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# Catholic Record.

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

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, JULY 14, 1894.

NO. 821.

ARCHBISHOP CLEARY PRINCIPAL GRANT.

Special to the Montreal Star. Caledonia Springs, Ont., July 4.— His Grace Archbishop Cleary, of King-stor, who arrived here some two weeks ago in rather an enfeebled condition, has again regained his health and wonted buoyancy of spirit to such an extent that he is now full of life and

A Star correspondent approached His Grace for the purpose of securing his opinion on the *Star's* interview with Principal Grant on the day after the Ontario elections. He kindly invited the *Star's* representative to his apartments, where the following interview took place:

esting interview took place:
"Have you seen Principal Grant's
interview in the Star in reference to Hon. Mr. Harty's defeat in Kingston?" "Yes, I secured a copy of it yester

day."
"Has Your Grace anything to say in reply to Principal Grant's assertion that Mr. Harty's defeat is entirely attributable to you?"

"It is too good a joke for a Scotch-man. I do not doubt, however, that the wily Principal expects it to be taken for serious truth by dull minds not energized by a sense of humor. Knowing, as everybody knows, that to his superlatively clever, and yet amazingly clumsy, mismanagement of the Mowat Harry cause is due the defeat in Kingston, he endeavors to shuffle the blame over to me by giving his candid opinion to the newspapers in the hope of their approbation. He knows that many of those journalists have good reason to be unfriendly to me. He has already asserted in his letter to Mr. Meredith that the agreement of the anti-Catholic section of the press is conclusive evidence of my being wrong. Dr. Grant's early education was sally noglected in regard of logic as well as of many other essential branches of knowledge. But this is rather a mean way of acting. It is like taking a shabby advantage of our financial in ability to maintain even one daily Catholic paper in the Province of Ontario for the defence of our rights against the no Popery journals, whose name is legion. The reverend prinname is legion. The reverend prin-cipal lives on the breath of newspaper men. He would have us believe that they are the fountain of infallible truth. I hope to be pardoned for not subscribing to this dogma. I always take the newspapers for what they are

"Principal Grant's process of selfexculpation is termed by old country folk 'saddling the wrong horse!'
When detected in courts of justice it is regarded with special abhorrence and

punished with severity. "That the defeat of Hon. Mr. Harty is not in any way attributable to me is manifest in so much as I have had no hand, act, or part in the campaign or the election. I have not advised anyone to vote on one side or the other. bigotry against them as 'the common enemy' of the country, and to snatch the little ones of the fold from the care of their parents and the Church. It is the Toronto Mail that invented this misnomer. The Toronto Globe soon afterwards adopted it in order to propitiate the wavering voters that were hanging around the P. P. A. camp. Now Principal Grant, whose manual of daily prayer is the Globe, thinks it will help him out of his tight corner to chime in with those two journals and their satellites in the chorus of calumny. The fact of it is, these gentlemen don't be lieve the Catholic minority in Ontario are entitled to hold any opinion, or re-ceive any fair consideration, but their voice must be rudely silenced, should they dare even to recite aloud the Apostles' Creed amid the din of no-Popery warfare, in which their most precious liberties are immediately and directly at stake. The reason is, alas! that we have not any representation, not even a single Catholic paper, in the daily press of the prov-

"Had the rev. principal of Queen' University received an early education in ethical philosophy, or in pastoral theology, or in the elements of jurisprudence, he would not be unacquainted with the great, broad, adamantine principle that governs the morality of all human acts from which follow both good and bad results. It is this: If any person, in fulfilment of the duties of his office or state of life, performs an act in itself good or indifferent, from which result two effects, one good, the other bad; and if the good effect alone is intended by the agent and is produced directly by his action as its proper and effective cause; whilst the other effect, being bad, is no wise intended by the agent and is derived from the good action, not directly, as from its efficient cause, but indirectly and by virtue of the malice or folly of another person taking occaan evil result—in such case the natural and divine law, and all human laws, ecclesiastical and civil, and all courts passion and violence of mind and to their religion fred the sound my good Catholic people. The sound interest pertaining to him any good Catholic people. The sound is a sound in the reverse of the reverse

wrong, condemned by all laws, in imputing the Kingston mishap to me. Let him sadle the right horse now.

"I will here add a statement that involves an additional argument. On occasion of Mr. Meredith's delivery of his no Popery plan of campaign in 1886, and again in December, 1889, I addressed to my people, and through them to all the Catholics of Ontario, the catholics of the catho similar instructions and exhortations for the confirmation of their faith and their steadiness in Christian duty, after the manner of military com-manders addressing their soldiers on the morning of battle with the enemies of their country. The anti Christian journals bestowed upon me plentifully the praise of their vituperation; but when the Liberal candidate was defeated each time in Kingston, no one, not even Principal Grant, ventured to say that the result was attributable entirely or in part to Archbishop Cleary. The warfare against Christian education was the same, and issued from the same source; my ge-fencive action was the same; the evil result, to wit, the defeat of the Grit candidate, was the same; how is it attributable to me now, if not attributable to me in 1886 or 1890? Did some agency interpose in 1894 to bring about the evil result? There was plainly, more of educated reason and common sense in discerning the relations between cause and effect, or else there was less of another and more selfish element at work in the recesses of the Sybil's Cave in those

years than at present. "To whom, then, does Your Grace attribute Mr. Harty's defeat?"

attribute Mr. Harty's defeat?"

"To Principal Grant, entirely," replied the Archbishop. "He is a politician, if anything. In his interview with the Star he upbraids me with 'singular political incapacity' for having, as he malignantly pretends to think, done what he knows right well I did not do, but what he in sequence to the slanders of the Mail, and for the to the slanders of the Mail, and for the sake of escaping the blame of his own folly, tries to make the no-Popery gentry believe I did. If I were a politician like him—which God forbid!—I feel confident I would not have blundared as he did to the ruin of the cause dered as he did, to the ruin of the cause he had set his heart upon. See how stupidly he acted! In the first place. he is not a divinely appointed pastor of souls, charged with the direction of Christ's flock in faith and fidelity to Christian duty, and commanded by the Pastor of pastors to instruct and exhort them in all seasons, especially in the day of diffusion of irreligious principles and polished impiety, and seduct about politics unless the malicious misnomer 'political manifesto' be given to my pastoral instruction to my flock, wherein I exhorted them to hold fast to their religious duties despite the pre-announced determination of Mr. Meredith to array all the forces of bigotry against them as 'the common what to the same and peace and by the same should it povince, resolved on spoiling what they fancied to be the simple-minded province, resolved on spoiling what they fancied to be the simple-minded province, resolved on spoiling what they fancied to be the simple-minded province, resolved on spoiling what they fancied to be the simple-minded province, resolved on spoiling what they fancied to be the simple-minded province, resolved on spoiling what they fancied to be the simple-minded that on the apparature of the prevention of the obvious explanation of the loss of the election."

Mr. Meredith to array all the forces of bigotry against them as 'the common what they fancied to be the simple-minded they ive articles in the daily press and itself, for the protection of those entrusted to his care. In the next place, "None whatever," Mr. Meredith's programme of desperate attack upon the schools of Christian education, which was the main and in truth the sole substantial issue in the campaign, did not officially demand any very active exercise of the rev. principal's zeal. Indeed, it is well known that he has no sym pathy whatever with us in our maintenance of Separate schools; and, in fact, Mr. Meredith, when speaking in the Toronto Pavilion a couple of weeks ago, gave as his reason for dealing tenderly with Principal Grant this gentleman's approval of his (Mr. Meredith's) aggressive policy on the Catholic school question. In the third place, Queen's University, which legitimately demands Principal Grant's advocacy of all its rights and interests, was not, so far as the public could see, in any way concerned in the issues of the general election. The rev. principal, therefore, had no visible interest, no reason that any man could recognize, for rushing to

the front the moment the campaign began, and displaying an inordinate and preternatural zeal in the contest on behalf of Hon. Sir Oliver Mowat. "His startling interview with the Globe, in which his fulsome adulation of the premier and his insulting references to the leader of the Opposition and his party, ('ignorant, prejudiced, and hungry followers,' he designates them in his affectionate letter to Mr. Meredith,) and his connection of them by implication with public robbery and 'the nation of thieves;' his grandiloquent appeal also to the patriotism of Canadians, that should not, could not, afford to dismiss Mr. Mowat, were thunderstorm from a clear sky. 'Twas the great 'I am' who spoke, you know 'Twas There was nothing to call for all this: no warfare against the rev. principal

of justice in the world, insist that the evil result is not imputable to the per son who performed the good action in the legitimate exercise of his duty or f King- (and I did not foresee) that the malice oweeks of other persons would give the good action action (such as my pastoral instruction)

| AND of justice in the world, insist that the evil result is not imputable to the per son who performed the good action in the legitimate exercise of his duty or rights, even though he had foreseen (and I did not foresee) that the malice of other persons would give the good action (such as my pastoral instruction)

| AND of justice in the world, insist that the evil result is not imputable to the per able, and men asked each other what about the solid vote which Principal Grant says Your Grace in sits on?"

| Principal Grant is not always a joker; he is sometimes malevolent. The case I have just related shows how talk and activity in the city of Kingston (and I am from preaching a solid Cathology) action (such as my pastoral instruction)

| And I did not foresee) that the malice of the period of th Protestant denominations that Presbyterian endowments were bargained for, and Presbyterian ascendancy was aimed at, and a 'Family Compact' was sought to be established between the Presbyterian Premier and the Presbyterian organ of his Government and the Presbyterian principal of the Presbyterian University. This is the hob-goblin that frightened Protestants in hundreds from the Grant-Mowat-Harty cause at the polls, where they were free to kill off what they believed, rightly or wrongly, to be a con-spiracy against their independence and the equality of all denominations in the State. Of course, they were not so foolish as to tell the reverend principal and his friends their real reason for voting adversely. That would bring a hornet's nest about their ears. Dr. Grant says that some 'silly Protestants' told him that they 'voted so as to spite' the Archbishop of Kingston. That may possibly be true in 1894, as in former times when the issue of the election was determined by hostility to the Catholic religion. But it was meant for an excuse, and we must remember that it was easier for those 'silly Protestants' to allege that acceptable excuse than the unthat acceptable excuse than the unacceptable and real one. At all
events the action of a few 'silly Protestants' could have had no more influence on the result of the election
this year than similar action
of the same or other 'silly Protestants' in former elections. Let the

truth be acknowledged honestly, it was not the few 'silly 'people who did the mischief. It was the hundreds of voters from all religious denominations, minus one, in Kingston, who, tions, infinus one, in Kingston, who, through a very natural dislike for Principal Grant's self-inflated autocracy and Presbyterian State endowments, and dread of Presbyterian ascendancy and of a Presbyterian family compact in the course of the

"None whatever," was the reply "I have not spoken or written a word in favor of either side. I have not advised any one to vote this way or that. I myself did not vote, having been here at the Springs for the benefit of my health on the 26th ultimo. True, I have been consulted in Kingston as to what should be done in the trying circumstances of the case; and my answer has been 'consult your conscience in the presence of God and act in accordance with it.' This has been my sole answer to such interrogations. don't travel outside the sphere of conscience, nor dictate or counsel how any man should exercise the suffrage.

In this reference I deem it proper to mention a fact which may convey a esson of wisdom to many, and may not be wholly unworthy of the attention of Sir Oliver Mowat and his Cabinet, as well as of others. In a certain con stituency within my archdiocese the Mowat candidate, who had been elected in 1890, chiefly by favor of the Catholics, who believed him to be the less bad of the two bad candidates in the field, was opposed this time by a respectable Conservative Protestant, who holds the confidence of all who know him. The Catholics were puzzled how to act on 26th June,

and became divided in opinion. I was consulted by the friends of both parties. I declined to express any preference, and left the choice to each one's conscience. The result is that the Catholics voted for the Conservative Protestant, and the worthless Grit has been relegated to private life. It appears that this mean Grit candidate had offered a nasty insult to the Catholic people by telling them that he did not thank them for their supall jumbled together in hysterical he did not thank them for their sup-fashion, fell upon the public ear like a port in 1890, since they were bound to vote 'solid' for him, in order to defeat the nominee of no-Popery Meredith. Self-respect and the honor due to their religion fired the souls of

of other persons would give the good action (such as my pastoral instruction) a twist, and direct it to the production of evil results. Hence, the learned principal must see that he did me a wrong, condemned by all laws in imawakened. By degrees it developed into belief, and took the shape of accusation in the press, till finally the cartoon representing the rev. principal with both arms extended over Sir Oliver's shoulders, taking heavy fistfulls of gold from the provincial moneychest, told what was believed by many to be the true solution of Dr. Grant's mysterious zeal for the cause of Mowat mysterious zeal for the cause of Mowat and Harty. In reciting the facts, I do not signify my approval or belief of those suspicions and allegations, but merely point to the 'singular political incapacity' of the professional politician who tried to win success in a severely contested election by provoking—I should say forcing—his watchful opponents to solve an apparently ful opponents to solve an apparently insoluable enigma, by discrediting him and his cause, and engendering a dread in the minds of the various in a dread in the minds of the various in the feelid cathelie varies and the solution. "Now, the 'solid Catholic vote' is an exploded calumny, which the rev. principal has—thank God!— no power

to electrify into reviviscence. Mr. Meredith is the father of the dead baby. It came into existence in this way. After his failure to induce the Catholics by his 'Facts for Irish Electors, in 1883, to unite with his party in solid vote against Mr. Mowat, he turned round in 1886 and charged them with voting 'solid' for his opponent, whilst at the same time, with the common place inconsistency of untruthfulness, he called upon all good Protestants to unite in solid Protestant vote against Mr. Mowat and the Catholics. In this strategem he happily failed. Then in 1890 he renewed the discredited fable of the Catholic solid vote, and, mistaking violence for argument, he cried out in frenzied accents to his followers, Unite, unite, against the common enemy, for there is danger to the State. He was compelled by me to acknowledge that all this is true. The snare did not, however, draw the Protestants into solid voting even this second time. He tried it finally as a neck-or nothing effort last month, and, FOR I REALLY PITY THE POOR MAN

JUST NOW,
has killed himself politically and put
the 'solid vote' theory out of sight forever. Historically, therefore, this figment about a Catholic solid vote is but a lying expression of political despair. It was begotten of defeat, and has produced defeat. The Protestant people of Ontario-God bless them !- have in three successive elections branded it as a stupid fiction, an incredible myth. Principal Grant's cunning brain can-Principal Grant's cunning brain can-not endow it with the character of credibility, nor will his profound knowledge of philosophy and all the moral sciences enable him to justify political solidity of voting on the part

uttering this stale imputation against me and the whole Catholic people of the Province through me, that his lips did not emit the sweet fragrance of truth justice and charity, but the foul odor of bitterness and spite and falsehood.

Your correspondent here requested the Archbishop to explain the exact meaning of the term "solid vote."

He said: "Mr. Meredith, its inventor, has frequently defined it to be the composite vote of a section of the community, resulting from a combination to work together in unity and cast the whole weight of their united suffrage, now with one party, now with the other, in virtue of a bargain with either, for the advancement of their own sectional interests. Were

this mode of operation adopted by any

section, political or religious, in the

State, it would justly merit the severest animadversion. But where and by whom has it been adopted and put in practice? Certainly not among the Catholics. Neither Bishop, nor priest, nor Catholic layman has ever heard of any such combination. There are always a few traitors among the Catholics, as among every other class, and they would not be silent were they cognizand of a combination for the solidifying of the Catholic vote. Mr. Meredith never undertook to prove his odious allegation to any further extent than the actual consensus of Catholic votes in opposition to himself in 1886, 1890, and recently in 1894. Now, it will not be argued by any sane man that the actual consensus of Catholics in voting down a party leader, who had declared war to the knife against their religion and their civil rights, constitutes a solid vote in the sense above explained. There is no combination, no bargain, nor any common purpose of self-aggrandizement or sec tional interest; consequently no solid vote in the reprehensible sense. There is undoubtedly a unity of spirit

"But what about the 'solid vote' which | self-defence, of resistance to tyranny, Feast of Our Lady of Mount Carmel right to live peaceably in this land, to practice their religion without molespractice their religion without molestation, to rear their children for God, and to Christianize their youthful minds and hearts from childhood to

themselves a potent influence in the Government of their country and the admission of members of their loady into the Council of Her Imperial Majesty's Governor-General. The German Reichstag, headed by the high-souled Dr. Windhorst, et called the German O'Connell, united in heart and soul and undivided a suffrage for the abrogation of the Falck Laws and the re-instatement of the Church in her estates and proprietorial rights, and the cathedrals and parish churches and monasteries and colleges, of which she had been despoiled in 1871 by the Government of Prince Bismarck in favor of the Right and to the Left, as opportunity suggested, till they finally succeeded in compell ing the 'Blood and Iron the Right and to the Left, as opportunity suggested, till they finally succeeded in compell ing the 'Blood and Iron the Right and to the Left, as opportunity suggested, till they finally succeeded in compell ing the 'Blood and Iron the Right and to the Left, as opportunity suggested, till they finally succeeded in compell ing the 'Blood and Iron the Right and to the Left, as opportunity suggested, till they finally succeeded in compell ing the 'Blood and Iron the Right and to the Left, as opportunity suggested, till they finally succeeded in compell ing the 'Blood and Iron the Right and to the Left, as opportunity suggested, till they finally succeeded in compell ing the 'Blood and Iron the Right and to the Left, as opportunity suggested, till they finally succeeded in compell ing the 'Blood and Iron the Right and to the Left, as opportunity suggested, till they finally succeeded in compell ing the 'Blood and Iron the Right and to the Left, as opportunity suggested, till they finally succeeded in compell ing the 'Blood and Iron the Right and to the Left, as opportunity suggested, till they finally succeeded in compell ing the 'Blood and Iron the Right and to the Left, as opportunity suggested, till they finally succeeded in the rest of the building. To reach the monastery in time for the ceremonies, visitors from Toronto their wicked anti-Catholic school laws, and (three months ago) they completed the work of reparation by a vote in the Reichstag inviting back the exiled Jesuits to their old-time colleges for the high education of the sons of the German nobility. Is there on this earth a soul so dead to exalted patriotism and unselfish devotion to the holiest of causes that this glorious example of German Catholicism, in the struggle for religious liberty against the most powerful despotism in the world, does not awaken admiration and generous applause in its very core? Nowhere in the world is organized union for self-defence, and even for the sehemes, more in harmony with the constitution, or more popularly practised, than in Great Britain and its promotion of financial or political dependencies. By means of it Earl Grey and his party carried the Reform Bill after a protracted struggle with the aristocracy. By it, soon afterwards, Cobden and Bright and the anti-Corn Law League abolished the impost on breadstuffs, and gave cheap food to the British working men. By it the great Daniel O'Connell effected Catholic Emancipation, and insured the rights of citizenship to his co-religionists after three centuries of persecution and civil death. By it Parnell and the National party of Ire land converted the British Democracy, and through them the British House of Commons, to acceptance of the doctrine of the many daugers from that the laws of Ireland should be framed in accordance with the wants and wishes of the Irish people made known through Irish representation to each child of a beautifully and care less about the known through them the world be known through them the world be framed in accordance with the wants and wishes of the Irish people made known through treas a source of the floctrine sentiatives, rather than by strang or in a foreign capital, who known through the case and the surface of the irish people in the sentence of the doctrine of the school of the liessed Virgin Mary. The act of consecration to Our Lady was a hap and (three months ago) they com

sentatives, rather than by strangers in a foreign capital, who know little and care less about long-to-be remembered, joyknow little and care less about the impoverished condition of Ireland, its causes, and the means of remedying it. In bringing about those moment-ous changes, there was agitation, combination, unity in the exercise of the franchise, and subver sion of cabinets by concerted action on motions of want of conby concerted fidence in Her Majesty's advisers. Let

me ask, is such combination and concerted action allowable and praiseworthy in England, in Germany, and in Austria, and in every other civilized country, and shamefully reprehensible in Ontario? Or is it Catholics alone, ns, that should be debarred in the prohibitionists of their constitutional rights?

Seen in Ontario the prohibitionists of their constitutional rights?

I and restore the prohibitionists of their constitutional rights?

Our pastore stantial aid in raisons stantial aid in raisons stantial aid in raisons and struggling congregation.

Below you will find be list of smooth planes they can for the accomplishment of their purposes, and no one blames them. Why, then, will find be list of smooth planes them. Why, then, will find be list of smooth planes them. Why, then, will find be list of smooth planes them. Why, then, will find be list of smooth planes them. Why, then, will find be list of smooth planes them. Why, then, will find be list of smooth planes them. Why, then, will find be list of smooth planes them. Why, then, will find be list of smooth planes them. Why, then, will find be list of smooth planes them. Why, then, will find be list of smooth planes them. Why, then, will find be list of smooth planes them. Below you will find be list of smooth planes them. Why, then, will find be list of smooth planes them. See the planes of the planes them. Why, then, will find be list of smooth planes them. See the planes them will find be list of smooth planes them. Why, then, will find be list of smooth planes them. Below you will find be list of smooth planes them. The planes them will find be list of smooth planes them. The planes them will find be list of smooth planes them. The planes them will find be list of smooth planes them. The planes them will find the planes and struggling congregation.

Rev J P Molphy. \$10.00 A Bran Hittin \$2.00 A Bran Hittin \$2.00 A Bran Hittin \$2.00 A How in the planes them. The planes them will find the planes and struggling congregation.

Rev J P Molphy. \$10.00 A Bran Hittin \$2.00 A Bran Hittin \$2.00 A Bran Hittin \$2.00 A How in the planes them. The planes them. The planes them will find the planes them. The planes them will find the planes and struggling congregation.

Rev J P Molphy. not Jews, Germans, Englishmen or In

turn to the Springs afterward. The Archdeacon did as I had ordered, and Archdeacon did as I had ordered, and informed me there was no necessity for me to undertake such trouble and risk of health, and that all would be better pleased at my taking undisturbed rest for security of my recuperation of strength.

We would say to all boys and girls:
Use your best voice at home. Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. my good Catholic people. They my good Catholic people. There is undoubtedly a unity of turbed rest for security and my blessing in all Catholic breasts—a manly, noble, tion of strength.

at Niagara Falls, Ont.

minds and hearts from childhood to adolescence by means of Christian education in the Separate schools. Does any man blame the Israelites in Austro-Hungary for protecting them selves, their religion and their political rights, by voting in unity for the election of semitic members of the Legislature and the rejection of their anti semitic adversaries? The natives of Hindostan have succeeded by means of organized union in securing for themselves a potent influence in the Government of their country and the admission of members of their oddy admission of members of their oddy admission of members of their oddy.

#### HOME RULE FUND.

Ingersoll, Ju'y 7, 1894.

Rev. Dr. Flannery,
Rev. Dear Doctor:—As you have been appointed by our venerable Bishop as Treasurer of the Home Rule fund in this Diocese, I herewith take much pleasure in dratting to your order the sum of side.00.
As an old friend and feitow-townsman I am proud of the Right Rev. Bishop's appointment, and seel honored in being thus associated with Your Reverence in the great and noble cause of sustaining the men in the gap and helping on to a glorious victory the pairiotic work now in progress for the regeneration and prosperity of the beautiful Island that bore us.

Please convey my warmest regards to my

Mr. Meredith and Principal Ordanising direct at the Catholics for voting in unity, and without combination, against the no-Popery leader in obedience to the first law of nature and the fundamental right of citizenship under direction of one common spirit of honor and manly self defence?"

P. S.—I wish to add that the day after my arrival at the Caledonia Springs, although very unwell at the time, I wrote to Venerable Archdeacon Kelly, bidding him inform Mr. Harty and his friends that if they considered it necessary or at all important for the safety of their cause, I would go to Kingston the day of the polling in order to cast my vote for him and return to the Springs afterward. The Archdeacon did as I had ordered, and

We would say to all boys and girls:

#### ALL ALONE,

both in the way it acts, and in the way it's sold, is Dr. Pierce's Golden Medical Discov-

soid, is Dr. Pierce's Golden Medical Discovery.

A long procession of diseases start from a torpid liver and impure blood. Take it, as you ought, when you feel the first symptoms (ianguer, loss of appetite, dullness, depression).

As an appetizing, restorative tonic, to repel disease and build up the needed flesh and strength, there's nothing to equal it. It rouses every organ into healthful action, purifies and enriches the blood, braces up the whole system, and restores health and vigor.

Mrs. Susan Goederr, of

stores health and vigor.

Mrs. Susan Goederr, of
Rice, Benton County, Minn.,
writes: "I have taken three
bottles of your 'Golden
Medical Discovery' and
feel guite well and strong
now, so that I am able to
do my work without the
Mrs. Goederr.
least fatigue."

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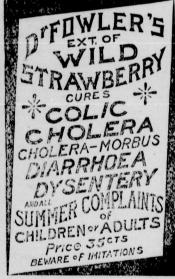
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DEAR SIRS,—I had evere headache for the past three years, and was not free from it a single day. I used doctors' medi

I could think of, but it did me no good.

My cousin said I must

## TRY B.B.B.

because it is the best medicine ever made, and I took three bottles of it, with the result that it has completely cured me. I think Burdock Blood Bitters both for headaches and as a blood purifier, is the

BEST IN THE WORLD. and am glad to recommend it to all my friends. MISS FLORA McDonald,

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THE SIEGE OF LIMERICK.

By AGNES M. STEWART, Author of "Life in the Cloister," "Grace O'Halloran," etc.

CHAPTER XXVIII.

GRACE WILMOT'S STORY.

I was the only and beloved child of a rich citizen; he was a wealthy gold-smith of Cheapside, and his name was Edward Mayfield. Unfortunate for my future welfare, my mother died when I was but fourteen years of age. Up to that time, I had been carefully

and religiously brought up in the tenets of our proscribed faith.

Personally, I had no reason to be proud. As I advanced towards womannood, I saw that my glass reflected only the face of a girl, plain even to ugli-ness, with large, hard features, and a

warthy complexion.

I had soon sense enough to discover, when amongst the young beauties of my sex and age, as years passed on, that the more plainly I dressed the better, so far as my personal appearance was concerned. I chose only dark was concerned. colors, and except a costly gold chain which my dear father presented me with on my sixteenth birthday, I scrupulously abstained from wearing any ornament beyond, perhaps, the

occasional use of a ring.

Jewels I might have had in abundance; the costliest gauds of fashion might have been mine in profusion satins, and velvets, and laces, and ex quisite scents. I abjured them all. There was an inordinate pride in my studied simplicity. I saw that I was plain even to ugliness, and at last Edward Mayfield's only daughter was pronounced a devotee, because she never dressed but in sembre garments, and ordered them to be made with extreme simplicity.

Sometimes that inward voice which speaks interiorly to all of us, seemed as though calling me from a world for which I was scarcely fitted, to bury myself in the retirement of a religious life; well would it have been for me had I followed the call.

I stifled it, saying to myself: "My father is growing aged; for my sake, and in order to endow me with all his wealth, he has never contracted a second marriage. When he dies, l will leave the world. Alas! an earthly love soon filled my heart. I felt within me an insatiable thirst for knowledge; my dear father helped me to gratify it at any cost. I devoted myself to the study of Latin and French. I made myself mistress of the best authors of our own country. I played well on the guitar, and filled up my

ime with various ornamental works. Here Grace for a few moments paused, and I expressed my astonishment that a gentlewoman, highly edu cated, should fill the position she occu

pied.
"You will not be surprised," she said, "when you have heard my story to the end."

At length she continued: Mixing but little with others of my ex, more from an indomitable vanity on account of my want of beauty than for any other cause, I reached my twenty fourth year, about the time that all London was busy with preparations for the marriage of the present queen with the Prince of Orange.

One evening I was seated with my dear father, when the arrival of gentleman from the palace was notified. His errand was to consult my father about some jewels which king intended to give as a wedding resent to his niece. Charles Wilmot, for such was the name of the messen ger, was shown into the room where I was seated; the conversation betwixt my father and himself was a long one. He was offered refreshments, of which he partook, and departed shortly after-

## Health Restored

ALL RUN DOWN No Strength nor Energy



Miserable IN THE EXTREME. Hands COVERED -with-

SORES

CURED BY USING

Aver's Sarsaparilla

"Several years ago, my I lood was in bad condition, my system all run down, and my general health very much inpaired. My lands were covered with large sores, discharging all the time. I had no strength nor energy and my feelings were nisorable in the extreme. At last, I commenced taking Ayer's Sarsaparlia and soon noticed a change for the settor. My appetite returned and with Tenewed strength. Encouraged by these results, I kopt on taking the Sarsaparlila, till I had used six bottles, and my health was restored!."—A. A. Towns, prop. Harris House, Thompson, N. Dak.

Ayer's The Sarsaparilla Admitted

AT THE WORLD'S FAIR 

O NURSING MOTHERS ETH'S MALT EXTRACT!

wards, promising to call again the will inherit. Tell me child, you will hold duties on my part. Thus I was do your father's will.

He came about the same hour, and brought the order from the king for a set of jewels composed of pearls and diamonds.

On this evening he conversed much with myself. He looked over my books, spoke of his tastes as similar to my own, and fascinated me with his witty and animated conversation.

That visit was the prelude to many others; at last, we read, and sang, and played together, and I had arrived at that point at which a dead vacuum eems to take place when the missing friend is absent.

At length, from being merely a visitor in the evening, when my father and myself shared one common apartment, Wilmot not unfrequently called when I was alone in the morning; frequently, the pretext for these visits

would be to bring me a new book or a piece of music. n my heart which sealed my future

with misery. He made me an offer of marriage What did I care for his poverty? knew I should have money, and I was told he was a spendthrift, a gambler. No matter, I could reform him, and for the first time in my life, when he asked me in marriage and was refused, I had

words with my father.
I have told you, Madam, that I made a point of never entering into company. Alas for me, I overcome my reluctance; female vanity even whispered to me, that as my hand was sought with such pertinacity, I was, perhaps, less plain than I had consid-

ered myself to be. During the Christmas festivities of that year, there was to be a large gathering at the house of John Golding, a rich citizen. I had fancied his daughter Alice was my friend; she was one of the very few of my own sex with whom I had been on terms of in

On the night in question, I was standing apart from the gay throng of young people talking with Wilmot, when, turning faint, he left me to fetch a glass of water. I had drawn aside, and had thrown myself on a couch in a small ante-room opening out of that which I had left, when I heard the murmur of voices of persons evidently standing by the spot I had

"It is true, Elinor, quite true; he has proposed to that ugly woman Grace, and they are going to be married."

The voice was that of my friend Alice. I know not why I should have wished to hear more that was painful, for a deathly feeling had seized on my heart. I lay perfectly still, anxious to hear the reply

"Grace Mayfield going to be mar-ried, I do not believe it," ejaculated another person in a tone of astonish-

"Yes Elinor, and Grace Mayfield ha made me the most unhappy of women. Wilmot's attentions to me before he met her, have made me the talk of the whole city, but I am not an heiress," and the words fell with great bitterness from the lips of Alice, "but one of a large family. No one, however, can imagine for a moment, that Grace, ugly as she is, is married for anything but her father's money. She must be one of the vainest of women if she fancies, for a moment, that she is mar

ried for love of herself. Scalding tears of wounded pride and indignation fell from my eyes. At that moment I heard the voice of Wil-My fair enemies addressed him. mot. I heard him say, "Miss Mayfield has been taken ill and has gone to the anteroom, while I went to fetch her some

wine and water. Of course, they well knew I had overheard their conversation, and had the good sense rather to be condemned for unkindness by him, than to insult me by following him into the ante-

I made my adieus early. I was ill anything, in short, to get home. Why was I made so ugly, asked I, in the bitterness of my soul, for the barbed arrow had entered very deeply. would not hear of Wilmot accompany ing me; he saw me safe in my chair,

I cried the whole way home. Wilmot never came again after the quarrel with my father. Well would it have been for me had I never seen

him after that night. The old, old happy days had forever fled; my books had lost their charm;

my music its melody; my father his love; rather ought I not to say, I had On one of these days, Father Law an old friend of my father's,

called at the house in Cheapside. vas vested as a clergyman of the Church of England as a disguise. Poor father, he opened his whole

heart to his early friend. At length I was summoned : my father had gone to his shop; I found the priest alone. Grace, my child," he said, "your

father is unhappy, it is in your power to restore peace to his heart and "How," said I, "has he complained

that I have robbed him of it?'

"Listen to me, Grace." Priest though he was, I yielded but a sullen compliance. "For your sake, to make you, child as you were when your mother died, the entire mistress of his home, your doting father remained a widower; for you, to leave you the heiress of his wealth. He put no woman in your dead mother's place; he does not wish to forbid you to marry subject to his better sense and experience, he only forbids you to marry this man Wilmot. Your old father loves you, Grace, and knows that man unworthy of your love, and that he seeks you only for what you that he seeks you only for what you had prevented the necessity of house that he seeks you only for what you had prevented the necessity of house go away again; I like to hear you away again; I like to hear you she had prevented the necessity of house go away again; I like to hear you had prevented the necessity of house laughing and happy, if you give it Scott's go away again; I like to hear you had prevented the necessity of house laughing and happy, if you give it Scott's laughing and happy if

Here Grace paused, and covered her face with her hands; I saw the tears trickle through her fingers. She then continued: I exclaimed with bitter-

ness of tone and manner: "Oh yes, I see and understand it all. Edward Mayfield's daughter is so ugly, so repulsively ugly, that she has single attraction beyond that of her

father's money bags.' "You shock me, child," said the priest; "God made you what you are, thank Him that He made you not blind and deformed; thank Him that He gave you fine mental powers, a plente-ous home, a loving father. How dare you hurl the gifts of your Creator in His face?"

For a moment I was awed, and I burst into tears.

The good Father fancied my heart was touched. Ah no, it had to be purfied in the furnace of long years of tribulation and suffering, ere that heart of adament was softened.

"No. I will not break it off: my father is unjust and cruel; I will

'You will break off this match.

marry Charles Wilmot."
Father Lawson rose from his seat "And you will live to rue the day you lay your hand in his. Misguided girl, your father loves you; you are breaking his heart; it is because he loves you with a matchless love, that he forbids this union."

"Then is he selfish," I dared to say, "and he would keep me ever with him, forgetting that the old have to

die, the young to live."

Ah, shall I ever forgot that day. Father Lawson drew aside for a moment, too shocked to speak. I buried my face in my hands, but I heart him say:

"Oh my God, just and merciful, why is it that parental love flows downwards with so strong a current, and oftentimes returns in so thin a visit Thou this soul with suffering in Thy mercy. Lord, purify it in the furuace of tribulation, so that Thou call it back to Thee at last."

He turned to leave the room; 1 called him back, awed by the words he had uttered; but no, what more could he do? He left me to myself and went to seek my injured father. Wilmot only showed the fair side of his character; if he spoke of my dear was not with contempt or anger, but rather with a feigned for-

He met me the evening after my interview with Father Lawson, asked me if it was in vain to hope for my father's permission to marry, and, on my replying in the affirmative, suggested marriage in spite of his refusal

In an evil hour I acceded to his wish. There was a small annual in-come to which I had succeeded in right of my deceased mother, of which my father could not deprive me. We agreed to lend to time to heal the breach that was sure to ensue, and be married at once.

I packed up the fine trinckets my dear father had, from time to time, forced on my acceptance, together with my wearing apparel, and sent it away privately the night before I oft my home.

My father scarcely spoke to me that

memorable evening; he was ill and care-worn; he was in delicate health, and I felt a pang as I stole a glance at him when in the act of handing him silver cup containing his evening draught of hot spiced wine.

Tears stood in his eyes; they looked dim and bloodshot, and his hand trembled as he took the cup from mine,

"Read to me from some good book Grace, before you go to bed," he said, speaking as he used to do before we quarrelled. "Ah yes, here is my favorite, The Following of Christ let it be that chapter—'True comfor is to be sought in God alone.

I did as he desired, and read on till came to the verse: "All human came to the verse: comfort is vain and short." He re peated these words after me twice as though he pondered over them.

I had constituted all his human comfort. I did not think of it at the time, but later those words remained indelibly engraved on my memory.

"God bless you, my child," he said, as I pressed my lips to his forehead, and drawing down my face to his he kissed me long and passionately. Had he a presage of what was about

to take place, or a foreshadowing of personal misfortune, to be brought on by the cruelty of his own child?

Fond, indulgent, betrayed father

I had left the house before the ser vants were down in the morning. A hour later I was the wife of Charles Wilmot.

After we were married we went to Soho, there we engaged a lodging com-mensurate with our present position, till, as he jestingly remarked.

senses. These words were the first which annoyed me; it was not so much the

"Your father shall have come to his

words themselves as the tone and The following morning I wrote to my father petitioning for his forgive-

I had no reply. Weeks passed on and lengthened into months. I had become a mother. Again and again I wrote; no answer ever came.

I had long become used to cruel insult from the lips of my husband. At first I rebelled, and repaid insult with insult, scorn with scorn. he would oftentimes say, such a gorilla like face was acceptable except for money." The staff of well-The staff of well-

ignorant of many things which I should have known had my mother lived. This was a source of bitter invective on my husband's part. I quickly found that I must learn many things of which I was ignorant, and, moreover, that I must work hard, and save, and economize, that he might spend, and gamble, and drink. I had united myself to one who added the grossest brutality to his other vices. When the birth of my first child occurred, it brought the expenses incidental to my situation, deteriorat ing from the comforts I had managed to procure him. My pretty babe was but two months old — pretty as its wretched mother was the reverse when I received the greatest indignity a man can inflict on a woman, a heavy

blow on the face. "That blow cannot well make your face darker than nature has made it,' he said. My eyes filled with water, my old spirit had died out, I said not a word. I was beginning to see that I was about to pass through the ordeal of tribulation Father Lawson had spoken of.

A few days later I passed down Cheapside in a sedan chair. I had not dared to seek my father's face from the time of my shameful flight. I drew aside the curtain of the chair to look again at the old house. was shut up; the shop was closed, the business then had not been sold.

A sickening dread seized on my heart. My father, was he dead? Ah, my God, grant that I may see him once again!

I ordered the men to enquire of the neighbors if Mr. Mayfield were yet alive, and if so, if they could tell where he lived.

He had suddenly vacated the house they believed he had retired to Highgate with one servant, who was to keep house for him. He had become imbecile the neighbors said, after his daughter left him.

hurried to the village of Highgate, and from enquiries I made I ascertained that my dear father rented a small house, insignificant for a man of his ample means, the direction of which I obtained. The cottage stood a little way back from the high road; a trimly kept garden, gaily adorned with flowers, stretched in front of the

I knocked at the door, predetermined to trust no longer to letters. was answered by a middle-aged woman, who had been cook in my father's house at the time of my mar She started when she beheld me

"Mrs. Wilmot!" she exclaimed, with an accent of surprise. "How is my father, Deborah?" I

said; "I must see him at once."
"It is impossible, ma'am; the sight of you would make him worse than he already is. "Woman, stand aside," I exclaimed;

and pushing past her, I entered the parlor. What a sight met my eyes! parlor. What a sight met my eyes! My beloved father, attenuated, worn almost to a shadow, was seated on a couch, talking incoherently to himself. "Father, father," I said, "do you

not know me ; I am Grace, your daugh-Grace," he repeated : "Grace, "yes, I had a daughter of that name

once, long years ago; but she died, and then I was left all alone." "Do you not know me, father?" I said, and I kissed the thin, shrivelled hand; and then, bending down my head, I laid his hand upon it. Alas!

alas! he was not conscious of the act. Then he rambled on again, but of me he took no heed. It was another erved. What should I do was then the question. To leave the house was madness. Deborah looked daggers at me, and I involuntarily trembled at hearing the voice of a man below

I had noticed, too, a wedding ring on her finger, and nothing doubted but that the sudden disappearance of my father from the city was owing to

the machinations of this woman. I was standing at the window, and seeing a boy asking an alms, I beck-oned him to me.

I showed him half a crown. "Will I said. His eyes you earn this?" sparkled with delight.

I tore out a leaf from my pocket and scrawled in pencil these words: "Come to me directly; I am with my father; for pity's sake do not de-

I gave the boy a shilling, told him to seek the address written on the card. and to bring the gentleman back with him, when I would give him eighteen pence more.

I then sat down as patiently as might be to await his arrival, ever and again trying to awaken in my father's darkened mind some memory of the past. A signal failure attended my

exertions. At length I sang the first stanza of a song which had been a favorite of his in the dear old times.

He started, pressed his forehead with his hand, and exclaimed: "Sing it again; my dead daughter, Grace, used to sing that song."
"I am Grace," I said. "Now bless
me, father. I have come back to live

with you and take care of you.' Alas! alas! his last blessing was bestowed on me the night before I left him to the mercy of hirelings. why should I speak thus; were they more merciless than his own child?

I drove back my tears because I found it pleased him to hear me sing. One after another I sang all the old songs which I knew he had liked the

sing," and he put up his dear aged face and kissed me, and I felt won-drously happy, though he knew not I

was his own Grace. And so we sat hand in hand, and I sang the time away, I never thinking of the woman Deborah, but looking for my husband, because I should not fear confronting her when he was with me.

I saw a man leave the house, and then return with a coach, into which many parcels and boxes were placed, and the man getting in, the coach

drove away. I had my suspicions, and as I sat by the window I marked down the num her of the coach.

At last I saw my husband and the boy hasten up the garden. I flew to the door and admitted him, detaining the boy till I should see if we wanted him:

To my infinite pain, my husband looked coolly at my dear father. TO BE CONTINUED.

#### THE QUIET LIFE.

"I suppose people would call me a fortunate woman. I have health, every comfort, the best of friends and yet I am wretched; for my life is one in which nothing ever happens."— Extract from a letter

If this were a single voice only, it might be passed by in silence; but it is a chorus. From town and country, from rich and poor, comes the same complaint-"nothing ever happens." The unrestful spirit of this engine age is everywhere filling the insane asylums and making nervous wrecks. We do not even have linger-ing diseases any more. Old fashioned consumption is as extinct as the spinning-wheel, and heart-failure and appendictis have come in with the limited express and the long-distance tele-

This protest against the quiet life is as strange as it is universal. It is as if the pebbly bed of a brook should long to be the wreck-strewn bottom of the ocean; as if its limpid waters should weary of their gentle flow, and wish to be tossed by storms and in-habited by man eating monsters; as if the zephyr should have a desire to be a cyclone, and be off to see the world; as if the trailing arbutus should be seized with an ambition to be a prize pumpkin at a country fair or as if the meadow-lark should sud denly long to be changed into a bird

of prey.
"Nothing ever happens." Believe me, you who say this, you are blessed indeed; for you have then been mercifully spared the agony of tortur-ing illness, of betrayed trust; the sight of your beloved straying into paths which lead to death; the pangs of hunger, ambitions disappointed, the wrench which comes when death crosses the threshold; "plague, pestil-ence and famine;" the malice of enemies, — all, in short, which is poured from the cornucopia of disaster upon those who are in the thick of this world's bitter fight.

"Nothing ever happens." Does it not? Does not the sun rise in regal splendor each purple dawn? Do the robins and bluebirds ever fail to come with the spring? Do not the clouds weep upon the thirsting earth? Do the wild flowers ever forgot to bloom? Is there ever a May - dear Month of Mary !- when the trees do not put on the dress which is always so beautiful? Are there not, along the way of cur life, kind words strewn thick as jewels in a queen's crown? Can you not always have at your bidding the smile of a friend, the gratitude of the poor, the laugh of a little child you have made happy, and the time for a prayer in supplication or thanksgiving

Individuals, writes Louisa Mary Dalton in the Ave Maria, with no his tory are as happy as nations in like Events in the life of a country mean disaster and tumult, and the blood-stained garments of war. sons with conspicuous careers usually find that the anxiety outweighs the pleasure. You have, you say, health, friends, and a modest competence. Then for you every good thing may happen — does happen, and you will not see it. But some day, if your life be spared, you will believe these words; for the old learn wisdom and content. They never mourn that existence is stagna-tion: they husband the fleeting days, grown so sadly few. They sit in sweet peace, happy and waiting; content to go, glad to stay yet a little while — resting for a peace before the long journey. Some day you, too, will sit in the lengthening shadows; and then you will realize that the happiest life may be one in which "nothing ever happens.'

Few medicines have held their ground so successfully as Ayer's Cherry Pectoral. During the past fifty years it has been the most popular of all cough-cures and the demand for it to day is greater than ever before. Prompt to act and sure to cure.

It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickle's Anti-Consumptive Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitts, and all affections of the throat, lungs and chest.

How to Get a "Sunlight" Picture. How to Get a "Sunlight" Picture.

Send 25 'Sunlight' Soap wrappers (wrappers beafing the words "Why Does a Woman Look Old Sooner Than a Man") to Lever Bros., Ltd., 43 Scott street, Toronto, and you will receive by post a pretty picture, free from advertising, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost to postage to send in the wrappers, if you leave the ends open. Write your address carefully.

A Puny and Fretful Baby.

This is now quite unnecessary! Like

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quite unnecessary! Like n may have your baby fat, ppy, if you give it Scott's es take it like cream.

A THREE-YEAR-OLD.

Though our Soggarth has attained divil's batin'. and surroundings do not proclaim the fact. It is a very little house, yet it seems to have the power of expansion, so many receive within its walls a warm welcome and the most generous hospitality. There has been found space in it, too, for an oratory, where Mass is said almost daily, and happy are they who teel sure of being remembered there.

The house is very plainly, almost meagrely furnished, and the pictures and ornaments are mostly of a sacred places, there are illuminated addresses from different people among whom the Soggarth has labored, and who have evidently given him unstinted reverence and affection. He can measure his grounds with a very few strides, but beyond the boundary wall stretches his real domain, where his gentle sway prevails, and where he is loved, as surely no lord of a manor ever was. That he loves his people, goes without saying: and that he is proud of his place the reason is evident. See the hill, on the summit of which his house See the is built, sweeping on either side. The trees with which it is wooded are tinged with autumn's gorgeous colors, and its slope arounds with ferns, touched now with the gold and brown which tell they are soon to die. Beyond the road which skirts the hill flows a broad, winding river, sparkling in the sunlight, moving solemnly in the shade. And there, not far distant, set like a pearl in the green landscape, is the white village, in the heart of which stands the chapel, the pulse of the whole place.

In the gloaming of an autumn evening, the Soggarth speaks, as we sit in the parlor of his "little house atop of

'You imagine, I dare say, that I am going to tell you the sayings and doings of a little toddler three years old. No such things! My 'three year old' was a stalwart fellow, fully six feet high, with a powerful frame, and to the last an upright bearing. He was one of a faction called the 'Three-year-old.' I have heard that the name originated in this way. Very many years ago, two men at a fair quarrelled about the age of cattle they were buying or selling; one main-tained they were three and the other that they were four year olds. Angry words were followed by blows, the friends of each joined in the fight, blood was shed on both sides. The feud begun that day raged for years, so that at every fair and market in the district the cry of a 'a three-year-old, or 'a four-year-old,' was a signal for battle. The hostility descended through several genera-

"Some of you may remember, for it was an event much spoken of at the time when peace was made between these factions. A mission, conducted by the Oblate Fathers, was held in Ethe very centre of the strife, and the Fathers efforts to make peace were crowned by a great reward. The crowned by a great reward. Archbishop was present at the close of the mission, when men, some of them very old, who had been foes all their hives, met at the foot of the altar and grasped each other's hands — hands often raised to deal deadly blows to deal deadly blows to one another -- while big tears coursed down their rugged cheeks. I scarcely

ever heard of a faction fight since.
"My 'three-year old,' Pat Kiely, was from his youth a famous fighter. Whenever he 'wheeled' for a 'threeyear-old, as if by magic, he was surrounded by a fierce faction and a 'Ye knew my little boy, Patsy, sir. Well; he was the height of my knee, he course he inspired the respect and awe he was somewhat subdued in spirit, me everywhere. Let me be in the hagyet he always spoke with the utmost contempt of 'boycotting,' 'passive

resistance," etc.
"Boycotting, he exclaimed disdainfully. 'Boycotting! I tell ye what it is, your reverence, to give them the divil of a batin' is the only boycottin'. Look at my own case. When ould B——thought to turn me out and take my spot of land from me! He had increased the rent to that pitch, I couldn't meet it by hook or All the same, I knew there was a grabber ready to snap at it, an' give the ould lad the increased rent an' a fine into the bargain.
There was no boycottin' in them times,
but meself an' a couple more made up

a plan to settle the matter. "It was one day a fair was held in Cappa, an' we went there, an' as usual, there was plenty of peelers in my tail. There's a risin' ground near the fair green, an' I strolled up there fair and aisy for myself. The other boys stayed below, convanient to where Paddy Myers, the grabber was standin' with a few yearlings he was sellin'. 'Twasn't long till I wheeled for a 'three year-Up rushed a crowd, an' before say 'trap-sticks,' there was as ye'd say purity a fight as ye'd wish to see, an' the peelers whackin' right and left with their batons. In the thick of it, myself slipped away an' down with me to the other boys. To give them their due an' tell nothin' but the truth, they done their business well, an' Myers never got a finer dressin' in his a few finishin' touches meself, an'my han' to ye, but he let me an' my farm alone from that day forward. Well! the next rent day, I went up to the landlord with the other tenants as usual, an'when I was called, I handed him my rent, the ould rent of coorse. 'Thank ye, Mr. Kiely,' says he, as polite as ye plaze, 'Mr. Kiely,' mind ye! an' 'twas either 'Keily' or nothing ye! an' 'twas either 'Keily' or nothing before. There was civility for ye! gettin' cooler by that time, an' after walkin' a few miles more I thought better of it an' turned back."

'A few years ago, "continues the Soggarth, "poor Pat was on his death bed and I visited him frequently bed and I visited him frequently will do wonders in restoring health and is a thing I do be turnin' over in my farm walkin' a few miles more I thought better of it an' turned back."

Fagged Out.—None but those who have better of it an' turned back."

Fagged Out.—None but those who have better of a gged out, know what a depressed, miserable feeling it is. All strength is pone, and despondency has taken hold of the soufferers. There feel as though there is nothing to live for. There, however, is a soufferers. They feel as though there is nothing to live for. There, however, is a soufferers. They feel as though there is nothing to live for. There, however, is a soufferers. They feel as though there is nothing to live for. There, however, is a soufferers. They feel as though there is nothing to live for. There, however, is a soufferers. They feel as though there is nothing to live for. There, however, is a soufferers. They feel as though there is nothing to live for. There, however, is a soufferers. They feel as though there is nothing to live for. There, however, is a soufferers. They feel as though there is nothing to live for. There, however, is a soufferers. There, however, life. But sure! I should give him

tenant cannot pay his rent, he should, I think, give up the land to its owner. "Circumstances alter cases," re-

plies the Soggarth. "Let me tell you of one. There is, on the side of this very hill which we overlook, a farm of many acres. It came into the possession of the present tenant's grandfather in a romantic way-he got it literally for a song.' He was a wandering musician, and a welcome guest wherever he went, and he happened sometimes, to stay at this farmhouse, where there

was a daughter, an only child.

girl fell in love with him, and in spite of every obstacle married him, and in time of course the farm came to him, through her. The land was then almost a barren waste, over which grazed some sheep and goats. Only a few acres near the house were cultivated, and the rent was merely nominal. It remained so till their son got possession, and he, when his boys were grown and able to help him, began to till the ground up the hillside, nearly to the top. To give an idea of the labor that entailed, I must tell you that, though there was a lime-kiln on the farm, the limestones had to be brought a distance of twelve miles, and the river had to be crossed on the way. This last was a difficult feat, for half the load of stones had to be left on one side of the river till the other half was deposited on the op-posite bank. Horse and men had then to return, and bring over the first half, reload the cart and resume the weary journey. When the foot of the hill was reached, the same process had to be repeated, for the horse could not climb the hill, as he could not ford the river with the full load of stones.

then, and I shall show you what it is now. By almost imperceptible de-grees, the rent was being raised. At first the advance seemed too small to make a disturbance about, they were working so eagerly and hopefully, they said they could bear it But it went on increasing, till they were forced to face the fact that the fruit of their labor was going into the land-lord's pocket. Within the last few years, the failure in crops, and the low price of cattle, made it impossible to pay the rent demanded."
"Oh! that is shameful," cries the

You may imagine what the place was

former speaker. former speaker.

"Yes! shameful," says the Soggarth. "You say that evil has arisen out of this land movement, but on whose shoulders should you throw the blame? These people joined the Land League, refused to pay an unjust rent, were evicted, and lived for months in a Land League hut. At last, thank God! we were able to bring about a

settlement, and they are now reinstated on fair terms. "Well, I admit there was a neces sity for amendment in the land laws, but could it not have been affected

which, truth to tell, he had never taken much pains to control, and to the last year of his life he was subject to the most ungovernable fits of anger. I had the following from his own lips:

Ye knew my little boy, Patsy, sir Well, he was the height of my knee, he used to be ever an all aways about me she'd catch me by the coat-tail an follow me everywhere. Let me be in the had per the cost in a manner. When he was a bit grown, I thought I'd like him to be a priest, for he wasn't that strong, An' sure! he'd make up to each of dark in the control of the Church, so the subsequent damnito to the subsequent damnito to the dark of the cost, and help me with the subsequent damnito to the subsequent damnito to the subsequent damnito to the subsequent damnito to the hard had the following from his own lips:

Well, he was the height of my knee, he used to be ever an all aways about me she'd catch me by the coat-tail an follow me everywhere. Let me be in the has beginned to the bush and it is not a priest, for he wasn't that strong, and the defined to the cost, and help me with the subsequent damnito to the subsequent damnito to the subsequent damnito to the cost, and help me with the subsequent damnito the cost of subsequent damnito the cost of subsequent damnito to the subsequent damnito the damnito the cost of subsequent damnito the cost of the cost of subsequent damnito the cost of subsequent damnito the cost of subsequent damnitors of the cost of subsequent damnitors of the cost of subsequent damnitors of the cost of the cost of the cost of the cost of the cos a priest, for he wasn't that strong, an' I didn't like puttin' him to the hardship. An' sure! he'd make up to me for the cost, and help me with the rest of the family hereafter. I consult ed Father P—— (our parish priest at the time) an' he advised me to send him to the monk's school in C——.
Well I did so. He used to come home for a start in the summer, an' he seemed to get holier every day, an' I was quite aisy in my mind, till one mornin' I got a letter from the head monk of 'em, saying that Patsy had made up his mind to join their own order an' stay where he was. Think of that, after all my outlay an' expectation! An' as for them monasteries, ye could'nt get the value of a paytie peelin' out of wan of them. I'm that kind that it takes a while to have the anger rise in me rightly, an' I went about that whole day sayin' nothin', but listenin', to all the divil had to say inside of me. But begor! in the middle of the night the rale fury caught howld of me. I got up an' dressed myself an' took a stick in my fist, as stout a wan as ever I carried to nst, as stout a wan as ever I carried to
a fair, an I started to walk to the
monastery in C—— to bate every
monk in it. I took the road to the
village where Father P——lived, for I
wanted to give him a bit of my mind,
but as luck would have it he was away from home when I got there. I was gettin' cooler by that time, an' after

Take my word, Father, there's nothin' like the ould plan of givin' them the divil's batin'."

Here some one remarks gravely:
"But it seems to me a monstrous thing that a landlord may not do what he wishes with his property. If a you of usalike? An' if Tim's the right." wo of us alike? An' if Tim's the right sort what is to become of me at all, at

I hope I satisfied him on the subject. He ceased to trouble about it, however, became very peaceful and seemed quite resigned to die.

But one day I found him very restess, and, inquiring the cause, I was told that he had become possessed with the desire to see his son, Father Pat. I tried to soothe him, but could only do so by promising that I would write to the Superior and ask leave for the son to visit him. I knew it was against the rules, and I very much is a great gift of God. It elevates, feared my request would not be enobles, and spiritualizes the desire of feared my request would not be granted, but I did not impart my fear seeing his son. There was some delay in answering, but when the reply came it confirmed what I thought; the rule was one which could not be broken, and as gently as I could I told the father. I thought he took it very quietly, but alas! the anger came rightly at him a few hours later and his fury of rage was hours later, and his fury of rage was so terrible that all the good of the had to begin over again the task of

preparing him to die.

His end, thank God, was most edifying; fervent ejaculations were constantly on his lips, and I trust that though "the anger came at him" frequently during his life, and though he would "face a lion if it dared him," somewhere, in His many mansions. God has given a place to my Three-year-old. — Jessie Tulloch, in Irish Monthly.

#### REPLY TO CORRESPONDENT -NO NEW DOCTRINES.

"Were the present doctrines of the Roman Catholic Church revealed by Christ? Were her present usages established by Him?"

To the first of the above questions we answer yes. The answer to the second depends on what is meant by "usage." The Catholic Church does not claim the authority to proclaim new dogmas. Her function is not to reveal new doctrines, but to define and teach only what has been delivered to her-what Christ and His apostles left in the deposit of faith. This body of doctrine first delivered, is found partly in the Holy Scriptures and partly in tradi-tion. Hence when the Church makes a new definition it is equivalent to a declaration that what she defines ha been taught from the beginning. It is in this declaration that her infallibility is concerned. When discussion arises as to what is the truth on a given subject and appeal is made to her, she defines what is and has always been believed on the point in dispute. She is the guardian and interpreter of the deposit of faith received from Christ and His apostles. As a plant newly discovered is not therefore a new plant so a doctrine newly-defined is not therefore a new doctrine. The law of

heretics, have made no alteration in her teaching." (Evidences of Religion, teaching." (Evidences of Religion, Jouin.) Such is this Catholic position. The proof of each doctrine from Scrip ture and tradition can be given only as each doctrine passes in review. Philadelphia Catholic Times.

#### Significance of the Ring.

The ring with the Catholic Church is a symbol of authority, each rank having its own ring. Although Mgr. Satolli's canonical rank is that of Archbishop and he wears the robes of an Archbishop, the emerald of his ring is unique, for the reason that his authority as the Pope's Vicar in this country is unique. The custom of kissing the ring is a very beautiful one dating back very many years. It signifies in a spiritual sense the submission of the flock to its shepherd.

Always accompanies good health, and an absence of appetite is an indication of something wrong. The universal testimony given by those who have used Hood's Sarsaparilla, as to its merits in restoring the appetite, and as a purifier of the blood, constitutes the strongest recommendation that can be urged for any medicine.

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CONJUGAL LOVE.

Good Advice by a Catholic Bishop.

God has not ordained and created the wonderful union of marriage with out giving to man helps of every kind, abundantly sufficient to enable them therein to produce the fruits of peace, happiness and holiness which He intended. We will consider these both in the order of nature and in the order of grace. First, then, God so created men and women, and endowed them with such dispositions, as that from union, which is naturally the object of their desire, there should also naturally arise a most intimate, strong and tender friendship which draws them together more closely and affectionately than any kind of friend-

ship.
The mutual love of which we speak to the old man. He became quite bright and cheerful with the hope of seeing his son. There was some than any carnal bond can be it than any carnal bond can be it. makes them become one spirit, as they are one flesh. It makes them com-panions in affection of soul, as they are companions in the care of their household and of their children.

This conjugal love which by the gift of God rises so naturally and happily in the hearts of married persons, so terrible that all the good of the preceding weeks seemed undone; and will all the duties imposed upon them by God; and by a special disposition of God's kind providence, it so far differs in each partner as to urge them to delight each in the special duty which attaches to them. In both it leads to an unselfish devotion, which is often strong as that he or she who feels it would gladly suffer or die for the one who is loved; but in each it has a special tendency and outlet, according to the part which nature destines for

and in laboring for her welfare, in guiding and instructing her, and in cherishing her with a tender, protecting affection. The woman, on the other hand, delights in being dependent on her husband, on being subject to him, in watching for and supplying his every want and wish, and in soothing his cares by her loving endearments. Thus nature itself, or rather God, the Author of nature, fits and provides His creatures for the parts which

He destines them to play.

But as marriage is for this world only, but is intended by God to lead to the kingdom of Heaven; and as grace does not destroy, but completes and perfects nature, so God is pleased that husbands and wives should love one another, not with a natural love only, beautiful as that is, but also with the very love of charity, by which we love God Himself. Nay, by the right order of that same charity, they must love each other more than any other being

upon earth, next to God.

Next to God and to his own salvation, charity inclines each one to love the partner to whom God has joined him. And, last, it is the very end and object of the special grace of the sacrament of matrimony to inspire its recip-ients all through their married life

## St. Columba, the Apostle of Scot-

land, was born at Donegal, Ireland, in the year 521, and, after studying under the great St. Finnian, labored in Ireland. Finding that the people of Ireland were well provided with teachers, he went to Scotland to carry out one of his greatest desires — to bring man to the knowledge of God. He founded his monastery at Iona. After training disciples in the spirit-ual life, he began the work of con-version, and brought to the faith the King and the whole of the people of Caledonia, as Scotland was then called. That was a marvelous work to accomplish, for those he converted were those, unlike other people converted, among whom Roman civilization had among whom Roman civilization had never made headway; and that he converted such a people showed the greatness of Columba. When the King of Dalriada pointed out to Columba his successor, he went up and put the crown upon his head of the future king, and that was the first incident in local history of the coronation of a sovereign. Columba met the great Glasgow saint, Kentigern, at the Molindnian river, where they exchanged pastoral staffs. Columba, towards the close of his career, visited

that he had been the Apostle of Scotland. Columba had a zeal to spread the knowledge of God, a love of virginity, of purity, of peace, of charity.

#### AN IMITATION.

Retreat of the Associate Sisters of the Order of St. Mary of the Protestant Episcopal Church.

The spring retreat of the Associate Sisters of the Order of St. Mary of the Protestant Episcopal Church, began at 6 o'clock yesterday afternoon at the convent at Peekskill, N. Y. Trains on the Hudson River Rail-road were crowded all day with ladies

from this and other cities going to join the Rev. George M. Christian there for three days of meditation and prayer. There were many wealthy ladies i the throng and some whose name appear now and then in the society columns. The largest number came

The pilgrimage was managed and accomplished with the greatest privacy. The ladies are immuring themselves wholly from the world, and they pass the time in fasting and silence, holding no communication of

any sort with the outside world.

The order of St. Mary's is one of two American Episcopal Sisterhoods in this country, though there are several English orders here. The Sisters retire completely from the world, as they do in Roman Catholic orders, and spend their whole lives in devotion

and good works.

It is not the Sisters who are now gathered in the convent of the order at Peekskill, however, but the Associate Sisters. They are very many in number and are scattered all over the country. They are ladies in private life, many of them wealthy, who have devoted themselves to a high type of The love of a man finds its delight Christian life and pledged themselve in defending his wife from all evils, to the support of the order in every possible way. They are all high Church Episcopalians of the most marked degree.

Dr. Christian, who is the pastor of

Grace Church, in Newark, N. J., is a noted High Church man.

The programme for the three days of retreat includes keeping the canonical hours together with the Sisters of the convent. They will spend the entire time in silence. Matins and Lauds will be said nightly at 10 o'clock by the Sisters alone. At 7 o'clock each morning the latter and the Associates will say Prime, followed by Mass at 7 terse at 9, sext at noon, Nones at 3. Vespers at 6 and compline at 9.

There will be a processional and re-cessional march of the Sisters and the Associates from the convent to the chapel at each service, the former taking seats in the chancel. Upon the conclusion of the services the associates will all arise and the sisters march down the main aisle and lead the return. Father Christian will give instruc

tions after each service as to what the associate Sisters are to ponder upon until the next service, and they, always in silence, will take notes of his words.

The retreat will close on Friday night.—New York Herald.

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London, Saturday, July 14, 1894. THE ANARCHISTS IN FRANCE.

The obsequies of M. Sadie Carnot, President of the French Republic, took place in the Pantheon of Paris on the 1st inst., a week after he had been struck down by the hand of the assassin, Santo Cesario, the Anarchist at Lyons. The body was deposited by the side of his grandfather, Lazare Carnot, known as "the Organizer of Victory.

The display was the most remarkable civic and military demonstration ever witnessed in France, and it should teach the promoters of disorder. the Anarchists, that the country wil not bear patiently such wild vagaries and crimes as have been committed by them within the last few years.

It is comprehensible that in a country like Russia, or Turkey, where the will of the ruler is the sole law, and where the tyrant crushes as he will, the dagger of the assassin should be ready to avenge injuries inflicted. because there is no other resource by which one can deliver him self and his fellow-subjects from oppression. But it is hard to realize that in a country where the people themselves rule, and where the head of the Government is the direct choice of the people, there should be found any so dissatisfied with the form of Government as to declare their irreconcilable hatred against it. Yet this has been the case, not only in France, but even in America, where within a few years two presidents fell victims to the bullet of assassins, who were impelled by principles similar to, if not exactly the same as, those which influenced Santo.

The immense crowds which thronged the magnificent Rue Rivoli, and the island of the City on which stood the Paris of ancient days, are a testimony to the popular indignation against the grim conspirators who planned this murder, and brought their plans to a

The Anarchists are evidently determined to keep themselves and their principles before the public; but the steps they are taking to effect this will certainly bring upon their heads measures as stern as those they are adopting towards the upholders of law and

There is not the least doubt that Santo Cesario would have been torn to cceeded in laying hold of h after the perpetration of his crime, and much as we disapprove of mob or lynch law, we cannot but say it would have served the miscreant right to have been dealt with by the multitude on the spot.

It is difficult to say whether the stupidity or the depravity of these Anarchists is the more to be wondered at. They talk of remedying the wrongs under which humanity suffers, and their mode of redressing those wrongs is to throw deadly bombs into the midst of peaceful citizens who have done no harm to them or to society, to injure and destroy the property of the nation, and to murder those officers of the nation who have been entrusted by the voice of the people with the duty of executing just laws, and of guarding the interests of the whole people.

The execution of Ravachol and Vaillant proves that France will not tolerate the wild theories of the Anarchists to be put into practical operation.

Ravachol and Vaillant have been apotheosized by the Anarchists as martyrs of their cause; and as Santo Cesario will also undoubtedly suffer a like penalty with these, there will be another added to form a triad of deities more shocking for its crimes than any of the most degraded forms of Paganism, however constituted.

All classes of the people of Paris, and of those from the country, young and old, rich and poor, flocked to attend the funeral of M. Carnot, and the crowd was such as was never before seen in Paris-which is saying a great deal, as Paris is well accustomed to demonstrations on a large scale.

It is a sign of the vigor of the party they have no certain rule of faith and

of order that without any delay the Senate and Chamber of Deputies were able to elect a successor to President Carnot, and their choice, M. Cassimir-Perier, will undoubtedly command the respect of all France except the knot of Anarchists, who may perhaps still look for revenge. The murder of President Carnot was in revenge for the execution of Rava-

chol and Vaillant. There is no doubt that Santo Cesario will be dealt with as were these desperadoes; and perhaps there will still remain some who will seek for a further revenge, but the result must be a rooting out of the Anarchists, though perhaps before this result is reached there will yet be some more martyrs to the cause of or

If Anarchists can be found who are ready to become martyrs in a bad cause, there are also many who will not hesitate to become martyrs, if it must be so, to the cause of their country and their city; and if it is necessary that the contest between anarchy and order is to be fought out by assassinations on the one hand and legal executions on the other, there is no doubt where the victory will be. The cause of Law and Order will surely win, if Anarchy and Anarchists are to be violently rooted out in the struggle.

It is a good sign of the times that the obsequies of the late President were performed with all the rites of the Catholic Church

The funeral cortege proceeded from the Palace of the Elysee to the cathedral of Notre Dame, where a most impressive scene was witnessed as the casket was taken from the funeral car. The troops presented arms, and Cardinal Richard, Archbishop of Paris, with the clergy of the cathedral, met the procession at the door and escorted the corpse to the catafalque prepared to receive it. High Mass was then celebrated for the deceased, after which the Cardinal delivered an impressive funeral oration.

His Eminence attested that President Carnot was an upright man in public as well as private life, and added that "these simple words constitute a greater eulogy on him than long orations.

Anarchy is the result of irreligion. These who profess to be Anarchists acknowledge no God; it is hard, therefore, to imagine any motive which could be strong enough to induce them to offer their lives in sacrifice for their principles; nevertheless, experience proves that some of them are ready to make this sacrifice. It is deplorable that men should be so infatuated; but it is some consolation to us at this side of the Atlantic to know that Anarchy has no foothold here. Should Anarchists at any time make their appearance amongst us, they must be taught that there is no room for them or their principles in this country. This was the lesson taught to the Anarchists of Chicago in 1886, and notwithstanding that there was not long ago an Anarchist demonstration in New York, it was easily re. pieces by the multitude if they had pressed without bloodshed, as the pronoters of the demonstration covered that they had to deal with a population which would not tolerate any nonsense from them.

> A TIMELY ENCYCLICAL FROM POPE LEO XIII.

> It is announced that the contents of the encyclical letter which Pope Leo XIII. intends to issue as his political testament, have been made known. It is not certain, however, whether the details given are authentic. The following are said to be the principal points :

> 1. He declares that the Church will continue as heretofore to propagate the faith among unbelieving nations which do not know the true God; and he prays that God, may send devoted missionaries to labor in the good work of converting them.

2. He expresses sorrow for the schisms and animosities which have separated so many civilized nations from the Catholic faith and expresses his hope that they may once more return to the one fold, a result which is to be gained only through the grace of God bending the wills of men.

3. He reminds the Eastern Churches that their forefathers of the Oriental Christians recognized the authority of the Roman Pontiff, and assures them that if they perfect the union which Christ originally established, the rights and privileges of the patriarchal Sees will be respected and con. the platform of the Mail contained firmed. Prosperity and greatness will be the result, he says, of the return of these Churches to the unity of faith in communion with the See of Rome.

3. He reminds the Protestants that

authority, and that as a consequence the most important Christian doctrines have been denied by many sects, and that many have fallen into materialism and actual unbelief.

4. He exhorts Catholics to remain steadfast to the faith and to submit to the guardianship of the Church, the only perfect society with a divine commission to teach the faith, and to make laws in regard to matters within its jurisdiction, without being subservient to any other authority; and yet without trenching upon the jurisdiction of any other authority.

5. The Freemasons are again condemned and the Catholics of France and Italy and other nations are exhorted to keep aloof from such associations, and, further, to do all in their power to cultivate peace and harmony, and to avoid the horrors of war.

6. He declares that the liberties of peoples can be made to accord with the powers of rulers under all the forms of government. Rulers must account to God for their stewardship; for the right to command and the duty of obedience proceed from God. He therefore exhorts rulers to foster religious union, that so the evils which perturbed the last century and plunged nations into Anarchy and blood may not be repeated now.

It is earnestly to be hoped that the efforts of the Holy Father to restore peace to the world may be crowned

A PERSISTENT POLICY MAKER.

The Toronto Mail is quite a policymaker for the parties in the Province of Ontario, but the policies it provides have hitherto not proved acceptable to the people for whom they have been intended.

But a few weeks agoour contemporary sagely announced that "at a former Provincial general election " it "outlined a platform for the people, the triumph of which it firmly believed would be also a decided victory for good government in Ontario."

It is quite true the Mail did propose four years ago that Sir Oliver Mowat should adopt the no Popery policy which it had advocated for some years; but the upshot of the matter is graphically described by the Mail itself as follows:

"This policy did not succeed."

But our contemporary is not easily discouraged, and while telling us of its past ill success, it does not hesitate to bring forward a new policy which it recommended, not indeed to Sir Oliver, but to a bantling largely of its own production, the P. P. A. of Ontario.

Alas! the same thing which our contemporary said of its policy four years ago is to be said of the one propounded just before the recent election : 'this policy did not succeed either."

The P. P. A. has been brought to notce during the short period of its existence, especially by the Mail, and no method has been left untried by that journal which might possibly increase its membership so that its efforts to protect poor threatened Protestantism might be crowned with success.

So far did the Mail's solicitude for its bantling go, that it even provided a platform of twelve planks on which a coalition might be effected between Conservatives and the P. P. A., such that the united parties should march to victory with the Mail's principles emblazoned on their banner. Of the policy thus offered to the electorate the Mail said :

"Here is a policy which every man who has the interest of Ontario at heart will surely endorse."

It is curious to notice how our contemporary, from time to time, nay, almost daily, spoke with disapproval of the introduction of religious issues into the election. We agree with that journal that such issues should not have been raised; but let us ask who was it that raised them? Did not the Mail over and over again defend the P. P. A. as a society necessary for the tion, why does it not contend for the protection of Protestants against 'Roman Catholic aggression?" Yet tant parents? there was no such aggression. The aggression was certainly on the part of those who laid it down as their primary principle in politics that no Catholic should be elected or appointed to any office in the gift of the people or of the Government, and who swear to keep Catholics out of all employment as far as they are able to effect this. Yet these aggressions upon the liberty of Catholics were advocated by the Mail with all its force. Further, these planks:

1. Religious equality before the law, the State to treat all religious communities alike, and to tolerate no undue ecclesiastical interference from

any quarter. We pass over plank 2.

3. Repeal of the coercive amend-ments to the school law. Every parent brings out another from its exhaustto have the right to choose of his own free will and without menace between the Public and Separate schools. The State to act no longer an an informer for any Church.

The ballot to be given freely and honestly in all school elections.

There is not in the mere statement of these principles anything very objectionable or unjust, though regarding the last point, a compulsory ballot in all school elections, there is room for honest differences of opinion. We are not at all convinced that a compulsory ballot is absolutely necessary in school elections; and we have before now given it as our opinion that the ballot being the more expensive mode of election, it is not advisable to adopt it on all occasions, nor on any occasion, unless there be proof forthcoming that it is customary for some domineering power to interfere by positively coercing the electors, thus taking away from them the freedom of election which the laws intend they should enjoy.

We are well aware that this plank of the Mail's platform has a covert meaning which the words do not express. We are aware that this agitation for the ballot at school elections is not really meant for the Public schools at all. It is intended to convey the insulting insinuation that the Catholic at the Separate school elections. There is not the slightest foundation for such an insinuation or assertion, and if there were, Catholics themselves would ask for the ballot for their protection. But it cannot be said that Catholics have done so, though we do not deny that the Mail's reiterated assertions that it is needed in order to secure the liberty of the Catholic electors, have induced a few Catholics to demand the ballot, that thus they might exhibit their readiness to fall in with the views of those Protestants of the Mail's stamp who wish to coerce and harass us at every step.

The vast majority of the Catholics of Ontario are fully aware that the agitation for the Separate school ballot was raised by enemies of Cath. olic schools, simply for the pur pose of harassing them, and they are opposed to admitting the principle that so-called amendments to our school system should be forced on us by our enemies.

The other planks in the Mail's platform have equally another meaning which does not appear in their wording, but which is evident from the attacks made by that journal upon Catholics during the last nine or ten years.

Its pretence of being an advocate of religious equality before the law ' is a mere sham. For the last decade its aim has been to deprive Catholics of their rights as citizens, under pretence that they were aggressive when there was no aggression.

Our school system is, of course, the pretext on which the Mail pretends that we are aggressive, but it is notori-Protestants to educate their children in their own way. It merely secures to Catholics the right of doing the same.

The third plank of the Mail's platform is, professedly, to secure the repeal of coercive amendments, and "to secure to every parent the right to choose of his own free will and without menace between the Public and Separate schools." Every one is aware that there are no such coercive amendmends in the Separate school law, as the Mail is constantly harping on. At present every Catholic parent is quite free to support Public or Separate schools as he sees fit; and the Mail's assertion that he is coerced is nothing more nor less than a brazen mis-state

ment of fact. But here we may well ask, as the Mail is so extremely anxious to give Catholic parents the liberty of selecsame liberty of selection for Protes-

We know of Catholic Separate schools which have been attended for years by the [children of Protestants, by choice of the parents. Why does not the Mail agitate that Protestant parents who thus send their children to Catholic schools should be allowed to pay their taxes to the Separate School Board ?

The secret of all is that the Mail's desire is for that equality of creeds which will place the creed of Catholics undermost.

The people of Ontario are not to be deluded by the false pretences of the Mail, and hence the obtruded platform of that journal has deen rejected has as many policies in store as a cat months.

brings out another from its exhaustless bag.

The P. P. A. has been relegated to obscurity by the electors of the Province, and it is useless any longer to propose a policy for that society to carry out, so since the election the Mail has constituted itself the policy maker of the Patrons of Industry. says: "The Patrons hold the key and it advises them to "stand out and fight earnestly in the House from the very first day for every point they have advocated in the country," so that they may not be weakened and "ultimately destroyed."

It is not certain that the Patrons will consider it wise to adopt the policy recommended by a journal which has been so unfortunate in the policies it framed and advocated in the past. But the Mail, all the same, has a motive in view in giving the advice, and it has not the discretion to conceal its motive. It tells the Patrons that by following its advice 'Sir Oliver must give up an immense amount of valuable patronage, or else he must be prepared for defeat"; and that "defeat would not necessarily pass the Government over to the Conservatives, who are not strong enough to rule even with the Patrons thrown in. It would rather mean a school electors are coerced by the clergy new election with the offices figuring as the issue of the hour."

The truth is, therefore, that the Mail has a dissolution of the Legislature already in view, before there is even thought of calling that body together for purposes of legislation No doubt the hope entertained is that a new election might result even now in a partial success for P. P. Aism : but there is little likelihood that either the Patrons or Mr. Mowat will act upon the Mail's suggestion. In all probability there will be no new election for several years to come.

THE MAIL'S "MISTAKES."

The editor of the Toronto Mail exhibits great soreness of spirit when he finds any of his contemporaries using strong language. He has taken the Brantford Expositor sharply to task for using such expressions as "falsehood" and "liar," when making reference to the Mail. In newspaper work an editor may often be mistaken; and when a contemporary finds such to be the case, it is commendable to use language customary amongst gentlemen. The editor of the Mail would not for the world use such a term as "liar" in his editorial work; and the dear, good man, with thoughts lifted heavenward, says that Christian charity prevents him replying to the Expositor in the language which that paper employed towards the Mail.

It happens, however, that in the Mail's explanation, which appeared in its issue of June 30, the editor has given the Expositor another opportunous that the Separate school system in To cover up what we will for politeness sake call a mistake, the Mail has fallen into another one; and here is the proof: The Mail regard to Separate schools have been made by the Roman Catholics, and the Expositor contends that no such demand has ever been made by any one having authority to speak for the Roman Catholic Church. To prove its contention the Mail triumphantly replies: "Now look at the following from the Kingston Freeman, Archbishop "Cleary's organ." (Here follow sa quotation from the paper named.)

As proof positive that the Mail is utterly unreliable when dealing with Catholic affairs, we quote the following extract from a letter written by Archbishop Cleary, dated Dec. 22, 1889, and addressed to Mr. W. R. Meredith. It will be remembered that the latter also held the distinguished Archbishop of Kingston responsible for the utterances of the Freeman. The correspondence between the Archbishop and Mr. Meredith appeared in the daily press at the time; and the editor of the Mail, who. judging by the copious supply of old time happenings which he continually gives us, must have a good memory, can hardly be held excused from falling into the error which Mr. Meredith committed. The Archbishop wrote.

"Know, therefore, that the Kingston newspaper referred to by you (the Free man) has no more warrant than any other paper to express my sentiments. It was established independently of me, and is conducted without control on my part, as its editorial pages rather fre quently proclaim. I have no pecu-niary interest in it; l don't know who form of that journal has deen rejected its editor is; I have not seen a half dozen copies of it within the last six AN INTERVIEW.

We have much pleasure in reproducing this week the full text of an interview between His Grace the Archbishop of Kingston and a reporter of the Montreal Star. A representative of the same paper had previously asked the opinion of Principal Grant, of Queen's University, Kingston, touching the Ontario elections, and the defeat of Hon. Mr. Harty, of Kingston. The Principal, in a moment of weakness, we will charitably say, endeavored to transfer the responsibility of the defeat of the Minister of Public Works from his own shoulders to those of the distinguished prelate of Kingston. The Archbishop would not have it that way, however, and although the Principal is great at the pen, and well versed in the expediency of the professional politician, he has met a foeman whose lucid arguments have completely demolished the untenable structure he has erected to justify his charges. Perhaps the strongest point in favor of the position of the Archbishop is to be found in the fact that, while Principal Grant is known to be a constant meddler in purely political contests, in fact assuming the role of a regular party man. The Archbishop, on the contrary, holds himself far above and outside the polit ical arena, his life - work the faithful performance of his high and holy calling as guardian of the flock over whom he has been placed by the Vicar of Christ. When danger to the faith and well, being of his charge is threatened-when the politician steps out of his legitimate sphere and threatens to do aught that would dim the lustre of faith in the hearts of his flock-it matters not whether that politician emerges from the Grit or Tory or any other wig-wam - a valiant Prince of the Church will have to be encountered in the person of the distinguished Archbishop Cleary. We ask our readers to make a careful study of the interview, for therein wholesome truths are given in the clearest terms. It is time this no Popery nonsense was dropped in election campaigns and Catholics left free to exercise their franchise on purely political questions. That they are found almost a unit in opposition to the Meredith party is not their fault, but the fault of hungry politicians actuated by motives most unworthy.

EDITORIAL NOTES.

A PERSON calling himself Rev. Amand Parent has been sojourning in London for some time. He comes from the Province of Quebec, and is said to be a missionary amongst the French-Canadians. In the Free Press report of a sermon delivered by him in the Askin street Methodist Church it is stated that "he charged the Church of Rome with having killed his wife and poisoned himself." He also said that "for years after he came to live with a Protestant family he was afraid to look into a bible lest the priest should discover it." It is really deplorable that our Protestant friends should tolerate such nonsense as this. These clerical tramps play on their credulity for the purpose of making a few dollars. We will says that certain further demands in merely say that priests frequently purchase bibles in our book-store for their own use and for the use of their people, and that our sale of bibles is larger than that of any other book. It is also a fact that very few Catholic houses are to be found that do not contain a copy of the sacred Scriptures. As to the "killing and poisoning" clause of the lecture, we will in charity suppose that the old gentleman is subject to fits of hallucina

> THE Anti-Lords Conference of he Liberal Convention which was recently held in Leeds reported resolutions to the effect that the power of the Lords to mutilate and reject measures passed by the House of Commons, and to defeat reforms is inconsistent with the right of the people to self-government, and ought to cease. The Government was called upon to prepare and introduce into parliament a measure by which the Lords' veto would no longer suffice to reject bills; but that when they should be so rejected a second passing of the bill by the Commons, with the royal assent, should suffice to make it become

THE Anglicans are again soliciting information from Rome concerning the validity of their orders, and requesting the Pope to appoint a commission of Cardinals to examine the Branch theory. This appears to us to be a needless waste of time and labor. Anglicanism, divided and sub-divided, receives scant recognition from thinking men. It was engendered by

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His Grace the n and a reporter A representer had previously Principal Grant. sity, Kingston, elections, and the rty, of Kingston. noment of weakly say, endeavresponsibility of nister of Public houlders to those elate of Kingston. not have it that though the Prine pen, and well

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NOTES. himself Rev. en sojourning in He comes from c, and is said to gst the Frenchee Press report of him in the Askin h it is stated that ch of Rome with fe and poisoned that "for years vith a Protestant to look into a ould discover it." that our Protesclerical tramps for the purpose llars. We will ests frequently r book-store for the use of their sale of bibles is ny other book. very few Cathbe found that y of the sacred "killing and the lecture, we

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According to the London Daily News Mr. Jno. Morley, the chief Secretary for Ireland, has announced to the Irish Nationalists his intention to introduce into Parliament, before prorogation, a bill for the relief of evicted tenants. Such a measure, being of prime importance to the Irish people, will establish new confidence in the intentions of the Government to better the condition of the Irish people.

A NEW falsehood which was published by a writer in the Cornhill Magazine of London, England, against the Pope and the Roman Congregation of the Index, has been promptly refuted. It was stated that "all the English poets, from John Milton down to Goldsmith, figure on the Roman Index among books condemned by the Church. The statement of this writer has given eccasion to the Rev. Father Breen, of the Benedictine order, to examine into for the aid of the poor and needy than the matter, and the truth has been set before the public in a letter addressed by him to the Cornhill Magazine, in which the false statement appeared. Father Breen says that he thought it worth his while to examine the latest copy of the Roman Index-that of 1891published at Turin, and he has found that with a single exception not any work of the great poets of England is upon the Index. The exception is an Italian translation of the works of Milton. So satisfactory has been the exposure of the falsehood that the Cornhill Magazine, while honorably publishing Father Breen's letter, made no commentary upon it, and the writer of the original accusation has been so overwhelmed by it that he has been unable to make any reply,

THE A. P. A. of the United States is not content with proscribing Catholics. but it also proscribes Protestants who are unwilling to become its associates allegiance. in evil deeds. Gen. Post, of Galesburg district, Illinois, is a candidate for the congressional nomination. He is both popular and able, and he has for several terms served acceptably in Congress; but he is not a member of the A. P. A., and this is an offence the it is the country of all others, in which organization will not condone. As the Catholic truth may have the largest Apaists constitute a majority of the field of action. We only need freedom is expected that Judge Wilson, who is must be plain and clear. Truth posan Apaist, will be the candidate. The sesses in itself the power to reach the inwho have refused to prostitute religion holics. The Protestants who refuse re worthy of great respect. All Proestants who have any respect for emselves, or for religion, or for civil berty, should unite to put down so innous an association, the aim of which to persecute not Catholics alone, but en honest Protestants. General Post a Presbyterian with no sympathy for tholics, vet he is made the object of rsecution, simply because he does ot accept A. P. A. bossism.

THE Toronto Mail cannot resist the imptation afforded by the result of e elections to poke fun at the P. P. for its weakness. This is cruel, fter having assisted and excited that Bombastes Furiosos. In Saturday's sue the Mail says that the distribu-on of shievalties and registrarships nong the gentlemen who worked ard during the campaign serves to w that P A P is more potent as an tion force than P. P. A. Such sarm on the disasters of a bosom friend an insult added to the injury done organization by goading it on durthe campaign. When our conporary indulges itself thus in its chant for merriment it seems to be rrelling with its own bread and

HAS been discovered that the rated the crime, was selected by lot unflinching in purpose, and a stranger blasphemies of Infidelity.

control the conscience. Hence it is plishing it. Santo has declared that he dead, as far as all life-giving influence would have accomplished also the murder of the Pope and King Humberto, only he was afraid that a sentence THE distinguished Father Nugent, of which is hanging over him condemn-Liverpool, England, intends revisiting ing him to work in the Sicilian America this summer. The saintly quarries would have interfered with and learned priest has done much for his plans if he had shown himself in the cause of temperance and the edu- Italy. He escaped from the quarries a cating of the people of England. few years ago. Signor Crispi, the Broad-minded, he does not affect the Italian Premier, has also been shadowed disdain so fashionable amongst Euro and followed by a supposed Anarchist, peans for things foreign to their in- who was arrested when prowling about the Premier's house. He declared he intended "to square accounts with him." A knife was found on his person. Both France and Italy are reaping the consequences of the godless education introduced into the schools by the Governments of both countries.

> THE Canada Presbyterian of the 27th ult. has the following good hit at the P. P. Aists who endeavored to prevent the Hon. S. H. Blake from speaking in Massey Hall a few days before the provincial elections:

> "It is highly probable that the Hon. S. H. Blake does more work for Pro-testantism than all the members of the P. P. A.; that he pays more money to advance the interests of Protestantism than is paid by all the members of the P. P. A.; that he gives more assistance to the Young Men's Christian Association, to Sabbath schools and Bible classes than is given by all the members of the P.P. A.; that he pays at least twice as much money in a year is paid by all the members of the P. P. And yet this same Mr. Blake is the Protestant that the secretly organized bands of the P. P. A. tried to throttle in the Massey Hall last week!

> THERE are about twenty five thou sand Sisters of Charity in the United States. Some are engaged in minis tering to the sick and poor and the others are devoting their time and talents in the moral and intellectual training of children. Their noble and unselfish lives have more than once attracted the attention of statesmen. and have led not a few to the door of the Catholic Church. No human motive can induce a woman to surrender everything that is prized by the human heart, and, in humble garb and behind convent walls, to wear out her life in patient obedience and toil unceasing. Their charity is a conclusive proof of the divinity of the Church that claims and receives their

Monsignor Satolli is very much interested in the progress of the Summer School of America. Speaking to

Father McMahon he said: "From the experience I have gathered in America. I do believe that apaiss constitute a majority of the of speech, and this is most ample in a mominating Republican convention, it America. But the exposition of truth P. P. A. in Canada act in precisely the same way in denouncing and opposing those Protestants who disapprove of the presented clearly and entirely. It will then be accepted not only by Catholics, but also by Protestants and Infidels: I mean eir methods, and those ministers those who are outside the pale of th who have denounced their bigotry, or | Church by reason of their honest convictions, not on account of systematic preaching against equal rights for Those who are influenced by these latter motives are many centuries be become tools of such an association hind modern progress. And I would be very much pleased to see the Catho-lic summer school incorporate with its objects another point of very great importance, namely, the presentation to the American people of the precise idea of the relations by which is established the harmony between the Church and the State, so much to be desired and so fruitful in good.

Monsignor Satolli assisted at the commencement exercises of St. Bonaventure's College at Alleghany, N. Y., and gave a new proof of his Democratic tendencies. He came in a special train, and a carriage was in waiting to convey him to the college. The Monsignor declined it and marched at the head of the college boys, keeping step sociation to exhibit itself as a horde to the lively music of the college band with as much alacrity as the most

> MR. ISUOLSKY, Russian Minister to the Vatican, made an official announce ment to the Vatican that the Czar accorded to Russian Bishops entire freedom of relations with Rome.

RUMOR has it that Archbishop Ire land is going to receive the Cardinal's hat. The energetic prelate says "it is all nonsense." He regards it as a matter of little consequence, but his friends should wish to see him fittingly rewarded for his unwearied labor and magnificent ability. Outspoken and erty that is begotten of the gospel, sination of President Carnot was | fearless; zealous and learned; conscious | not of the fictitious liberty that springs result of an Anarchist plot. of the wants of his generation, and from brains muddled by the offscourrio Santo, the villain who per- ever ready to point out the remedy; ings of the senseless ravings and

error and vice, in high and low places; To the Editor of the CATHOLIC RECORD:

hypnotic treatment of these diseases is in the Quartier Latin, under the charge of Dr. Berillon. His principal assistant is a Greek G. Mayronkakis by name, and these two are said to be the most powerful hypnotists in the world. It is acknowledged that there is great danger in teaching the art of hypnotism to young students, as they may be tempted to practice it for unlawful ends; but it is said that, practiced for the simple purpose of curing the class of diseases in which it is most effective, it is a powerful agent, and it is recognized in France, at least, as one of the legitimate modes of applying real science.

On the festival of Corpus Christi the edifying sight was witnessed in Vienna of the Emperor of Austria and the Archdukes and Cabinet Ministers of the Empire, taking part in the procession of the Most Blessed Sacrament. Each of these dignitaries was bareheaded, and carried a lighted taper. All the Court officials, numbering many hundreds, followed, bearing tapers also. When the procession returned to the cathedral, the "Te Deum" was sung by the assembled thousands who had taken part in the procession. The Most Blessed Sacrament was borne by Cardinal Gruscha.

LORD ROSEBERY does not share in the fears which some people entertain of the stability of his Government. He declared in a speech at Windsor a few days ago that he is perfectly confident in the future, that he has no gloomy forebodings, and that he is even more sanguine than perhaps he ought to be. In reference to his prospect of winning the Derby race, he said,

"Never did he expect the Provost of Eton to congratulate one of his past pupils on the prospect of winning the Derby. That is a benediction which should reach far and bring luck. I am bound to say, and I take this opportunity of saying it, in answer to representations that have reached me from various sources, and only yester-day from the secretary of the Anti-Gambling Society, that I feel no vestige of shame in possessing a good

REGARDING the proposed union be tween the Baptists and the Disciples. or Campbellites of the United States the Christian Inquirer, the principal organ of the Baptists, has this to say in a recent issue :

"There can be no organic union unless the Campbellites abandon the old. mischievous and unscriptural position of Alexander Campbell. We should be glad to have the Disciples converted to our views, but we do not want them until they are. We have heresies enough without shouldering a part of theirs."

There is small chance of the prosed union being effected if views are widely spread among the

Baptists. THE Catholic school exhibit at New York is an object lesson to many who delude themselves with the vain notion that Catholic colleges are, in point of an advanced and substantial education, inferior to other educational institutions. Catholic parents also who send their children to godless schools. because for sooth they must acquire "a certain style and finish," might learn the lesson that our colleges are as well equipped and conducted as those of Protestant proclivities. Some parents, however, who are dazzled by the sheen and glitter of society and who consequently place social position above faith, at least in practice-who would prefer their children to be well grounded in etiquette than in Catholic doctrine-will not profit by it. But a life without faith brings sooner or later disgrace in those who gave it. It is said that in these institutions no attempt is made to uproot Catholic teachings from the minds of the young. We believe that, but who will say that a course in such a college will not weaken faith, will not deprive it of its bloom and freshness. A flower of rare variety could as easily bloom in a dark cellar as a Catholic could become strong and fervent inffaith in agnostic or Protestant colleges.

Pope Leo XIII. is called by even infidel journals the champion of liberty. Yes, he is the champion of lib-

torial space in attacking a letter published in the Globe two days previously Hypnotism is regularly practiced in Layman." This writer gave a synop-Paris as a means of curing nervous sis of the various persecuting and san-affections. The headquarters of the guinary enactments that made English rule a bye-word among the nations and disgraced the English statute-books from the accession of "Old Betsy" to the year of the Catholic Emancipation Act, 1829. object was to show that the odious P. would, if successful, the dark ages of persecution for conteenth century, after many struggles has survived." The editor of the Mail true to the spirit of "independence" and "fairness" which distinguishes him, accused "P. L." of "making unfair charges and misrepresenting important historical facts." He does not consider it fair to ascribe to the P. P. A. a desire to establish a repetition of the English and Irish prescriptions of the seventeenth and eighteenth centuries (why not the sixteenth as penal laws, under which the Roman Catholics groaned for centuries, were almost a dead letter. In the same paragraph he makes the astounding assertion that, although the laws made by Queen Elizabeth, about the thirtieth year of her reign, were stern, they were very little enforced as long as Catholics refrained from conspiracy. This remarkable statement is made on the authority of a French Ambassador at the English court. This is history with a vengeance. "Old Betsy's" with a vengeance. bloody laws not enforced until about the thirtieth of her reign, and then only when Catholics became troublesome and olic youth should be taught to look on the she dragon, Elizabeth, as being a mild and merciful sovereign and the
English and Irish Catholics a lot of
Miss Strickland in her the destruction of her kingdom, and by a few restrictions, which, however, "were very little enforced." Small series of cruel p wonder that Count Joseph de Maistre score of religion. Anglican divine, of strong anti-Cathoon Innovations," delivered in Liver-pool, 23rd April, 1868, that "the infamous Foxe, and the not much more respectable Burnet, have so overlaid all the history of the Reformation with at the facts.

The Mail, following the beaten track of misrepresentation, would teach us that during the first thirty years of Elizabeth's reign Catholics were but little molested on account of their religion. That this is directly at variance with the truth can be shown by reference to some of the English historians themselves-not Ultramontane historians either-but Protestant ones. On page 74 of his Const. History, Hallam gives several examples of the vexatious execution of the penal laws in the early years of this reign; he also refutes by strong evidence the reckless assertion of the Court-writer, Camden, that Catholics were scarcely molested during the first fourteen years of Elizabeth. The editor of the Mail will many passages in Strype's collections. We find abundance of persons harassed for recusancy, that is for not attending the Protestant Church, and driven to insincere promises of conformity.
Others were dragged before ecclesiastical commissioners for harboring priests, or for sending money to those who had fled beyond sea." In Chal-loners' "Memoirs of Missionary Priests," pp. 60-163, we find that during the three years that preceded 1585 no less than twenty-five promi nent Catholics had suffered on the scaf According to Bridgwater, 375, and Strype, III. 169, 297, the prisons were almost continually filled with the recusants, but when the poor prisoners could no longer pay their fines they were turned loose on the country, some of them with their ears bored with a red-hot iron, others often having been publicly whipped. Concerning the bloody statute passed after the sup-pression of the Northern Rebellion in 1569, Hallam says (Const. Hist. p. 87) 'This statute exposed the Catholic priesthood, and in great measure the aity, to the continual risk of mar-In a note, p. 87, he says that "the dreadful severity with which the priests were hunted down, and the prohibition of all ecclesiastical education in England, compelled the founding of foreign colleges to prevent the race of English Catholic priests from becoming extinct. That of Douay was established in 1568 or 1569. Dissolved by Requeseus, it was revived at Rheims in 1575, and removed back to Douay in 1593. Similar colleges were founded at Rome in 1579, Valladolid in 1596, and at Louvain in 1606." But, says the "learned" and "impartial" editor of the "Mail," "the English and Irish penal laws were practically very little enforced. Lock at this in Hallam's Const. Hist. "It is worthy to be pp. 90, 91: repeatedly inculcated on the reader, since so false a color has been often tyranny of this reign, that the most of whom no record is

the state; it has lived by the state, at an anarchist meeting to do the deed, to guile and duplicity; a denouncer of CAMPAIGN - COLORED HISTORY. claudestine exercise of the Romish Dr. Littledale, in his "Lecture on worship was severely punished." After and yet ever manly enough to respect an honest opponent, he should wear worthily the insignia of a prince of the Church Church Church Church columns of its edit of those laws, he proceeds: "But this at Elizabeth's own hands, for remaining true to the faith of their fathers, events of every day, forgotten on the latter three hundred and accounter the columns of its edit of the columns of its edit of the columns of its edit of the columns detailing an instance of the barbarity events of every day, forgotten on the at three hundred and seventeen. morrow, and of which no general his Further on he states that "Elizabeth's torian takes account. Nothing but the minute and patient diligence of such a contained only those against whom no compiler as Strype, who thinks no fact below his regard, could have prebelow his regard, could have properly served this from oblivion." Speaking of the Parliament of 1581, the same of the parliament of parliament of 1581, the same of the parliament of parliament of 1581, the same grievous penalties on recusancy were doubtless founded on the extreme difficulty of proving an actual celebra-tion of their own rites. But they established a persecution which fell not at all short in principle of that for which the Inquisition had become so odious. Nor (let the Mail note this) were the statutes merely designed for terror's sake, to keep a check over the disaffected, as some would pretend; they were executed in the most sweeping and indiscriminating manner, unless, perhaps, a few families of high rank might enjoy a connivance." That the great body of the English Catholics remained loyal to Elizabeth, notwithstanding her barbarous treat ment, may be proved by reference to more than one accredited Protestant historian. First, let us hear Hallam again, Const. Hist. p. 101. Speaking of the Spanish Armada, he says: "It was then that the Catholics of every was then that the Catholics of every county repaired to the standard of the cal truth to say "There is, however, Lord-lieutenant, imploring that they might not be suspected of bartering the national independence for their religion itself. It was then that the Venerable Lord Montagu brought a troop of horse to the Queen at Tilbury, commanded by himself, his son, and grandson. It would have been a sign of gratitude if the laws depriving them of the free exercise of their religion had been, took part in conspiracies! This is the if not repealed, yet suffered to sleep, kind of history he would like to see taught to the Catholic youth of the land. This is the way in which Catholic became, on the contrary, more frequent, and the fines for recusancy were exacted as rigorously as before." This is fully confirmed by "Queens rebellious and discontented subjects who were always planning and plotting quotes Bloomfield's Norwich, Stowe, and Lingard: "It is ever to be that it was necessary to restrain them lamented that Elizabeth stained the glorious year of the Armada with a series of cruel persecutions on the wrote: "Most history since the Reformation is a vast conspiracy against alias Kil of Wymondbom, was burned mation is a vast conspiracy against alias Kil of Wymondbom, was burned truth," and that Dr. Littledale, an alive in the castle ditch at Norwich. He was the fourth who had suffered lic proclivities, states in his "Lecture in the same place within the last five years, for promulgating erroneous opinions. The same year six Catholic priests were hanged, drawn and quartered ; four laymen, who had emall the history of the Reformation with falsehood, that it has been well nigh impossible for ordinary readers to get gentlewoman of the name of Wood for concealing Catholic priests, be sides fifteen of their companions, who were arraigned for no other offence than their theological opinions. Very heavy and repeated fines were levied on those whom it was not considered expedient to put to death. The fines for recusancy formed a considerable item in the crown revenues of that period, and they were of course hunted out with keen rapacity by an odious swarm of informers, who earned a base living by augmenting the miseries of their unfortunate fellow-creatures." In the history of the Reformation by Wm Cobbett, Letter XI., he bears testimony to the loyalty of the Catholics during the reign of this English Jezabel, and especially at the time of the Spanish invasion. Here is what he says: "On this occaplease turn to page 77 of the Const. history and read the following:

| Here is what he says: On this occupation of the Const. history and read the following: love of country was brought to the construction of the Mark Here is what he says: On this occupation of the Mark Here is what he says: On the Mark Here is what he says: On this occupation of the Mark Here is what he says: On the Mark Here is wh test, the Catholics proved that no degree of oppression could make them forget their duty as citizens or as subjects. Even from Hume it is extorted that the Catholic gentlemen, though her laws excluded them from all trust and authority, 'entered as volunteers in her fleet or army. Some equipped ships at their own charge, and gave the command of them to Protestants; others were active in animating their tenants and vassals and neighbors to the defence of their country; and every rank of men, burying for the present all party distinctions, seemed

> her iron sceptre, but no such relaxation, however, took place; they were still treated, as Hallam testifies, with even more barbarous cruelty than before. Like the tiger that has once tasted human blood, it seems that the 'virgin queen" was not satisfied without shedding more of the blood of her Catholic subjects, and so she continued till death rid the world of her execrable presence. Of the number of Catholic martyrs in the reign of this blood-thirsty tyrant, Hallam's testimony is express. He says: "The Catholic martyrs under says: "The Catholic martyrs under Elizabeth amounted to no inconsiderable number. Dodd reckons them at 191; Milner has raised the list to 204. Fifteen of them, according to him, suffered for denying the Queen's suprem acy, 126 for exercising their ministry, and the rest for being reconciled to the Romish Church Many others died of hardships in prison, and many were deprived of their property. Spalding (Bishop) in his Histy, of the Reformation, vol. II, p. 201, note, says that Challoner and others have shown that nearly 200 priests alone were

to prepare themselves with order as well as vigor to resist these in-vaders.'" One would naturally think

that the licentious "Old Betsy" would

relax some of the cruel treatment

which Catholics had endured under

Innovations," from which I list, so far from being exhaustive, charge was brought save that of their religion. I omitted from it purposely all those who, though dying for their creed, were falsely declared by Cecil and Walsingham to have been convicted for treason. If all such were added the list would be swollen to thousands : if the victims massacred in the North and in Ireland for the same cause are further attached to the damaging catalogue, Elizabeth's religious murders will not fall short of fifty thousand men, women and children." But enough of these too well attested atrocities. The editor of the Mail, if he feels so disposed, can find more information on the subject in Hallam's Const. Hist., p. 104; Miss Strickland's Queens of England, vi., 346; Macaulay's Review of Nare's Memoirs of Lord Burghley; and Prescott's Ferdinand and Isabella, II, 202. All the authorities I quoted on this subject, are, with one exception, Challoner, Protestants, and they ought to have more weight than the doubtful statements of an unknown French ambassador quoted by the Mail. good reason to believe-the same as in Continental Europe—that history is systematically falsified in Ultramon There is abundance tane colleges. of reason to believe that we need go no farther than the editorial sanctum of the Mail to find that history is "sys tematically falsified," and not only history, but almost everything bear ing on Catholic affairs is, if not actually falsified, thrown into a false light and twisted out of its right con-nection. There are several other historical matters in the Mail's article that demand some attention, but for the present I'll conclude with what I've written already. Yours, etc.,

Rev. Mr. Coit's Opinion.

6th July, 1894.

"The danger of our land to day is not from the Roman Catholic Church, but rather from those who have lapsed from this and from other churches. Let the Protestant Church, with united front, oppose not the Romish Church, but rather the wickedness and worldliness of the millions who are outside all churches, that we may become a Christian people in truth as well as in name."

So said the Rev. Joshua Coit. It would be well for the Protestant Church to cambat the wickedness and worldliness of those who profess no religion; but we hope it will employ no such weapons as the A P. A. and kindred organizations are using against Catho lics. Brother Coit seems to be a well-disposed man. We like to believe that he would eschew the word Romish if he knew that it was a term of disparage

The people of the village of Formesa were early astir on the 2nd to celebrate Dominion Day. It had been arranged that the opening act in the day's programme should be a salute from the cannon, which for more than twenty years has been in possession of the village. This matter was left to Mr. Joseph Ansteit, one of the most respectable and best known men in the village; and oright and early he arose to execute his duties. The cannon lay on the premises of F. X. Mesner, and the first thing to be done was to draw it to a favorable position on the top of the hill. This was done, and by 6:30 the gun was ready for loading. Mr. Austett had provided himself with seven pounds of powder, and intended to fire three shots, one with the gun pointing to Walkerton, another pointing to Mildmay, and the third pointing to Teeswater. Though the cannon, as we have stated, had been in the village for over twenty years, it was nearly that time since it had before been used, and fearing that it might have become rusty, Mr. Ansteit, a day or two previously had taken the precaution of cleaning it out. There were present along with Mr. Ansteit, Mr. Anthony Mesner, and two boys, John Fahrer and John Bergmann. Mr. Anstett tirst charged the cun, and then proceeded to the boys that he was atrait the gun had not been properly charged. He then proceeded to the boys that he was atrait the gun had not been properly charged. He then proceeded to the boys that he was a trial the gun had not been properly charged. He channon bursting into fragments. A piece weighing upwards of twenty five pounds struck Mr. Anstett into the boys that he was alraid the gun had not been properly charged. He channon bursting into fragments. A piece weighing upwards of twenty five pounds struck Mr. Anstett was one of the most highly respected entire the chin, breaking his jaw and horribly mutilating his throat. The poor fellow merer spoke again, nor gave any sign of life. Death was instantaneous. The boys by a miracle escaped unburt. Fragments of the metal went flying A SAD OCCURRENCE AT FORMOSA.

at the time of the expression, was several rous away.

Joseph Anstett was one of the most highly respected citizens of Formosa, and had lived there for over thirty years. He was born in the county of Waterloo, and at the time of his death was forty eight years of age. He was by trade a carpenter, and was the leading contractor of the piace. He built the Formosa church, the largest in the county, and more recently the magnificent residence of the parish priest. He was a friend of everybody in the villages a wife and two sons, both of the latter being residents of the city of Buffalo. His life was insured for \$3,000.

The funeral of Mr. Anstett took place on

dents of the city of Buffalo. His life was insured for \$8,000.

The funeral of Mr. Anstett took place on Wednesday at 9 o'clock to the courch of the Immaculate Conception at Formosa. As the deceased was a member of the C. M. B. A. and also of the St. Joseph's Society, an immense crowd thronged the church. The Requiem was chanted by the Rev. Wm. Kloepher, as sisted as deacon by Rev. Jos. Wey and subdeacon by Rev. Ph. H. Hauck. Rev. Ant. Waechter acted as master of ceremonies. The parish priest, Rev. Geo. Brohmann, delivered a sermon on this sad occasion. Revs. St. Wadel, Ant. Waechter, Geo. Brohmann, assisted by Rev. L. Elena, V. G., chanted the funeral service. Members of the surrounding C. M. B. A. branches were present, wearing the emblem of mourning, accompanied by the many members of St. Joseph's Society. The deceased was a trustee of the parish; and, as a proof that he was highly respected by all, old and young, an immense crowd (about 2000 in number) assembled in the spacious church to pay their last tribute of respect to his memory. R. I. P.

On Friday, June 29, a very promising boy, son of Mr. Hugh McLaren, was ac-cidently drowned in the river Thames while cidently drowned in the river Thames while bathing.

At the last meeting of the Saint Vincent de Paul Society, Conference of the Sacred Heart, of this city, the following resolution of condolence was passed:

Moved by Rev. Father McCormack, seconded by President James Ward,

That the Conference of the Sacred Heart, St. Vincent de Paul Society extend to Bro. Hugh McLaren their heartfelt sympathy in the loss he has sustained by the death by drowning of his son.

JOSEPH PEYLER, Sec. this barbarous

#### HEROINES OF CHARITY.

The Account of a Noble and Spiritualizing Work in Paris.

In a long article on the private charities of Paris, written by Maxime Du Camp and published in the *Revue des Deux Mondes* some years ago, the following passage occurs, and in its grasp of the spirit which animates such characters. ity will serve as a fitting introduction for the account of the work carried on by the Ladies of Calvary in Paris, hich is taken irom a recent number of Donahoe's Magazine:

"There are women of the world, young and beautiful, fitted for a life of enjoyment, accustomed to every luxury and solicited by every allurement of pleasure, who visit the poor, console the suffering and care for motherless children without allowing the world to suspect it. They are, in a measure, suspect it. They are, in a measure, fortified by the very mystery which veils their devotion. Amidst the temptations which assail them they traverse life without swerving, sustained by the interior energy which makes them at once charitable and dismakes them at once charitable and discreet. In my youth it has happened more than once that I have surprised them making this way of sorrows where each one of their stations is marked by a benefaction. Concealing myself I have followed them at a distance, I have penetrated after them into the dark huts which they entered as a ray of sunshine and where I still found some lingering reflection of the radiance that surrounded them.

"Often, in the evening, I have met the almoners of the morning in a salon or beneath the lustre of a chandelier, gay, brilliant, pleasing and pleased, but still preserving in glance and smile something of that serenity which is the perfume of a soul at peace with itself."

Of such characters is the semi association known as the Ladies of Cal-vary, founded by Madame Garnier,

d. Donahoe says of it : "There is nothing in it, indeed, to invite attention. No vows of any kind bind together the Associates, no distinctive costume attracts the eye. Even the few ladies who reside per-manently and are ever within call of the poor patients, dress as they please furnish their rooms after their The others, who live at home, conform to all the requirements of their social condition. Only once or twice each week their absence may be noticed from early morning. On such days, sacred to suffering humanity, they are to be found in close contact with the most repulsive forms of disease. The hospital, of which they are the main support, and where they are the main support, and worldly disdelight in forgetting all worldly dis-tinctions, to become the humble servants of the poor, is called the "cancer hospital," because, although welcom-ing all those whose disgusting ailments make them unwelcome everywhere else, the great majority of its inmates are victims to the disease the very name of which they dread to utter. Cancer, indeed, is, in all its multitudinous forms a terrible disease. Slowly it preys, like a thing of life, upon whatever organ it seizes, steadily dis integrating its every part, and generating odors which the most assiduous can only imperfectly dispel, and which, if at all neglected, become almost as unendurable to the patient as the cruel evil from which they ema-How offensive it is to those who accustomed only to sweet perfumes or purest air suddenly affront it, may easily imagined. But the chief horror is in the sight of the patients, so mis But the chief horror shapen, sometimes, by certain kinds of se, that the human form is scarce recognizable in them. The most ghastly cases of all are those of cancer, settling, as it often does, on the face of the victim and slowly eating away the nose, the ears, the lips, the cheeks, as if a wild beast had devoured them. These are sights which try the courage of the bravest, and some there are who, invincibly repelled at first, go back again and again, in the hope of surmounting their repugnance, but to no purpose. They have at length to relinquish the task and content themselves with easier, though not less substantial, services.

"The duties, as may be imagined, are of the most diverse kinds, and it is soon discovered what each one of the devoted ladies is best fitted for. While some dress the poor patients' sores, others feed them or move them about, like little children; or they sit beside them and brighten up their sad existence by pleasant talk. close contact of so much kindness and refinement blended together soothes the sufferers and fills them unconsciously with patience and resigna-

"Such is the noble work which the 'Ladies of Calvary,' as they are called, have been accomplishing for many years. What the world continues to turn away from with loathing, they continue to seek out and tend with motherly care. Like the evening sunburst at the close of a stormy day, they cause a gleam of brightness to gild the last hours of many a life which had known little but suffering and Their relations with charges are of the most touching kind just such as they might have with their children or their friends; the same condescension to their wishes, which, as might be expected, are not always

of the most reasonable kind.
"When first these poor people find themselves waited upon by persons of position and wealth, they can hardly credi their senses. But gradually they become accustomed to it, and occasionally grow exacting, and strange fancies have often to be indulged. It is one of their weaknesses to wish to be tended by titled ladies. A certain duchess, one of the most active asso-

ciates, is always in great demand. ciates, is always in great demand. Although her nursing is none of the tenderest, the poor sufferers long to see her approach, and forget their sad condition in the thought of being waited upon by one who holds away in the highest social circles.

"In this way the work proceeds, the good so lovingly done to others coming back a hundred fold to these devoted women themselves. Their action, inwomen themselves. Their action, in-spired by faith and charity, makes ever deeper and more abundant in the r souls the sacred sources from which it flows. That unceasing contact with the sufferings of others trains them unconsciously to make light of their own. Their sympathies, con-stantly re-awakened, keep them from settling down in selfish enjoyment, and though living in the midst of worldliness they cannot become

"Above all, their work of mercy, scarce known outside themselves, is an unmistakable pledge of their love for God. What other motive could send them forth thus, day after day, from their pleasant and otten luxurious homes, to seek out and see with their eyes and touch with their hands what others turn away from with insuperable disgust? But hidden under the disfigured and repulsive traits of each scarce known outside themselves, is an figured and repulsive traits of each sufferer, their faith reveals to them a child of God, and that is enough.

#### CATHOLIC MISSIONS IN JAPAN

No one can read the article Roman Catholic missions in Japan by Rev. George William Knox, in the Independent, without being struck by the unconquerable firmness of native Christians and the zeal of the Catholic missionaries.

At his advent to the throne the present Emperor began a persecution against four thousand native Christians of Nagasaki, who, the writer tells us, were representatives of the Catholics who had received their faith from their fathers and had kept it inviolate. These native Catholics were distributed like criminals throughout the empire. This per-secution lasted for six years. The writer gives some incidents of it :

"Men and women were bound and passed from hand to hand across the gangplank of the boat which waited to carry them away, handled and counted and shipped like bales of merchandise One woman, thrown amiss, fell into the water, and her hand waved farewell in the sign of the cross as she sank never to rise again. An attempt was made by the officials to force another woman a mother with her infant at her breast-to renounce her faith; it failed. At last they took her infant, placed it beyond her reach, and there let it wail its hungry cry two days and nights, with promises all the time of full forgiveness to the mother and the restitution of her babe if only she would recant. Recant she would not, and at last her torturers gave in, their cruelty exhausted. Fit representatives, these two, of the heroic remnant who defied the worst a ruthless Eastern tyranny could do, and in patience waited, teaching their children the same faith and patience, and these theirs again, until at last after so many generation a new era brought peace and safety.
"The history of the Roman Catholic

Church in Japan," continues the writer, "is one of the miracles of missions, a story of great success, of tragic failure and of resurrection from the Xavier landed in Japan in dead. was welcomed, successful and laid the foundations in his brief three years. With him and after him came other Portuguese Jesuits, men of learn-With him and after him came fitted to victory. At the end of the century there were more than half a million Christians in the west and

"In 1614 the Christians numbered a million or more, and the persecution once more began, sixty priests being banished and nine churches destroyed. banished and nine churches destroyed. Thenceforth persecution followed persecution for sixty years. More than two hundred priests were killed. They dared all things, refused to go home, were concealed by their converts only to be found out by the large rewards. spies tempted by the large rewards. The native Christians were annihi-lated, friend was hired to betray friend, and at a larger price child was bought to inform on parent and parent on child Every barbarity was employed to compel the Christians to recant, with forgiveness and reward for acceptance of the Buddish faith. The persecution stopped only when all Christians had been destroyed, as was supposed, and for two hundred and fifty years the anti-Christian decrees remained.

"Since 1873 the Roman Catholic missionaries have carried on their work throughout Japan, chiefly by schools and hospitals and in private without attracting much attention.
Their converts are from the humblest walks in life, and the Church is composed for the part of the communities near Nagasaki, the decendants of the converts made three hundred years ago. There are one Archbishop, four Bishops, many foreign priests and nuns and 46,682 adherents."—Philadelphia Catholic Times.

The world of sense, since the fall has lost the glory of that light which dwelt upon its countenance as it was first created. In poetry a portion of that light is restored, for poetry is an ideal art which invests objects with a grandeur, a freedom, and a purity not

their own.

I feel more compassion for those who fight against God than any desire to call down greater vengeance on their heads. They are already miserable enough in the mere fact that they do so fight.—St. Francis Xavier,

A fair trial guarantees a complete cure. Burdock Blood Bitters cures all diseases of the blood from a common Pimple to the worst Scrofulous Sores or Ulcers. Skin Diseases, Boils, Blotches and all Blood Humors cannot resist its healing powers.

Derby Plug Smoking Tobacco Is Noted For Quality, 5, 10 And 20 cent Plug.

Minard's Liniment Cures Colds, etc.

#### DEBTS THAT CANNOT BE PAID. HOW A SLAVE TOOK REVENGE.

There are some debts that can never

be paid.

What shall this boy do to square the accounts with his mother?—the mother who, when she brought him life, went who, when she brought him life, went down to the very gate of death herself, not knowing whether she would return or not; the mother who, through all his babyhood, gove up herself to him that she might pour her life into his; the mother who bore with his errors and his imperfections; the mother who loved him back from his wanderings and redeemed him his wanderings and redeemed him from his sins; the mother who took upon herself the burden of transgres-sions of which he himself was unconscious, that she might bear them away service shall he render to her? What words of gratitude outpour? What love bestow? Ah, if this boy be a man, he knows that is a debt that can never be paid! Eternity of love will not pay it, for love never pays love's debts such debts go on eternally, and love goes on eternally, and we pay and love, and love and pay, and still the

What shall this husband pay to recompense the wife?-who left nome, her friends, her very name, and took his name up for her own, became his companion, bearing his cares more than be bore them, loving him not only for richer or poorer—that is easy—but for better or worse—that is hard. How shalt this husband pay the wife that has been his counsellor and his advisor and has filled him with her love and her wisdom? Oh, what can he do but say, this is a debt I cannot pay. I can owe her love eternally; and when I have loved her as long as eternity shall

still there will be love due to her. How will you pay the physician that came into your house when your little child lay in the cradle, and you thought every moment the cradle would become a coffin, and who watched and tended and brought to you his wisdom and his care and his love and his skill and his courage? Can you ever be otherwise than debtor to the man who has called back from death your child or your wife and given her back to you?—The Outlook.

#### Enemies of Truth.

The Rev. Charles C. Starbuck, of Andover, Mass., who has already dis-tinguished himself for his outspoken condemnation of bigotry, has written a letter to the Sacred Heart Review, in which he formulates an indictment against Protestant editors, which the most violent of Catholic journals would hesitate to advance. Speaking of the numberless calumnies uttered against the Church, Dr. Starbuck says: "Some organs of ecclesiastical Protes tantism refuse to correct such calumnies from a wicked delight in them; some from cowardice before those that have a wicked delight in them; some from a contemptuous indifference to the whole Boston is the focus of religious matter malignity, and Toledo or Denver or Cincinnati of irreligious malignity against the Roman Catholic Church, two playing into each other's

hands. One of the first truths that a thoroughly educated man learns is that no word which is not spoken in the deepes sincerity can ever hope to live, and that truth is destined eventually to prevail over misrepresentation. But men who deliberately bear false witness against their neighbors can not consistently expected to recognize even this elementary truth.—Ave Maria.

#### Jesuits in London Eng.

The Jesuits have already three centres of activity in London, and they are, says a London correspondent, about to institute a fourth. Their training college for young Jesuits is a large and spacious building, between London and Richmond Park, but it would be a mistake to regard it as in any sense a mere educational institution. It is the head-quarters of the order in that country, and from it radiates all those influences and agencies which makes for the extension of Catholicism in England. In this place their novices are trained to the work of the order, and from it issues a copious stream of literature, which is put in type and printed at the institution. Their second centre of activity is close by Berkeley square. There they have the principal church of the order in the metropolis, and it is almost needless to say that it is in a rich and fash-ionable district and is attended by rich and fashionable people. Very dif-ferent is their third great centre, which is planted in one of the overcrowded slums of Westminster, where they toil and labor for the benefit of the The fourth centre which is to be opened by and by, is in a middle-class district near Tottenham. Here they will erect a church and also a colleg and a day school for the use of Catholics belonging to the middle classes. site has been purchased, but the buildings have not yet been begun.

#### Their Name Is Legion

Their Name Is Legion.

Reader, there are many blood purifying medicines.

There is but one Hood's Sarsaparilla.

Do not allow high-sounding advertisements or other devices to turn you from your purpose to take Hood's Sarsaparilla, because in this purpose you are right and will not be disappointed in the result.

Hood's Sarsaparilla is an honest medicine, honestly advertised, effects honest cures, and gives every patron a fair equivalent for his money. What more can you reasonably ask?

A fair trial guarantees a complete cure.

A poor negro who had been carried away from his native Africa was sold as a slave in the West Indies. There he became a Christian, and by his good conduct won the favor of his master, who trusted him in the most importan

One day the master wanted to buy twenty other slaves, and he took the faithful Tom with him to market where the unfortunates were exposed for sale telling him to pick out those who, in his opinion, would prove to be the best workers. He was surprised when Tom chose among the other slaves a delicate looking old man. The master refused to purchase him; and the aged negro would not have been accepted had not the slave-trader offered him at a low price, on condition that the purchaser would buy several others. After some hesitation the offer was accepted, and the sale concluded.

On returning to his master's planta tion Tom was unceasing in his attention, to the old man. He brought him to his own cabin, made him sit at the table with himself, led him out to sit in the sun when it was cold, and laced him under the cocoa trees when it was too hot; in a word, he did all that a grateful son might be expected to do for the best of fathers.

The master was surprised at the extraordinary care which Tom took of one over whom he had authority, and he was curious to know the motive o "Is this old man your father?" he asked. - "No, sir, he is not my father.

-" Is he an older brother?"-" No sir."-" Perhaps he is your uncle or some other relative? It does not seem possible that you should take such great care of one who is a stranger to you."—" No, master, he is neither a relative nor a friend of mine."— Tell me, then, why you are so kind to him."—"He is my enemy," answered the slave. "He sold me to the white men on the coast of Africa. But I can not hate him, because the missionary Father told me to love my enemy; and that if he were hungry I should give him to eat, and if thirsty I should give him to drink."-Ave Maria.

#### Womanhood and Marriage.

The New York Sun is unquestionably the ablest and the most religious o American newspapers. Happily, it is also by far the most influential. It is rarely that we differ with the Sun on relig ous questions, its instincts are so true, and so exact is its knowledge of Christian eaching. As we quote from our lum inous contemporary frequently and approvingly, we feel undersome obligations to combat two opinions expressed in a recent article on clerical opposition to Woman's Suffrage. It is stated that "the Christian teachers of the fourth and fifth centuries, more especially, treated womanhood with actual contempt." The very opposite of this assertion is the truth. Womanhood was exalted for all time in the Virgin-Mother of Christ; and His earliest followers held all women in honor on her account, and because of the exceptional dignity God had conferred upon her sex. St. Ambrose's famous eulogy on St. Agnes, St. Augustine's references to St. Monica in his 'Confessions," the ser mens of St. John Chrysostom, and St. Jerome's letters to St. Paula and her daughter Eustochium, afford proof that vomanhood was held in the highest esteem by the most eminent Christian teachers of the first five centuries. The same article states that St. Paul

exalted celibacy and "merely tolerated marriage." It is true that the Apostle of the Gentiles exalted celibacy, and it is surprising, by the way, that so many who claim to respect his teaching should decry it and scoff at those who practise But St. Paul did not merely tolerate marriage: in his view it was something so high and so holy that he likened it to the union of Christ with His Church. He calls it "a great Sacrament.

Sun, we know, has great respect for the Bible, and few papers make better use of the Holy Book. Might we refer our wise contemporary to the Epistle to the Ephesians, v., 22-33?—Ave Maria.

#### The Man Out of Work.

To those overtaken by adversity my advice is, be temperate : keep in good spirits, and do not, under any circumstances, despair. Be sure to go to bed early, as a person overtaken by misfor-tune requires more rest than at any other time. Be sure to eat solid food and plenty of it, as it is necessary to keep up strength. Look forward, and never look backward, and remember the world was created for all human beings alike, and that it is capable of providing you a good living, which will surely be obtainable by working in the right direction. The biggest fortunes have grown from small begin nings, as does the oak grow from a small acorn. Industry, perseverance and pluck will cause a man, however great the misfortune which may have overtaken him, to rise, phoenix like, from the ashes, and snatch victory out of defeat. - Henry Clews.

WHAT DO YOU take medicine for? Be-cause you want to get well, or keep well, of course. Remember Hood's Sarsaparilla

cures.

Mr. W. Thayer, Wright, P. Q., had Dyspepsia for 20 years. Tried many remedies and doctors, but got no relief. His appetite was very poor, had a distressing pain in his side and stomach, and gradual wasting away of flesh, when he heard of, and immediately commenced taking Northrop & Lyman's Vegetable Discovery. The pains have left and he rejoices in the enjoyment of excellent health, in fact he is quite a new man."

Derby Plug The Coolest And Most Enjoy able Smoke Ever Produced.

To Destroy Worms and expel them from children or adults use Dr. Low's Worm Syrup.

#### Devotion to Mary.

No more convincing proof of the Catholicity of the Church can be demanded than the universal chorus of oraise and honor to the Blessed Virgin which went up from every known por-tion of the world during the month of May. Thus the Right Rev. Bishop of ahore, the northern most diocese of India, says in a recent letter to his To'us children of the One, True,

Catholic Church, in an un Catholic and infidel country, devotion to Mary assumes a very peculiar importance. We are surrounded on all sides by monuments of paganism and falsehood The air is impregnated with their poison. The daily intercourse of life becomes almost a contagion of evil. Scandals to morality and stumblingblocks to our holy religion are daily met with. The literature at present met with. The interactive are present found in libraries, clubs and barracks is perpetually inbuing us with un-Christian principles, calculated to smother true religion altogether. The habitual perusal of Protestant newsas nearly as possible, incompatible with the existence of the spirit of piety, or with the preservation of intelligent Catholic sympathies. The softest and weakest parts of our nature are perpetually alluring us to an asy and indulgent view of that deadliest of all sins, the sin of heresy; and we are exposed to suffer ship-wreck of holy faith by those soft, weak timid, liberalizing principles which endeavor to explain away all the points of Catholic faith offensive to non Catholics, and to make it appear there is no question of lite and de of heaven and hell, involved in the differences between us and our dear separated brethren How little the external condition of

the Church varies even in the most distant corners of the world is evident from these stirring words. apply with equal force to every land under the sun, and have a special significance for our own country.

#### The Confessional Did It.

We see in the news received by mail from Ireland the death of a man named Bartholemew Hernon, who had been Relieving Officer in the Arran Isles. An incident connected with his life in which the beneficial influence of the Confessional on society was illustrated is recalled to us. About eleven years ago Hernon was under-agent for the islands and was disliked by many of the people, One night he was walking down the chief street of the village of Kilronan to the quay when a man fired several shots at him from a revolver One of the bullets hit him on the right cheek bone. It flattened on the bone but did not fracture it. Hernon swore that the man who fired at him was Byran Kilmartin and said that he saw him plainly in the moonlight. Kilmartin was arrested, brought to a re mote country for trial and the case was tried before a prejudiced judge and a picked jury. As the law then stood the prisoner was not allowed to test fy. His witnesses gave evidence that he was not at the scene of the shooting on the night in question. Their testimony was laughed at by the prosecution and by the judge, and Kilmartin was four d guilty and sentenced to penal servitude He was a year in prison. A man, ar

Arranite, was dying in New England. He sent for the priest. He confessed that it was he who fired the shots at Hernon; told that Kilmartin knew nothing of the attack on him; added that he resembled Kilmartin in form and feature; said that he was aware Kilmartin was in prison for his act, and requested the priest to communicate what he had told him to the proper quarter in order to obtain the freedom of Kilmartin. The man died. The Kilmartin. The man died. The priest had communication made to the English Government. An Irish Cath-olic barrister—now a judge—R. P. Carton, was sent to Arran to investigate the case. Some time was occupied in the inquiry, but when Kilmartin had finished his eighteen months in prison he was restored to freedom.—Michigan

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Distressing Cough,



SORE JOINTS -AND-MUSCLES.

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CURED BY Ayer's Cherry Pectoral

"Some time since, I had a severe usince of asthma, accompanied with a distressing cough and a general soreness of the joints and muscles. I consulted physicians and tried various remedies. physicians and tried various remedies, of but without getting any relief, until 1 of despaired of ever being well again. Finally, I took Ayer's Cherry Peetoral, of and in a very short time, was entirely cured. I can, therefore, cordially and confidently commend this medicine to of the confident of the commend this medicine to of the confident of the commend this medicine to of the confident of the commend this medicine to of the confident of the commend this medicine to of the confident of the confidence of the all."-J. Rosells, Victoria, Texas.

"My wife had a very troublesom cough. She used Ayer's Cherry Peete ral and procured immediate relief."-G. H. PODRICK, Humphreys, Ga.

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should used, if it is desired to make the Finest Class of Gems—Rolls, Biscuit, Parakes, Johnny Cakes, Pie Crust, Boiled Paste, etc. Light, weet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your crocer for McLaren's Cook's Friend.

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#### FIVE-MINUTE SERMONS.

Ninth Sunday after Pentecost.

LIVING FROM DAY TO DAY.

If thou also hadst known, and that in this thy day, the things that are for thy peace. (St. Luke xix. 42.) The fault of the Jews, my brethren,

was twofold: boasting of the past and waiting for the future. It is especially on account of the latter fault that our Lord in this day's Gospel lays such stress on the words "and that in this thy day." It is a warning against trying to live in the future.

I missed them sore when they fell asleep And were laid in the silent grave; That earth on my heart was a heavy heap. That grass was a weary wave. I knew they were living safe and glad In the home of the poor above. And I said to my heart. "Oh, be not sad;" But I mourned with a father's love. trying to live in the future.

trying to live in the future.

We all know, to be sure, that one may go to the other extreme, and by a form of sloth be too careless of the future. Some things there are which are certain to come upon us, and their are certain to come upon us, and their coming must be provided for. There is a judgment to come, and every minute of to-day is like a bailiff busy gathering evidence for that Divine Court. Temptation is sure to come, and its strain upon our virtue must be foreseen in every prayer of every day. The common wants of life for one's self and family are inevitable in the future, and must be prudently provided against. In all such things we know that the future is an actual fact, and is just as present to God as this very instant is to us.

What our Lord would rebuke is not a prudent foresight, but that weak and idle state of mind which postpones to the future what should be done at once. This is the commonest of human delusions. In a temporal point of view it is condemned by the saying, "Pro-crastination is the thief of time," and it might be added of many other valuable commodities. In a spiritual point of view the dreadful result of delaying till to morrow what should be done to day is expressed by the saying, "Hell is paved with good intentions." Wise men resolve to do in the future only what they cannot do now. Many and many a poor soul has lost the kingdom of heaven for that one reason:

resolving instead of doing.

Brethren, a practically-minded Christian lives his spiritual life from day to day. He knows that the future is something entirely in God's hands. As for himself, his actual ability to do good begins and ends with each passing hour. If he provides well for it as it comes and goes he has done his part; God will not fail to take care of the future. One's peace of mind is never secure till one has learned to be content with present duty well done. Oh! what a happiness when one's soul is unburdened of care for the future. Do you covet that happiness? It is yours if you leave nothing undone for the present. If you can honestly say, "That is all I can do for the present, you may add, "and the future also."

But, you say, what about a purpose of amendment? Does not that dwell specially on the future? Yes, it does but it springs from a present sorrow. And if the sorrow be as heartfelt as it should be the purpose of amendment will take care of itself. A deep hatred of sin is the only true sorrow, and such a hatred must be enduring. The test of a contrite man is not what he promises but what he does. His sorrow unites the past and future in the present. Warned by his past weakness, he begins right here and just now by prayer and work to guard against

a future relapse. Learn a lesson, brethren, from our Lord's warning and from the fate of the Jews. It is better to say one's morning prayers to day than to resolve to become a saint next week. To day is here, and next week is nowhere. This day is mine; I know not if I shall have so much as one other. God has the past and the future. I will thank Him for the past, I will beg Him for the future. As to the present, with God's help, I will set to work to do my ut-

#### The Bishop and His Boy.

For many months Right Rev. L Scanlan of Salt Lake City went fifty miles each Sunday to say Mass for a handful of Catholics in Provo, Utah He had built them a mission chapel and, attended by the smallest altar boy on record, he served them tenderly Master Jimmy was an orphan from the Bishop'sown beloved asylum, and, grave and gorgeous in a long trailing purple cassock, served the Mass with dignity. He could carry his ceremony with all state as far as offering the paten and the wine, but when it came to lifting the missal from the epistle to the gospel side, the elegant six feet high and proside, the elegant six feet high and proportionately strong and majestic bishop always had to come to his aid. Together they bore the moderately large volume from side to side. At Vespers, when there was usually a sermon, the baby server would lay aside his dignity curl himself up on a bench in his royal purple robe and sleep as sweetly as any mother's darling in a home crib. The beautiful simplicity of the bishop and the boy were touching and cheering.

BAD BLOOD causes Blotches, Boils, Pimples, Abcesses, Scrotula, etc. Burdock Blood Bitters cures bad blood in any form from a common Pimple to the worst Scrotula

Dr. Low's Worm Syrup cures and removes worms of all kinds in children and adults. Price 55c. Sold by all dealers. Norway Pine Syrup cures Coughs, Colds, Hoarseness, Sore Throat, Asthma, Bronchitis,

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#### OUR BOYS AND GIRLS.

Little Hands in Heaven.

Two years have passed since our darlings died, Went home to live, I mean;
Last night there came o'er the Jasper tide
A message of joy serene
I dreamed they stood on the golden strand
Reaching their hands to me;
I kissed them with rapture, their tiny hands,
I had longed so much to see.

Bless God for the hands we've folded here,
With a fading rose in their clasp.
Whose touch is strong each fleeting year
Our weary souls to grasp.
Bless God for the little hands above,
Whose toll so soon was o'er;
For, now, around His throne of love,
They serve Him evermore.

#### The Manly Boy.

A boy who is polite to his father and mother is likely to be polite to every one else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the out-side world, for the impression which we make in society, coveting the opinions of those who are in a sense a part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of the de-portment and character. We say to every boy and girl, cultivate the habits of courtesy and propriety at habits of courtesy and propriety at home—in the sitting-room and in the kitchen—and you will be sure in other places to deport yourself in a becoming manner. When one has a pleasant smile and a graceful demeanor, it is a satisfaction to know these are not put on, but that they belong to the character, and are manifest at all times, and under all circumstances.

In a far-off country, and a far-off time, in the domain of honest Duke Otho, near the little village of Him-melsmerl, in the night time, in a deep cut of the road, called the Dornthau, you might have seen a tall man in a ong cloak stooping on the ground. He was scooping out a little round hol-low in the very middle of the road. When it was as deep as he wished he lined the sides and bottom with pebbles. When this was done the tall man in the long cloak went to the side of the road and worked at a large stone till it was loosened; then he took it up and it was so heavy that he could only stagger with it to the hole in the road. From the folds of his cloak he took something about the size of his fist, placed it in the pebble-lined hole, let

Next morning a sturdy peasant farmer came that way with his lumbering ox cart.

"Oh the laziness," he cried, "of these people! Here is this big stone right in the middle of the road, and not one of them has bethought himself to thrust it aside lest it should break the bones of the next body that comes by!" And the sturdy Hans lumbered away, muttering to himself at the people of Himmelsmerl, and told his wife and children when he went home

back for him to notice the stone, and down he fell with his sword between his legs. He dropped his song for a growl at "those boors and dolt-headed clodhoppers, that leave a rock in the

road to break a gentleman's shins." He went on, and next came a company of merchants, with pads, packhorses, and goods, on their way to the fair that was to be held at the Duke's great town. When these came to the stone, so narrow was the road they had to file off on either side, and Berthold

"To think the like of that big stone

And thus it went on for the three weeks that were left of October. Every passenger upbraided his neighbor for leaving the hindrance where he

When three weeks had passed since the tall man in the cloak put the stone where we have seen it, the Duke sent round to his people of Himmelsmerl to meet him on the Dornthau, for he had something to tell them. The day was come, and a crowd thronged the road at the appointed spot. Old Hans was there and the merchant Berthold.

Said Hans: "I hope my Lord Duke will now know what a lazy set he is duke

"It is a shame," answered Berthold. And now a winding horn was heard, and the people strained necks and eyes toward the castle as a cavalcade came galloping up to the Dornthau. The Duke rcde into the cut, and the people closed in at each end, and pressed nearer together on the bank above. Then honest Duke Otho, who had dismounted, began with a half smile to

teaching you now and then a lesson in an odd way, and for such a lesson have I called you together this

day. It was I that put this stone here, and for three weeks every passer by has left it there, and scolded his neigh-bors for not taking it out of the way."

pepples and in it a small leathern bag. This the Duke held aloft, that all the people might see what was written

upon it:
"For he who lifts the stone!" He untied it, turned it upside down and out upon the stone fell, with a beautiful ring, a score of bright gold Hans looked at Berthold and said:

"Humph!" And Berthold looked back at Hans "Humph!"

a smile and said: the road

#### The Soldier's Reprieve.

"I thought, Mr. Allen, when I gave my Bennie to his country, that no father in all this broad land made so precious a gift-no, not one. The dear boy only slept one minute, just one minute, at his post; I know that was all, for Bennie never dozed over a duty. How prompt and reliable he was! I know he only fell asleep one little second; he was so young, and not strong, that boy of mine. Why, he was as tall as I, and only eighteen And now they shoot him because be was found asleep when doing sentinel duty! Twenty-four hours, the tele-

duty! Twenty-four hours, the telegram says — only twenty-four hours. Where is Bennie now?"

"We will hope with his heavenly Father," said Mr. Allen, soothingly.

"Yes, yes, let us hope; God is very merciful!"

"'I should be ashamed, father,"

Bennie said, 'when I am a man, to think I never used this great right arm,'—he held it out so proudly beforeme,—'formy country when it needed it. Palsy it rather than keep it at the

plow!'
"'Go, then, go, my boy,' I said,
'and God keep you.' God has kept
him, I think, Mr. Allen!" and the farmer repeated these last words slowly, as if in spite of his reason, his heart doubted them.

Blossom sat near him listening with

blanched cheeks. Now she answered a gentle tap at the door to receive a etter from a neighbor's hand. It was like a message from the dead !

The minister opened it and read as The limitster opened to that text as follows:

Dear Father:—When this reaches you, I shall be in eternity. At first, it seemed awful to me; but I have thought about it so much now, that it has no terror. They say they will not blind me, or bind me, but I may reach death like a man. I thought, father, it might have been on the battlefield, for my conntry, and that, when I fell, it would be fighting gloriously; but to die for neglect of duty. Oh, father, I wonder that the very thought does not kill me! I will write to you all about it, but cannot now. You know I promised Jemmie Carr's mother that I would look after her boy; and when he was sick, I did all I could tor him. I was tired when we came into camp and it was Jemmie's night to be sentry; but I did not know it until—well, until too late."

God be thanked!" interrupted Mr. Owen. "I knew Bennie was not the boy to fall asleep at his post." follows the stone drop so as to cover it wholly and then went his way.

boy to fall asleep at his post."

over to Iail asleep at his post."

"They tell me to-day I have a short reprieve—time to write to you, our Colonel says. Forgive him, father; he only does his duty; he would galdly save me if he could, and do not lay my death against Jemmie—he would gladly die in my place."

"I can't bear to think of mother and Blossom. Comfort them, father. God help me; it is hard to bear! Good-bye, father! God seems dεar and near to me."

the coming of the night train; and the never played billiards, rolled ten pins, conductor, as he reached down to lift and drove fast horses, nor choked Eve her into the car, wondered at the tear-with cigar smoke. He never loafed

stained face that was turned towards around corner groceries and saloons the dim lantern he held in his hand. A few questions and ready answered dle at home. In short, he didn't think told him all She was on her way to Washington, to ask President Lincoln for her brother's life. She had brought Ben-

nie's letter with her. Every minute might be the means of saving her brother's life

"Well, my child, what do you want

"Bennie's life, sir," she said.

"Bennie! who is Bennie?"

"My brother sir, they are going to shoot him for sleeping at his post." "Oh, yes," he said, "I remember." She handed Bennie's letter to the

President. He read it carefully, wrote a few lines and rang his bell. Blossom heard this order given: "Send this dispatch at once."

He then turned to Blossom and said, Go home, my child, and tell that father of yours, that Abraham Lincoln thinks this life far too precious to be lost. Go back or wait till to-morrow.

Bennie will go with you."
"God bless you, sir," said Blossom,
and who shall doubt that God heard the request?

Two days later the soldier came to the White House to thank the Presi-

When Farmer Owen saw his boy he was heard to say, "The Lord praised." To prevent pale and delicate chil

dren from lapsing into chronic in-valids later in life, they should take Ayer's Sarsparilla together with plenty of wholesome food and out-door exercise. What they need to build up the system is good red blood.

ten honest Duke Otho, who had dis-bunted, began with a half smile to eak.

My people, you know I am fond of subjurg you now and then a les MRS. Tuttle Cook, Weymouth, N. S.

at the Mid winter Fair in California, When he had thus spoken, he are all devout Catholics, al-stooped down, lifted the stone and disclosed a round hollow lined with white many sacrifices from the French mispepples and in it a small leathern bag. sionaries who have labored in this field

for many years.

The music of the Church has been a missionaries have translated many hymns into the native tongue. Some of those now in San Francisco have also learned the Latin words, and

they take pleasure in showing their ability in this direction. Those who have seen these people at the Mid-winter Fair carry them in their memory as in the savage state, which it is their business to depict, and regard And the Duke looked round him with smile and said:
"My people, remember the stone in he road."

their business to deplet, and regard their music as a savage chant. They picture them with the great knotted club, scantily clothed, with bracelets and anklets and lion cloths, with hair dyed a dirty straw color, jumping, leaping and screaming along the "Midway Plaisance" to the terror of the small boy, the hysterical women and the amaze ment of the country visitors. The South Sea Islander at the Fair in theatrical make up and the South Sea Island er at church are two distinct and dif-ferent individuals. The one is a burand progressive.

ber of about twenty, attend divine service at Star of the Sea Church, San Francisco, Rev. Father Coyle, pastor. They are dressed in neat but cheap suits, and, with their dark complexions, might be mistaken for Indians. occupy special places in the choir and throughout the services show a devotion and sincerity that are edifying. The regular choir is dispensed with and the natives render the vocal accompani-ments of the Mass. Their voices fill the church with a fleod of melody with ex-quisite harmony, and with that minor pathetic cadence, so peculiar to the song of all savage races when the song is not

of war or the chase.

After the first gospel they sing a hymn in their native tongue and at the elevationthe "O Salutaris" in Latin. Several native hymns are also sung besides the Latin responses of the Mass. After Mass Rev. Father Coyle recited the Rosary in Latin the natives answering in the same tongue.

A crusty old bachelor says the Louis ville Post, who is a confirmed womanhater, met more than his match the other day in a plucky little women who, metaphorically speaking, wiped up the earth with him, much to the delight of his friends, who were greatly amused at his discomfiture. The old bachelor inquired why, when Eve was manufac tured of a spare rib, a servant wasn't made at the same time to wait on her. The little woman responded promptly Because Adam never read the papers until the sun got down behind the palm trees, and then, stretching, yawned out: 'Isn't supper most ready my dear? Not he. He made the fire and hung the kettle over it himself, I'll venture, and pulled the radishes, peeled the potatoes and did everything else he ought to. He chopped the kindling, brought in the coal and did the chores himself, and he never brought home half a dozen friends to dinner when Eve

hadn't any fresh pomegranates.

The little woman stopped a moment that the Duke ought to know what kind of folk his people were.

Next a gallant knight, with his bright and waving plume and dangling sword, rollicked along, singing a lively ditty. But his head was too far leading the complex of the night train and train and the complex of the night train and th while Eve was rocking little Cain's cra she was specially created for the pur-pose of waiting on him, and wasn't un-der the impression that it disgraced a man to lighten a wife's cares a little. That's the reason that Eve didn't need a hired girl, and it is the reason that

her descendants do."
She drew another breath and was about to continue, when the bachelor pulled his hat down over his eyes and sneaked away.

These two desirable qualifications, pleas ant to the taste and at the same time effect ual, are to be found in Mother Graves' Worn Exterminator. Children like it.

The most Effective Skin **Purifying and Beautifying** Soap in the World.

The Purest, Sweetest and Most Refreshing for Toilet Bath and Nursery.

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SMITH BROS Sanitary Plumbers and Heating Engineers London, Ont. Telephone 538. Sole Agents for Peerless Water Heaters.

#### South Sea Islanders at Mass.

The South Sea Islanders, exhibited

great attraction to them, and the good

lesque, an imitation of an almost forgotten type, the other is the real man of the present day, sincere, intelligent

On Sunday the Islanders, to the num

#### Why Eve Had no Hired Girl,



Jusiness Ollege

CONCORDIA VINEYARDS | Savings & Investment Society SANDWICH, ONT.

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E. GIRADOT & CO. D.R. WOODRUFF, No. 185 QUEEN'S AVE Defective vision, impaired hearing, nassi catarrh and troublesome throats. Eye tested glasses adjusted. Hours, 12 to 4.

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Capital \$250,000.

Woman's Influence.

est of her sex and the interest of humanity to the greater degree?

Is it by the force of her eloquence and

logic from the rostrum? Is it as an

influence on its after-life than all educational means combined. Even though she is unconscious of this

power she places the indelible impress

and shapes the mould in which the future life of the child is cast. "No

coward mother bears a valiant son. If she is self-sacrificing, industrious,

frugal, patient, persevering, ambitious, these will be the dominant

of the individual, of society, of the

nation, and of mankind in general. Is it not better to be the architect than the machine? There is no grander or more noble position—Cath-

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olic Columbian.

How can woman advance the inter-

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Amazon in advance of an army? Is it as a voter at the polls where her influence can be counteracted by the vilest tramp? No! Her greatest power and influence is as the ideal mother. As such she moulds the character and ambitions of the child and has more

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Coal, Public Buildings," will be received until Wednesday, 18th July, next, for Coal supply for all or any of the bominion Public Buildings.

Specification, form of Tender and all necessary information can be obtained at this Department on and after Wednesday, 27th inst.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honourable the Minister of Public Works, equationies per cent of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to supply the coal contracted for. If the returned.

The Department does not bind itself to accept the lowest or any tender.

tender be not accepted, in returned.

The Department does not bind itself to accept the lowest or any tender.

By order,
E. F. E. ROY,
Secretary. Department of Public Works, Ottawa, June 22nd, 1894. \ 820 2

#### characteristics of her offspring, as certain as the inherited peculiarities of her face. Circumstances may cause the adult to deviate from this rule, but on the whole it is true. The mother is therefore the architect of the destiny

FOR CHURCHES.

Best Qualities Only. Prices the Lowest. McCAUSLAND & SON

## Merchant Tailoring.

O, patient mother; what peace she keeps in the house, just by having peace always within herself. Paul can find keeps in the house, just by having peace always within herself. Paul can find no better figure wherewith to set forth God's marvellous patience with Israel during her fretful childhood in the wilderness than just that of such a nurse wilderness than just that of such a nurse

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We have in stock a large consignment of Pure Bees Wax Candles for altar use. Orders from the rev. clergy will be promptly attended to.

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Catholic Record Office,
London, Ont

An authentic copy of the Ritual of the P. P. A. will be sent to any address on receipt of 6c. in stamps. By dozen, 4c. By hundred, 3c. Address Trics. Coffex, The Catholic Record, London, Ont.

## One of the most instructive and useful pamph ets extant is the lectures of Father Damei. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father namely: "The Private Interpretation of the Bible." "The Catholic Church, the only true Church of God," Confession," and "The Real Presence." The book will be sent to any address on receipt of 15 cents in stamps. Order may be sent to Thos. Coffey Catholic Record Office, London. Margaret L. Shepherd THE RITUAL OF THE P. P. A. We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well-meaning Protestant friends from falling into the trap set for them by designing knaves. The book will be sent to any address on receipt of 6 cents in stamps; by the dozen, 4 cents per copy; and by the hundred, 3 cents. Address, Thomas COFFEY, CATHOLIC RECORD Office, London, Ontario. A COMPLETE ACCOUNT OF HER LIFE. Single copies, 25c.: fifty or over, 15 cts. Address, THOS. COFFEY, Catholic Record office, London, Ont.

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## C. M. B. A.

The St. Catharine's Journal says: "We are informed that an order from Ottawa was received by the Canal Superintendent on Thursday appointing, or rather promoting, Mr. J. E. Lawrence to the office of paymaster on the Welland canals. The advance is a deserved one, as during the many years Mr. Lawrence has performed the duties of paymaster's accountant his conduct and bearing has been without reproach. It is a pleasure to see a faithful, fair dealing servant of the Government appreciated, and we congratula'e Mr. Lawrence on his advance."

Mr. Lawrence is one of the pioneers of the C. M. B. A. in Canada, and has done much on all occasions to advance its interests.

on all occasions to advance its interests Our brothers will be pleased to know that his services as an employee of the Governmen are properly appreciated.

At a regular meeting of Branch 154, Eganville, held June 15, the following resolutions were adopted:

Whereas it has pleased Almighty God in His infinite wisdom to call unto Hinself Mr. Daniel Bulger, the father of our esteemed Brothers, Patrick and Michael Bulger, be it therefore. Resolved that while submitting to the divine will of God, we tender to Brothers Patrick and Michael Bulger and the other members of the milly our sincere sympathy in their loss.

Resolved that a copy of these resolutions be sent to Brothers P. and M. Bulger, recorded in the minutes of this meeting and published in JOHN A. KITTS, Rec. Sec.

#### Resolutions of Condolence

Resolutions of Condolence.

At the last regular meeting of Branch 188, Carleton Place, June 27, 1894, the following resolution of condolence was passed:

Whereas it has pleased Almighty God in His infinite mercy and wisdom to call from his earthly home to mansions of eternal rest and happiness our esteemed and beloved brother. John Trainor;

Our departed brother and charter member of this branch has by his devout and Christian-like manner commanded the respect of the community in which he lived, and diel sanctified by the rites and consolations of our holy Church.

We, the fellow-members of Brother Trainor, fully realize the loss of our departed Brother and while we join in prayer for his eternal rest and in consonance with the spirit of our association record the heartfelt sympathy of Branch 188, to the grief-stricken wife and children, at the loss of a kind and loving husband and a sincere and affection atte father. Be it

Resolved that this resolution be spread upon the minutes of this meeting and a copy be sent to Mrs. John Trainor and Brother James Trainor and also one to the CATHOLIC RECORD for publication.

J. FITZGERALD, D. A. HALLIMAN, President,

Formosa, July 9, 1894

Formosa, July 9, 1894.

At the last regular meeting of Branch 71, Formosa, Ont., the following resolutions of condolence were passed:

Moved by Brother Peter Kuntz, seconded by Brother Godfried Arnold, and unanimously adopted:

Whereas it was the will of Almighty God to call from our midst, on the 2nd inst., our worthy and respected Financial Secretary and Brother, Joseph Anstett, be it, therefore, Resolved that, whilst bowing in humble submission to the will of God who decrees all things for the best, we, the members of Branch 71, deplore the loss of a good and energetic member, an honest and upright neighbor. We therefore condole with his wife in the loss she has sustained, of a Daving, kind and watchful hus band, and fervently pray the Almighty may console her in this her sad affliction and fortify her with His heavenly graces to bear the crosses and trials of this life with resignation to His holy will. Be it further Resolved that our charter be draced in mourning for three months, and a copy of these resolutions be sent to his wife and recorded on the minutes of this meeting, also sent to the CATHOLIC RECORD for publication.

JULIUS NOLL, Pres.,

BERNHARD BEINGESSNER, Sec.

#### C. O. F.

Sacred Heart Court No. 201—Once more upon the records of the does this noble and prosperous certainty because the court no. 201—Once more upon the records of the does this noble and prosperous certainty because the second process of the day. It has become the general task of the day. At lose work shops and the desks, on the bulsy streets and even in the market place is to be heard the name of this prosperous society speken of by not a few. The public at large is becoming more acqualited with this Catholic band of men which are formed together for their own mutual benefit and that of their families. This is evident from the number of gentlemen making application to become members from time to time. In Catholic Forestry, where true Catholic charity regns supreme, there is nothing left undone that could be done to help a sick brother or his family in time of sieaness. Sick and death benefits are always payed prompuly on time, with an additional hand-ome sum to defray functal expences. We strongly advise all Catholic gentlemen, young and middle aged, to take auvanuage of this insurance and join this society, from which they will reap their reward in due time.

At our last meeting one candidate was en

which they will reap their reward in accutime.

At our last meeting one candidate was en rolled a member of the order and of this court, and four appheants were presented for membership; several important questions were discussed, which ended satisfactorily to the court; addresses were delivered by a few of the members for the good of the order. A very prefitable evening was brought to a close with prayer.

Our next meeting will be Thursday

Our next meeting will be Thursday July 19, ANDREW KERR, hec. Sec.

### E. B. A.

Grand Organizer W. Lane having been in correspondence with P. J. Hartuett, a member of No. 21, now residing in Lindsay, respecting the formation of a branch in that Catholic town, a visit was decided upon, and with his assistance a canvass was made with very favorable results, and a meeting was called for Sunday, July 1, in the hall of the C. L. S., kindly loaned for the occasion, when the following gentlemen were present: C. R. Podger, J. Sheehan, W. Duffus, J. Smith, F. O'Donnell, J. Sheehan, W. Duffus, J. Smith, F. O'Donnell, J. Campbell, W. Baker, D. Curtin, J. R. O'Nell, J. Mechan, R. McEvoy, J. R. Donoghue, F. Scott, W. Healy, E. Daiy, T. Carney, G. Fitzpatrick, S. White, S. J. Trotter, W. O'Conner, J. Branniffe, A. McEvay, P. J. Harnett and several others. After the aims and objects had been explained it was decided to form a branch of the association and the above named were duly initiated by the Grand Organizer, and ten genit men gave their names for a fature meeting. District Organizer W. Deviln and P. Dor's were present as visitors from Peterborough.

work hand in hand, and so protect and provide for every member of our holy faith.

The members of Branch No. 11, Toronto, met in their new hall on Tuesday, the 3rd, and spent a very pleasant evening initiating two members, reinstated and received apologies from several that could not possibly attend. The meetings of Branch No. 12 are well attended, and the roll of membership steadily increasing. At their last meeting two were initiated, one proposition received and the Executive recommended the acceptance of five applications. Branch 29 also added two members to their roll.

The ladies' circles are making progress. Circle No. 1, St. Patrick's, initiated one at their last meeting, and received five applications; they also elected the following committee from the men's branch: Brothers J. J. Nightingslo, W. F. Breen and H. Meville; Brother Meville representing them on 5th of August convention. Circle No. 2, St. Helens, has increased its membership by six, and has several caudiates. Brother McCarthy represents them on the 6th of August excursion. Circle No. 3, St. Cecelia's, initiated two and received some applications. Brother McDonald represents them on the excursion committee.

To J. J. Nightingale, District Organizer:

To J. J. Nightingale, District Organizer:

Dear Sir and Brother — On behalf of the
Grand Branch we beg to tender you and your
family our sympathy in the sad bereavement
you have sustained by the death of your be
loved mother, trusting that Almighty God will
give you grace to bow with Christian fortitude
to His divine will, and pray that the soul of the
deceased will be received into eternal loys.

E. A. CAREY, Pres.

W. LANE, Sec. -Treas.

At the regular meeting of St. Patrick's ranch, No. 12, the following resolutions were

Branch, No. 12, the following resolutions were unanimously adopted:

Resolved that having heard with deep regret of the death of Mrs. Nighting ale, the beloved mother of our esteemed Financial Secretary, Brother J. J. Nighting ale, Resolved that we, the members of Branch No. 12, deserve to convey our sincere sympathy to our respected brother and his esteemed sisters in this the hour of their sad selliction.

pathy to our respective steemed sisters in this the hour of their sau affliction.

Resolved that out of respect to her who was a benefactress of Branch No. 12 we drape our charter for thirty days.

Resolved that a copy of these resolutions be mailed to Brother J. J. Nightingale and his sisters, also to the Grand Sec. Tres. for insertion in the official organs.

W. P. MURPHY, P. J., O'CONNOR, J. J. MOLONEY,

## DIOCESE OF HAMILTON.

DIOCESAN NOTES.

The Bishop has just returned home from another confirmation tour. During the last few weeks he visited the parishes of Berlin, Waterloo, St. Agatha, New Germany, Guelph, Arthur, Elora, Drayton and Macton. In all His Lordship alministered the sacrament of confirmation during the last five weeks to two thousand candidates, dedicated two new churches, one new chapel, ordained one priest and visited and distributed premiums in all the city schools, in the convents of Loretto at Hamilton and Guelph and at the diocesan college, Berlin.

During his visit to Arthur the Bishop was much pleased to witness the growth and prosperity of the parish and paid a deserved tribute to the zealous and self-sacrificing pastor for the many monuments erected during his administration for the advancement of religion and education. The newly-renovated church, lately decorated and furnished with altars, pews. bells, etc.; the commodious and elegant school house; the splendid brick convent for the Sisters of St. Joseph and the beautiful new parochial residence just completed are monuments that would be a credit to a large city and prove Arthur to be one of the best equipped parishes in the diocese; and, what is better still and highly creditable to pastor and people, all this has been accomplished with out one cent of mortgage on the valuable property, which is almost entirely free from debt.

The following report of the Bishop's visit to Arthur has been sent us by a correspond-

debt.

The following report of the Bishop's visit to Arthur has been sent us by a correspond-

The following report of the Bishop's visit to Arthur has been sent us by a correspondent:

On Saturlay, June 30th, His Lordship Bishop Dowling arrived at Goldstone station by the G.T.R. train from Hamilton. He was there greeted by the parish priest, Rev. J. P. Doherty, and escorted by carriage to our thriving village, his approach towards which was announced by the bell pealing forth loud and joyous acclaims of welcome.

The Bishop visited the parish in his official capacity to administer the Sacrament of Confirmation to the children, some one hundred and thirty boys and girls, who during the previous week were carefully instructed in Christian doctrine by the priests of the parish, a sisted by Mr. J. J. Heffernan. From an early hour Sunday morning Masses were celebrated in the church and the candidates for Confirmation, having assembled in the school, were there suitably attired by the Sisters of Saint Joseph. At the commencement of the Bishop's Mass, Sa. m., the children, preceded by the Sisters, marched in procession from the parochial school to the church, and they occupied the front pews. As they filed into the church, two by two, the boys wearing each a band of white upon the right arm and the girls arrayed in resplendent white dresses with floral wreaths and flowing veils, each having tapers in their white gloved hands, they seemed the very embodiment of youthful innocence and Christian purity. Both boys and girls seemed impressed with the fact that the present occasion was to mark a most import ant era in their individual lives, and their countenances beamed forth with animation.

The Bishop was assisted in the celebration of the Mass by the Rev. Dr. Schweitzer, of St.

ant era in their individual lives, and their countenances beamed forth with animation.

The Bishop was assisted in the celebration of the Mass by the Rev. Dr. Schweitzer, of St. Jerome's College, Berlin, by the Rev. Mr. Lehmann, of the Grand Seminary, Montreal, and by the priests of this place, Rev. Fathers Doberty and Dubé. During the Mass the candidates for confirmation received Holy Communion, and at its conclusion His Lord ship examined and addressed them upon the essentials of Christian doctrine as contained in the catechism. The questions having been promptly and intelligently answered, the Bishop expressed himself as being well pleased with the children and warmly complimented them, their parents and instructors upon their efficiency. He exhorted them with benevolent and fatherly solicitude to contract good habits in life and to be devont members of the church and consequently patriotic citizens of this great Dominion. After this exhortation and instruction the Bishop forthwith administered to them the sacrament of confirmation.

At 10:30 a. m. Solemn High Mass, in the presence of the citizens of the presence of the presence.

Socit. W. Healy, E. Daly, T. Carney, G. Fitzpatrick, S. White, S. J. Trotter, W. O'Connor,
J. Branniffe, A. McEvay, P. J. Harnett and
several others. After the aims and objects had
been explained it was decided to rorm a branch
of the association and the above named were
duly initiated by the Grand Organizer, and tele
genth men gave their names for a fature meeting. District Organizer W. Devilin and P.
Doria were present as visitors from Peterborough.

Atter the initiation it was decided to place
the branch under the patronage of the Blessed
Virgin; the Organizer accordingly named it St.
Mary's Branch, No. 31. The Organizer having
appointed District Organizer W. Devilin, Judge
P. Doris, Inspector, and P. J. Hartnett, Clerk
the following were nominated and elected, for
President, C. R. Podger; Vice President, J.
Shechan; Rec. Sec., W. Duffus; Fin. Sec., W.
Baker; Treas, J. Smith; Stewards, J. R.
O'Neill and W. O'Connor; Marshai, J. Mechan;
Asst. Marshal, S. J. Trotter; Inside Guard, G.
Fitzpatrick; Outside Guard, O. Curtin. The
Grand Organizer then gave them the oblication and doly installed them. The various
officers having thanked the members for their
election, promising to do all in their power to
make the branch a success, and there is every
reason to belleve it will be so, there being only
one Catholic beneficial association in the
town, viz., the C. M. B. A. that having a good
membership, and we wish them still greater
success. But there are always a number in
every parish that are not in a position to ju nso
heavy an insurance, "or are carrying insurance in other ways," but could easily become
members of the E. B. A., the insurance feature
fits alons will be of very great benefit to those
who cean not or do not with to carry an insurance feature
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fits alon will be of very great benefit

lotte's Cor Amoris Victima and Peter's Benedictus.

In the evening musical Vespers were chanted. Miss May Anderson rendered Cherubinis' Ave Maria' in magnificent style. This young lady possesses a voice of rare quality and range and will prove in time a great acquisition to the vocalists of this province. At the Benediction, Mr. Joseph Phelan and Miss Appleton sang Wigand's O Salutaris Hostia with rich mellowness of voice and great pathos.

In the coolness of the evening, the Bishop, accompanied by the other priests, tock a pleasant drive into the adjoining country and enjoyed the odor of blossoming clover and the bright prospect of verdant fields. On Monday afternoon His Lordshin, escorted, by the clergy, departed from our midst for Elora, leaving behind him the most kind recollections of his visit. Long may he live to prosecute the good work which he with so much apostolic zeal and fervor is at present doing in this diocese, and may his benevolent countenance be soon seen again in our midst is ever the prayer of the devoted people of Arthur.

HIS FIRST MASS.

Sunday, 1st July, was a bright day for the good people of Formosa. Rev. Anthony Waechter, a young man who was born and brought up in the parish of Formosa and who had been ordained by the Right Rev. Thomas Joseph Dowling in Hamilton, on the feast of SS. Peter and Paul, offered up for the first timo the holy sacrifice of the Mass. At this occasion the large church, which is 150 x 68ft, was literally packed by eager and devoted Christians who came from far and near to attend the first Mass offered up by the newly-ordained priest. The occasion was indeed a solemn one. After the three bells, of which one is very large, had pealed forth their last sound for the convocation of the faithful, three ititle girls, dressed in snow-white garments, bearing on their heads beautiful crowns of flowers, one of them carrying in her hands a richly worked burse with a wreath enclosing a corporal, ascended the verands of the priest's manse, and at the approach of the clergy delivered appropriate and touching addresses. Now the procession was formed. The school children, dressed in white, followed the cross, then came the Formosa brass band which played some beautiful selections. The young, innocent bride, with her two maids, who marched immediately before the clergy, were only six years of age. They represented the Church to which the priest is espoused. The celebrant himself, after saying the "Asperges," sprinkled holy water as he passed on; the whole ot which was very imposing. Finally High Mass was celebrated; Dr. Elena being arch priest, Dr. Klopfer, deacon; P. Hauck, Ecc. subdeacon, and Father Brohmann master of ceremonies. After the gospel the parish priest ascended the pulpit and spoke on the high dignity of the holy priesthood. At the offertory the little bride approached the altar and presented the corporal and wreath as an everlasting remembrance of his first Mass, on which occa sion the priest conferred upon her his blessing. After the Mass was finished the Te Deum was heartily chanted by the whole congr

ov. Father O'Leary Presented with a Farewell Address by the Scholars of R. C. School Section, No. 2, Hayesland. R. C. School Section, No. 2, Hayesland.
Happy and bright were the faces of the
pupils of R. C. School Section No. 2, Hayesland, on Saturday afternoon, when the closing exercises in connection with the summer
term were held. For weeks they were looking forward with pleasure to this particular
day, and when it at last arrived with its
bright sunshine they were almost as happy
as little princes and princesses. There was
but one cloud on their horizon, one indeed
which greatly marred this occasion of rejoicing. It was that during the past week
they had received the unwelcome news of which greatly marred this occasion of re-joicing. It was that during the past week they had received the unwelcome news of the removal of their beloved pixtor and friend, Rev. Father O'Leary, from Freelton to Macton. For the past twelve years the rev. gentleman has ministered to all their spiritual wants, and by his kind and sym-pathetic manner won not only their hearts but also those of all denominations in his parish.

The proceedings commenced at 4 o'clock,

but also those of all denominations in his parish.

The proceedings commenced at 4 o'clock, and Rev. Father O'Leary occupied the chair. After the singing of the salutatory hymn, Miss Mary Smith stepped forward, and in a pleasing tone of voice read an address, presented to Rev. Father O'Leary by the pupils. In eloquent language the address told of the many, many acts of kindness, acts of sacrifice and the great interest taken in their school at all times by their highly-esteemed pastor. They were all heartily sorry on account of his removal by Bishop Dowling to Macton, but their prayer would always be that God would bless him wherever his field of labor may be. In return they hoped he would remember them in his prayers and particularly at the

bless him wherever his field of labor may be. In return they hoped he would remember them in his prayers and particularly at the holy sacrifice of the Mass.

At the conclusion of the address Miss Maggie Mahoney presented Rev. Father O'Leary with a handsome bouquet of flowers. In reply to the kind expressions of goodwill from the pupils, Rev. Father O'Leary made a feeling response. He said he was sorry that he was going to leave them, but in doing so he knew that as they all made good progress in the past they would continue to do so in the future. His one wish was that they would all be good, faithful adherents of their Church, attentive to their studies, and if they did this he was sure they would be good citizens, and would be in the end rewarded with an imperisable crown. He warmly congratulated the teacher, Miss Rose Smith, of Hamilton, for her commendable management of the schools and the successful manner in which her pupils passed the recent examination.

An entertaining and varied programme of

An entertaining and varied programme of thriteen numbers was then commenced and was greatly appreciated by the parents and friends of the participators, who were present in large numbers. Several choruses were pleasingly sung by the scholars; recitations were given by Misses Annie Bailey, Mary Smith, A. O'Connell, Libbie Smith (Hamilton), and Master Thomas Green; a clever Spanish dance was given by three little Hamilton young ladies; and Miss Clara Smith, also of the Ambitious City, gave a fine exhibition of club swinging and was heartily applauded.

What proved to be a delightful afternoon's entertainment was brought to a close by the An entertaining and varied programme of

bition of club swinging and was heartily applauded.

What proved to be a delightful afternoon's entertainment was brought to a close by the awarding of prizes to the successful students, and this pleasant duty was performed by the chairman, who had a cheery word of advice for each prize-winner as they came forward. The most important prize was a silver watch, offered by Rev. Father O'Leary to the pupil obtaining the highest per centage in the recent examinations. This was cleverly contested for and was won by master Michael O'Connell, who had nine hundred and some odd marks out of the possible thousand.

Here are the names of the pupils who worked zealously during the year and as a result won the prizes:

4th Class, sen.—1st Michael O'Connell. 2nd Aggie P'Connell.

4th Class, sen.—1st Mary Smith, 2nd Annie Bailey, 3rd Tom Green.

3rd Mark Bailey.

2nd Class.—John Naab.

Part II.—1st Maggie Mahoney, 2nd Willie Costello 3rd Willie Smith.

Part II.—1st Leo Green, 2nd Andrew Naab. Neatness.— Miss Agrie O'Connell, Laura Smith, obtained by A O'Connell, M. Mc-Carty, obtained by M. McCarty.

Catechism.—W. Costello.

Attendance merited by M. O'Connell, J. Green, A. Bailey, J. Holen, obtained by J. Holen.

Politeness.—Leo Green.

To the energetic teacher, Miss Reas Smith, of Hamilton, who is a graduate of the deparate

schools of the Ambitious City, is due no small praise and her work speaks for itself. She li-highly commended for the proficiency of her pupils, and her many frrends will be glad to learn of her well merited success. PARISH OF DUNNVILLE.

On Sunday, July 1st, Rev. Father Crinion gave a financial statement of re-ceipts and disbursements since the date of the last statement. Although the resources of the parish are slender, and the number of parish are slender, and the number of parishioners scarcely forty paying families, the work accomplished reflects great credit—a new, commodious and handsome church, becomingly and tastefully furnished 'rom organ to furnace-room; a new presbytery, one of the finest in the diocese of Hamilton, also neatly furnished, and now entirely free from debt, as well as the site upon which it is built, and a new cemetery, improved, embell shed and fenced. In round figures the statement of July 1st showed an average of \$1,000 a year paid since the advent of Rev. Father Crimion to the parish. It is needless to state that his parishioners were agreeably surprised on ish. It is needless to state that his parishioners were agreeably surprised on hearing this. There remains a mere nominal debt on the church property. If joy and sorrow can be blended, or exist in the human heart at the same time, the congregation of St. Michael's, Dunnville, experienced such a sensation when Rev. experienced such a sensation when Rev. Father Crinion further announced that, with the kind permission of his Bishop, he was now about to take a vacation to recover failing health and revisit friends in the old country. The congregation gave him a grand send-off, and many were the wishes that he may return with renewed health and renovated energies. The Rev. B. Boubat will take his place during his absence.

during his absence.

DIOCESAN APPOINTMENTS.

His Lordship the Bishop of Hamilton has made the following clerical chauges and appointments:

Very Rev. Dean Laussier has been transferred from Macton to succeed Father Bardou as Archdeacon of the diocese and pastor of Cayuga.

Rev. Father O'Leary has been transferred from Freelton to Macton.

Rev. Father Murphy from the Cathedral to Freelton.

Rev. Father Hinchey from the Cathedral to St. Joseph's parish, west end.

Rev. Father Kehoe from Cayuga to form a new parish in Brantford.

A new parish will also be formed in East Hamilton.

Another new parish in the neighborhood of

Hamilton.
Another new parish in the neighborhood of Kenilworth, between Arthur and Mount

Kenilworth, between Arthur and Mount Forest.

Monsignor McEvay and Arch'leacon Laussier have been appointed members of the Bishop's council.

The council has appointed a committee of three to define the boundaries of the newly erected parishes.

Rev. Mr. Lehmann, deacon, will be soon ordained priest, and for the present act as assistant at the Cathedral, but eventually will be appointed as assistant at Walkerton.

Rev. Mr. Mahony also a deacon, will be ordained priest during vacation, and attached to the Cathedral staff.

BURNS-BARRETT.

BURNS-BARRETT.

A pleasant social event occurred in St. Patrick's church, Galt, on Wednesday, June 7. in which the marriage of Miss Kate M Barrett, daughter of Edward Barrett, to Mr. M. F. Burns, a popular young gentleman of Tonawanda, N. Y., was solemnized.

The ecremony was performed by Rev. Father Slavin, assisted by Rev. Father Burke of Oakville, in the presence of a large number of friends, the church being crowded. The bride was attired in a dress of cream Henrietta entrain, trimmed with lace and orange blossoms, tulle veil, and carried in her hand a beautiful bouquet of roses and carnations. There were three bridesmaids—Miss Mary E. Barrett, sister of the bride; Miss Sadie Long, Tonawanda, N. Y., and Miss Maggie Radigan, cousins of the bride. They were dressed in pluk, blue and cream cashmere, respectively. Mr. Thos. Radigan officiated as groomsman.

After the impressive ceremony was performed, a High Mass was celebrated and then the bridel party, together with a large number of guests, returned to the residence of the bride's father, Front street, where the wedding dinner was prepared. Toasts were given and responded to, after which an informal reception was held. The bride-received a large number of valuable presents, testifying to her marked popularity amongst her hosts of friends. It is needless to say she will be much missed in Catholic circles, as she always took an active part in the societies as well as any movement pertaining to the church.

Mr. and Mrs. Burns. Wo carried away the bast wishes of their many friends, left on the C. P. R. train for Toromo, Buffalo, and will make Tonawands their future home.

#### OBITUARY.

MR. ROBERT COLEMAN, SEAFORTH

MR. ROBERT COLEMAN, SEAFORTH.

We regret very much to hear of the death of Mr. Robert Coleman, a well-known citizen of the town and a prominent member of Branch 23, C. M. B. A. He had been ailling with some neart trouble since about May 24, and although his friends were not very sanguine about his recovery they did not expect that he would depart as suddenly as he did. He arose on Sunday morning as usual and breakfasted with the family; shortly afterwards he returned to his room, and when his estimable wife, who seldom quitted his side during his indisposition, went upstairs two or three minutes after him she found he was no more. It is likely that he died instantaneously. He had been a resident of town for more than twenty-five years, and last year occupied a seat at the council and would have been re-elected if he had not resigned. He had been a member of the C. M. B. A. for several years and was elected to represent the branch at the Grand Council meeting in St. John, and only a few weeks ago was making arrangements with some of the neighboring representatives to accompany them on the trip it was kind and generous-hearted, very popular among his friends, and many a sympathetic regret has been expressed this week for the death of Bob Coleman as he was familiarly known. He leaves a wife — a daughter of the late Dr. Bowle, of Mitchell — and a grown-in family well provided for. Messrs. John Killoran, Thos kidd and Thos. Downey, his closest friends, and three members of Branch 23, acted as pall-bearers.

Miss Hanna O'Meara, London.

MISS HANNA O'MEARA, LONDON.

The lingering illness of Miss Hanna O'Meara, second daughter of Mr. Martin O'Meara, proprietor of the Dominion House, London, terminated in death, on Sunday, July 8. For about a year this young lady had been suffering. Blessed with a hopeful and cherry disposition, she will be sadly missed, more especially by those (and they are numerous) whom she invariably ministered to when they were afflicted by fill-health or adversity. Requiem Mass was celebrated for the repose of the departed soul on Wednesday, 11th instant. The many vehicles which followed the remains to the cemetery were evidence of the etteem in which the family is held by hosts of friends and acquaintances. To the afflicted father, brother and sisters we extend our sincerest sympathy. R. I. P.

Miss ROSE HOGAN, HAMILTON, MISS HANNA O'MEARA, LONDON MISS ROSE HOGAN, HAMILTON.

sympathy. R. I. P.

Miss Rose Hogan, Hamilton, third daughter of the late J. Hogan, Esq., died on the Mountain on Tuesday morning, July 3, after a long and severe illness borne with characteristic fortitude. The funeral took place from the family residence, 79 Park street, n., at 8:30 on Thursday morning. Requiem High Mass was celebrated in St. Mary's cathedral by Nev. Father Hinchey. Male vices rendered the plaintive yet consoling strains of the Requiem chant, and Miss Clark offoronto was heard to advantage at the Offertory in the solo "O Salutaris Victima." The members of the Sodality of the Blessed Virgin Mary showed their regard and respect by assisting in a body at the funeral Mass. With lighted candles in their hands, they formed two lines through which the body was carried from the church door to the sanzuary. The Annunciation lilles that were placed on her coffin were a most appropriate offering to the edifying life and character of the deceased. Her fine intellectual gifts, cultured refinement, and sweet disposition made her repocted, admired and beloved by all.

Our sincerest sympathy is tendered her sorrowing family.

#### MARKET REPORTS.

London, July 12.—Grain deliveries were fair, and wheat kept steady, at 95c to 81 per cental opts dropped from 1.3 to 81.18 per cental. Beef \$5.59 to 89 per cent, by the carcass. Lamb 9 to 10c a 1b. by the carcass, and 9 to 11 by the quarter. Veal 45 to 55c wholesale. Good roll butter sold at 17 to 18c a pound by the basket, and 15 to 16 cents a pound for crock and large rolls. Eggs advanced, 10 to and 12 cents a 60c. The fruit supply was ample, and raspberries were firm, at 12c a box. Gooseberries, 0 to 8 cents a quart. Red currants, 5 to 7c. Black currants, 10 to 12c. Cherries, 9 to 10c. Old potatoes, 70c a bag. New, 81.40 to 81.50 a bushel. Green peas, 12c a quart. Cabbagees, 50 to 60c a dozen. Tomatoes, 10c a pound wholesale. A large number of shoats and small pigs were offered at \$2.59 to \$2.50 a pair. Milch cows, \$35 to 465 apiece. Hay, 87.59 to 88 a ton.

Toronto, July 7.— Flour — Straight roller, 26 to 52.85; extra, 2.50 to \$2.50. Wheat—white, 58to 59; spring, 60; red winter, 58 to 59; goose, 57; No. 1 Manitoba hard, 73c; No. 2, 71c; winter wheat on the northern, 59 to 69c; peas, 50 to 57c; barley, No. 1, 43 to 41; oats, 57c; corn, 52c.

MONTREAL

July 12.—Wheat—No. 1 hard Manitoba at 75 to 76c; No. 2, 70 c 72c; corn.

Oats, 57c; corn, 52c.

MONTREAL

July 12.—Wheat—No. 1 hard Manitoba at 75 to 66c; No. 2, 70 to 72c; corn, 55 to 56; No. 2 oats, in store, 39c; peas, in store; 79 to 71; rye, 52 to 53; barley, feed, 42 to 49c; railing, 52 to 54c; buckwheat, 45 to 49c; Flour—Patent spring, 83.55 to 83.59; superfixer roller, 83 to 80.51, M. 27.50 bastor, 2 tracket roller, 83 to 80.51, M. 27.50 bastor, 1 tracket roller, 83 to 80.51, M. 27.50 bastor, 2 tracket roller, 83 to 80.51, M. 27.50 bastor, 2 tracket roller, 83 to 80.51, M. 27.50 bastor, 2 tracket roller, 83 to 80.51, M. 27.50 bastor, 1 tracket roller, 83 to 80.51, M. 27.50 bastor, 1 tracket roller, 83 to 80.51, M. 27.50 bastor, 1 tracket roller, 83 to 80.51, M. 27.50 bastor, 1 to 10 basto

11½c.

Latest Live Stock Markets.

TORONTO.

July 12.—Export Cattle—Several sales were made at 81.70 to 81.85, and 81.85 was refused for some lots. It was stated that as high at 5c was paid, but no transactions were given out at that figure.

paid, but no transactions were given out at that figure.

Butchers' Catte—Prices ranged from 3 to 3 to for grass-fed cattle. Stall-fed steers and helfers were quoted at 3 to 3 to 3 to 5.05 for grass-fed cattle. Stall-fed steers and helfers were quoted at 3 to 3 to 3 to 5.05. Choice long lean horse, of 150 to 220 lbs, sold, weighed off car, at 85.50, and mixed lots sold to-day at 85 to 85.10, choice thick fats at 84.95 to 85, medium short fats at 84.75 to 84.85, stores at 84.75, sows at 84.25, and stags at 82.50. Sheep and Lambs—Ewes and wethers sold at 3 to 32 and contracts were made for some to arrive at 3 to weighed off car. Two single decks sold at 83.65 act. off car. There was a fair trade in spring lambs at 85 to 83.75 each. Calves—There were only about 50 here. All sold at 170m \$1 to \$7 a head for good to fancy veals. Bobs sold at \$4.50 to 85.

Mich Cows and Springers — Prices ranged from \$25 to 540.

EAST BUFFALO.

EAST BUFFALO.

EAST BUFFALO.

from \$23 to \$40.

East Buffalo, N. Y., July 12.—Cattle — Fifty-five cars on sale; slow; values considered too high.

Sheep and Lambs — Ten cars of sheep; stady; lambs a trifle firmer; good to best of wethers, \$3.60 to \$4.25; common to good mixed, \$2.75 to \$3.50; good to best lambs, \$5.25 to \$8.

Hogs—Ten cars; market excited; higher by 40e to 50e per cwt., all good stock sold at \$6.55 to \$8.

Assessment System. Mutual Principle Card of Thanks.

Dundalk, Ont., May 26, 1894.

E. S. Miller, Esq.,
Sec. The P. P. I.,
St. Thomas, Ont.
Dear Sir — I wish to acknowledge re-

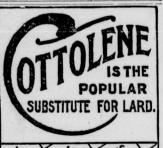
ceipt of cheque in payment of my claim, by reason of the death of my late hus-band, insured under Policy No. 6,020 for In making this acknowledgement I de-

in making this acknowledgement I desire to tender earnest and sincere thanks for the kind and considerate manner in which your officers adjusted this claim. I shall always esteem it a pleasure to recommend your Company.

Yours very truly,

(S) JESSIE R. CARR,

Beneficiary and Administratrix.



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I WAS CURED of a severely-sprained leg
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C. M. B. A. DELEGATES' BADGES Which can be used for Local, District or Grand Council Conventions. Every Branch should procure of e previous to the 't. John onvention. Orders already been received from over 40 Branches. Furnished in a hand-sme Satin-lined Leatherette Casc. Price \$1.60. T. P. TANSEY. Manufacturer of As-sectation Supplies, 14 I rummond Street, Montreal, P. Q.

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#### TEACHERS WANTED.

WANTED FOR S. S. NO 1, RUPHERFORD, District of Algoma, a male or female tacher, holding 2nd or 3rd class certificate Duties to commence after summer holidays. Application, stating salary required, to be addressed to T. H. JACKMAN, Killarney P. O., Algoma District, Ont.

WANTED FOR CATHOLIC SEPARATE
W school. Deloro, Section No. 1, a female
teacher. holding 2nd or 3rd class certificate.
Duties to commence August 20. Apply to John
A, McCallum, Secretary, Deloro P. O., Ont.
821-1

PEMALE TEACHER WANTED FOR Catholic Separate school No. 1, Nichol, holding a 2nd or 3rd class certificate. Duties to began Aug. 20. Apply to JEERMIAH WRIGHT, Secretary, Marden P. O., Ont. 820-2

The following is the result of the midsummer promotions in S. S. No. 2. Ashfield:
To Junior Third—Mazgie Buckley, Katie Sullivan, Aunie Hussey, Matilda Austin, Cassie O'Connor, Nicholas Austin, John O'Keefe, Hermann Lambertus, George Lambertus, Willie Dalton, Frank Harrie. Adolphus Spring.
To Senior Second—Sadie Griffin, Katie Sullivan, Frank Datton, John Finn, David Pettick. Willie Mousseau. Joseph Corbishley, Orlander Griffin, Thomas Sullivan, Charles McCartty, Charles O'Connor, Leo Lambertus.
To Parl II —Minnie O'Connor, Kittle Whitty, Annie O'Connor, Mary Garvey Mary McGinty, Adeline O'Keefe Winnifred Griffin, Louis Dalton, Joseph Buckley.
To Senior Third—Marle Bissonnette. John Dalton, Joseph Dalton, Joseph Finn, Andrew Martin, Morgan Lambertus, John O'Connor, Mack Whitty.
To Junior Fourth—Rose Hogan, Dora Dalton, Ella Deane, Cassie Griffin, Lilian Griffin, Frank Dalton, Thomas Harrie, James Buckley, Thomas Hogan, Patrick O'Keefe.
To Senior Fourth—Hanna Dalton, Anna Dalton, Harriette Young, John Sullivan, John F. Sullivan, Jømes O'Connor, John McManus, Timothy Griffin, Maurice Hogan and Cornelius O'Keefe.

#### WEDDING BELLS.

O'CONNOR-CROTTY. At Hamilton, on Friday, June 29, the well-known and popular hack proprietor, John O'Connor, led to the altar Miss Mary Crotty, sister of P. J. Crotty, a charter member of the pioneer branch of Emeraldism in Canada. The ceremony was performed by the Right Rev. Monsignor McBvay. They have the good wishes of a host of friends.

### Echoes from Loreito

Is the title of a very neat 38-page magazine, published by the pupils of Loretto Academy, Hamilton. It is printed in the very best style, on fine paper, and bound in a handsome cover. The contents are very interesting, and consist of contributions written by pupils of the institution. If we may judge by the brilliant style of many of the articles, some of the pupils of Loretto will yet make a fame for themselves in the world of letters.