, and
boldly signing himself as ever "John,
Archbishop of Tuam!" This attitude
on the part of the brave Irish prelate
killed the Act which has since then
remained a dead letter on the British
statute book. Cardinals Wiseman and
Manning who were in succession the
Archbishops of Westminster, as well
as Cardinal Newman and Father Faber,
had much to do with the pruning down
of Anglo-Saxon religious prejudices.
Still quite recently English bigotry
showed that it had yet a dying kick
in it when the parsons and evangelists
of Coekneydom bitterly assailed Lord
Mayor Knill, whose unforgivable crime
in their eyes is the appalling fact that
he is a member of the Catholic Church!

Anti-Catholic bigotry reigned para-
mount throughout almost the entire
of France from the year 1875 when Leon
Gambetta in a moment of folly uttered
a phrase which became a popular
watchword to the effect "le clerical-
ism—colla Pennoni," down to a few
years ago when the adhesion of Leo
XIII and the late Cardinal Lavigier
to the Republican form of government,
drew the teeth from the jaws of many
of the howling free-thinking bigots of
the country. I happened to reside in
Paris during the height of the anti-
clerical and anti-Catholic cataclysm.
The illustrated journals used to con-
tain shocking cartoons of the Pope and
various Bishops and priests. Francis-
co Sarcey, the eminent dramatic
critic, was the leading priest-killer in
the pages of the daily press. The
Journal Amusant once depicted this
lively swab-buckler sitting down to
his daily meal of a Jesuit who lay on a
plate before him; and was operated
upon by the knife and fork of the
gluttonous scribe! Priests and semi-
arians wearing the ecclesiastical
costume were insulted in the public
streets. No Catholic clergyman could
with safety penetrate into the revolu-
tionary quarters of Belleville and
Montmartre. A young Irishman, who
was just then studying for the priest-
hood, happened to meet an aggressive
anti-clerical rowdy in the latter dis-

trict one summer evening in 1870.
The rowdy jeered at his hat and robe,
and dealt him a blow on the cheek.
Cool as a cucumber, the Irishman
turned the other cheek to his assailant,
who repeated the blow, after which the
student remarked, "Christ said that
when a follower of His is smitten on
one cheek he should turn the other;
but He laid down no rule for what was
to follow!" So, rushing on the Mon-
tmartre bully with the full force of his
herculean frame the Irishman rained
on the fellow's head a veritable
shower of fist-cuffs, and laid him
sprawling on the pavement.

I could never logically understand
the intolerant antipathy of the aver-
age French freethinker to Catholics
and Catholicity. Conversing one day
with an advanced Radical, who was a
leading article writer on the staff of
an anti-clerical organ, I asked him
why he was such a bigot. "Catholics
who have the courage to proclaim
their faith in public exercise the same
extraordinary effect on your nerves,"
I said, "as a red rag does on those of a
bull. While you prefer freedom of
thought for yourself why are you so
inconsistently selfish as to forbid a sim-
ilar luxury to others?" The fellow
could not reply to my argument. He
confessed he never regarded the sub-
ject in that light before, and his pen
subsequently lost much of its old anti-
Catholic violence.

IN BELGIUM AND ITALY.
In Brussels during my stay in that
city, I discovered the existence of a
strong anti-Catholic element, particu-
larly among the students, who fre-
quented the lectures of the National
University. This establishment,
which is supported—strange to say—
by the State funds, is a
nursery of agnosticism, which
goes under the convenient name
of Liberalism, and which may
mean anything or nothing. The
students receive no religious instruc-
tion whatsoever. Their studies are
confined to lay subjects entirely. Still
the fashion of the day among these
young men, or rather the spirit of the
University teaching itself, is implicitly
antagonistic to all revealed religions—
with the result that most of the *alumni*
are Infidels. To counteract in a cer-
tain sense the deplorable influence of
this misnamed Liberal University on
the juvenile mind, the Bishops and
priests of Belgium are encouraging
the youth of the country to pass through
their educational curriculum within
the precincts of the Catholic Univer-
sity of Louvain, a very old and learned
institution, the fame of which is world-
wide. Still it must be confessed that
the *libres penseurs* of the young gen-
eration of Leopold's kingdom are un-
fortunately increasing in numbers.

In Italy, where once the Catholic
Church flourished in all its grandeur
and glory, the chief town and cities are
in the hands of the anti-clericals. The
National Parliament of Rome is com-
posed exclusively of these bigoted free-
thinkers, most of them Freemasons, while
the Government, of course, is but the
mirror of the Legislature in all its anti-
Catholic prejudices. Crispi, the late
premier, was a bitter and unrelenting
foe of everything and everybody Cath-
olic. "I hate such despicable super-
stitious folk," was his arrogant remark
on one occasion, "and I mean to crush
them out of political existence for-
ever!" There is a very respectable
minority of militant Catholics in Italy;
but they are not to be found now in
the political arena owing to instruc-
tions from the Pope who will not per-
mit Italian Catholics to take any part
in sending members to a parliament
which His Holiness looks on in the
light of an usurping and illegitimate
body. All the supporters of the mon-
archy and all Republicans in that
southern peninsula are avowed ene-
mies of the Church.

THE A. P. A., an organization
which one of your contemporaries re-
cently called—and deservedly so—
"a society of arrant political asses," as its
initials indicate, it is bound to reach
the end of its rotten tether full soon,
unless I am much mistaken, in the
spirit of religious toleration that per-
vades the American people. The Old
World may in certain countries cling
to the fossil and fetid bigotries of the
past; but the portion of this broad
continent over which float the stars
and stripes, will have none of them.
The conspirators who hide in dark
places, plotting and planning against
the welfare of inoffensive citizens—
that herd of unclean animals wallow-
ing in the mire and mud of calumny
and misrepresentation—those unclean
mouthpieces of cunning cant and
hollow hypocrisy—those reptiles that
are coiling themselves around the
body politic and are seeking to plunge
their poisoned fangs into the Consti-
tution of the United States should be
chased from the land just as the money-
changers of old were chased from the
Temple.

EGGEBE DAVID.
PICNIC AT BRECHIN.

A grand picnic will be held at Mallot's
Point, near Brechin, on the 23rd inst., by
the Catholic congregation, of which Rev. K.
J. McRae is parish priest. The grounds are
beautifully situated on the shore of Lake
Simcoe; and we doubt not those who attend
will spend a most enjoyable day, as every
arrangement has been made to provide for
the comfort and amusement of those who will
attend. The proceeds will be devoted to the
purpose of repairing the church and presby-
tery at Brechin.

VILLE MARIE DESTROYED BY
FIRE.

Montreal, June 8.—The magnificent
Villa Maria Convent at Notre Dame de
Grace, a couple of miles out of the Mon-
treal city limits, which is the largest
establishment of the kind in America,
was almost totally destroyed by fire
this afternoon. The establishment is
divided into two separate portions—
the mother house and the old, historic
building known as monkland, which is
used as the convent school. The fire
started in the chapel of the mother
house, an immense six-story stone
structure, built in the shape of a
double cross. Some plumbers were
working in the top story above the
chapel, and it is supposed that their
small stove upset, while the plumbers
were at dinner, setting fire to the
woodwork. It was nearly an hour
after the fire started that the firemen
from Montreal, St. Henri and St.
Cunegonde arrived, and by that
time the whole main portion of
the building was threatened with
destruction. The mother house is
the chief house of the Congrega-
tional nuns, one of the leading
orders of America, and is the establish-
ment where all the novices are pre-
pared; and in the establishment at the
time were some two hundred and fifty
novices, in addition to the sisters and
servants. When it was seen the fire was
making such headway, all the inmates
made a hasty departure, carrying all
the effects they could with them, and
the surrounding grounds were soon
covered with all kinds of effects. In
the convent school, which is only a
short distance from the mother house,
were some two hundred and thirty
pupils; and as it was feared that this
building might take fire, the pupils
were got out in safety. In the
meantime the fire on the mother house
had made great headway, notwith-
standing the efforts of the firemen, and
the whole eastern wing, in which are
situated the parlors, the quarters of
the community, the refectory, etc.,
were ablaze. The fire spread from the
eastern wing to the magnificent new
church, which had not been completed.
The firemen made desperate efforts to
save this portion of the building, but
without avail. The main portion of
the mother house was surrounded by a
vast dome, and when the fire was at its
height the dome fell with a crash,
carrying everything before it, and
spreading the fire to the lower portion
of the building. Chief Benoit,
of the Montreal brigade, was
almost suffocated, and was removed
in a fainting condition. Several of
the firemen were overcome with smoke.
It was soon seen that it was impossible
to save the mother house, and the
efforts of the firemen were confined to
keeping the fire away from the school,
in which they succeeded. The fire is
still burning at this hour, and will
burn itself out. The mother house is
a complete ruin. The flames will
destroy the whole interior of the build-
ing and only the blackened walls will
be left standing. The convent school
which, from its historic association, was
the most prized portion of the
establishment, has been saved. All
the pupils who come from every
portion of the American States, are in
safety. About a dozen sick nuns in the
infirmary were all got out in safety,
and fortunately there was no loss of life.
The only accident was to a Leman
named Dufoin, who was badly hurt,
and had to be removed to the hospital.
The loss will be very heavy. The in-
surance will not cover one-tenth of the
loss, which is estimated at between
\$500,000 and \$600,000.

Later.—The Villa Maria property
was insured in the London, Liverpool
& Globe Royal and North British Mer-
cantile for about \$30,000 each.

THE CHICAGO FAIR.

Catholic families and Catholic young men
visiting the Chicago World's Fair can be
accommodated at very reasonable rates in
responsible hotels and private Catholic fam-
ilies in Chicago, which are very liberal
arrangements have already been made by
the De La Salle Bureau of Information and
Accommodation, incorporated under the laws
of Illinois, and conducted under the auspices
of the Christian Brothers of Chicago, with
the endorsement of high ecclesiastical authori-
ties and leading business men throughout the
United States. Very liberal terms made
with societies or excursion parties. Send
for circular explaining all, free to any ad-
dress, M. R. HEALY, Walsh Avenue and
35th Street Chicago, General Manager De La
Salle Bureau of Information and Accom-
modation.
Information can also be obtained from Mr.
P. J. Neven, 25 Mutual Street, Toronto.

HYMENEAL.

BRAL-BALL.
On the morning of 4th June quite a large
crowd were present at the Church of Our
Lady, La Salette, to witness the marriage of
two much respected residents of the parish—
Mr. Louis Heul of La Salette, and Miss
Josephine Ball, second daughter of Mr.
William Ball, of Windham Twp.
Rev. P. Corcoran was the officiating
clergyman, and the rite was especially attrac-
tive as High Mass was celebrated and the
altar beautifully decorated.
The morning was just what should be de-
sired for such an event, and the numerous
friends present, especially of the fair sex,
showed the high esteem in which the bride
is held by her large circle of acquaintances.
After the marriage breakfast the happy
couple left for the World's Fair, Chicago,
where they will spend their honeymoon.

Those who act with simplicity please
God by every thing they do.—Rodri-
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