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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 XXV.

LONDON, ONTARIO, SATURDAY, JUNE 6, 1903

The Catholic Record. LONDON, SATURDAY, JUNE 6, 1903.

FALSE CATHOLICS.

Here is an extract only too true from a recent sermon of Bishop Spalding:

"There is only one argument against our religion. It is that so many of those who profess it 'say one thing and do another.' Oh, the damnableness of it, the ignominy of it—that those who profess to our belief will go to our profess to our belief will go to our churches and worship at our altars and churches and worship at our altars and churches from them to practice corrupt. a recent sermon of Bishop Spalding :

churches and worship at our altars and then go from them to practice corrupt politics, to lead degrading and sensual lives, 'saying one thing and doing another,' professing Christianity and another, professing Christianity and an adherence to the moral code of Christianity, and living a life at variance with their professions. The scandal, the weakness of the Catholic Church to-day is this damnable 'saying of one thing and doing another.'

ROCKFELLER IN MEXICO.

Mexico has had another visitation. This time it was Jno. D. Rockfeller, jr., who had a look at that country and saw the Mexicans worshipping not "the God that is known to us but an invention of man." Awfully nice of him! But he should hearken to the advice of a compatriot of his-Josh Billings by name-

"Young man, set down and keep still—you will have plenty or chances yet to make a phool or yourself before

And while the young gentleman was making this discovery the up to-date students of the University of Chicago were singing an up-to-date song in honor of his respected father,

Praise John from whom oil blessings flow; Praise him oil creatures here below Praise him above ye heavenly host Praise William some, but John the most."

N. B. This University can teach anything save what is contrary to the economic theories of J. Rockfeller, sr.

Here and there are indications that non-Catholic educators of note are not so sure of their position as they were a short time ago. Their enthusiasm is diminishing, and the beauteous picture of the new order of things is getting blurred. Even they who championed the school without religion, and during the years believed in it despite the relentless argument of facts, are not loath to admit this now. They are beginning to wake up to the fact that human knowledge and human reason are poor weapons against the passion and pride of man. They are realizing and pride of man. They are realizing that pretentious programmes, up-to-that pretentious programmes, up-to-that pretentious programmes, up-to-that pretentious programmes, up-to-that pretentious programmes, up-to-the processing control of the new order of things is getting determined to with the opalescent out if the heroine with the opalescent on the passes of money.

Note that pedants lose all proportion. They will go wild on matters they suil go wild on matters they will go wild on matters they are wholly unable to judge, such as Armenian Religion or the Politics of Paris or what not. Never do they stopped to think of it, he would have remembered that Christ sacension: "It our reverse frein had stopped to think of it, he would have remembered that Christ sacension: "It is a short time ago. Their enthusiasm is devour a three volumed novel to find tempt for the past, inexperience and live in a town. They may when out-false psychology are not necessarily side the limits venture the opinion that false psychology are not necessarily stde the limits daft. City folk think see. sources of educational vitality. And these people are daft. City folk think It is a matter often discussed why they are beginning to suspect that the system which ministered, and not without success, to the tenth century can do as much for this generation or at to take education out of the hole into which its ever-zealous defenders have contrived to put it.

Says the Brooklyn Eagle of June 1,

"We have multitudes of youths and grown men and women who have no more intelligent sense of what is right or wrong than had so many Greeks of the time of Alcibiades. The great Roman Catholic Church is unquestionably right in the contention that the whole system as it now exists is morally a negation. The great company of educators and the whole American community need to be sternly warned that if morality co oe sternly warned that it morality cannot be specifically taught in the public schools without admitting religious dogma, then religious dogma may have to be taught in them. For righteousness is essential to a people's very existence, and righteousness does not come by nature any not come by nature any than reading or writing We are within measurable dismore tance of the time when society may for its own sake go on its knees to any factor which can be warranted to make education compatible with and inseparable from morality, letting that factor do it on its own terms and teach there-with whatsoever it lists."

And Rev. D. E. T. Wolf, Professor at Gettysburg Theological Seminary

said, before the Evangelical Alliance. "Moral training has for the most part been cast out of our Public Schools. Every faculty, except the highest and noblest, is exercised and invigorated; but the crowning faculty — that which is designed to animate and govern all others — is contemptuously ignored; and, unless its education can be secured, our young men and women will be graduated from our schools as moral This country is facing a problem. — The Philadelgrave social problem. — The phia Press, December 4, 1901.

Passing over views of similar import from men more or less distinguished, we have no hesitation in saying that the services of Catholic educators will find meet recognition at no distant day, and they who are wilfully blind will regard their institutions as the foster-

ers of good citizenship, in a word the truest friends of the State. Thoughtful men have reason to be thankful that some schools hold in reverence the teaching of the past—that no man can be the elient of reference who does not. He had given men every supernatural ers of good citizenship, in a word the be the client of science who does not love justice and truth: but there is no truth or justice without the light of the

to put it briefly, are as yet in the kindergarten stage so far as self-control is concerned.

his official pronouncements to be taken

EDUCATION WITHOUT RELIGION. be it understood, to his famishing

Church, Washington, D. C., on Sunday morning Archbishop John Ireland, of St. Paul, who came there to attend the annual meeting of the Archbishops of the American hierarchy, warned his hearers against the formation of judgment concerning the spiritual condition of non-Christians. He declared that persons have no right to say that the pagan and the Indian who see God in the clouds and bear Him in the voice of

the winds atter valueless sentiments when they utter such things.

"The truth of this statement," the Archbishop said, " is obvious from the fact that the Saviour declared: Other sheep have I which are not of this fold.

sheep have I which are not of this fold.
These also must I bring."
Archbishop Ireland took his text
from St. John x ii: "I am the Good
Shepherd; the Good Shepherd giveth

Shepherd; the Good Shepherd giveth His life for His sheep."

The Archbishop expanded largely on humanity's need of assistance of a supernatural character. The consciousness of this need, he declared, is palpable and universal. Men feel themselves insufficient for the solution of life's problems and for the attainment of life's ends. The gospel of the Good Shepherd is an answer to the cry of the life's ends. The gospel of the Good Shepherd is an answer to the cry of the human heart, supplicating not only light and guidance, but also care of the most personal character of God. Archbishop Ireland dwelt on the jus-tice of God. urging the reasonableness

Archdishop Ireland dwelt on the justice of God, urging the reasonableness of its application to those infringing the moral law. By way of similitude he declared an infringement or interruption of the physical order is followed by disastrons results and said ed by disastrous results, and said rebelliou against the moral order is visited with like effects. The justice and holiness of God require that in fringement upon the moral law must be with condign penalty. Viewing history of God's relations with the history of God's relations with men, however, it was beyond question men, however, is more manifest than men, however, it was beyond question that His mercy is more manifest than any other of His works, which is con-sonant with the voice of the Holy Spirit, which declared God's mercy

He had given men every supernatural help necessary for the proper use and appreciation of this freedom and responsibility, and hence none lost save through their own fault. The Archbishop drew a distinction between the objective law of God and the subjective law of conscience and though admitting objective law of God and the subjective law of conscience, and, though admitting that the objective law was for all the forms of conduct, declared the law of conscience is the last standard of judgment for the individual soul. Although Christ declared that all are called to the one fold which He established and that all must submit to the shepherds appointed as His executives. And this President, Dr. Butler, acclaimed not long since. Rousseau taught that the student should have a contempt for authority, and indulge his desires unthwarted.

Evidently Dr. Butler does not wish his captured and that all must submit to the shepherds appointed as His executives, all are not to conclude that the outlying masses of humanity without the fold are lost to His grace, for that grace works in devious ways and has special application felt only by those who are the extraordinary objects of His solicitude.

"THE PATH TO ROME."

least might be called into requisition ARCHBISHOP IRELAND ON THE "SHEEP is public that barbers are garrulous WHICH ARE NOT OF THIS FOLD.

* * * yet—with every trade in the world having some bad quality attached world having some bad quality attached to it—bakers alone are exempt, and every one takes it for granted that they are sterling. * * * The exexplanation is, that bakers are always up early in the morning and can water the dawn, and that in this occupation

they live in lonely contemplation en joying the early hours.

Now in the morning Mass you do all that the race needs to do and has done for all these ages where religion was concerned; there you have the sacred and separate Enclosure, the altar, the priest in his vestments, the set ritual, the ancient and hierarchic tongue, and all that your nature cries out for in the

matter of worship.
I never yet knew a man determined I never yet knew a man decrease to be lazy who had not ample opportunity afforded him. A man can always find a chance for doing nothing as amply and as with as cestatic a sat-

as amply and as with as ecstatic a sat-isfaction as the world allows.

All you that feel youth slipping past you and that are desolate at the approach of age, be merry; it is not what it looks like from in front and from outside. There is a glory in all completion, and all good endings are but shining transitions. There will come a sharp moment of revelation when you shall bless the effect of time.

The Catholic Church makes men.

By which I do not mean boasters and swaggerers, nor bullies and ignorant fools, who, finding themselves comfort-able, think that their comfort will be a boon to others, and attempt (with sing-ular unsuccess) to force it on the world; but men, human beings, capable of firmness and discipline and recognition; accepting death; tenacious. Of her effects the most gracious is the char-acter of the Irish and of these Italians. Of such also some day she may make soldiers.

Have you ever noticed that all the Catholic Church does is thought beautiful and lovable until she comes out into the open, and then suddenly she s found by her enemies (which are the even capital sins, and the four sins is found by Spirit, which declared God's mercy is above all of His works.

Archbishop Ireland said nothing is more repugnant to the character and taking of Christ than that theory of predestination which declared that the

WHAT PROTESTANTS THINK OF CATHOLIC MISSIONS.

The Pilot. It is always of interest to hear what

our non-Catholic friends think of us. Writing in 1858 of the Catholic mis-sionaries laboring in India, a Rev. Mr. sionaries laboring in India, a Rev. Mr. Mullens, a Protestant missioner in that country, has this to say: "I allow that they dress simply, eat plainly and have few luxuries at home. I have heard of a bishop living in a cave, and devoutly attending to the sick when friends and relatives had fled from fear." This reverend gentlement might also have told us about FREE LIBRARY HABITUES.

Just now we are making a specialty of statistics of the literary diet, relished by the average habitue of the free library. From what we can learn, it russ mostly to salads and to things saccharine because we heard one elderly person remark that such a book was too sweet for anything. Light confections meet with favor. Elibles of a substantial kind are, we presume, kept in cold storage for those who may require them. The people for whom these institutions are established rarely visit them, but they have the pleasure of contributing to their maintenance, and incidentally of lessening the expenses of the book-loving public. So what boots a dollar—the material—when it goes to uphuid the spiritual. They can reveal in the joy of being able to throw open the institution—their "only own," be it understood, to his famishing the better has been been supported the spiritual. They can reveal in the joy of being able to throw open the institution—their "only own," be it understood, to his famishing the better has been been supported the spiritual. They can reveal in the joy of being able to throw open the institution—their "only own," be it understood, to his famishing the better has been been supported the spiritual. They can reveal in the legentees of the been supported the spiritual role of the contribution on mind the subject of the seal of the subject of the sub man might also have told us about the hardships and privations our mis-

to deny that the Church of Rome, notwithstanding that she may have exaggerated her success, has done wonders in the East.' Such testi-

STEPS TOWARD CHRISTIAN REUNION.

ROTESTANT SCHOLARS BRAND THE RE-FORMATION AS A CALAMITY TO CHRIST TIANDOM. From the Ave Maria.

The terms in which many non-Cathowriters and speakers now refer to n epoch in the progress of historical fact that within a short time two men, cholarship, but manifest a disposition on the part of outsiders to hear the voice of the Church and to consider her claims on their allegiance. This disposition is not as yet strongly mani-fested; still it exists, and it is sure to The truth on many subjects of grow. The truth on many subjects of the highest importance now so boldly proclaimed by not a few Protestant leaders will doubtless have much pre-judice to encounter, but it must pre-vail soon or late. It is a blessed thing hat at long last descendants of the Reformers are found to characterize the great revolt of the sixteenth century as

calamity to Christendon.

Some years ago the learned "Athereviewing an historical portrait of Luther, remarked: "That the ordinary account of the Reformation and Luther to be found in the works of nd Luther to be found in the works of certain class of Protestant theologians s purely mythical is a fact undoubtedknown to these historical students who have investigated the period at irst hand; they sigh over Carlyle's Hero Worship' and laugh at Mr. Meantime the number of hese historical students has so greatly creased that it is no longer necessary for Catholic controversialists to paint Luther as the reverse of an apostle; they have only to refer to the portraits of him presented by trustworty Pro-

estant historians.
Dr. James Gairdner's history of 'The English Church from the Accession of Henry VIII. to the Death of (the Macmillan Company) is a work which no partisan scribbler can discredit; it is candid, scholarly, authoritative; and it will undoubtedly act as a check on the nonsense which was scattered broadcast in this country and England at the time of the Luther celebration. Dr. Gairdner contends that the Reformation was brought about

and her architecture, as we praise things dead, they are the most angered by her appearance in this modern field all armed, just as she was, with works and arts and songs, sometimes superlative, often vulgar. Note you, she is still carcless of art or songs, as she has always been. She lays her foundations in something other, which something other our moderns hate. Yet out of that something other came the art and song of the Middle Ages. And what art or songs have you? She is Europe and all our past.

by "immoral and degrading agencies;" he paints "Bluff King Hal" in the blackest hues; Foxe, the Reformation anartyrologist, is characterized as a characterized as a falsifier of whom "the worst is not yet the light and voluntarily remain in darkness. Involuntary ignorance is bad enough, but surely every reasonable to receive it. In our own country the lectures of the light and voluntarily remain in darkness. Involuntary ignorance is bad enough, but surely every reasonable to enter upon a serious investigation, and so they deliberately so they deliberate ignorance on so very important a subject is not only in the historic Church, but they are afraid to enter upon a serious investigation, and so they deliberately so they deliberately so they deliberately so the light and voluntarily remain in darkness. Involuntary deliberate ignorance on so very important a subject is not only in the histo

The time has come when all attempts to propagate the Luther myth must be abandoned. Hereafter only hopelessly prejudiced or crassly ignorant persons will be found to refer to the "glorious" Reformation, to quote discredited writers like Foxe or Froude, or to detend characters like Henry VIII. and Luther.

Luther.

A PROTESTANT BISHOP'S TRIBUTE TO CATHOLIC TEACHING ORDERS.

From an unexpected quarter, says a Dublin correspondent, comes a remarkable tribute to the excellence of the Christian Brothers, the Presentation Brothers and other religious teaching Rothers and other religious teaching

for the reunion of Christendom. We are already at the breaking of the dawn of that blessed day of which Our Lord prophesies when He said:
"There shall be one fold and one shepherd." Now is the time to circulate herd." Now is the time to circulate as widely as possible among outsiders such scholarly books as the one to which we have referred. Let here be no abuse of any modern Erasmus by extremists among ourselves. The Popes and Bishops and priests of the Middle Ages were not all saints; and though it is a fact that the world was no more going round in a circle then

trines of the Catholic Church, and the nature and grounds of her claims upon our belief and obedience, are so completely ignored by many learned and intelligent men. This is the more remarkable because the Catholic Church has always occupied so conspicuous as markable because the Cathoric Charles has always occupied so conspicuous a place in the world's history, and has been so intimately associated, not only with every department of learning, but with every department of learning, but with all the interests and relations of life. Moreover, that same venerable old Church, having survived the per-secutions of many ages, is now looming up and coming to the front with pris-tine vigor, and with claims to the earnest attention of intelligent men which really cannot be reasonably dis-regarded.

which really cannot be reasonably disregarded.

The Catholic Church is a world within itself—a world within a world. It is here: it is all around us. It is a wonderful organization. There is nothing in all the world comparable to its intellectual system. Its hierarchy is the most dignified body on earth. The ceremonies of its worship are beautiful and impressive. Its priests and religious are seen on our streets, and its members are being greatly multiplied throughout the country. Yet, how little is all this known or particularly noticed by the outside world?

He finally consented to our pleading. The mission was given to the non-Catholics. Result: pastor enthusiastic and advising his neighboring conferes to "go and do likewise;" wants another mission within a year; won't take "no" for an answer; needs it, he says, to stiffen the faith of his own people as well as enlighten Protestants—a complete conversion. cularly noticed by the outside Even well disposed, conservative men who are opposed to the old, anti-Popery crusade, do not feel called upon to investigate the claims of the old Church, and they not infrequently display the most crass ignorance of her spirit and her teaching. To illustrate this we may mention the

both of them intelligent, wide-awake, and well-informed on all ordinary and well-informed on all ordinary topics of interest, remarked to us that since, as we say, Catholic teaching and practice are so generally misunderstood and so often grossly misrepresented, it was very singular that some able Cath-olic did not write and publish to the world the real truth about these important matters, in order to set men right, and put an end to error and slander. Both were greatly surprised when told that Catholic writers had been doing this very thing, in our own day as well as in every age since the foundation of the Church. They were told that the volume of Catholic controversial literature was immense; that our Catholic bookstores are full of that our Catholic bookstores are full of books of the most varied character, in which every Catholic principle is explained, every controverted point fully and freely discussed; that almost every city and large town in the country has a Catholic paper or magazine. And not to Catholics only need one look for the truth about the Church. An eminent Protestant scholar, Rev. Mr. nent Protestant scholar, Kev. Mr. Starbuck, has been telling the truth, for years, in the pages of the Review, regarding the history and teaching of Catholicity. Our Protestant exchanges, instead of reproducing the information by given for the called to formation he gives, for the enlightenment of their readers, ignore its ment of their readers, ignore its importance, thus conspiring to continue the "intelligent ignorance" of the Church so common among Protestants. Yet, in spite of this conspiracy of silventic constraints of the molli-Yet, in spite of this conspiracy of silence, is it not a wonder to find well-informed people at this stage, calmly asking why Catholics do not write the real truth about their Church? The real difficulty is that men do not

take enough interest in the subject to make inquiry. They do not want to be convinced. A good many persons have

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orders. At the Protestant Synod the other day Dr. Archdall, Bishop of Killaloe, declared that these "admirable organizations" are giving a thoroughly sound education in every centre in Ireland where there are a sufficient number of Catholic children. Haying spaken in the highest tagms of Having spoken in the highest terms of the excellence of the teaching imparted by them, His Lordship asked how they by extremists among ourselves. The Popes and Bishops and priests of the Middle Ages were not all saints; and though it is a fact that the world was no more going round in a circle then now, it is also true that there was ignorance, superstition, and abuse of power, as well as greed, cruelty and profligacy, among those whose solemn obligation it was to spread the good odor of Christ and to safeguard the liberty of the children of God.

by them, His Lordship asked how they acquired their great scholastic learning. the Catholic laity had taught them that the instruction given in them was far better than any education imparted elsewhere. The result was that Protestant parents were now sending their children to these monastic schools and colleges to be educated, and in this connection, he declared, he never knew of a single instance where a Catholic teacher could be accused of seeking to proselytize the Protestant pupils. It had come to this, that the members of the Church of Ireland who wished to give their children better wished to give their children better education had to depend on the monastic institutions.

SIXTY-EIGHT CONVERTS SINCE NEW YEAR'S.

The Missionary. The Missionary.

Between the opening of the New Year and Lent not a great many mission were given by the New York Apostolate. The death of one pastor, the removal of another to another parish, and some uncompleted building operations in another parish caused the postponement of three missions, and operations in another parish caused the postponement of three missions, and consequently the record of work done is not as full as usual. However, we have not been altogether without some share in the great work of conversion. First of all, we converted a pastor who, since the movement began, would

who, since the movement began, would not consent to have a non-Catholic mis-

-a complete conversion.

Besides that mission, which resulted in one convert and aroused no feel-ing whatever, missions to non-Catholies were given in the churches of the Holy Innocents and Good Counsel, New York City. This was the second mission of the kind in Holy second mission of the kind in Holy Innocents, and the zealous pastor has already picked out his date for the third campaign. In both of these churches large audiences listened every night, and in both of these missions onverts were made - seven in each

The great mission, however, was the Lenten mission at St. Bernard's, New York City. A four weeks' mission for Catholics was followed by the usual non-Catholic lectures for one week It was overwhelming in enthusiasm.

Three hundred Protestants was the smallest count for any night; we could not, by twenty questions, reach the bottom of the question box any night, and had to leave at least a hundred un-answered at the end. And the converts! Fifty-three of them before the verts! Fifty-three of them before the mission ended, and fifty-three more will come in, in all probability, and would have come in had we been able to continue the lectures for another week; but Holy Week put a stop to our operations. I am sure the good pastor will have his hands full for the next couple of months with the class of inquiry which was formed the night inquiry which was formed after the close of the mission.

Sixty-eight converts since the opening of the New Year.

And it sometimes seems to me, to-day And it sometimes seems to her, to tay
when the world is so hungry for love,
when there is so much discord between
class and class, so much that is loathsome and degrading in the world, that we Catholics and we priests and those who write, those who represent the Catholic Church, instead of sometimes insisting upon a law of reason, could make the world understand that the Catholic Church is the most beautiful, is the most tender, is the most generous in love, we might win the world to it sooner.—Rev. D. J. Stafford, D. D.

CHAPTER XV.

A BRIDAL-REQUIEM. In the couloir, at the Grand Opera in Paris, stood the Marquis of Marle and Lord Cecil de Grey. As they strolled into the foyer during the entr'acte, Marle asked:

arle asked: "By-the-way, Cecil, you go to the

wedding to-morrow?"
"Of course; sad thing, isn't it, to see a good fellow like Trey done for?"
"Yes; I cannot make it out at all,
though I always understood Amélie de Blois was in love with Lascine; but now he has gone to St. Sulpice—awfully strict place—and now Trev is to be married to the girl I had always laid out for Eddy Lascine."
"And Edward Lascine, instead of

assisting at the ceremony as bridegroom, assists in the very ordinary position of

How his poor mother takes it to

"Yes, indeed; more than that, this was the day fixed by the Comtesse de Blois and Mrs. Lascine for his wed-

"Poor boy, poor boy! even after his three years' travel he returns to his "And they say this match is made

up on Trev's part because Amélie likes Lascine, and on Amélie's part because Lascine likes Trev.

"Anyway, they are sure to be happy. They are good Catholics, and will have the prayers of Eddy Lascine all his life

long."
"That's sure." "Well, au plaisir, old man, until to-morrow, and the wedding ceremony." Gayly the sun broke on the morrow the wedding-morn of Amélie de Blois.
The organ pealed through the aisles of e in floods of sound. As the bridal party entered the church, from string-and-brass-bands and organ the "Wedding March" rang out clearly

and triumphantly. and triumphantly.

The church was crammed with the
"fashionables" of many countries to
whom the young couple were known. A hushed thrill of admiration passed round as the beautiful bride entered the church. The long satin robe, looped up with white violets and orange-blossoms, while the costly Brussels-lace veil fell around her graceful form, and on the veil worked for the occasion, ne saw only the passion-flower. The of beautiful bridesmaids, clad in pure white muslin, looped up with passion-flowers and white violets.
Very beautiful indeed was the scene—
the handsome bridegroom, the "splendidly pale" bride. The Mass was sung the papal Nuncio; the sub-deacon

was Edward Lascine.
The ceremony was over, and the
Nuncio, with Edward Lascine, drove to the mansion of the Comte de Blois.

The gardens appeared a very fairly-land, and the magnificent house itself, with nothing but white flowers lining its corridors and rooms, seemed a fair;

As His Eminence and Edward Las eine entered the reception-rooms, and went forward to speak to the bride and bridegroom, every eye was fixed on Edward Lascine to see how he would act. eassock fitted to his splendid form took off their looks from his face, which was pale as death. The Nuncio bent over him one moment; he saw clearly what the world thought.

Usque ad mortem, mon ami." "Usque ad mortem," was the low,

firm-breathed reply.

Trev grasped Edward's hand.

"Endless happiness to you, Trevvy d the tears glistened in his eyes Little sister, will you accept my wedes, my brother." It was the first

time she had used those words.

He took from the bosom of his cas-

sock a rosary of snowy pearls, bound together by a golden chain-work-very

than brother. calm recollection; these passion flowers are interwoven with our life. I would not have them absent from my bridal, Ernest wished it because of your taste.'

The bride and the bridegroom had departed, and, as the evening came on, carriage - load after carriage - load of guests alighted at a mansion of the Comte de Blois. The merry laughter, Comte de Blois. The merry laught, the inspiriting music, the gay wit, society which he founded beauther inspiriting which the world defines as overything which the world defines as overything which the world defines as it is a will find in my study at Tre-

the downstairs corridor. Marle's face was very, very pale,

" Come to the smoking room with me, I want to see you. Hush! a telegram has just come from Blendain, on the frontier. The train Trev and his bride have gone by came in contact with another, and several carriages are thrown of the line. Now, Trev was in the second carriage from the engine, which must have been in the midst of

De Grey spoke: "It is useless doing any thing now, or frightening Monsieur le Comte or Madame la Comtesse. Let as see Eddy Lascine. He has more in fluence with them.'

On making inquiries, they found Ed-ward Lascine had left with the Nuncio

after the wedding dejeunur."
"Well, let us keep quiet until the morning. Mayhap things are not so bad as we think."

A few days after this, the Church of Notre Dame was crowded to excess by the fashionable world to assist at the bridal-requiem of Amélie Trevyllian, nee De Blois. So grandly her beauty shone out in death, as grasping the rosary of pearls in her hands, clad in her sheeny satin wedding - dress, shrended with the costly veil, she lay like one sleeping, waiting until her Lord should appear. A bride of death, indeed, whom we have loved - have

echoed through those still aisles, broken only by the sound of the mourners' sobs. The great trumpet solo in the "Dies Iræ" rang out, and eyes of worldings, that had not shed tears for years, wept the bitter tears of the sorrow which worketh repentance."
And so the fair dead was laid in the

stately vault of her ancestors in the emetery of Pére-la-Chaise, the coffin beautiful flowers she had loved so well. May God's bright rest have fallen

over thee! Mayst thou have joined that choir which wandereth among the lilies, and followeth the Lamb whithersoever He goeth! the mansion of to Comte de Blois

In the mansion of to Comte de Biois the blinds are closed, the family have been absent for many along day. When one asks, "Where are they?" the response comes, "They are traveling with their son-in-law in distant lands, and with them is a pale, sad woman, who weeps often with the bereaved countess"—it is Mrs. Lascine.

CHAPTER XVI.

WHERE IS HE? A strange heading for a chapter, is t not, dear reader? Mr. Treven sits ander the huge cedar-tree on the lawn at Treven Manor; May Crowner John Lascine are with him. By him, on a small rustic table, is a decanter of port and two glasses. The perfume John Lascine's cigar curls up in the pleasant evening air. John's face is troubled, more so than usual, as he gulps down a mouthful of port, and, holding the glass up to the light, admires the rich color.

Eddy wrote you, uncle?" re-

marked Mrs. Crowner.

"Yes, my darling; he wrote me"
(and the old man's voice quavered),
"telling me his final resolve frankly
"telling me his final resolve frankly ndidly. I admire that boyadmire him!

"Who can help loving darling Eddy, uncle? There must, indeed, be a strange, fantastic power in the Church of Rome to make Eddy endure all he has endured."

"'It is the Church, the Church in which I must die," he says. "So, in my old age, I must study the question

while my boy is far away."
"Read us his letter, uncle," said The old man took from his pocket, and slowly unfolded, the soft, foreign

paper:

"St. Sulpice, Paris,
Feast of the Precious Blood of Our Lord.

"My beloved Uncle: Thanks for the closely-written pages of yesterday, which have carried me in spirit to Treven Manor, and to the midst of you all; but now, after my long travels, and my exile from the Sanctuary of God, it is -time, indeed, dear uncle, I am about 'my father's business.' As your version has it, 'Wist ye not that I must be about my father's business?' about my Father's business?'
"You are surprised I did not succumb

to the many temptations in the world. Did you really think, dear uncle, I could fall—'De excelsis cogitationibus et actibus heroicis filiorum Dei?' fair Bride I have chosen, God's Holy Church, gives me strength of the Comforter, the Holy Ghost, Whom our sweet Master at His ascension promised should remain always with her. strength I do and dare. straight to God, I am perfectly indiffer-ent as to whether I go to Him by health or sickness, by riches or poverty, by honor or ignomy, by a long life or short life, so long only as His blesse will be done, and I correspond to th

graces He has given me.

"A mechanic will choose the tool that will best help him to do his work. I should, in like manner, embrace that life which will lead me most securely to

What life will I choose? Where

will I do my work?
"I snall join the Order of Jesus. I shall go wherever I am sent. I shall be sent to some far missionary
— Japan, China, Western country — Japan, China, Western America. Look back, dear uncle, three costly, very beautiful.

She took the beads and fastened them in her girdle.

Andred and thirty-four years ago!

See a man, dressed in military garb, kneeling at the feet of Mary the Im-You have taught me language that burst from his very heart. He rises a new man. St. Ignatius Loyola had then and there, at Mary's Loyola had then and there, at Mary seek, renounced all the fame of his military exploits, wealth, rank, worldly position, the pomp and fascination of the world, the pride of life, the stern cravings for the Casar and Napoleon like ambition for glory which was so strong in his nature-all was extirpated. In its place, there burned a love for the crucified Master, Whose name the

which you will find in my study at Treven Manor, of the career and heroic deaths of his first disciples. See them "By Jove! yes, my good woman." crossing the Atlantic, penetrating the wilds of North and South America, defying the storms of the wide Pacific Ocean, reaching the shores of Asia, penetrating the far interior of Japan and China, and planting the cross of my sweet Jesus before they suffer martyrdom. All this, dear uncle, be-fore the Church of England and the many sects - tributaries - were con-

ceived in the womb of Time. 'What strikes me most in this 'Firstly. The self-renunciation of

its members, which present a marvel to the world. ondly. The unparalled intellect-

nal abilities exercised to of the whole human race.
"Thirdly, For strong moral heroism.
"Thirdly, For strong moral heroism.
"Thirdly, For strong moral heroism."

No persecutions, not even the most cruel martyrdom, can intimidate, or Divine Redeemer.
"Fourthly. I am going to seek my

sanctification in the Society of Jesus. It has no corporal penance like the It has no long fast and vigil like the Order of St. Francis, but it has something far harder—the renunciation of the will at every moment : the continual death of all that

that has most life within us.
"Do not think I shall bid you all oved—and lost.
Solemnly that Mass of Requiem wound around the occupants of Tre-

ven Manor and Treven itself. Holynton and Watherton also fell in for a large share of my love.

my darling mother two She speaks of a days ago. She sp turn from Egypt. Madame la Comtesse de Blois (she says) is crushed with sor row at the death of Amelie (my little sister). Tell May she must not be jealous. Poor Trev is broken-hearted at his loss. He will become a religious,

too, and give is young years to God.

"And John is still at Treven. Why
hasn't he visited me? Tell him St. and his brother will welcome Sulpice him. And May, dear May, kiss her, "Inquire into the truth of the Church, dear uncle, before you die. It is the Church, the Church in which you

must die. "Ever, dear uncle, Yours fondly in Christ, "EDWARD LASCINE."

The old master of Treven bowed his head on his hands as he folded the let ter placed it in his pocket, and was silent for some time. Slowly the blue clouds of smoke curled round the head of John Lascine. May's head was turned away, and thus the news of the final resolve reached Treven Manor.

Trevens and Lascines was of the bright young life that had hidden itself in the shade of the Church. The Duchess of Graham was often written to by Oxford men to know what had become of Ed-ward Lascine; but by degrees the curtain of fashion closed over him, and it was as though he had never existed, event now and again that Mrs. except now and again that Mrs. Lascine and the Comtesse de Blois had re-entered society, his name would be entioned, and they would be asked

what had become of him.

In many loving hearts his remembrance was buried, and that world looked forward to the time when he should emerge as God's anointed priest from the shade of the cloister.

CHAPTER XVII.

ARKANSAS PRAIRIES.

Five horsemen are galloping over the Western prairies of Arkansas, trying to make for Duvall's Bluffs before sunset. The great crimson sun is gradually sinking below the horizon as a familiar voice—the voice of the Marquis of arle—breaks the silence:
"These confounded Texan horses

will oblige us to give in; this merciless lope' is killing me. What wouldn't give for my English hunter just "Yes, Marle. I'm awfully hungry,

and I can see one of those hideous ranches ahead where we must sleep huddled together like so many pigs in "No more of your jolly American

prairie tours for me-confound it, no I'm starved, jolted to death on this apology for horse-flesh. The first sta apology for horse-leaf. The little state tion (or 'depot,' as our American friends say) I come to, I get on the train and join my companions in Texas, Trust Maurice Ashley for that!"

Hullo, Vincent! how are you, eh?' "I'm speechless with disgust. shall certainly follow Ashley's ex-

ample "That settles our ranching it another night. It's a pity we have left the team so far behind to-day, or we might have ranched it charmingly in our own tent, in this gorgeous moonlight—only I am afraid Ashley wouldn't cook

again.' A roar of laughter went round, in which Ashley joined.
In a few minutes they drew rein at

the ranch they had been making for. A pleasant Irishwoman stood in the door-way, surprised at the unusual occurrence of five horsemen coming up.
"Can you accommodate us with lodging, my good woman for the

A man's head emerged into sight.
"Are ye from the ould countree?"

"Yes, my good man."
"Ye're wilcome thin, my honies, nd the man came out to horses to the fence, and give them the

best accommodation he could. They were sitting now round the hearth, and the brands of woods blazed nced in the one tin basin which sed in turn through the hands of all. Marle had grumbled at the little water that came to his share.

An hour later they were sitting at supper — pig, corn-bread and dried peaches, washed down with milk.

The good woman was waiting on them to the best of her ability.

"Be ye Catholies?"

"Yes, of course," said Ashley, very gravely, winking at Marle.

"Thin ye'll goo to the Holy Mass to-morrow, at the Church on the to morrow, at the Church on Prairies, only six miles from here.

But is to-morrow Sunday

That night the five tired men slept in the shanty off the ranch. I doubt if one would have slept sounder in the soft feather-beds of the mansions in the

old country.

The morrow found them on their way to Mass in an ox-wagon. Very, ver merry was that ride over the prairies and when the little wooden framewor and when the little wooden framework church, with its cross above, came in sight, with its crowd of uncouth wagons, mules, Texan ponies, tied around, the five strangers became very interested in the scene. They entered the church. The tiny altar, covere with its white sheet, adorned wit gorgeous prairie-flowers, before which bowing their heads in prayer, waiting their turn for confession, was very The priest was in the con fessional then, and they seated then selves, watching the congregation growing larger and larger, until the shurch was full, and men, women and children, knelt out on the prairie in

the soft sunshine.

The priest came to the altar—he was standing with his back to them during the commencement of the holy Mass. The shaven tonsure proclaimed him a religious. As the first sentence of the Mass was uttered, Marle raised his head and gazed. Surely some long-

forgotten voice was falling on his ear. He was listening intently now eleison; Christe, eleison; Kyrie eleison." Yes, indeed, he had no longer any doubt Edward Laseine was

priest at the altar.
priest at the altar. uttered the "Dominus vobiscum," Marie was pale indeed. In the long eyelashes veiling the modestly down eyes, in the clear, emaciated face, he saw his friend, and, as he recognized the depth of that sacrifice, the of the Catholic faith entered his soul,

never more to leave it.

The others were equally grave and silent. A group of Indians knelt by De Grey, praying with heart and soul. The time for the sermon approached rapidly. He was facing them now, his eyes seemed to flash as though he were

eyes seemed to flash as alone with the Christ. The quiet voice broke the stillness of the little church.

"' If any man serve Me, let him follow Me' (words from the twelth chapter of St. John.) 'If any man serve Me, let him follow Me.' From Mine infancy buried is poverty—from Mine early childhood shrouded in obedience—from My manhood darkened with sorrow, and the agonies of a iving death—through Mine whole life purest chastity; this, dear brethren, the Christ requires of you, if you would see Him when your existence here is over, and you are forgotten by those

ound you.
'Thus, then, must you follow Him n poverty, in chastity, in obedience, n sorrow. These four necessary ways of following Christ are the purple passion flowers which spring up on Mount Calvary 'neath His cross. They are the crowns of light with which our brows hall be adorned in heaven. Each one of you must come forth to Calvary, and, in that great stillness and darkness which veils His Cross, on that lone hill in which the only sound audible is, ever and anon, the dropping of the Prec-ious Blood—there, there you must kneel and pick those beauteous flowers. God has placed in some of your hands the passion-flower of Poverty-rejoice! well with thee, thou art likened to Christ. Some of you must stoop to the ross and gather the flower of Chastity, without this you cannot enter heaven. When thou hast gained thy prize, and art pure and Christ-like— rejoice! thou hast achieved it through glood and tears. In Obedience, This passion-flower the Church places in our hands as children. If we keep it, and we keep it in faithfully obeying the commands of the Church, we must be saved. The passion-flower of Sorrow! ah, who has not worn that? The pale faces, the trembling hands, the white lips of humanity, the agonizing look to our Father in heaven hourly ascending from His chosen people, tell us how necessary is this passion-flower to us. If any man serve Me, let him follow Me.' Whither? Even to the death the death of his passions, the death of his affections, the death of all that has most life within him. So shall he ex-claim, with St. Paul, 'I die daily!' Then only is he safe—then only has he followed Christ, for he has served Him. Christ says, 'Let him follow Me.' Where? To the bedside of the sick and dying, to the cottage of the poor, to the sorrowing-noiselessly, unknown to those around us. Carrying our passion-

ay, peaks so high which reache to the mountain of God. The There we cannot go, there humanity cannot reach, there we are not expected to follow Him. "" But if any man love Him, he must serve Him.' Grasp, then, with new energy to-day, my brethren, the faith delivered to you. Serve Him in poverty, chastity, obedience, and in the sorrows which come to all of you. So, traveling through the valley of His passion, you shall lay aside these purple passion-flowers for the crowns of light,

flower of sorrow, we know how to

the sorrow of others. But never can we suffer as our dear Lord has suffered.

There are depths in His sorrow which

poor humanity cannot grasp, there are mountains and peaks hidden in the

clouds which His sorrow has grasped-

for which the cluster of passion-flowers encircling each life is exchanged." In the death-chamber of his old life

we leave him. "The outward, wayward life we see— The hidden—none but God can know." THE END.

COWARDLY CATHOLICS.

Christ will deny before His Father those who have denied Him before men. There are many ways of denying Christ, short of the formal rejection of His Name and Law. "Believe what you will; we ask nothing of you but one little grain of incense on the fire that burns upon the altar of the gods," said ' said the old Roman judges to the children of the early Church. But our ancestors in the faith were lion-hearted, and scorned to save land or life even at the seemingly small sacrifice proposed.

Alas, with far less urgent tempta-tion, how many Christians of to-day burn incense to the idols of human re spect, of worldly or heretical prejudice! They implicitly repudiate the faith by their cowardly concealment of it, of their misrepresentation of its precepts They enshroud it in mystery, as if it They ensured to in mystery, as it it were some shameful thing, and not their only abiding glory. They are flattered, poor fools! when some acquaintances say. "I should never have taken you for a Catholic." They would not absolutely deny the faith, but they treat it as a useful and fashionable friend. Note their persistent evasion of religious topics, and their apologetic tone when matters of Catholic belief and practice are so brought before them in presence of non-Cathe-lics that they cannot be evaded. They would smoothe, extenuate, explain away, as if there is anything in our creed or our obligations requiring apology; as if the Church's ruling fro its earliest day, will not bear the full-

est light that can be turned upon it!

These are the people who blush for the sign of the cross, and for whom Christ will blush in the Last Day, when that dread sign shall flash triumphant from the heavens. These are now the

people who court alliances with non-Catholics, jeopardizing their eternal ina certain social eminence by and by openly disregarding them for the claims of family and must be considered !-while they assure disedified friends or a class conscience that "they practice their

religion in private." But perhaps we are severe. Some of hese mysterious Catholics may be the victims of an exaggerated prudence. They may not realize that "the dis-They may not realize that "the discipline of the secret" is for ages obsolete. Pagans there are in plenty, but not of the sort that had to be guarded against in the days of the infant Church. Here, especially, there is naught to

Here, especially, there is haught to be gained by mystery. What Cardinal Manning says of his compatriots, in this connection, applies with still greater reason to the Americans. He this country. They like openness d they hate concealment of convicand they hate concealment of tion. They trust those who will speak in the light of the noonday." If there is anything in religion which peculiarly commends itself to the American mind, it is courage and earnestness. tolerant—and justly so—of him who can give no reason for the faith that is in him; but it despises the poltroon who is ashamed of that which he fears

to openly abandon.

We would have no one obtrude his faith on others, nor be ostentatious of his practices of devotion. But all who bear the name of Catholic should love their faith so truly and know it so well as to be always prepared to explain it, defend it, and live for it, which last is in these days a far more practical proof of loyalty than the most heroic expressions of willingness to die for it.-Catholic Union and Times.

NOT MADE BY HANDS.

IN THE MIDST OF RUIN AND DECAY THE CHURCH STANDS FOR ALL TIME.

By Bishop Donohue. A building constructed as in modern times — a state house, a mansion, a temple of justice, has a great strength and stability. But time will rust the steel; the rains will eat into the stone; nay, the very atmosphere by subtle alchemy will transform them into a new ubstance. It may take a century, ten centuries, twenty centuries, but innumerable series of the years and the fight of time" will cause them to crumble and topple at the last. even the leviathan rocks, the promon tory of granite, as well as the earthly soil, all succumb to the action of th waves, which thus burst into hitherto un accustomed channels. The great deep itself recedes in one region to advance Seaports once flourishing on another. are now high and dry-towns once in land are now on the shore. In all these there is decay, deterioration, decomposition, change with extinction threatening in the end! There is only one structure-one institution, an ex ception to this otherwise universal rule—the Catholic Church, the Rock of Peter, itself founded in and resting upon Jesus Christ, "in Whom all the building being framed together groweth up into an holy temple in the

No other institution has been s fiercely assailed. Against that rock the waves of heresy, schism, persecution have for nineteen centuries beaten, and eaten in vain! In the midst of her miraculous continuity Europe has three times changed its aspect. Antiquity has been blotted out, the Middle Age Antiquity are dead. Three empires, that of of Charles V, and of Charlemagne, of Charles V. and of Napoleon, have risen and disappeared. Whole nations have come forth and perished in oblivion. All have had heir day, ideas, philosophies, peoples, alone still fronts the empires. Rome alone still fronts ages, the Church alone remains. mains with the same doctrine, the same discipline, the same constitution, the one fact in the vast field of the story nothing in human

approaches.

To measure her real stability we must not consider her merely during the past nineteen centuries, we must look upon her in the present, in which she waxes mighty. we must consider her in the future which opens before her; to fol-low her fortunes down the illimitable vistas of the centuries. Neither is this prodigy produced in the stagnant insti-tutions of the Orient, but in progressive America, and an everchanging Europe, the theatres of revolutions, where men and events, ideas and poli-cies, act and react in shock and counter shock without rest or ceasing, a surging, turbulent ocean in the midst of which Peter's rock heaves its immovable bulk serenely to the skies! Still more—the Church has not alone lived in the midst of this devouring activity she has always played the principal part. In the thick of the fight, in the forefront of the battle she will ever be found. No form of attack upon her has been left antried-force, fraud, flatteries, schism, heresy, philosophies, the scaffold. Formidable attacks which ould have been crushed at one onset all other powers have recollected beaten, broked, annihilated. She is the anvil upon which all hammers have been shattered. And stronger yet this wonder: these attacks which has been successive during seventeen centuries were all united and simultaneous in the eighteenth only to recoil broken and dispirited, and to leave her stronger more beautiful in her immortal youth.

Unity and Truth.

The Catholic Church shows its heavenly truth by expounding the gospel over all portions of the globe. Its great opponent, the Protestant Church, s crumbling into fragments, each year becoming more disintegrated; so much so that it is now hard to find two members of any denomination that agree on what the Church teaches and their most earnest members are groping for the light of truth. May the light shine upon their darkness and show them the one way that leads to eternal

That life is long which answers life's

LIBEBAL CHRISTIANITY.

Liberal Christianity is a vague and intangible term, but since it is used by many intelligent persons as a characteristic designation of their religious views, it seems quite proper that we should endeavor to ascertain its real

should endeavor to accretain its real significance and value. We remark, then, that liberal Chris-tianity is really not Christianity at all. The very term "liberal" is an intion that it is a protest against tianity, which is a religion of dogma Christianity is a revelation of divine truth, and therefore imposes : tion of belief. It is a system of div law, and demands obedience. man of liberal views claims the think for himself, and to recei reject any dogma that may be pre

It is a curious fact worth noting, that the liberal Christians have no settled, fixed system of belief. Even our Unitarian friends, who still d themselves to be a Christian Church, are wide apart from one another as well as from the so-called orthodox. But in one point they all agree—in effect they absolutely deny and reject the sup natural in religion. They are naturalists, and worship reason. have no faith in a divine rev To them the Bible is a mere production, to be judged of as any book. Its statements must be subjected to the decision of man's reason.

We do not torget, now, that there is a class of Unitarians who are sometimes called orthodox Unitarians. That is an indication that they do not s with the more extreme and ra of the denomination. They are of a conservative, religious nature, and partake very much of the orthodox spirit. They are good, pious people in their way, kind and charitable and full

of the altruistic spirit. But all this, it must be confessed, is in spite of the general tendency of the religion which they profess. The calism which they do not like is b legitimate development of the From Channing, the father of ianism in this country, and the patron saint, so to speak, of the order, through Theodore Parker, the great preacher of transcendentalism, on to Waldo Emerson, the originator

"Free Religion Society," which claimed " the right of the intellect to act upre stricted on any and all subjects, the right of thought to disregard all authority save that of its own natural laws, the right of the human mind to investi gate fearlessly and freely even the momentous, tabooed questions of God, immortality and duty "—the process is perfectly logical.
Of course, in the exercise of this

supreme authority of the human reason, revelation, rejecting dogma, rejecting all authority in religion, these advocates of unlimited liberation, restant heart heart and reason. alism do not hesitate to draw largely upon the resources of revelation for their moral principles; and it is a somewhat curious fact worthy of observtion that their tone of authority in advocating their views is nothing short of infallible. They discard the great lights of history. They reject with a sort of contempt the profound phil-osophers and theologians—the great Fathers of the Church who illustrated the ages in which they lived. They ignore that grand traditional system of intellectual and spiritual truth which has come down to us, embodying the combined wisdom of the ages; whi has been the guide, the consolation and the comfort of millions upon milli weary, heavy-laden pilgrims through this unfriendly world; and which nov commands the homage of three hur dred millions of human beings, among whom are some of the greatest ters in the world to-day. All this they ignore and reject, and each man, in his presumptuous pride, set up his own single, solitary, intellectual speculaon as an infallible substitution for the Divine Guide of mankind through the abyrinths of mystery, which without a divine revelation involve the human race in an impenetrable night of dark-

ness and despair.

Emerson is said to have returned at solation and hope of his early orthodox faith. That certainly was infinitely preferable to free religion and liberal Christianity, for, defective as it was, it gave him the consoling belief of a divine Saviour, without which man is a wretched, hopeless pilgrim in a world of sin, of sorrow, and of suffering, with no hope for the future. - Sacred Heart Review.

The Deadly Sunday Supplement.

"When the destruction of the American home becomes an accomplished fact," says the Catholic Union and Times, "no small part of the blame may be laid at the door of the illustrated supplement of the Sundy paper. Week after week these crimes in color hold parental authority up to all the ridicule which the cartoonist can crowd into his work. The American boy, who is the most eager devourer of the Sunday supplement, must be pretty well imbued with the notion that the chief purpose of fathers and mothers is to affore opportunity for giving vent to the innate rascality of bad little boys. The subject may appear to the unthinking to be trivial, but there is nothing more certain than that these publications, scattered broadcast over the land, are all doing deadly work.'

Malice and hatred are very fretting, and apt to make our minds sore uneasy.—Tillottson.

Bickle's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throad and lungs. It acts like magic in breaking up a cold. A cought is soon subdued, tightness of the chest is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtue of several medicinal herbs, and can be depended upon for all pulmonary complaints.

Dr. J. D. Kellogg's Dysentery Cordial is prepared from drugs known to the profession as thoroughly reliable for the cure of cholera-

Dr. J. D. Kellogg's Dysentery Cordia is pre-pared from drugs known to the profession as thoroughly reliable for the cure of cholera-dysentery, distribute, griping pains and sum-mer complaints. It has been used successfully by medical practitioners for a number of years with gratifying results. If suffering from as with gratifying results. If suffering from as will cure you. Try a bottle, It sells for 25 cents.

JUNE 6, 1903.

ST. ANTHONY OF

PREACHER, TEACHER WORKER. Rev. P. P O'Hare "God is wonderful in Hi The glory of God and works are everywhere n

laws of nature proclaim ders of Jehovah. "Th forth the glory of God ar declareth the work of I unto day uttereth speec night sheweth knowledge speeches nor languag voices are not heard. gone forth into the e gone forth into the e words unto the ends of this same royal singer, in another place: "How works, O Lord, Thou them with wisdom." derful in nature that know Him and adors I But it was in man, to that God was to show ially His glory and His

It was in Him whom with wonderful faculti He denied to His heav whom the Divine In forth in lustrous sple ture and grace were t vated by the latter. task assigned to him quences were terrible sand years nature mankind struggling less, peaceless and he fullness of time God His glory in and th Who assumed Man, our sake, and when H tion was finished, the sanctifying grace pre original task and he to show forth the glo glory of the only beg was, as it were, re saints, each sphere and supern clared to the world of God's grace in m

In this grand, insignatery of God's said Padua shines forth God, an irresistible faithful of the wo Apostolic zeal, this rose of spiritualit learning is also the who never fails to of the humblest of Church. This sain the topic of special speculative critical whose shrines are populace all over specially attracts It is the greatne makes me realize task. Were I to

and were this to be great saint of Pade could be the resul Bonaventure and most exhausted th imagination canno by a humble pries an occasion. My in a few simple draw from his draw from his trust will impress heart and appeal St. Anthony, abo in his life a living modern time and ergetic but restle find a lesson in ou ized age, filled w finds in this sain lesson, and finall; a voice crying in children of men vickedness that

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"Make your bodies a temple of the

Holy Ghost," that was the great aim of the Christian religion. Christianity met paganism full of corruption and of

met paganism full of corruption and of impurity; it came to conquer it by spirituality. It alone inculcated the idea that the greatness of man must consist in becoming master of his pas-

sions, of his animal nature, that even the flesh must be sanctified. This idea

e cherished object of knightly

demon of impurity, penetrated the very sanctuary of the Lord. Modern ideas of purity have invaded our homes and wrought havoe in our midst. Passion rules our young men

and women, and for it they endanger their souls. Would to God that I were

nuns and priests to the world and other race on earth, behold St. Anthony of Padua, the lily of chastity and learn again the inestimable value of man-

ual life in this parish. May you by the

aid of St. Anthony find again what in the rush of life, in intellectual pride

and impurity you have lost, the pearl of great price, zeal for the glory of God

and renewed interest in the salvation

A LIFE SAVER.

WELL AND KEEP THEM WELL.

Tablets, you would not know it was the same child. From the age of four up twenty-one months he was constantial, and was wasted away to a skeleton

I gave him a great many medicines, bu

I gave him a great many medicines, but always without result, until I heard of Baby's Own Tablets and began giving them to him. Almost at once they helped him and he is now a fine, fat, healthy child. I now always keep the Tablets in the house."

The Tablets contain none of the pois onous drugs found in "soothing" medi cines, and can be given with absolute

hood and womanhood.

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the

The glory of God and His wonderful works are everywhere manifested. The laws of nature proclaim aloud the wonders of Jehovah. "The heaven, show forth the glory of God and the firmament declareth the work of His hands. Day unto day uttereth speech and night unto night sheweth knowledge. There are no speeches nor languages where their voices are not heard. Their sound has gone forth into the earth; and their gone forth into the earth; and their words unto the ends of the world," and this same royal singer, David, exclaims

ially His glory and His wondrops works. It was in Him whom He has endowed with wonderful faculties, such even as He denied to His heavenly messengers, in whom the Divine Image was to shine forth in lustrous splendor, where nature and grace were to meet and where the former was to be absorbed and elevated by the latter. Man failed in the task assigned to him, and the consequences were terrible. For four thousand years nature was growing and sand years nature was growing and ankind struggling and craving, restless, peaceless and helpless. But in the less, peaceless and helpess fullness of time God again manifested His glory in and through the Son of Man, Who assumed human nature for our sake, and when His work of redemption was finished, then His saving and sanctifying grace prepared man for the original task and he was made capable to show forth the glory of God and the glory of the only begotten of the Father giory of the only begotten of the Father was, as it were, reincarnated in His saints, each one in his own peculiar sphere and supernatural virtues de-clared to the world the wondreus work

God, an irresistible attraction to the faithful of the world. This man of Apostolic zeal, this lily of chastity, this rose of spirituality and fountain of learning is also the most popular saint who never fails to attract the devotion of the humblest of the children of the of the humblest of the children of the Church. This saint, whose life has been the topic of special research and keen speculative critical analysis, is the one whose shrines are frequented by the populace all over the world, and who

and were this to be a eulogy upon the great saint of Padua, then failure only great saint of Fadua, then failure chiy could be the result. He upon whom a Bonaventure and Pope Gregory IX. al-most exhausted their skill and poetic imagination cannot well be dealt with imagination cannot well be dealt with by a humble priest like myself on such an occasion. My hope for success lies in a few simple lessons which I will draw from his virtues and which I trust will impress themselves upon your heart and appeal to you for imitation. heart and appeal to you for imitation. St. Anthony, above all other saints, is in his life a living sermon for this our modern time and generation. This en-ergetic but restless world of ours can ergetic but restless world of ours can find a lesson in our saint. This secularized age, filled with intellectual pride, finds in this saint both a rebuke and a lesson, and finally this lily of purity is a voice crying in the wilderness to the children of men to return from their wickedness that they may repent and live.

the eyes and knowledge of man. o much to be done, so much to be died, so much to be utilized that man applied, so much to be utilized that hard hardly finds time enough and room enough in this life and universe. Invention follows invention, machinery supplants machinery, the electricity in the wdrop is multiplied a millionfold and, with the swiftness of heaven's lightning, men are carried hither and thither, and wherever we go we see one great, surging and crowding, energetic elbowing human mass. Whosoever does not pos-sess this pushing energy and does not manifest it, he is put aside and held up

aim is of a nature that imparts restless ness to mankind. It is feverish in its nature, and he who is susceptible to its enticements it clasps and holds fast in stricken with fever, it produces restless-ness. This restless and aimless energy unstrings man's nerves, destroys the mental balance wheel, empties man of all that goes to develop high and noble qualities, and like the lightning machine which he uses as the vehicle for his transportation, he destroys all in his way. What is it all for? Why this rest-less energy on all sides? Why that ever-lasting restless rush and straining of man nature, never baptized by the divine grace, illing mankind with at unquenchable thirst, a consuming fire, instilling a craving that can never be satisfied. That is the aimless energy, or the energy

traveling from place to place, full of activity, ever in the midst of vast multi-

ever energetic and ever full of heavenly rest. In the cloister, in the midst of most remarkable austerity, he asked for some manual work, in his missionary labors ever occupied, preaching, exhorting, administering wise counsel and direction, but yet a face so peaceful that its attraction became irresistible. Energy was not incompatible with rest and peace, because he knew the true object of energy, which was to conquer nature, man and the world for God and His

the flesh must be sanctified. This idea took hold of the minds of men and was so deeply rooted that on all sides the orders of those who by vows practiced chastity and perpetual virginity began to multiply. This thought of chastity both in single and married life the Church impressed many all her children. Christ. This is the lesson which St. Anthony This is the lesson which St. Anthony of Padua teaches this world, the true object of energy. And whenever you, the children of this parish, will kneel before this statue, whenever you will look upon the face of this saint, whenever energy will produce restlessness, remember that all life's activities must be stated toward one aim—God. It be directed toward one aim-God. must aim to conquer the earth for the good of man and the glory of God. It must have the aim to conquer and sub-due self and to enslave self; it must have the tendency to elevate instead of have the tendency to elevate instead of to debase, to bring peace and rest, a heavenly calm instead of unrest and internal turmoil. This span of life is short and we must work, for the night is coming when we shall work no more. But the world has tricked us and has substituted a false object for our enersubstituted a false object for our energies and activities and has robbed us of peace and rest. "There is no peace, no rest for the wicked," says Holy Writ, and that is also too manifest in our national, in our domestic, in our individual life, and St. Anthony in his life is to teach us this wholesome lesson of the true object and aim of energy which is fruitful of peace and rest. God is wonderful in the peaceful energy

exaggerating! But the signs of it are everywhere. In the world outside the church the very stones would speak if we were silent. This demon of impurity is the destruction of the home in of St. Anthony.
"You shall be as the gods, knowing good and evil," was the language of Satan to our first parents. They lived in Paradise; they lived in innocence, in purity, in righteousness. The earth more senses than one. It brings un-told misery to mothers and fathers; it in purity, in righteousness. The earth yielded to them of its fullness, and happiness was their lot in life. But defiles womanhood; it drags manhood into the dust. In matrimonial life it makes the position of the wife insecure and brings untold misery upon innocent children. The divorce mill grinds the very life out of the nation and degrades that which God ennobled. Our young happiness was their lot in life. But they were touched in their weakest spot—in intellectual pride. "You shall be as the gods, knowing good from evil"—that was the spot that produced unhallowed fire in their breast, and following that counsel the catastrophe was inevitable. This, my brethren, is the language of this secular age to man, to know, to be as the gods. Intellectual pride is another characteristic of the age in which we live, and like the energy, so the intellectuality of the that which God ennobled. Our young men and women mature in vice long before they have matured in knowledge, in age or experience. And in the Church the false and flat conception of Church the false and flat conception of purity manifests itself in mixed marriages. "One can be chaste in the cell of the cloister," says the world, " but amid the allurements of life, love knows no rule." Man is powerless in its grasp and must yield blindly to its dictates; passion, animal proclivities, is made respectful by the name of love with which it has an affinity. Virginity is decried as an impossibility and as an energy, so the intellectuality of the energy, so the intellectuality of the times is either aimless or its aim is a false and low one, barren of the proper results. Am I decrying knowledge? Do I speak disparagingly of education? Do I speak disparagingly of education? Can a priest of the Catholic Church, the mother of sciences, the source of knowledge, the nurse of wisdom, speak slightingly of education? Can a child of that Church that has given to the is decried as an impossibility and as an encroachment upon natural demands. world the greatest universities, the Church in whose bosom the greatest scientists found shelter and encouragement, can I speak with contempt of education? Have we not in America manifested our zeal in behalf of educa-tion at a sacrifice so tremendous that it has astonished the world? Not of education but of the false aim of education do I speak in words of censure. It is knowledge that puffeth up, that de-forms man by vanity and makes him unforms man by variety and many as sympathetic which is condemned by the life of the Saint of Padua. It is this satanic desire to make gods of ourselves St. Anthony, above all other saints, is in his life a living sermon for this our modern time and generation. This energy the trestless world of ours can find a lesson in our saint. This secular grain is rebuked by this sanity intellectual pride, find in this saint both a robuke and slesson, and finally this lily of purity is a voice crying in the widerness to the control of mon to return from their wickedness that they may repent and live.

This modern world of ours is teeming with energy. This is the most conspituous characteristic of our times, overshadowing all other features. The hard of the manned and proposed in the work of natural science has at all the state of nations of the control of nation and man by cunning and energy has penetrated into the mysteries of nature and she has yielded to him the of nature and she has yielded to him the of nature and she has yielded to him the wonderful treasures so long hidden from wonderful treasures and peace is a shirt to the bind matter the saction for the sacry time wonderful treasures and the saltity which instinctions of the beauty in the edded. To this edded. At Authony is a spiritual weapons, and he such the home can be a subtracted by ticism, to allow no norm, no tradition, no authority, no scriptural belief whatsoever. It is to know everything but God, everything but oneself, a fetish worship of blinded superficial devotees.

St. Anthony was a most learned and brilliant saint and his zeal in obtaining knowledge was most wonderful. He as a child of nobility and of royal blood was educated in the schools. While still a member of the Regular Canons of Still a member of the Regular Canons of St. Augustine he was enabled to drink at the fountain of learning and to store up knowledge and build up his intellect. But knowledge with him had but one aim, and that was to know God better, the source of all wisdom. He was most the source of all wisdom. He was most likely the most learned member of his order. The scraphic Saint of Assisi was not more highly educated. But the Saint of Padua in his knowledge most humbly submitted to authority. In all his knowledge he started from one paint. Diving revelation. He did one point—Divine revelation. He did not, like our modern intellectuals, make not, like our modern intellectuals, make his knowledge a source of irritation to others; he did not use it for self-glorification. Quiet and humble, he showed his learning when it became the instrument for the salvation of souls and the glory of God.

In this age the puffed-up intellectuality finds in St. Anthony not only a most severe rebuke, but also a most safe guide and direction.

God is wonderful in St. Anthony' intellectual humility. Brethren, there is but one way for the Catholic world in America to conquer godless knowledge and the evil results thereof, knowledge and the evil results thereof, and that is by sanctified knowledge such as St. Anthony was possessed of. He had to combat heretical brilliancy and learning among the Albigenses and he succeeded so well that he was known as "the hammer of the heretics." vainly think that to succeed you must imitate the secular learning of the age.
You are mistaken. You must imitate
the Saint of Padua and conquer godless learning by learning which comes from above. This modern puffed up intelabove. This mouern puned up inter-lectuality has led many a one from our ranks into the arms of atheism. You can only lead them back by the knowl-

became the cherished object of knightly courage and protection. Chastity was the motto written across the Christian horizon and engraved on the shield of the cavalier. All this has changed in modern times. Chastity is purely a matter of law, a matter of social etiquette, an external thing. That it is so outside of the Church is not to be wondered at. But that spirit, yea that demon of impurity, penetrated the very sanctuary of the Lord. Modern ideas of purity have invaded our mark of our Saviour's love for mankind, in memory of His death and our redemption.

Then as to the time fixed for the per Then as to the time fixed for the per-formance of the duty. In this country it begins with the first Sunday of Lent and extends to Trinity Sunday. Dur-ing this period every Catholic of proper age is bound to receive Holy Commun-ion under the pain of mortal sin. No one is exempted. Sickness even that precludes the getting to church will precludes the getting to church will suffice as an excuse. The obligation still remains, and the pastor of the church should be notified that he may bring Communion to those so incapaci-

In the current number of The Eccles In the current number of The Ecclesiastical Review, a correspondent who signs himself "Propagandist" has an informing article on the use of the words "Catholic" and "Roman Catholic" in designating the Church. He justifies the discussion of the matter by claiming that many Catholics of influence do not realize the importance of a "form of sound words" in speaking of the Church. The whole power of the State is at the service of a comencroachment upon natural demands.
Can we expect society to exist on
such foundations? Have we not learned
a lesson from Pagan Rome? Is the
work of Christian civilization to give way to pagan ideas?

Hearken to the voice of St. Anthony! He was a friar. But he was full of his passionate nature and oft came in conof the Church. The whole power of the State is at the service of a commercial company in protecting its right to the exclusive use of its own name; but the Church has no such protection.

He says further: The Church has passionate nature and oft came in contact with impurity and vice in its worst form, yet he remained the lily of chastity. He approached impurity not light-mindedly, not in the spirits of bravado or curiosity seeking but for the purpose of combating it. He approached it after he equipped himself with spiritual weapons, and he succeeded. To this elfeminate, weak and impure world St. Anthony is a spiritual sermon written in flame upon the im-

never once recognized or admitted 'Roman Catholic Church' as her ame. On the contrary, whenever the has been discussed, and it has been authoritatively discussed, the de

land, there would still be no call upon England to apply to Parliament for a prefix. The simple title of England marks her off as the original possessor of the name, and her use of a prefix would only obscure her claim to that position. So it is with the Catholic Church. She is the original possessor of the name. The simple title of Catholic Church, recognized by the whole world, witnesses to her claim to be the original possessor. All others, if they use the name at all, are forced to adopt prefixes, such as Old Catholic, Anglo-Catholic, Greek Catholic, Reformed Catholic, etc. It does not matter how many there are of them, if only we have the good sense to avoid the premarks her off as the original possessor hood and womanhood.

God is wonderful in His Saints. He is wonderful in this wonderful saint, preacher, teacher and miracle worker. May this occasion, when we celebrate his feast, usher in a new era of spiritual life in this parish. May you by the how many there are of them, it may have the good sense to avoid the prefix habit. There is no call upon us to place ourselves among the prefixed. It were folly on our part to abandon or the prefixed of the present our part to abandon or the present our part to abandon or the present our presen BABY'S OWN TABLETS MAKE CHILDREN obscure our position of pre-eminence for the sake of any prefix, however honorable that prefix is in itself. No Emergencies come quickly in the lives of little ones, and the wise mother lives of little ones, and the wise mother will always keep at hand a reliable medicine to cope with them. Delay may mean the loss of a precious little life. There is no medicine can take the place of Baby's Own Tablets in re-lieving, curing and preventing the sect or schism has ever dared, or will ever dare, call itself simply the Catholic Church; but some future sect or schism, originating in Italy, may pos sibly call itself Roman Catholic. the place of Baby's Own Tablets in re lieving, curing and preventing the minor ailments of children. "It you could see my baby now," writes Mrs James Boviah, of French River, Ont. "and compare him with his condition before I began giving him Baby's Own Tablets, you would not know it was the

Two Doctrines Explained.

One of the learned men not in the Catholic fold said once that he would at once seek admission if he could "swallow" the Catholic doctrines on the 'swallow' the Catholic doctrines on the infallibility of the Pope and the honor paid to the Blessed Virgin Mary. His difficulty arises from misrepresentation of the teachings of the Catholic C tion of the teachings of the Catholic Church. The fact is, we Catholics do not believe that the Pope is personally exempt either from moral errors or from doctrinal errors. He is liable to mistake as other men; but, like St. Peter, in regard to the apostles, he is constituted the head of the Church. and as such is guided and controlled by the Divine Redeemer, Who promised to be with His Apostles to the end of cines, and can be given with absolute safety to a new-born babe. Sold by all druggists or sent by mail at 25 cents a box by writing to the Dr. Williams' Medicine Co., Brockville, Ont. time, and, as head of the Church, he cannot lead the faithful into any doc-trinal error. So also in regard to the Blessed Virgin, the enemies of the Church say that we give her divine Dreams are rudiments of the great Church say that we give her divine honors. Nothing is more false or more

absurd. We honor her as being the absurd. We nonor her as being the most privileged of creatures, being, as she was, chosen to be the mother of our blessed Lord; but none are so reprebate that they think of offering divine honor to her.

THE SOURCE OF TRUTH.

BY REV. T. J. CAMPBELL, S. J. Time was when the university guided the thought of the nation. But who cares for the opinion or sentiment of an aggregation of mechanics or laborers who have not a second thought beyond their laboratory or bench on the mighty their laboratory or bench on the mighty questions that weave themselves into the lives of men and nations? We are realizing Jules Simon's prophecy that the believers of yesterday, becoming skepties to-day, will be Nihilists to-morrow. Nihilistic as its companion movement against the governments of the world is this scientific movement in education. It is a governments of the world in the stripe movement in education. It is a movement which began in apostasy in the sixteenth century, degenerated into atheism in the seventeenth, and now at the close of the ninteenth means and nihilation-annihilation not only of the nstitutious of learning, but of the intellect itself.

Darwin's lament that his life of

classification and numeration had robbed him of all sense of the beautiful would be pathetic if it were not a merited retribution. "Art and music and poetry had become offensive to him," he said, "though once passionately loved." Let that pass. For it is not only the tender and sweet emotions which are shrivalled and destroyed. not only the teneer and sweet emotions which are shrivelled and destroyed, but the intellect itself is left undeveloped, atrophied and in danger of destruction. "The tradition of great veloped, atrophied and in danger of destruction. "The tradition of great men from our universities," says Choate, "is lost." He attributes it to lack of work, but it is really lack of mind. "There is no such thing as reason, understanding and intellect," shrieks Max Muller. "It is only an organism acted upon by matter and possessing no spontaneity or energy or life of its own," echo all the others. Judging from the absurd reasoning of some of their best writers and their fetish-like adoration of each other's some of their best writers and their fetish-like adoration of each other's disgraced and discarded theories he is right. "I am amazed," said a member of a scientific congress, "at the inability of my associates to co-ordinate their special investigations with the general science of which those specialties are a part, and their childish inability to explain the result of their labors."

On the other hand I have been asked: "How do you account for the readiness

On the other hand I have been asked:

"How do you account for the readiness and ease with which your young men can address themselves to the abstruse subjects of ethics and metaphysics?"

"Because they are Catholics," I replied. "They are on familiar ground, and their intellects are not dwarfed and undeveloped, but strengthed and enlarged. They are not mere machines with no other occupation than that of the laborer digging in the earth, or of the laborer digging in the earth, or of the savage marking the track of animals but immortal spirits that will not be satisfied with the visible world, but will soar above it in their search for truth. and not rest till they find it in its source."

For His Glory.

Be diligent in assisting at all the public exercises and functions of the Church as far as circumstances will admit, Listen with attention to the word of God. Frequent the sacra-

send down the waters of devotion to wash the face of the earth, to bring forth good and perfect truth.

forth good and perfect truth.

Lift up my mind, oppressed with the load of sins, and raise my whole desire towards heavenly things; that, having tasted the sweetness of the happiness have no pleasure in above, I may have no pleasure thinking of the things of the earth.

Draw me away and deliver me from all unstable comfort of creatures, for no created thing can fully quiet and

no created thing can fairly quiet and satisfy my desire.

Join me to Thyself by an inseparable bond of love; for Thou alone canst satisfy the lover, and without Thee all other things are frivolous.

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Rev. P. P O'Hare, LL D.

God is wonderful in His Saints." (Pealms lxvii. 36) The glory of God and His wonderful

in another place: "How manifold are Thy works, O Lord, Thou hast made all of them with wisdom." Thus God is wonin nature that all men might

deriul in nature that all men might know Him and adore Him.

But it was in man, the king of nature, that God was to show forth more espec-ially His glory and His wondrous works,

clared to the world the wondreus work of God's grace in man. In this grand, inspiring and ennobling gallery of God's saints St. Anthony of Padua shines forth in all the glory of God, an irresistible attraction to the faithful of the world. This man of

populace all over the world, and who specially attracts the common people. It is the greatness of this saint that makes me realize the difficulty of my task. Were I to dwell upon his life,

as a failure in the race of life.

But what is most characteristic of this energy is that it is either aimless or its its clutches, tossing its victim from one place to another and, like a patient stricken with fever, it produces restlesslasting restless rush and straining of lasting restless rush and strating or nerve and muscle upon the part of young and old, rich and poor? All for self— that modern exacting god and hard task-master; that modern god, made of poor clay, ready to fall to pieces at the slightciay, ready to fall to pieces at the significant touch and the least pressure; that god more ugly than the gods of the Egyptians and more cruel than the Moloch of old. All for Self and Pelf these twin sisters of unregenerated hu-

with a false aim of our modern life. The saint before us was one of the most energetic of men. He was untiring in his labors, indefatigable in his works,

HEAR THE CHURCH.

In the performance of our full duty as Catholics it is not enough that we keep only the commandments of God, our Father. That is not the entire obligation; there still remains something else, which is the observance of the precepts of the Church, our Mother. These are the laws instituted by God's representatives for our spiritual and eternal welfare. To them we owe complete obedience, for God has said, "If he will not hear the Church, let him be to thee as the heathen and the publican.

The laws in question are six in num both in single and married life the Church impressed upon all her children and in all generations. Around the nuptial chamber she placed the sacrament of matrimony as a sentinel, and upon the bosom of the virgin she placed the laurel of her loving approval and motherly benediction. Woman was elevated and became the true companion of her husband, the educator of her children; and the maiden, the virgin, became the cherished object of knightly first, what is the reason of the injunc

tated. This is the whole doctrine, and those who desire to continue living, active members of the Church must comply with it. The time for compli-ance is growing short, and derelicts should govern themselves accordingly Church Progress.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. ditor of THE CATHOLIC RECORD

Oftawa, Canada

Te the Editor of The Catholic Record,
London, Ont.:

Dear Sir: For some time past I have read
your estimable paper, The Catholic Record,
and congravulate you upon the manner in
which it is published.

Its matter and form are both good: and a
truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend
is to the faithful.

Blessing you, and wishing you success.
Believe me, to remain.

Yours faithfully in Jesus Christ,
Yours faithfully in Jesus Christ,
Apost, Deleg.

LONDON, SATURDAY, JUNE 6, 1903.

A NEW NAME.

The question of the adoption of a new name for the Protestant Episcopal Church of the United States is being once more very keenly discussed by the synods of the various States.

Recently it came up before the Synod of Massachusetts, but there was a decisive vote recorded against any change. The Synod of Rhode Island is probably now in session, and the matter of : change in name will be the chief subject of discussion therein also, though we do not profess to be able to forecast what the conclusion of that body will

The principal reason for which a section of that Church desires a change of name is that the epithet Protestant which is found in the present title of that body is not a fitting designation of the Church of Christ, which has the teaching of saving truth for its object.

Truth being eternal comes before falsehood, and the name of the Church of Christ should signify its teaching authority, which has a positive purpose. The term Protestant, on the contrary, denotes something negative. It suggests nothing definite, but merely protests against that which existed before it, and the natural inference is that its protest is raised against the truth which God revealed.

It is readily understood that they who have come to regard the Church of Christ as an actual organism which was formed by Christ Himself to continue His work on earth, and which has a real authority to teach His doctrine, should come to feel ashamed of a title which signifies a quality in the Church which is irreconcilable with the qualities described in Holy Scripture as belonging to her, namely, that she is the pillar and ground of truth.

can be said only of o that she is the pillar and ground of truth, namely, of that one which Christ established, and which could never have designated itself by a title which implies mere negation as its office, as the epithet " Protestant " does. But the Episcopal Church of the United States deliberately declared itself to be Protestant, and has retained that designation for over a century.

But now there is the same yearning among a section of the American Episcopal Church, which has arisen in England, to have a Church which can claim to be identical with the original Apostolic Church of Christ. They no longer wish to be regarded as a modern Church which protests against the only Church which has come down to us through the centuries from the time of the Apostles. They have adopted the theory which has its origin from England that the Church of England with its American offshoot, the Episcopal Church of America, is one by continuaty with the Catholic Church of pre-Reformation times. According to this theory, the Catholic Church has become divided into three branches called respectively the Roman, the Muscovite, and the Anglican, and the present proposition is to change the name of the denomination to the American, or the American Catholic Church, or at least to something which will conceal the fact that it has hitherto acknowledged itself to be one of the Protestant denominations whose name is Legion.

But whatever action the State Synods, or a majority of them may take, there is an instinct of common sense among the American people which will not permit a pretentious denomination to assume a name which is grossly inappropriate to it.

The Episcopal Church has no right, and no plausible claim to be called the

American Church, as if it were a product of American soil. It was originally an English organization, and it is a matter of history that during the Revolutionary war its sympathies were English rather than American.

Neither was it the first Church which was brought into America from Europe, for Catholic missions were established in Florida and elsewhere in the South long before the British settlements were made on the East Coast. At the present moment the Protestant Episcopal Church ranks only ninth among the Churches in the number of its adherents. The Methodist Episcopal Church South has more than doubled and the Methodist Episcopal Church North nearly quadrupled its number of communicants, and the Baptists outnumber it to about the same extent.

The claim to Catholicity is just as preposterous as its claim to being specially American. The Catholicity of the Church of God must be measured by the commission given to the Apostles to teach all nations, all Christ's doctrines, and by its continuity ever since it was established by Christ, whereas He promised to remain with it to the end of time. The Church of England has not been remarkable as a missionary Church converting the nations, and as t had no existence till fifteen centuries after Christ, it is not Catholic either in regard to extent or continuity. Neither can it claim Catholicity by reason of its fidelity in teaching the doctrines of Christ, inasmuch as the teachings of its various factions are a Babel of confusion between the dissensions of the High, Low and Broad Churches, and there is no authority within it to reduce this disorder to any, semblance of peace or harmony.

A new name given to that Church will have no more potency in bringing order out of the existing confusion than it would have in bringing an Arctic expedition nearer to the discovery of the North Pole.

THE BIBLE.

Apropos of the notion that is still zealously propagated by many Protestant preachers, tract societies, and tract distributers, that the Catholic Church is opposed to the reading of the Bible, and that as a consequence Catholics do not read the Bible, it is interesting to recall to notice a resolution passed last summer by the National Educational Association which met at Minneapolis. The resolution is as follows:

"It is apparent that familiarity with the English Bible as a masterpiece of Literature is rapidly decreasing among the pupils in our schools. This is the direct result of a conception which regards the Bible as a theological book merely, and thereby leads to its exclu-sion from the schools of some States as subject of reading and study. hope and ask for such a change of public sentiment in this regard as will permit nd encourage the English Bible, now honored by name in many school laws and State constitutions, to be read and studied as a literary work of the high-est and purest type, side by side with the poetry and prose which it has in-spired and in large part formed."

It is indicative of the falling off of respect for the Bible throughout the United States when the teachers and educationists of the country are comelled to attempt to smuggle in the Bible as a text-book of the schools by

If we come to the reading of the Bible as a mere literary composition, which is its essential and most important characteristic, that it is the inspired Word of God.

ary merit.

odious light assert still that Catholics be the case. Protestants, and even Protestant ministers have been undermining for years the authority of the Bible, and have at last succeeded in bringing it into disrespect, while Catholies remain the only Christians who unhesitatingly uphold the authority of the Bible as the Word of God.

CHURCH AND STATE IN FRANCE.

It has been seriously asserted that Premier Combes of France has been brought face to face with a momentous financial issue which must be met immediately, and that in his desperation he is about to take a step which will bring on at once the decisive conflict between the forces of Atheism and religion. This step is the introduction of bill into the Chamber of Deputies for the abolition of the Concordat between France and the Holy See and the dis establishment of the Catholic religion. On such a measure the Radicals and Radical Socialists will probably unite, and in fact such a measure has already been brought before the Chamber by M. de Pressense, but as yet it has not the support of the Government which has maintained so far that such a bill is not now desired by the French people. | tation .- Mrs. Margaret Bottome.

We believe, indeed, that this is really the case and that if a fair vote of the people were to be taken, it would be found that a most decisive majority is in favor of the Concordat; but the majority of the Deputies as they stand at present would perhaps vote willingly for the abolition of the Concordat if the Government called upon them to do so.

That majority is undoubtedly anticlerical. Its readiness to support the extreme anti-Catholic measures of the Government proves this; and yet it is asserted that it is not really anti-Christian or anti-Catholic in the sense that it actually desires the abolition of the Christian religion, though it does wish to take from the Pope and the hierarchy the government of the Church, and to hand it over to the civil Government as representing the lay element. They are not theologians, and they do not see or admit that the government of the Church of God belongs solely to the ecclesiastical authorities. They practically assume to themselves the sacred functions of ecclesiastics. They reason as did Core and his adherents under the Old Law, (Num. xvi.,) that the priesthood of the Catholic Church is guilty of usurpation in assuming an authority which belongs equally to the whole multitude of Christian people. They do not advert to the truth that God must be Himself the sole judge of how His priests shall be chosen, and what shall be exclusively their duties and functions. He made this manifest when He inflicted a condign punishment upon Core and those who upheld him in his usurpation of the priesthood.

According to those who assert that this is how the matter stands, Mr. Combes goes further than many of his followers in opposition to the Church, and will force the issue of separation of Church and State, and the Paris Soleil is authority for the statement that their separation is a necessity, and that he will submit the question to the Chamber of Deputies in the form of a vote of confidence, and that it will be the main issue which shall be submitted to the people at the general election three years hence.

It is said that M. Combes expects that his present harsh measures toward the clergy, and the religious orders will result in so cowing those who remain in France, that at the next elections the leveling down policy will be more strongly maintained by the country than ever, and that after they take place he will have so decisive a majority that he can batter down all opposi-

It is known that the Pope is desirous of steering through the present trouble by a pacific policy, but he will be vigorous enough to make it known that under no circumstances will he concede to the head of the French Government the right which M. Combes claims, to nominate and appoint Bishops without the consent of the Holy See.

There is no doubt that the Bishops and priests are intensely loyal to God and the Church, and to the Vicar of Christ on earth, Pope Leo XIII. They are loyal also to the Republic, though it must be admitted that the persistency with which the Republic has persecuted the Church during the last thirty years was not calculated to make them demonstratively loyal. They have, however, accepted the Republic begetting it in merely as a work of liter- cause it has been shown by repeated elections that it is the will of the French people that France should be a Republic. In regard to this matter we shall soon disregard that quality they have all loyally acted upon the advice to this effect given by the Pope many years ago. But loyalty by no means requires that they should meekly Notwithstanding that preachers and lie down under the lash applied by the others specially interested in repre- hands of M. Combes. We believe, senting the Catholic Church in an therefore, that there will be a deter mined struggle at the next election do not read the Bible, the day is past and we cannot do otherwise than hope when people generally believed this to that the cause of religion may be triumphant, as we believe it will be if true Catholics bestir themselves for the occasion. Hitherto they have not done so as they might, and the victory at the polls has been left by default in the hands of the enemies to religion. It appears to us that there is no good reason why the Catholic party of France should not be as successful as it has been in Belgium, where at each successive election for the last eighteen years the strength of the Catholic party has been increased, so that its triumph has now come to be a thing looked for. The triumph should be achieved in France at the polls, instead of making a vain show of resistance when ever an attempt is made to put the obnoxious

The old Prayer

laws inte operation.

After all there is no prayer like the old prayer, "Make me good." Life is not made interesting by what you get, You can make but by what you are! your life full of interest if you live for others and are loving and pitiful and

God's laws are not to be trifled with and the law, "Give and it shall be given unto you; good measure, pressed down," is as sure as the law of gravi-

THE ISLAND OF IONA.

The description given of the Holy Isle in the last issue of the RECORD directs attention to what appears to be at least a singular oversight, if not a gross inconsistency, on the part of the members of the Royal Society of Canada at their recent annual meeting

During the meeting, according to ewspaper reports, a resolution was adopted ordering the issue of circulars to the authorities of the various municipalities in Canada requesting their o-operation in preserving the historical monuments that may be found in their respective localities.

At the same time a resolution of congratulation was cabled to His Grace the Duke of Argyle (formerly Lord Lorne, an ex-Governor General and Founder of the Society).

Now His Grace of Argyle is the very man who is offering for sale the historic Island of Iona around which cluster the memories of some fifteen hundred years, yet not a word of remonstrance is addressed to the noble owner on the perpetration of a piece of vandalism peraps not equalled in the present age of the world.

The historic monuments of Canada re beyond doubt worthy of preservation, and it is to be hoped that the hand of the destroyer may be held wherever he may attempt to remove them. But, after all, what are any of them in comparison with the house of the great Missionary Saint of Scotland, and to a certain extent of England, Scandinavia, etc?

the action, or rather the inaction, of the Society is that the President is himself a Scotsman. Perhaps, however, there were circumstances which ren dered a reference to a matter that might prove disagreeable to His Grace

Says Emerson:

" The first farmer was the first man,

ment of fact. Men who are prominent figures in the commercial and political circles of Canada have been graduated from country homes. The tale of their careers-the victories over obstaclesthe progress, though hampered at every turn by educational defects and opposition and antipathy, sets the blood tingling. We know of men who waited for years in the Far North for their opportunity. They had their moments of discouragement and of wrestling with the temptation that would have them barter obedience and self-repressiveness for a passing whim, but they stood steadfast. Others who are not incenspicuous in the Dominion Parliament, could tell of their struggles to get a foothold in the city. The Hon. Minister of Finance could, we venture to say, recount many incidents which are astly to his credit of that time. A country lad-then, and he alone can say at what labor, a publicist-later on a parliamentarian who is recognized and respected as one of the driving wheels of politics. What his political creed is concerns us not at this writing. We wish only to emphasize his success as the reward of hard and persistent work. True he has talent, but that talent might be buried in indolence, or, as it often happens, be frittered away on trifles. But this representative Canadian, who little dreamed, when he went citywards that he carried a ministerial portfolio in his grip, did his work, humble enough at the beginning, but crept up the ladder little by little, developing and maturing his powers until, in the opinion of hardheaded citizens, he was the man to carry their political standard. It was a tribute indeed to his ability and resourcefulness as a politician, and to something more. No mere politician has ever proved of consequence in the councils of State. For the man who is adjudged worthy of prominence in a press for the last couple of weeks to the political party must be, on a higher plane than a vote magnet: he must be a man who has won his spurs in the field of honorable endeavor, and has given us the record in the shape of actions. But country lads should think before

that no life is ideal, and who sigh for the time when restful sleep was the reward of well-turned furrows and the atmosphere was fragrant with the aroma of peace and liberty. A remarkable fact in connection with

GRADUATES FROM THE COUNTRY.

and all historic nobility rests on possession and use of land. The city is always recruited from the country. The men in cities who are the centres of energy, the driving wheels of trade, politics, or political arts, are the chil-dren or grand-children of farmers, and are spending the energies which their father's hardy, silent life accumulated in frosty furrows, in poverty, necessity and darkness." This, on the whole, is a plain state-

trying to emulate this career. Let them imitate his persistent drudgery, and they, while they may never enter the Cabinet, may enjoy more content to the Catholic Church caused a great and happiness than falls to the lot of the much-hectored and petitioned also became a convert independently Minister of State. For the one who of him, while she was travelling abroad, triumphs, as the Minister of Finance and almost at the same time with himhas done, there are the thousands who self. fail. Yearly hundreds of young fellows leave the farms for the city, and many of them-we write from personal ob-

jetsom. Too easily a prey to discournt-too impatient to grab and to grind-too quickly seduced by the cheap music hall and the salcon, they become things to point a moral-men who have parted from every rag of decency and hope. The gold that al- the situation satisfactorily on his relured them from the homestead eludes their grasp. The success of which they dreamed never crosses their horizon: and, when faint-heartedness is heavy upon them, the forces that devitalize the city take hold of them, bankrupt is. them in health, and give them a place among those who live in the region of death. This is no pessimistic view of the situation. Individuals who are engaged in social work can vouch for the truth of every word we have Possibly this contributed towards purf. written. Daily they encounter the rankest failures in men who have never that the Church was greatly indebted found a little of the affluence that beckoned them away from peace and happiness. All, of course, are not in this category. There are those who resolve to avoid the perils that bode destruction to their future. For years they have nursed the hope that they would rival the men who stepped from obscurity to fame. At any rate, they would turn their backs on the hardships and narrowness of farm life; and they come to swell the ranks of the friendless, and of those without fixed abode, who learn

And what have they to show for their toil? In nine cases out of ten they are but parts of some industrial machine. They work in factories and live in hired rooms. Poverty is never far distant from them. They are dependent for their bread on an employer who values them only as factors on his money-making schemes. They may have ambition and talent. Yes, but let us face the unsentimental fact that talent is often unhonored. Gifts above the ordinary may acquire a position, but talent, such as thousands of young men are endowed with, is no passport to success. Given an opportunity, it may do something; but it is well to remember that when it does

"But we can make our opportunities." Time-honored remark, whose truth was apparent doubtless in days when there was elbow-room for everybody. But it is not so visible to day. Let the ordinary lad throw himself into the struggle of the city and he will be convinced that the gentleman who penned that dictum had not in view the average mortal.

come, there are thousands to clutch it.

Our advice to our friends of the country is to stay by the farm. We counsel them to attach no value to the tales of easy advancement in the city. Lies, every one of them. There is no such word as "easy" in the vocabulary of the striving and fighting denizens of the town. Every forward step costs blood. They may be dazzled by the splendor of the rich, but the other side of the picture reveals the squalor and wretchedness of men who are broken on the wheel of labor, of women who flutter in and out with maimed wingsof life eked out for a crust and lodgment that would shame a self-respecting dog, or burned with reckless prodigality in the flame of dissipation.

But, to quote Bishop Spalding: "It is far from my thought to say that the city is wholly evil. It was a great and social mission. It is the most complex and difficult work of civilized man, and its fascination is felt by all. and will be full, though all the world should speak ill of it. But if those love were rich I should not wish them to live in the city; and if they were poor and made it their dwelling place, poor and made it should despair of them.'

We might say more on this subject. but we depend on our friends to furnish us with their views of it. Meanwhile, we again advise these concerned to cling to what they have, or, if they must move, to go West. This part of the Dominion should be peopled by Canadians rather than by all sorts and conditions of outsiders.

Get a stake in the country.

DR. HENRY AUSTIN ADAMS.

We regret to have it to say that a rumor which appears to have some foundation has been going around the effect that Dr. Henry Austin Adams, who was at one time a highly esteemed clergyman of the Protestant Episcopal Church of the United States, but who became a Catholic, has recently fallen

away again from the Catholic Church. Mr. H. A. Adams was a leading clergyman in Buffalo, much admired for his gift of oratory, and his conversion sensation when it occurred. His wife

Mr. Adams was a brilliant orator, and was much in demand as a lecturer on eminent historical characters, especi-

themselves in the defense of the Catholie Church, or who had contributed greatly to the progress of religious and benevolent works.

It may be that Mr. Adams has been misunderstood, and that he will explain turn from Europe, but in the absence of such explanation we can only say that the truth of Catholic doctrine does not depend upon the whims of even so learned a gentleman as he undoubtedly

It is possible that too much was made of Mr. Adams by Catholic organiza. tions, in their desire not to see him suffer after the great sacrifices he had made in order to become a Catholic. ing the doctor with the proud thought to him for his patronage, instead of his being indebted to her for having received him as her child and for having taught him the truth. Once thus inflated, his lapse from the true faith would be an easy matter. However the case may be, we have no fear of anything he may have to say against the Catholic religion.

CATHOLIC SCHOOLS.

J. M., Ottawa, Ont., requests an answer to the following query in regard to the obligation of sending children to the Catholic Separate schools where such exist:

"Can a person be refused the sacra-ments of the Church for sending his children to a Public school, believe the same to be superior to the Separate School ?

The ninth decree of the first Council of Toronto held in 1875 orders that Separate or parochial schools be estab lished throughout the province whereever this can be done, for the reason that Catholic children are much exposed to danger of faith in the Public schools

The same Council declares that the decree of a former Council of Quebec on mixed schools is approved as part of the acts of the same Council of Tor-

In this decree mixed schools are declared to be dangerous for Catholic children, and pastors are commanded to keep the children of their parishes from such schools as far as possible. The Bishops of the respective dioceses

of Ontario have from time to time issued pastoral decrees to enforce the above laws, and by these decrees, Catholic parents are required to send their children to the Catholic schools which are accessible to them, under penalty of deprivation of the sacraments.

Our esteemed correspondent will see from all we have said on this subject that it is a matter for the ecclesiastical authorities of his own locality whether or not there exist special reasons in the particular instance to which he refers exempting the children from the strict application of the law. We have no judicial authority to decide the case; but we can say this that neither have the parents of the children the authority to decide the case according to their belief, either on the ground given or on any other ground. The Bishops are the ordinary judges in such cases of conscience.

We must add that Public schools are by no means necessarily ahead of our Separate schools, and in many instances our Ontario Catholic schools have shown themselves equal or superior to the Public schools of the same localities, and they can maintain themselves in this state of efficiency if the Catholic people loyally support them, and labor for their improvement.

PRESIDENT LOUBET AND THE

It has been announced for some time that it is the intention of President Loubet of France to visit King Victor Emmanuel at Rome at an early date. It was stated at the same time that a semi-official intimation was conveyed to him that he would not be received by the Pope, the hope being expressed that he would not seek an audience with the Holy Father, the reason being, as a matter of course, the hostility shown to the Church by the French Government. Under such circumstances, the relations between France and the Holy See being so strained it was supposed that a visit at the present moment would increase the existing embarrass-

We already expressed some doubt in regard to the complete accuracy of these statements so far as the Holy Father is concerned. It does not appear to us probable that the Holy Father would act precipitately under the circumstances, as it is known that he has manifested the greatest desire to keep up a pacific attitude in relation to France, and has borne with much patience the open disrespect to the Church which the French Government has shown. Yet it is difficult to inagine that a visit from the French President would be agreeable under the existing circumstances, and its disagreeableness would be increased by servation—are among the flotsom and ally on those who had distinguished the fact that the visit to Rome was primarily intended a diality to the Italia usurped possession of the Church and the P

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We copy, with edification, the fol touching passages a former Anglica Catholic, to his cong (Anglican) Church Cathedra Virgin, New Man "The time ha

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primarily intended as a mark of cordiality to the Italian King while in usurped possession of the property of the Church and the Pope.

The situation is a delicate one for the Holy Father, but we have no doub t that whatever attitude he will take under the circumstances will be in strict accordance with the dignity of the Holy See, and without any implied cession of the Pope's rights as Sovereign of the States of the Church.

More recent telegrams put a new phase upon the matter. A despatch from Rome of date May 27th, states that already there are improved relations between France and the Holy See, and that Mgr. Lorenzelli, the Papal Nuncio at Paris, so reports. It is now stated that the real object of M. Loubet's visit to Rome is to bring about a better understanding concerning the nomination of Bishops and the treatment of the friars.

If this be the real purpose of the President's visit, instead of its being intended as a compliment to the king, it will be readily understood that the expression of a desire by the Pope that he should not pay a visit to the Vatican would greatly upset his plans if he really desires an amicable arrangement with the Holy Father.

It is added that the changed attitude of France now arises from threat that there will be hostile reference to France in the Bull which Pope Leo is preparing for the Consistory to be held on June 15. It is said that this reference will be greatly modified, and perhaps suppressed owing to the promise of a change in the attitude of the French Government toward the

We can readily imagine that the Government has arrived at the conclusion that it has been driving at too rapid a rate toward Atheism and Anarchy, and that the signs of the times have indicated to President Loubet, at least, if not to Premier Combes, to call for a halt, if France is to be saved from the horrors of Anarchy, which would be the sure result of its present anti-Christian policy. We admit that we have been much disappointed that the nation has not before now risen en masse to assert that it is a Christian nation; but it is not too late to do so even now. Perhaps, after all, the proposed visit of President Loubet to the Holy Father will be the beginning of a new and Christian policy to be pursued hereafter, and there is all the more hope that this may be the case, in the fact that it is the French Government and not the Pope which first holds out the olive branch.

A CONVERT'S FAREWELL TO HIS FORMER PARISHIONERS.

Sacred Heart Review.

We copy, with special pleasure and edification, the following beautiful and touching passages from a letter sent by a former Anglican clergyman, now a Catholic, to his "dear friends of the (Anglican) congregations of Christ Church Cathedral and St. Mary the Virgin, New Maryland, New Bruns-

'The time has come when, with great pain to myself, I must take of you a final and affectionate farewell. Of my reception into the Catholic Church you are all, doubtless, well aware. . . To give you the reasons in full which prompted my present action would fill avoid a volume, not a letter. I will only say that prominent among them has been the distressing sense of the impossibility are it records a volume and the distressing sense of the impossibility of the prominent among them has been the distressing sense of the impossibility of the prominent among them has been the distressing sense of the impossibility of the prominent among them has been the distressing sense of the impossibility of the prominent among them has been the distressing sense of the impossibility of the prominent among them has been the distressing sense of the impossibility of the prominent among them has been the distressing sense of the impossibility of the prominent among them has been the distressing sense of the impossibility of the prominent among them has been the distressing sense of the impossibility of the prominent among them has been the distressing sense of the impossibility of the prominent among them has been the distressing sense of the impossibility of the prominent among them has been the distressing sense of the impossibility of the prominent among them has been the distressing sense of the impossibility of the prominent among them has been the distressing sense of the impossibility of the prominent among them has been the distressing sense of the impossibility of the prominent among them has been the distressing sense of the impossibility of the prominent among them has been the distressing sense of the impossibility of the prominent among the promin bility, as it seemed, and still seems, to me, of arriving, in the Anglican com-munion, at anything like a certain faith. The toleration within its pale of schools of thought opposed to each other; the consequent party strife; the fierce controversies often raging round holy doctrines; the spectacle of men ever learning, but never seeming

to arrive at a knowledge of the truth; Bishops, clergymen, and laymen differing from one another, but each pro-claiming his own view or opinion to be the true one; the absence in the Anglican communion of any tribunal whose decisions would be accepted by the whole body; the ultimate necessity therefore of resting (if one could rest in such a war) upon the basis of mere private judgment - uncertainty and confusion such as this, I felt, could not be of God. The conviction therefore was irresistible that, flowing from our Lord's promise, there must somewhere exist a divine source, which I must seek, and from which, according to our Lord's words, the truth might be fully and infallibly drawn. This source, dear friends, not in the Anglican communion, and still less in the other many forms of Protestantism, I have, by the mercy of God, after long and weary searching, found. It is that one Christian body, which, claiming to teach upon authority, exercises the authority she claims. The Church, with its visible heads of which the company of th with its visible head a centre of unity, to which all questions and disputes in faith and morals may be referred, and of whose decisions there has been, through all Christian ages no reversal; a Church, therefore, in which the pride of self-opinion can not long find place; which has, moreover, a fixed and certain faith, unfolded through the ages, from the first counsel to the last, unhanged and unchangeable as the God Who gave and Who protects it—to hear which Church, as being the living body of Christ, is to hear Christ Him-

rich, is emphatically also the Church of rich, is emphatically also the Church of the poor. Such, dear friends, are a few among the many marks of the one Catholic and Apostolic Church into which the great mercy of God has now received me. My doubts at length are at an end. Temporally, the step I have taken has ruined me. The loss to me is that of home, friends, means of live-lihood, cherished associations—of most things, indeed, which make life dear; things, indeed, which make life dear; the gain, inexpressibly blessed to me, has been wholly spiritual. While I was with you, I loved you with a strong love; absent from you, I shall love you no less. Had it been possible I should have wished to remain with you to the close of my life; but God has willed otherwise. I can never sufficiently otherwise. I can never sufficiently thank you for the exceeding kindness and friendship you have ever manifested towards me, the sense of which will be with me to the last as a sweet

THE FAMILY, THE CRADLE OF CIVIL SOCIETY.

(Leo XIII., Jan. 10, 1890) "The family is the cradle of civil occiety, and it is for the most part in the surroundings of the home that the destiny of States is prepared. Those who wish to tear society away from Christianity, go to the very roots and endeavor to corrupt family life. They do not allow themselves to be deterred from this attempt by the thought that this cannot be accomplished without inflicting upon parents the most cruel outrage; for to parents it belongs by virtue of natural right to educate their children to the ends which God has given them. It is a strict obligation laid upon parents to give all their care, and to neglect no effort, to repulse energetically all unjust violence done to them in this matter, so that they may guard their exclusive authority, in the education of their children." (This last passage is translated in Father Eyre's edition as follows: "It is then incumbent on parents to strain every nerve to ward off such an outrage, and to strive manfully to have and to hold exclusive authority to direct the education of their offspring, as is fitting in a Christian manner. as is fitting in a Christian manner.")
"They must, moreover, imbue them
with the principles of Christian morality, and absolutely oppose their children frequenting schools where they
are exposed to the fatal poison of impiety. When it is a question of the
good education of youth, we have no
right to fix a limit to the pains and
labor that result, however great these
may be. Those Catholics of all nationalities, who, at the expense of much
money and more zeal, have erected
schools for the education of their chilschools for the education of their children, are worthy of being proposed for the admiration of all. It would be well if this noble example were followed wherever circumstances call for it."

PROTESTANT INCONSISTENCY IN EDUCATION.

The inconsistencies of our Protestant friends in treating of the subject of education were strikingly illustrated in a late number of the New York Examiner (Baptist). The editor, joining in the increasing popular cry for religious education, and finding serious fault with his people for their of the Holy Scriptures, says they are allowing their children to grow up as ignorant of this greatest of books as the eathen of India or Africa; and he

declares:
"There is a big screw loose in a system of education that leaves out the most useful and important of all studies.

He insists that Christian parents should send their chi'dren to Christian schools where the spiritual side of their being will not be wholly ignored, and

he adds:
"We have a number of excellent Baptist schools which ought to be much more generally availed of than they

then, do you not join us in our demand for the right—the infinitely important right—of teaching religion in the public schools? To this he has the follow-

ing curious reply:
"What our Roman Catholic fellowcitizens are fond of denouncing as 'godless' schools are a necessity under existing conditions, and with all their existing conditions, and with an their admitted defects, are of incalculable service in training the youth of the nation in useful knowledge. But schools in which God is recognized, and instruction in divine things is imparted, and a wholesome Christian spirit prevails, are to be preferred to those from which religion is excluded."

That is, religious education is necessary, and Christian parents should send their children to Christian schools where the spiritual side of their being where the spiritual side of their being will not be entirely ignored. Still, these godless schools, wherein the spiritual side of our nature is entirely ignored, are a necessity, and with all their glaring and fatal defects must be maintained.

maintained. Necessary? Why are the secularized shools necessary? Is it absolutely impossible to adopt a system that shall allow religion to be taught in them? Is there any good and sufficient reason why the United States should be behind other nations in a broad, comprehensive and unprejudiced liberality? Why should those who insist on the necessity of giving their children a sound religious education be willing to tax themselves for the support of their private schools, and, at the same time, be taxed the support of their private schools, and the same time, be taxed to the support of a godless system of schools, and, at the same time, be taxed for the support of a godless system of public schools in which the spiritual side of our nature is entirely ignored? Can it be possible that our esteemed contemporary, the Baptist Examiner, is willing to consent to a system by which willing to consent to a system by which the Baptists, and, of course, other Pro-testant denominations, must submit to a double taxation rather than adopt a system which will allow their Catholic fellow-citizens ts participate in a fair

simply because they were determined that Catholics, who were doing more and better work than they, and, of course, receiving more remuneration, should be deprived of that aid.

That did not seem to be a very noble, disinterested, philanthropic motive. Certainly the result was not in the interest of Christian or religious educa-tion. It seems to us a fair inference, that a similar motive must influence those who would deprive the mass of our children of a religious education in the public schools, even at the sacrifice of a double taxation all round. It seems to us the very height of

folly and absurd inconsistency, to insist upon the necessity of religious and even Christian education, and yet attempt to justify the continuance of our exclusively secular system from which all religious instruction is entirely excluded and in which the spiritual ly excluded, and in which the spiritual side of our nature, which is the most important side, is entirely ignored.— Sacred Heart Review.

NOT A FOE TO SCIENCE.

THE CATHOLIC CHURCH HAS NOURISHED

SCIENTIFIC RESEARCH. In a lecture on the "Revolt of Science From the Catholic Church," Rev. William O'Brien Pardow, S. J., quoted Huxley as saying: "Our great antagonist—I speak as a man of science—is the Roman Catholic Church, the one great antique organisms. Church, the one great spiritual organization which is able to resist and must, as a matter of life and death, resist, the progress of science." Thousands of people accept the dogmatic utterances of Huxley, Tyndall or Darwin with a submission as great as that with which a Catholic accepts a decision from the Pope.

It has been asserted that the Church

fetters the human mind and that it favors the absolute disenthronement of the individual will, but such utterances are merely for the benefit of the gallery. Assertion is not proof. "Liberty of thought" is made the shibboleth of modern science, yet every teacher we have ever had, from the kindergarten to the university has been fettering our minds and restraining our liberty of thought; that was science.

The only person with liberty of thought is the untutored savage. He can think the moon is made of green cheese if he wishes. Then science comes to him and says, dogmatically, that he is either a fool or an idiot unless he consents to fetter his mind with the conclusions of science. Yet science is opposed to the Church because she is dogmatic.

There is nothing the Church so much

There is nothing the Church so much invites as investigation—fair investigation. Investigation which starts in with a preconceived opposition is merely wasting time. The Pope, whose motto is "Light to light" has thrown open the vast treasures of the Vatican and virtually says, "Study those manuscripts—the more the better—and if you find anything in them to the discredit of the present or past Popes, blazon it forth to the world." But they must be facts, not conjectures. they must be facts, not conjectures. Only facts are wanted by science or the Church.

the Church.

Cannot Almighty God reveal things to the world that can be accepted as truths, as well as Huxley, Tyndall or Darwin? If He has done so should not His truths be accepted just as dogmatically as the statement of those gentle-men? If we should have asked Newton to explain the steps in his reasoning by which we arrived at his conclusions he might attempt to explain, but it would be impossible for us to understand, be-cause we have not the twenty or thirty years' constant thought and training which he spent to obtain those conclu sions.

The Church had taught the discovery The Church had taught the discovery of Galileo before his time. His truths were discovered by a Catholic priest. The trouble with Galileo was that he was unstable as a scientist. He was unable to prove his theory scientifically, as the Church wished him to do and as

The Church wishes that all scientists should work for the enlightenment of the human mind. It wishes to place no fetters upon the mind of man, which God gave to the world to work, develop and understand both heaven and carth and their Creator.

REASON OF THE WORLD'S TROUBLE TO-DAY.

From Address of our Holy Father, December 23, 1893.

"The moral reason of the troubles and evils which are deplored is found in enfeebling religious belief and the separation of the world from God. When

man in his pride disdains to turn his eyes to heaven and fixes them only on the earth, then charity diminishes. Thence arise discord, rivalry and un-restrained ambition. Then unrest in-creases in all the social grades, which causes disturbance. Invading envies are the forerunners of disunion and strife.

In such a tragic state of affairs, peoples and nations feel instinctively the need of peace, and seek it anxi-ously. There is no true peace, be-cause He is forgotten who alone can

give it.

May we not, then, expect a re-awak-May we not, then, expect a re-awak-ening in the peoples which will give a hope of more peaceful times? Yes, and firmly, because Jesus will never abandon redeemed humanity. The Spirit of God as it moved over the waters to tranquilize them will, in His appointed time and by His means, descend to pour over the human race the spirit of peace, and by means of the Church reanimate the germs of faith." —Chips of Wisdom from the Rock of Peter.

Be Faithful.

Be very faithful. Take up and bear thy cross with courage. Jesus will help you carry it. Your resignation careless ignorance, is to risk the danger of refusing Him that speaketh; a Church which is emphatically that of the saints, and which, though in many ages and lands that of the learned and the saints ages and lands that of the learned and speaketh; a Church which is emphatically that of the saints, and which, though in many ages and lands that of the learned and speaketh; a Church which is emphatically that of the saints, and which, though in many ages and lands that of the learned and speaketh; a Church which is emphatically that of the saints, and which, though in many ages and lands that of the learned and speaketh; a Church which is emphatically that of the saints, and which, though in many ages and lands that of the learned and speaketh; a Church which is emphatically that of the saints, and which, though in many ages and lands that of the learned and struggles endear you to our Lord. Let us go on doing all the good, such as it may be, which God requires of us; and, the more obstacles we meet with, so much more let us trust in Him.

AN INTERESTING CONVERSION.

The London Tablet announces an interesting conversion that took place two weeks ago. Mrs. Thelwall, the widow of the well-known water-color artist, Weymouth Thelwall, was re-ceived into the Church by the Rev. Father Coventry, O. S. M., of the Ful-ham Price. Mrs. Thelwall is hower. ham Priory. Mrs. Thelwall, is herself a connection of Sir Walter Scott's family, and her late husband was the oungest son of the celebrated John helwall, the Reformer, who, together with Horne Tooke and Hardy, was tried or high treason in 1795. This conversion offers a curious instance of the links of history. John Thelwall, the new convert's father-in-law, was the friend of Coleridge, Lamb, Hazlitt and Conlorcet, and yet here is his daughter-in-aw living and hale at the dawn of the twentieth century. No man, in his time, did more to advance Catholic emancipation than John Thelwall, and, by a curious coincidence, his son died Catholic, and grandchild is a pious her mother into the fold.

WHAT THE MASS IS.

Non-Catholics who are present at Mass, not understanding the ceremony wonder why we should be so diligent in assisting at it. To them the idea of church and public worship is associated with preaching and hymn-singing. They are surprised at a function in which the clergyman takes no notice of the people and at which often there is no

ermon.

If they would consider the subject, they would admit that preaching is not worship and that singing is not neces-sarily worship, for there are many an-thems and canticles that do not praise God nor seek His aid. Neither is read-ing the Bible worship, for most of its passages are descriptive and historical. that, unless there be also prayer of

So that, unless there be also prayer of some sort, Protestants do not adore the some sort, Protestants do not adore the Lord at their services.

What, then, is the Mass that so attracts Catholics and attendance at which is made obligatory on them, at least once a week, under pain of deadly sin?

The Mass is the Last Supper over again. In it the priest takes bread and wine, and blesses them, as Christ Jesus did, and pronounces over them the sacred words of consecration used by the Lord in the upper chamber wherein He instituted the Eucharist and where first the elements were changed into His Body and Blood. So the memory of that Supper and of the Sacrament that was then instituted is perpetuated.

But the Mass is more than the Last

grauulating Rev. Father Pholan on the day's such that it is priested to be present.

Hon. F. R. Latchford, on rising to briefly address thelyathering we be here of the situration to be present.

Hon. F. R. Latchford, on rising to briefly address thelyathering we have the salveart men and good looking women of the stalveart men and good looking we have an opportunity of visiting them again on a future occasion.

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tions in divers languages. First published by the English Colloge at Douay and Rheims, with useful notes, critical, nistorical, controversial and explanatory. Selected from the most eminent commentators and the most able and judicious critics. Embellished with a large number of beautiful full-page Steel and Wood Engravings. Style B— Bound in American Morocco, raised paneled sides, gold edges. Size 104x124. \$5.00.

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gendemen of the parish for the splendid result of their efforts.

The following clergymen were present: Rev. Father McColl, Dr. O'Brien and Rev. Father McGuire, Hastings; Rev. Father F. J. O'Sulivan, Lindsay; Rev. Father F. J. O'Sulivan, Lindsay; Rev. Father Soanion, Grafton; Rev. Father Follow, Ottawa; Rev. Father French, Renfrew; Rev. Father Fitzpatrick, Enniemore, and Rev. Father O'Leary, Bobeay-geon.

Ennismore, and Rsv. Father O'Leary, Bobeaygoon.

The drawing card of the day was the lacrosse match between St. Peter's T. A. S. and
the Lindsay team, and this event no doubt attracted many people from Lindsay and Peterborough. The former won.

Mr. R. C. Strickland, of Lakefield, performed
the duties of chairman, and increduced the
speakers, the first being Hen. J. R. Stratton.
Mr. Stratton made a very pleasing address, in
the course of which he referred to the fact
that he had with him an able colleague Hon.
Mr. Latchford, Minister of Public Works, a
man of integrity and great baility, and who is
destined to make a great name for himself in
the province. Mr. Stratton concluded by congratulating Rev. Father Phelan on the day's
success, and for the invitation to be present.

Hon. F. R. Latchford, on rising to briefly

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ment.
Resolved that our charter be draped for three months, and that a copy of these resolutions be sent to the wife and family, to the Canadian the official organ of the C.M. B. A., CATHOLIC RECORD, and the local papers of the

DIOCESE OF LONDON.

CONFIRMATION AT THE CATHEDRAL.

On Sunday, May 31, the feast of Pentecest all the children of the Cathedral parish who made their First Communion during the past (we years, approached the Holy Table in a body at the \$30° clock Mass. This was in preparation for their reception of the sacrament of Confirmation, which His Lordship the Bishop administered at the High Mass at 1030 to the class which re-assembled in the Cathedral for that purpose.

The children looked, as usual, very pretty and orderly—the girls robed in spettless white, crowned with the customary wreath and vell, and the boys in their neat black suits. Their demeanor on this happy occasion was truly cliffying, and proved that in their young and innocent hearts they realized the great spiritual benefits they were receiving.

The \$30° clock Mass was colebrated by the Bishop, attended by Rev. Father Emery; while Rev. Father Aylward took charge of the children whom he had so carefully trained in anticipation of this happy day, and also preached the sermon.

The Solemn High Mass at 10:30 was colebrated

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THE D'YOUVILLE READING CIRCLE.

The D Youville Reading Circle held its last meeting for this term on Tuesday, May 26th. A review of the past year's work and and the Philippines Manual and the Philippines Manual and the Philippines Manual and the Philippines Alast, unfortunately, not provided and the philippines of the summer will be noted at our first meeting to contemporary history, we have shall continue to devote some time at each meeting to cotton. The less of series work, Sectial attention will be given to the Oxford Meyement—that movement—so far reaching both in its causes and its effects.

Our literary work will, of course, continue, The poets chosen at the beginning are Tennesson, Browning, Coventry Patmore and Autrey delivers are very much more difficult to understand are ve

when every one reads, the members of who have tried to read Browning have discovered this, and will appreciate the suggestions received at the meetings next year. As a preparation, these short poems from Browning might be read during the summer. Gleen, Rabbe Ben Kaera and Pauline. Postry seems the deal reading for summer, seems the deal reading for summer, seems the deal reading for summer. Gleen, Rabbe Ben Kaera and Pauline. Postry seems the deal reading for summer, seems the deal reading for summer. Gleen, Rabbe Ben Kaera and Pauline. Postry seems the deal reading for summer, seems the deal reading for summer. Gleen, Rabbe Ben Kaera and Pauline. Postry seems the deal reading for summer. Gleen the seems the deal reading for summer and the seems of the work of the Catholia Fruth Society, in remailing Catholic literature, will, by a little more individual effort, be attended to even though we are not having regular many seems. Actions. We have good priests instructing our children to persever in every good work so that they make the magazine published by Mr. Mosher has assumed a new name. The Champiala Educator. Special subscription rates are offered for a short time. This magazine is one that will be thoroughly erjoyed by any serious reader, His Grace Archbishop Duhamel has kindly consented to be present at the meeting on Oction. His meeting will constitute the formations of this years work as well as the post of the seems of the work of the Catholic saw well as the post of the seems of the work of the Catholic saw well receive a very cortain the seems of the work of the Catholic saw well as the post of the seems of the work of the Catholic saw well as the post of the seems of the work of the Catholic saw well as the post of the seems of the s

Heart as a souvenir of their consecration to Jesus.

AT ST. MARY'S, LONDON.

The 'children of St. Mary's parish, in this city, received their First Holy Communion in the beautiful new church of that name, on last Sunday morning, from the hands of their pastor, at the \$30 octock Mass. The little once made a very pleasing picture—the girls in their pure white robes and wearing similar wreaths and veils, and the boys in dark suits with streamers of white ribbon on their right arm. A banner of the Sacred Heart was held aloft by one of the larger boys, attended by two smaller ones, walking in advance of their companions: while one of the larger girls, assisted by two very small companions, carried a banner of our Blessed Mother. The children had been carefully instructed, and their behavior was indeed editying.

The services in the evening began at 7 o'clock, the church being crowded. After the recitation of the rossry, the choir sang the "Veni Creator Spiritus." His Lordship the Bishop gave an instructive discourse to the one hundred and five children efther Communions and Confirmation cleases, and addressed. More particularly, the large congruence of the state of the confirmation cleases, and addressed. More particularly, the large congruence of the state of the constant of the children for the holy sacrament of Confirmation, and amounced to the congregation than he restetted Father Cherrier would leave 8th Mary's parish on the list of July. His Lordship deplored the scarcity of priests, and said than their children. Rev. Father Exan gave Benediction of the Blessed Sacrament.

FIRST Communion And Confirmation Art THE SACRED HEART CONVENT.

At 7:39 o'clock, on Monday, June 1st, His Lordship the Bishop colobrated Mass, at the

of that Supper and of the Sacrament that was then instituted is perpetuated.

But the Mass is more than the Last Supper. It is the Sacrifice of Calvary all over again. In it Jesus Christ is really and personally offered to the eternal Godhead for the Almighty's honor and glory, in thanksgiving for all His benefits and blessings, in satisfaction for the sins of mankind, and in supplication for the spiritual and temporal needs of His people. He is there on the altar and He is sacrificed. He is offered up to the Father as He was offered up to Glogotha, only that now the oblation is unbloody. But the same Victim is presented, the same sacrifice takes place.

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omes At 3.30 in the afternoon the children again At 5.73 in the atternoon the children again assembled in the convent chapel, where B anedletion of the Blessed Secrament was celebrated by Rev. Father Emery. They were formally consecrated to the Sacred Heart of Jeeus and to the Blessed Virgin. the Asts of Consecration being read in a distinct, musical voice with perfect enunciation. Altogether the ceremony was most impressive, and will long remain in the memories of those who were privileged to be present. Following Banediction four of the children were enrolled in the scapular. Thus closed a truly eventful day for the youthful participants—a day which will doubtless prove to be one of the happiesh of their lives.

MUSICAL VESPERS AT ST. MARY'S CHURCH.

There will be Grand Musical service at Sb.

There will be Grand Musical service at St. Mary's church in this city on next Surday evening. McDonough's Vespers will be rendered, and it is expected Mr. Cyril Dwight-Edwards will sing. A sliver collection will be taken up.

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BY A PROTESTANT THEOLOGIAN. CCXLIII.

On page 212 Lansing says that the Fathers of Trent found one of the Popes (he prudently refrains from telling us which) guilty of forty crimes. Now as the Fathers of Trent never arraigned any Pope whatever, living or dead, and as Lansing has already mentioned the trial of John XXIII. before the Council of Constance, we must conclude that he has invented this Papal trial at Trent so that the later Council may have a perfect equality of dignity with the carlier. Very obliging, surely, in so zealous a Protestant, only that a grain

of history is worth a bushel of fiction.

As Lansing covers with vile epithets pes of as high a character as Gregory VII. and above all Gregory the Great we may judge what he is likely to do when he comes to an Alexander VI. It is, indeed, humiliating that so many Catholics will still try to cover up the Levil doings of this man, after Dr. Lewis Pastor, by the help of Pope Leo XIII., has made it so clear that all attempts to gild him over are utterly

Still the proverb, " Give the devil his due," applies even here. This is a thought that I need not say never thought that I need not say never thought that I need not say never occurs to Lansing, anywhere. This is how he slashes away at Roderick Borgia: "If ever there was a monster on earth who was guilty of every imaginable crime that could belong to a person that had disgraced human nature by the vilest uses, Alexander VI. was one of those men."

Stuff and nonsense! As a Protestant author remarks, Alexander was neither much better nor much worse than most other Italian princes of his time. The sacredness of his office, it is true, throws out his personal wickedness into portentous blackness, and this is-yery just. Yet in himself he was very much such a man as other Italian rulers of that age. He was thoroughly worldly, voluptuous, avaricious, and unscrupulous in policy. Yet of the ac-cusations of incest and wholesale poisoning and general murderousness neither Catholic writer, Pastor, nor the great Protestant historian Bishop Creighton thinks it necessary to take account. Pastor thinks that Creighton acquits Borgia in one case in which he ought to condemn him, and condemns him hesitatingly in one case in him hesitatingly in one case in perhaps he might better acquit him; but the general portrait of the man is almost exactly the same in the two his torians. Creighton shows that Alex torians. Creighton shows that Alex ander's hostility to Savonarola was not that of a hater of piety, but rested on Savonorola's ill-judged favoritism towards the French.

Cardinal Alfonso Capecelatro, the present excellent Archbishop of Capua (months, supergraph of Ballarmine), re-

(worthy successor of Bellarmine) remarks of Alexander's third successor, Leo X., a much better man than Borgia, that his reign was glorious, but not with the glory of the kingdom of God. As the Cardinal shows, there was a century during which, in Italy, pagan worldliness flooded both Church and State, and did not spare even the and State, and did not spare even the central sanctuary. Yet the walls of the temple remained firm, and, as Bishop Hurst points out in an admirable article in the Methodist Review, underwent a thorough and abiding purification in the Counter-reformation.

This purification, of course, was not complete. No parification can be. As the Saviour admonishes us, the tares will still grow with the wheat to "the consummation of the age." There will always be evil Christians, evil priests, always be evil Christians, evil priests, even evil Bishops, nor is it promised that there shall never again be an evil Pope. Yet, as the staunchly Protestant Spectator says, evidently after careful research, the present college of Cardinals is a body of genuinely conscientious men, sincerely bent on doing good and on bringing good to pass in the world. Father Curci accuses the Curia of a want of breadth, but never insinuates a doubt of the personal worthiness of its members. The Counter-reformation, of course, has not ter-reformation, of course, has not brought in the New Jerusalem, but it has been so fir effective as to give occasion to the exceedingly un-Catho-

occasion to the exceedingly un-carloslie William Dean Howells to call the
Catholic Church the greatest association for doing good in the world.

Even that measure of knowledge
which may be gained by reading is
ground to show that Marion Crawwhich may be gained by reading is enough to show that Marion Crawford's sketch of the Cardinal Archibishop of Naples is perfectly natural and probable. Crawford's few strokes bring out in casy distinctness the dignity of the Cardinal, the faithfulness of the Righen, and the huntility of the of the Bishop, and the humility of the man. Indeed, the late Archbishop ford's delineation than to have fallen below it. Italy will not easily lose her primacy in the Christian world so long such Bishops are accepted there

Of these abundant and still subsisting fruits of the great movement which began with Ignatins Loyola I need not say that Lansing betrays scarcely a John Wesglimmering consciousness. John Wes-ley is exuberant in his laudations of the one branch of the later Catholicism which he really knew, the Reformed Cistercians. However, to compare Cistercians. However, to co.
John Wesley to Lausing, is to co. an eagle to a carrion-beetle. Indeed, the Lansings, Christians and such me are nothing else than the carrion flies of controversy. Where there is good ness, they see it not, but where there is evil. or where they can imagine out. is evil, or where they can imagine evil, they revel in it, and the fouler the evil, the deeper is their delight.

On page 205 we have: "Take another Romish dogma: We have in the Papacy the figment of Apostolic suc-cession. They think that Peter was in

does not even know what the doctrine of the Apostolical succession is. He evidently imagines it to mean that there can not be any vacancy in the succession of legitimate and ascertained Popes, and that as the smallest break in the chain makes it of no account for binding, so the very shortest interval between two genuine Popes destroy the

the doctrine of the Apostolic Now the decerme of the Apostone coession has primarily nothing whatever to do with the Papacy. If it had, how could it be maintained by the Episcopalians and Greeks? And how could Rome acknowledge about one hundred millions of non-Roman Chrishundred millions of non-Roman Christians to be in possession of it? Rome does not permit the reordination of Russian elergymen, or Greek, or Armenian, or Syrian, or Coptic, and if, as I believe, she permits the conditional reordination of Abyssinian priests, it is only because of the extreme irregularity of their sites.

ity of their rites.

Even so in the West she does not deny that the Old Catholies have a valid succession; and even her denial of Anglican Orders does not rest on the breach of England with Rome, but, as

she explains, on the insufficiency of the Edwarding ritual to transmit the priesthood. What then is the doctrine of Apos tolic succession? It is simply this, that from the Apostles down there has been an unbroken succession of validly consecrated Bishops and validly ordained priests. Now as the validity of

the sacrament of orders does not necessarily depend on connection with Rome, she freely admits that the true episco pal succession extends far beyond her borders. She holds that even if the Primacy were providentially allowed for a long period to drop into abeyance which is as good as impossible) this would take away nothing from the transmission of Orders as they now go on, in Catholic, in schismatical, and even in heretical lines, where the necessary rites have never heer internecessary rites have never been inter-rupted. There is, always has been, and always will be, it is taught, an uninterrupted sacramental or Apostolic succession, so that no Bishop can be placed in a See without the possibility of obtaining consecration from another

validly consecrated Bishop.
On the other hand, an unbroken suc-cession in any particular Bishopric is not necessary, and commonly does not exist. Usually, when a Bishop dies, his See is vacant for months, and in some cases for years. In the Roman See there can not be an unbroker incumbency, because the Pope never has a coadjutor with the right of succession. When a Pope dies, the Primacy lapses, for the time being, into abeyance, and the exercise of its appellate jurisdiction (unless, I dare say, in mere matters of routine) is forbidden to the ad interim

administration.

This abeyance of the Papacy of course lasts until a new Pope is chosen, which in some cases has not been for months, and in one or two cases for more than two years. Now what man of common understanding ever imagined that this interval between the death of one Pope and the choice of another took anything away from the legitimateness the second? Suppose even that ere had been a usurpation between. of the second? This would in no way derogate from the right of the Church to remove the usurper and to choose an authentic

ship. Man not being a pure spirit requires sensible things to elevate him to those which are spiritual. Hence the necessity. The multiplication of the human family has made individual interpretations of the human family has made in magasibility. struction in the home an impossibility. Hence the advantage of gathering them together for such purpose, that they may learn their threefold duty to God, to their neighbor and to them-

These two facts, however, plainly press upon us the imperative need of places of worship. In them likewise is tion and main chance of churches. At All praise, all they are for the use and benefit of the people, the duty bears equally on all.

All praise, all merit, must return up from the people, the duty bears equally on all.

Selves for our Lord, He will not forget Each must contribute in proportion to the means with which God has blessed nim with the goods of the world. He him with the goods of the world. He who does not is, therefore, derelict in one of his first and most essential daties. In fact, he is guilty of a sin, and if we accept the authoritative statement of pastors, there are many offenders against the law.

In this particular, conditions in the state are found duplicated in the Church. The financial value of the in-

The financial value of the individual is in inverse ratio to the tax contributes. One is dodged with the same study and excuse as the other, and justice is never done to either. Dishonest methods are deised to circumvent both God's law and the law of the State. But a merited punishment is bound to be the reward. It is because of this condition that the spread of the Gospel is retarded, entirely to Him, that nations sit in the darkness of in adelity, that milliors are deprived of a knowledge of the truth, that priest grow gray, pass to an early grave and the obligations are handed down to a posterity if anything even more penuri-

other Romish dogma: We have in the Papacy the figment of Apostolic succession. They think that Peter was in Rome and was the first Bishop, and handed down his power to his success-of truth. It is a condition that needs handed down his power to his successors; but to whom they do not know. Roman Catholic historians can not agree, for their lives, who the next four Popes after Peter are. . . Where

FIVE-MINUTES SERMON. Trinity Sunday. THE PRECEPTS OF THE CHURCH.

If any man has not made his Easter duty this morning, or before to-day, he ght to think seriously on the frightful state of his soul. The decree of the Lateran Council which prescribed the Easter duty says of him who refuses to obey its law, "Let him, while living, be driven from the Church, and dying, let him be deprived of Christian burial." If this punishment meant simply a tem-poral exclusion from the society of the taithful, which at present it does not mean or if it meant no more than a refusal of Christian burial, though that would be ard enough for the sinner, specially so for his friends; if it m the sinner, and hard enough

only what it says, it might be tolerable, to a sinner at least.

But really it implies more terrible things than it expresses. For the authority which put forth that decree is the same as that to which Christ is the same as that to which Christ said, "Whatsoever you shall bind on earth it shall be bound in heaven, and whatsoever you shall loose on earth it shall be loosed in heaven.

Thus is he excluded from the Church in heaven who is justly excluded from the Church on earth,

This grievous sin of not hearing the Church does not take away the obligation of performing the Easter duty until Easter comes round again, as too many think. The obligation hangs over the man who refuses to fulfil it until it requires is done. As Moses said to the requires is done. As Moses said to the people of Israel in giving them the law of God, so might it be said to the sinner who seems this most important obligation: "If thou wilt not hear the voice of the Lord thy God, to keep and do all this commandments and core. voice of the Lord thy God, to keep and do all His commandments and ceremonies, all these things shall come upon thee and overtake thee. Cursed shalt thou be in the city and cursed in the field. Cursed shalt thou be coming in and cursed going out. The Lord shall send upon thee famine and hunger and a rebuke upon all the works which thou shalt do; until he consume and destroy thee quickly, for the most wicked inventions, by which thou hast destroy thee quickly, for the most wicked inventions, by which thou hast

forsaken me."

Be assured, dear brethren, that if these temporal curses do not come upon him who has neglected his Easter duty, he has already brought upon himself the worst of spiritual curses, the death of his soul by his mortal sin. And as has been said, the obligation is ever present to multiply evils upon the head of him who scorns it, just as every blessing becomes a curse to him that abuses it. For every time the sinner resolves to fulfil the ever-present obligation, and then breaks that resolution, by putting off without reason the fulfillment of it. filment of it, he commits a new morta sin. And thus the curse increases and

Would that all might be impressed with the importance of this duty, and the gravity of the sin of neglecting it! Even if we did not have the explicit decree of the Church to bind us, we decree of the Church to bind us, we could not help inferring the obligation, from the strong words of Christ, "Unless you eat of the flesh of the Son of Man, and drink His blood, you shall

Man, and drink His blood, you shall not have life in you."

Nothing could impress upon us more forcible the obligation of Holy Communion than these words of our Blessed Saviour. For, which of us desires the everlasting death of his soul? For if we cannot live, except by Christ, who will not rejoice, with his whole heart, that such a sweet Fountain of Perpetual Youth is provided for our

THOUGHTS ON THE SACRED

The love of Jesus has no horizon;

neither time nor space can bound it. The most Sacred Heart of Jesus is the heart of our best friend .- Lacor-To become gentle, I will look apon Jesus in His sweetness and gentleness and meckness, He is all tenderness

All praise, all merit, must return to himself with the Host, he says: us. In the meantime, let our sole pre-occupation be to serve Him, and to

give ourselves entirely to Him. Since the Sacred Heart has no more cherished law than meekness, humility and charity, we must cling to these dear virtues.—St. Francis de Sales.

You who love Jesus with a true love, however poor a love, listen to my words: "Do not fear to die, you will find it very easy and very sweet; do not fear the judgment, you will find it very gentle, very kindly, very safe."—Fahar.

All praise, all merit, must return to the Sacred Heart of Jesus our Master. If we forget ourselves for our Lord, He will not forget us. In the meantime, let our sole preoccupation be to serve Him, and to give ourselves

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THE JUNE INTENTION

The general intention of the Apostleship of Prayer for this month is the Reign of the Heart of Christ. It has been excellently expatiated upon and beautifully expounded by the pounded by the Sacred Heart, Messenger of the Sacred Heart, which says that at different epochs in the life of the Church there are popular movements, prompted by the spirit of God, by means of which a new insight into some of the mysteries of God is given to the faithful. Omitting many which we might dwell upon, the on that concerns us most in the present instance is that desire which has seized apon the Church in our days to hono God by the devotion to the Sacred

The intent and result of this have widently been to increase our knowledge and appreciation of the Sacred cassion of Christ and of its extension, viz., the Holy Eucharist, particularly viz., the Holy Educarist, particularly under the aspect of its efficacy as a work of atonement or reparation. As it was mainly to keep before us the boundless and infinite tenderness of the ve manifested in that twofold manner, He has wished to symbolize and sum it all up and express it in a way that men will understand it readily and unmis-takably by showing us His pierced and bleeding Heart, for which all mankind as always meant and will always mean the deepest and tenderest divine love and affection. It is, therefore, by studyng the Heart of Christ, which is the vivid xpression both of the sufferings of His Passion and the humiliation of the Blessed Eucharist, that we increase our knowledge of the love which God has for us; and, at the same time, we ener-gize our will to reciprocate by deeds the we which we then discover.

It is clear that the more this knowledge of the Sacred Heart increases, the more perfectly shall we fulfill that other part of the precept, namely, to love Him with all our strength. A man who cannot obey even the simple command nents of Gcd has no strength at all; he s like a sick or dying man; one does his duty sometimes and then falls and falls again, has a little but not much strength; one who is balked by no obstacle, who sweeps away all opposition, who, for example, like St. Francis Navier, is night and day tire-lessly doing God's will in the minutest things and hurrying to the end of the earth to almost force entire nations into God's service, such a man is giant, a hero, and is serving God with whole gigantic strength. He was able to do so because he was serving with his whole mind and his whole heart. He knew and loved and worked. He was a true subject of God's kingdom.

It is in this that real love consists. The one who does not sacrifice himself is an ignorant man and no lover. Unless we are diligent in self sacrifice, unless we are constantly relinquishing our own will, we are not doing God's vill, not advancing in sanctity, and not helping to extend the kingdom of Christ. -Church Progress.

OUR RELIGION.

The fifth part of the Holy Sacrifice of The fifth part of the Holy Sacrifice of the Mass begins with the Our Father and concludes with the Communion. Preceding the Pater Noster is said the prayer, "admonished by Thy saving precepts and following Thy divine in-stitution we make bold to say." By it

SUPPORTING THE CHURCH.

Some time ago we endeavored to demonstrate the absolute necessity and the various advantages of exterior worship. Man not being a pure spirit requires sensible things to elevate him to those which are spiritual. Hence the who receive it effectual unto life ever-lasting. Amen." Then follows the Agnus Dei, or the prayer in which God Agnus Dei, or the prayer in which God is asked for temporal and eternal peace. Taking the Host in his hands, the priest says: "I will take the Bread of heaven and I will call on the name of the Lord," and striking his breast three times he exclaims "Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word and my my roof; but only say the word and my

soul shall be healed."

Next making the sign of the cross on Body of our Lord Jesus Christ preserve my soul unto life everlasting." Rever-ently receiving the Sacred Host, he ently receiving the Sacred Host, he meditates a few moments on the holy Sacrament. Then gathering with the patena whatever fragments may have fallen he wipes it into the chalice. sign of the cross with it on himself, saying: "The Blood of our Lord Jesus Christ preserve my soul unto life ever-lasting. Amen." Communion is then administered to those prepared to re-

The priest next puts wine and then wine and water into the chalice to remove all portions of the sacred species adhering to the mouth or fingers, ut-tering at the same time prayers of thanksgiving. These are called the ablutions. The chalice is then wiped and covered.

Here follows the anthem called the

Communion, which begins the sixth and last part of the Mass. Next comes Dr. the Post Communion, or prayer of thanksgiving, said after Communion. thanksgiving, said after Communion.
The priest then blesses the people that
they may be preserved in the benefits
of the sacrifice. Finally, through the
server, the people in the words "Deo
Gratias" give thanks to God for the beneffits received and go, their way. efits received and go their way. Such are the various parts of the Holy Sacrifice of the Mass and their different meanings,—Church Progress.

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CORPUS CHRISTI.

There is a peculiar fascination about the festival day on which the Church honors in a special way the human nature of Christ. Christ, as God, fills the mind with such awe, such reveren-tial fear, that we can do little more than fall down and worship Him. But than fall down and worship Him. But Christ, as man, as the man who centur-ies ago walked the streets of Jerusa-lem, who looked out upon the fields and the distant hills, who loved to gather the little children around Him and permitted them to nestle comfortand permitted them to hissue ably in His arms—Christ, as man, somehow appeals more to us and makes our hearts go out in more real, more human lever for Him. And in the olden days it was easier to show this love than it is to-day. Then the streets were strewn with flowers, were and release and likes. with flowers, roses and palms and lilacs hung in fragrant masses from the houses as the righly gowned priests, the white-robed choirs and the brilliantly dressed ent Pope depends only on his present acknowledgment by the Catholic Church. It is no more concerned with questions of disputed elections in the past than King Edward's right to the English throne depends on the question whether Henry VII. had a legitimate title or not.

Supporting THE CHURCH.

Some time ago we endeavored to de
Some time ago we ago to the brilliantly dressed the should be recited. It is should be recit has the same numan heart that throbbed in sympathy for the miseries of His chosen friends. It is, then, Christ as man who is brought before us on the day of Corpus Christi, and it is the perfec-tion of His character as man that we should try to imitate; for these are the perfections that will make us kindlier

perfections that will make us kindlier toward one another, more considerate of the frailties of our brother, and more holy in the sight of God Himself. THE WAY TO BE WELL.

THE BLOOD MUST BE KEPT RICH AND

PURE AND THE NERVES STRONG. Good health is the most precious

treasure any man or woman can have. But good health can only be had by keeping the blood rich and pure, and the nerves strong. If the blood is allowed to become weak and watery, the whole system is weakened and falls an easy prey to disease. There is no medicine can equal Dr. Williams' Pink medicine can equal Dr. Williams' Pink Pills in keeping the blood rich and pure, and the nerves vigorous and strong. Every dose help to create new blood, and by a fair use of the pills, pale, sickly people are made bright, active and strong. Here is proof. Mr. Robert Lee, New Westminster, B. C., says: "Before I began using Dr. Williams' Pink Pills, my blood was in a very impure state, and as a result in a very impure state, and as a result that were very itchy, broke out all over my body. My appetite as fickle, and I was easily tire wife urged me to try Dr. Williams Pink Pills, and I got half a dozen boxes. By the time I had used them I empletely restored to health, my skin was smooth and clear, and my appetite

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ERICAN

BY DR. NEWELL DWIGHT HILLIS. Tools and machines are at once the Tools and machines are at one case glory and the marvel of our time. They have halved man's hours of work, doubled his comforts, and quadrupled his happiness. As the twelfth century was called the era of chivalry, the was called the era of chivarry, the afficenth the era of art, as the era of Columbus was called the era of discovery, so our century will be called the era of tools. Once the Southern cotton planter had twenty slaves, who seed to be provided with clothes with had to be provided with clothes, with bacon, corn bread, and rude cabins. Now the inventors have given to each citizen some eighty iron slaves, each doing a man's work; but these workers ask for no food save a drop of oil on the joints, never get tired, never plead for hours long or short, never go on strike, and have no agitators.

CHATS WITH YOUNG MEN

THE WAY OF THE INVENTOR.

and have no agitators.
Once the farmer ploughed a furrow across the field, while his boys cut the eyes out of the potatoes, slowly dropped them in the soil, and covered them with the hoe. Now there is a machine with the farmer ridge, that first on which the farmer rides, that first on which the larmer rides, that first ploughs the furrow, then, with delicate iron fingers, feels the potatoes over, cuts out the eye, drops the seed at intervals of six inches, covers the potato, sprinkles over it a pinch of testilizer covers it seed. fertilizer, covers it again, pats it down, and then journeys on to repeat the pro-cess. Out in California in the summer the farmer mounts his seat, pulls a steam lever, starts around the wheat steam lever, starts around the wheat field with a reaper that has knives at one end, and at the other a funnel, out of which issues the thrashed grain, that falls into sacks, to be picked up by a wagon that follows. Nearly all man's comforts and conveniences are now the oduct of tool work instead of hand work. Already there are two hundred and fifty thousand working kinds of cools used. And inventors are multiplying them so rapidly that the num-ber will soon be a half million. Indeed the time is coming when man is to be absolute master over all the forces of physical nature, and everything in land and sea and sky is to serve man, run his errands, bear his burdens, grow his

food, increase his happiness.

A story is told of a studicus lad who was at work on his father's farm. Going was at work on his latine's latin. Going into the field to drive the reaper he carried a book with him. When he came to a shady spot, with a spring of water near by, the boy opened the book, forgot his team, and began to read. Something frightened the horses, so that they ran away, and circled round and round the standing grain. When the boy finished the chapter he sprang up to marvel at the speeding horses. He found that they had cut four acres of wheat, binding it into bundles and throwing the bundles off in piles of twelve for the men who followed to set up in shocks, and that the horses and machine had done this work in a handful of minutes.

Viewed as a college boy's exaggeration the story is charming in its hyperbole, but viewed as a figure of speech, hitting off the tools that have freed the farmer's boy for study, for the office and the library, it is a sober truth. For the inventor is the modern Moses, who is leading the industrial slaves out of the land of physical bondage into the promised land of abundance, happis and good fortune.

Great is the company of the invent-ors. And more and more gold and honors are to be their reward. To-day the gifted youth is an inventor, though the would have led an army or launched a crusade five hundred years ago. Of a hundred millionaires in New York City, eighty of them have achieved their wealth by means of some simple tool or labor-saving device that has halved the number of workmen new tool for production or who learn a new method of distribution. Every

terials from which to construct them.

from the trap-door of a spider.

James Watt saw the men lifting coal out of the mine on their shoulders, and when he saw the steam lifting the lid of a kettle boiling on a stove, he asked himself why the steam could not be made to raise the coal out of the col-

Once an Indian savage saw a goldent bough that had fallen in the water being blown forward before a gust of wind. For the round bough he substituted a hollow log, and for the leaves on the branches he substituted a white sail and so copied the first ship.

The pump's valve repeats the valve in the human heart.

The pump's valve repeats the valve n the human heart. Every time a new principle is de-

reloped for the sewing machine it becomes possible to apply that mechanism to the reaper that binds the sheaf, to the machine that sews leather, boots and shoes, with all the looms and spindles. Thus the work of one new inventor, with his new principle, makes it possible to improve all the tools in all the kindred mechanic arts, thus producing literally endless combinations and possibilities. So far from the work of invention all being done, our great mechanical engineers tell us that this work has just begun. The more letters you have in the alphabet the more words for the literature, and the more tools we have the more tools we can have. And happy the youth who is interested in the mechanic arts, and who has skill to serve the com-munity by his tools and labor-saving

Once inventions came by chance, as when Palissey kicked up the white clay the story of the inventors who have vention has become a business and chance is eliminated. In Mr. Edison's laboratory all the materials known to the world are kept. Every variety of asbestos, for example, thin sheets of laboratory and ugliness, laboratory and ugliness and ug and found the very substance that he needed for his exquisite vase. Now invention has become a business and chance is eliminated. In Mr. Edison's laboratory all the materials known to

mica, every known kind of clay, yellow, blue, red, white; every kind of wood from the forests of India, and Africa, and South America. Every kind of fibre, manila grass from the Philippines, the fibres found in the pulp of the corn stock of Illinois, and the pulp of the reeds and rushes of Ceylon and Egypt. All chemicals there are found with all metals and all marbles and all kinds of leathers and bone and ivory.

kinds of leathers and bone and ivory. These supplies alone represent a for-tune, and there is a storekeeper at the head of each department. When Mr. Edison was working on his electric light it was possible for him to put in the little bulb, from which he had exhausted the air, every kind of thread on which the electric current could play, until he found what could be done with one substance, named a carbon filament of charred paper. The rule of this great inventor's life is system. It is said that he has five thousand patents registered in Washington.

Once the inventor gave one of his

ssistants the three rules of successfirst, persistency; second, more persistency; third, still more persistency.

When Mr. Edison has tried and tested every substance in his storehouse, to see whether or not it will serve a given purpose, he knows the possibilities of the materials in our universe, and has exhausted his knowledge. But there was a little event in his early career

way denied. Growing desperate, the boy marched upstairs to the office of Wilbur F. Story, the editor. Young Edison told Mr. Story what he had done and that he wanted one-thousand five hundred papers on credit. He said that the tall, thin, dark-haired man stared at him for a minute, and then scratched a few words on a slip of er. "Take that down stairs," said and you will get what you want." paper. And so Edison did.

A half hour before the train started he had his fifteen hundred newspapers in the baggage car. As the train pulled into the first station the boy was on the steps, leaning out as far as he could and wondering whether or not the operator hed kept his word. Looking ahead he found a mob on the side-walk and sold them a hundred papers at 5 cents each. At the next station the place was black, and he sold three-hundred for 10 cents a piece, and so on until he reached Port Huron. He sold the rest at 25 cents a copy, and had to hire a train man to watch his newspapers. At the last station, where the train stopped for the night, he hired an express wagon, and started with a hundred papers down the street, auctioning them off at 25 cents each.

Coming to a church where the minister was holding revival meetings, Edison yelled his news of the battle of Shiloh. In ten seconds there wasn't a saved the waste and doubled the out-put. It is perfectly evident that the put. It is perfectly evident that the fortunes that are to be made to-morrow are to be made by young men who dearn how to use their brains, invent a new tool for production or who learn a new tool for production or who learn a new tool for production or who learn a new method of distribution. Every manufacturer is locking for an ingenious workman and on every side are the suggestions of new tools and the mature and could finance institutions like the General Electric Company. If he lives, Mr. Edison will The man who first made paper out file applications for five thousand more of wood pulp get his suggestion from a wasp's nest.

The first strong iron hinge was copied double the length of his step, push back his horizon, quadruple the num-the number of stars in the sky, for needing new laws, new knowledge, ne arts, man's fundamental need is the need of tools, to set him free from the necessities of food and drink, that he may have time to read and paint, and write and carve, and sing, and serve, and love, and aspire. Every young man interested in get-

ting on and in making the most of himself ought to read the history of invention. The best books for him to study are a little volume called "The Marvels of Modern Mechanism," and another, called "The Great Inventors," belonging to the Men of Achievement series. There is no romance like the story of these great heroes. There is no biography half so fascinating as the biographies of James Watt and the story of how he made a steam engine; of Fitch and Fulton with their perfection of the steamboat; of Eli Whitney's dream of love, and the cotton gin that grew out of it; of the tragedy of vels of Modern Mechanism," and angrew out of it; of the tragedy of Charles Goodyear, and his redemption of the sailors and the miners from rain and snow and exposure. Thrilling and snow and exposure. Thrilling also the career of Palissy, and of Arkwright, and Jacquard.

What a story is that of the playing fiddler of Sweden who discovered the mixing of iron so as to produce steel. Wondrous the story of the soldiers who Wondrous the story of the soldiers who have won our battles and freed us from tyranny. Marvelous the story of the orators who inspire society with the love of liberty and progress! Glorious the company of the statesmen and martyrs who have guided society's upward march! But the history of heroism contains nothing more thrilling than the story of the inventors who have goten crusts, worn rags, lived in huts,

from squalor and want to riches and abundance and beauty and the comforts and conveniences of life.

OUR BOYS AND GIRLS. THE CURE AND THE GENERAL.

There lived in the little village of ——, in France, some thirty years ago, a retired old general of the army. He had seen and done much service for his country, having served—and with distinction—in the campaigns of Africa, the Crimea and of Italy. Possessed of ample private means, he had bought himself a charming chateau with extensive and beautiful grounds, and therein had determined to end his days, therein had determined to end his days, in the company of a devoted and very

In the latter respect the old general presented a marked contrast to his consort. His most fulsome and flatterdangerous nature. Yet got it must be, and that at once. The Cure was determined that he would never bear his being possessed of piety. He would have resented any such remark as an injury and insult, demanding immediate retraction or reparation. He held and very freely promulgated views to the effect that religion was only good for women and children. He tolerated its practice and observance in his wife for women and children. He tolerated its practice and observance in his wife because she was a woman and because he was too much of a brave, gallant, if garrulous, old gentleman to quarrel with a lady.

In the entered the gates of the avenue leading to the chateau, and, arriving at the porch, rang the bell. The general's old and trusty body servant opened the door, and was struck was truck and the control of the chateau and the ch

that explains his later most marvelous success. At the beginning of the U.S. Civil War he was a newsboy, running on a railroad train out of Detroit. The boy often found himself with newspapers on his hands, and also occasionally he ran short of the demand. One day he went to the office of the Detroit Free Press. There he found another boy setting type, and Edison bribed this printer to let him see the galley proofs when anything great occurred. One day this compositor showed him a proof slip of the battle of Shiloh. It was still two hours before his train started, so young Edison rushed to the telegraph operator to telegraph down the line that sixty-thousand had been killed at the battle of Shiloh and that papers would be in on the next train. In return the boy Edison agreed to furnish the operator with current literature "free, gratis, for nothing" during the next six months.

Then he rushed back to the office of the Free Press and asked for a thousand copies on trust, and was straightway denied. Growing desperate, the boy marched upstairs to the office of Wilbur F. Story, the editor. Young Edison told Mr. Story what he ladden and that he wanted one-thousand.

How have a mean to quarrely with a lady.

Then he found another boy setting type, and Edison told Mr. Story what he line the corresponding to the current of the corresponding to the correct of the correct of the correct of the root with a red of iron. He soon scented one in the person of the correct of the root with a red of iron. He soon seemed a miner may be added that the wanted one-thousand bloom and that he wanted one-thousand.

Then he alked him in crushing it, His method the root with a red of iron. He root with a red of iron. He root with a red of iron he military that it quickly disappeared, never to return again. Then the lack of it made him miser along the sought it in places and persons, in season and out of scason. But it was very hard to find. The general's old and trusty body servant open and this garrilous of the Curre. He could have the

the Cure, or the parish priest. The Cure was a man of years, very earnest and unassuming, but ever mindful of his duties and responsibilities to God and His people. He was much beloved, for he was devoted to his flock and never spared himself in watching over their spared himself in watching over their interests, spiritual and temporal. He had worthily won the affection, good will and esteem of all. Even the redoubtable old general admitted that there was some good in the old man, but qualified the concession by adding that he was a slave to a supermitting out a fairly distinguished if not brilliant career, and that he meant to end it without having any recourse to it. He bore the old Cure no ill will, and so long as he confined himself to his clerical functions and duties he might go his road in peace ; but if he dared to encroach on his (the general's) sphere of action and administratio well, then he would quickly find out his mistake.

Such was the position of affairs when the feast of Corpus Christi was to be kept on the morrow. A violent thunderstorm had swept down upon the little village, and its main street was deep in and and dirt. As was then, and is mud and dirt. As was then, and is now, customary in many places through-out France, a public procession of the Blessed Sacrament takes place on this great feast. It it also a part of the custom—at least in most country place— that each villager, sweeps, and cleans Biessed Sacrament takes place on this great feast. It it also a part of the custom—at least in most country place—that each villager sweeps and cleans the roadway immediately facing his house and covers it with created and covers it with louse and covers it with evergreens and even flowers. On this occasion the heavy downfall of rain had rendered the work of making clean and beautiful the roadway along which the Blessed Sacrament was to be borne more than Sacrament was to be borne housually laborious. However, everyone, from the old grandmother of eighty to the toddling little one of three, were the toddling little one of three, were all as busy as they could be. Very soon the dirt and the mud had been carted away and a pathway of fresheut palm leaves, with many a wild blossom and flower, marked out the line of the

The pretty altar of repose had been erected, as was the custom, immediately facing the chateau. It was speedily noticed that the space upon which it stood and that around it was not as yet either cleaned or laid out with evergreens. The indefatigable old Oure was soon on the spot and called to a dozen or so of his parishioners to come with their brooms and barrows to make good the ommission.

"Come, my children," he cheerfully cried out, "yet one more effort here and everything will be in order for to-morrow's glorious feast. Set to work, all of you, to clear and clean this space." But one stepped forward in response

to the Cure's appeal. There was an ominous and awkward silence, during ominous and awkward silence, during which the men addressed scratched their heads, looked shyly and half ashamed on at the other. The Cure was puzzled what to make of it. Raising his voice and assuming a tone some

ing his voice and assuming a tone somewhat more severe, he went on:
"Well, has your pastor to ask twice of you to make decent and dry the road along which the good God will be carried to-morrow? Why stand you there like so many daft and dazed dolts? Do you hear me? Speak, one of you! You Jean—your tongue is ever of you! You Jean-your tongue is ever ready. Let me hear it."

He has a mighty heavy hand and know how to wield a horsewhip on those who trespass on his land. You get us his leave to brush and strew this plot of his with evergreens and we'll do it right away, and gladly enough, too; but not without his leave—nay, not without his leave. We know the general, we do."

The Cure saw at once that the men

were of the same determination as their spokesman; besides, he knew that the general had but little sympathy with ecclesiastical functions and ceremonies and only tolerated them because they were sanctioned by statute. Clearly it would be seeking a disturbance, and one of no mean order, to interiere with the irascible old warrior's private property If it had to be done, it must be done with his knowledge—aye, and with his approval. How to obtain the latter was a question of a delicate if not dangerous nature. Yet got it must be,

He soon scented one in the person of the Cure, or the parish priest. The cure was a man of years, very earnest the commune. It persons the around the commune. It passes the gates of your chateau and stops at the gates of your chateau and stops at the altar of repose which borders upon your property. I have come to ask for leave that our good people may sweep clean your roadway and strew it with leaves and flowers—that is, if you do not care to have it done by your own men."

"So this is the object of your visit, it will be also forth, the indigment."

is it?" broke forth the indignant Mayor. "This feast of Corpus Christi, but qualified the concession by adding that he was a slave to a superstitious and servile system. For his part, he had never entered the door of a church since the day he passed into the military school at St. Cyr; that he had done very well without religion throughout a fairly distinguished if not brilliant career, and that he meant to with leaves or flowers, neither by my men or any other men. You under-stand? One thousand thunders. No,

sir—nover, sir—nover!"

"Is this your last word, general?"
calmly asked the Curate.

"Yes, sir, my last, my very last!"

"Then I have the honor of saluting you and bidding you good afternoon,

you and bidding you good alternoon, general."

The general raised his hand to his forehead, opened the door and showed the old Cure out. Then no sooner had he gone than the general summoned the whole of his staff of servants to his presence. They tremblingly obeyed. In a voice that shook every pane of glass in the house he forbade them under pain of instant dismissal, with a severe

That night the general suffered from That night the general subserved from somnia. His outbreak of temper had alled his nerves, and do what he would a failed to get off to sleep. Between 2 and 1 in the morning he thought he eard a strange noise beneath his indows. He sat up in bed and stened. He was very wide awake. Yes, there was the noise again—a scrap-ng, scratching, sweeping sort of noise. rolled off his bed, put on some de rolled off his bed, put on some bothes and looked out of a window, rom which the altar of repose was blainly visible. In the moonlight he learly distinguished a muffled up figure busy brushing away the mud and dirtight and left of the altar.

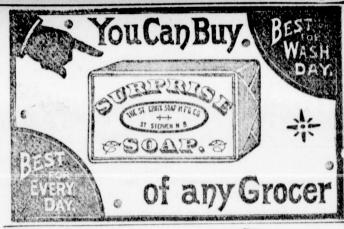
A thousand bombshells! A ight attack, eh. Thought to catch me, he general, asleep! Now for a sortice hat will astonish the rascals! My whip—where in the name of a gun is

He found one, and was out of his

coam, down the stairs, through the hall and in the street in a trice.

Striding up to the muffled figure so busy with his broom, the general raised is whip, intending to bring it down on the sweams, when contains he sweeper's back, when, catching ight of the face, he stayed his hand nd said: "What? It is you, is it, Monsieur

"What? It is you, is it, Monsieur le Cure—you here sweeping my roadway at this hour of the morning!"
"Yes, general, it is I. You see, your threats struck terror into the hearts of your people and mine. I could not ask them to undergo such fearful risks for doing but a simple act of piety towards their Creator. Therefore I have incurred them myself. Strike, general! I will submit in silence, but cleaned this place shall be and strewn too, in honor of the Blessed and strewn too, in honor of the Blessed Sacrament. I am but doing my duty towards my General. And do it I





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charges and include Home Grinder. The machine you sent me is very satisfactory and works well. I think it is a first class machine."

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here!" And he seized with a grip of iron the broom from the frail old hands of the cure and began sweeping the roadway with a vigor and energy which were surprising in a man of his age and rotundity. But soon the un-usual exercise began to tell on him; perspiration relled down his cheeks and he felt that he was beginning to have enough of it. Then raising his lusty voice, he summoned by name, one ofter the other, his man servants and after the other, his man servants and set them to work, while he and the cure looked on. Soon there was not a speck of dirt or dust to be seen on the speck of dirt or dust to be seen on the general's pathway; soon it was decked with palm branches and the freshest and most fragrant of flowers, while the altar of repose was all but hidden in a perfect forest of beautiful trees and

plants. As the procession was seen to wind noticed that the windows of candles and were ablaze with lighted candles and that banners and bunting hung from that banners and bunting hung from one of which,

same God who will one day be our Judge. Let us go to Him with contri-tion and love. His heart is full of mercy and compassion for the penitent sinner. Does He not Himself say, "I desire not the death of the sinner, but that he be converted and live"? By a holy and penitent life, especially frequently coming to importune Jesus for mercy and pardon, His just anger will be converted into love and He receive us with the smile and benedic tion of a loving and merciful Judge.— Eucharistic Gems.

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DIOCESE OF HAMILTON.

CONFIRMATION AT DUNNVILLE.

OBITUARY.

On May 17th, 18th and 19th respectively the sacrament of Confirmation was administered in Caledonia. Cayuaga and Dunnville by His Lordship Ishop Dowling. The Blishop congratulated the respective pastors on the proficiency of the children.

On You's late large class was confirmed at Strategie church. Hamilton. Father Coty and Father Whibbs assisted the Bishop.

On May 3lst a class of 185 boys and girls were confirmed in the Cathedral. In the evening at Vespers the children renewed their baptismal vows before the Blessed Sacrament exposed, and the act of consecration to the Sacred Heart was beautifully read by Master Dannie Phelan. Rev. Father Cooperpreached a special sermon in aid of the funds of the Altar Society. Many will regret to learn of the death on the afternoon of Monday, 25th inst., of Miss Mary Augustine Sims, eldest daughter of Mr. R. A. Sims, the well known contractor. Miss Sims, death look lace at the family residence, 385 Sparks street, after only a comparatively brief libres. She was a particularly attractive young lady, was highly accomplished, being a graduate of Gloucester street convent of la graduate of Gloucester street convent of la congregation de Notre Dame, and possessed a disposition of character which endeared her to all with whom she came in contact, Miss Sims was a faithful member of St. Patrick's church. She is survived by, besides her patents, two sisters, Mrs. J. MacCaba, widow of the late D. MacCaba, widow of the late D. MacCaba at the time of his death principal of the Normal school, and Miss Ethel Sims, and one brotner. Mr. Gerale Sims, an employe of the Dominion Express Company.

The funeral took place on Wednesday morning, 37th inst., to St. Patrick's church where a Masse de Requien land, there was chanted by Rev. Father Flizzerald, and thence to the cemetery of Our Lady, Monitres load. There was a large attendance of friends also the pupils of la Congregation de Notre Dame accompanied by their teachers. The chief mourners were her father, her brother and her uncles, Messrs. Henry and John Sims and a large number of her counsin. MISS MARY AUGUSTINE SIMS, MONTREAL, CONFIRMATION AT DUNNVILLE.

Dunnville Chronicle, May 22,
On Tuesday afternoon, Right Rev. Dr.
Dowling, Bishop of Hamilton, accompanied by
Venerable Archaecen Laussie, Cayuga, and
Rev. Father Gehl. Caledonia, drove here from
Cayuga, where he administered the sacrament of Confirmation in the forenoon to about
fifty-five candidates. The Bishop, who on
arriving found immense congregation
awaiting him, in mediately began the examination in Christian dectrine of the thirty cendidates. All the mediately began the examination in Christian dectrine of the thirty cendidates. All the boys in black suits with a white
slik ribbon on left arm — and all showed a
sufficient knowledge to entitle them to receive the ascrament.

MR. FRANCIS D. TASCHEREAU, LONDON.

MR. FRANCIS D. TASCHEREAU, LOSDA.

We regret very much to announce the death
of Mr. Francis D. Taschereau, which took
place at Victoria Hospital, London, on Thursday last. Mr. Taschereau had been ailing for
the past two years, but was not seriously if
until about a week ago. The operation which
he underwent was successful, but his death
was caused by the breaking of a blood vessel
on his brain.

he underwent was successful, but his death was caused by the breaking of a blood vessel on his brain.

The late Mr. Taschereau was born at Lachine, Que, about fifty-five years ago, and was employed for some years with his father, a leading Montreal contractor. About thirty two years ago he came to London, where he was employed by the G. N. W. Co. Mr. Taschereau was blessed with great strength, bring considered at one time one of the strongest men in this city.

The chief mounters are his widow and seven chi d en — two sons. M-sters Oswald and Alfred Taschereau—and fivy daughiers — the Misses Maud, Resida, Clarita, Florine and Allian, all at home; also five brothers, and three sisters. The brothers are: Mr. Charles Taschereau, chief of police al Lachine; Mr. Alfred, foreman of G. N. W. Telegraph Co.; Alphonne, collector of canal revenues, Montreal; Joseph and Arthur Taschereau. The sisters are: Mrs. Thes. Chaplin of St. Henri; Mrs. Greer, and Miss Alma.

The funeral took nlace from the family residence, Central avenue, on Monday, June 1st. to St. Peter's Cathedral. High Mass of Requirem was oelebrated by Rev. Father Emery at 9a. m.

Regan, H. P. Sharpe, T J. Murphy, Martin O Meara. The remains were interred in St. Peter's cemetery.
To the bereaved relatives we extend our heartfelt sympathy.
May his soul rest in peace!

MR. JOHN RYAN, IRISH LAKE.

MR. JOHN RYAN, IRISH LAKE.

From the Markdale Standard of May 21, we learn that a terrible runaway accident which terminated fatally occurred at the C. P. It crossing at Markdale Station on Thursday evening last, when Mr. John Ryan, whose home is near Irish Lake, six miles out, mot a sudden death.

Mr. Ryan, who was a son of the late John Ryan, was unmarried, and was the main support of his aged mother, who will feel her sad loss very keenly. He was thirty-three years of age and was much respected.

Mr. Ryan's terribly sudden death has come as shock to the community and has created widespread sympathy for the family. The body was taken to his home on Friday afternoon and on Sa'ur lay the funeral took place to St, John's cemetery, Glencia, and was largely attended.

May his soul rest in peace!

May his soul rest in peace!

MR. J. B. FOX. NELSON, B. C.

MR. J. B. FON. AELSON, B. G.
At Nelson, B. C., on Thursday, 21st of May, occurred the death of John Bernard Fox, a native of Morrisburg, Oat.
The deceased left his parent home some five years ago and resided for a time at New Denver, where he was very prosperous and made himself a host of friends who unanimously esteemed him as the personification of all that is laudable and canobling in youthful manhood.

esteemed min at the positing in youthful manhood.

In 1900 he made himself a home in Nelson, where in the September of that year he married Mes Nora Otteilly daughter of Charles O Reilly of Norwood Ont.

Within the September of the year he mind the second of the secon

MARRIAGES.

DEAN-SLATTERY.

On Tuesday, Florence, second daughter of Mr. and Mrs. Ed. Stattery, East street, and Eugene Dean, son of Jas. Dean, of Newcastle. Only were joined in wedlock's bonds. The eremony took place at St. Peter's church, Rev. T. West being the officiating priest, Miss Norah, sister of the groom, acted as brides maid, and William, brother of the bride, as best man. Many relatives and friends were present at the marriage, among them being Mr. and Mrs. Fiannigan, of Stratford, uncle and auth of the groom, and Eugene Dean, an uncle, of Niles, Mich. The bride, who was given a way by her father, looked charming in a gown of drab backet cloth, over pink prettily trimmed with crasmal acc, assrawhat trimmed to match, and carrying a bouquet of white roses. The maid was attired in a gray and white muelin, dvintily trimmed with white roses. Miss Dean carried pink roses. At the roses in the maid was attired in a gray and with the muelin, dvintily trimmed with white roses. Miss Dean carried pink roses. At the conclusion of the marriage service the party adjourned to the funity residence, we wedding feast was served, and in the farmon Mr. and Mrs. Eugene Dean lett for Toronto en route to Newcastle, their futury bome. The bride was the recipient the being a bundance of the Kneing Co., with whom she had worked for nearly seven years. With their many friends The Star wishes Mr. and Mrs. Economic Toront Wins a long and happy married.

Catholic Seminarito Wins a King's

After offering up the customary prayers and cassing through the several modes of procedure, the Bishop proceeded to lay the stone, out this even was preceded to the following address from the parishioners, which was read by Mr. Jas. J. Donrelly.

May it Please Your Lordship—We, the members of the congregation of the parish of Cheputow, with very great pleasure welcome Your Lordship.

bers of the congregation of the parish of Chep Lordship.

Permit us to avail ourselves of this opporturity to excress our devotion and loyalty, to you, as our Bishop.

It has given us much pleasure to note with what accepts ee and dignity, Your Lordship has fliled the high cfflie, to which the Holy Father in his wisdom has raised you.

As members of this congregation, permit us also to thank you for the good pastor you have placed over us. Rev. Father Zeitler by his unassuming piety, and zal, for the welfate of the parish, has won for nimself a lasting place in the affections of his people.

As you see we have commenced the erection of a new church. We ask Your Lordship to join us in our prayers, that tiod may bless our undertaking and that He may also bless those who assist us in the good work.

We deem is proper to request you as our Bishop to lay the corner-stone of this church and for that purpose, I now presented His trowel.

and for that purpose, I now presented His knowel.

At this juncture Mr. Donnelly presented His Lordship with a beautiful trowel suitably engraved.

To this address the Bishop made a very appropriate reply, thanking his flock for the very warm sertiments expressed towards him, and at the same time assuring the immense concourse of neople present, that he appreciated their action in turning out to the ceremony.

when the "ancient pupils" filled their places and listened with them to the organ voluntaries!

Although a pleasing programme was kindly gone through, undeniably worthy of its executants, there was no public stricts to see the control of the cont very warm sentiments expressed towards him, and at the same time assuring the immense concourse of woole present, that he appreciated their action in turning out to the ceremony.

The stone which was in full view of the audience, is a beautiful polished block of brown granite.

The following priests being present: Very R. v. Theo. Spet D. D.: Rev. John Jos Geht, P. J. P. D.: Rev. John Jos Geht, P. J. Prinoss; R. v. John T. Kelly, P. P., Walkerton. Rev. R. C. Lehman, P. P. Formosa; R. v. John T. Kelly, P. P., Walkerton. Rev. R. C. W. Brohman, P. P. Deem ston; Rev. Archan Couldee, P. P., Carlsuns; R. v. Archan Couldee, P. P., Walkerton.

A suitable inscription was deposited in a metalite bex, specially made to fit into a cavity in the some. In this box was also placed the metalite bex, specially made to fit into a cavity in the some. In this box was also placed the fill beingo then performed the laying of the core-stone according to the rites of the Catholic Church. Mr. John Clancy, of Cargill, Grand District Deputy of the C. M. B. A. placed the metalite box in the cavity of the sovering the opening.

The Rev. Theo. Soetz, D. D. engaged the attention of the audience for over an hour. Father Spetz is a strong and forcible speaker. Father Spetz is a strong and forcible speaker. Father Spetz is a forman but he can preach a good English sormon. He is a man of intense piety as well assof great ability. He spoke on the origin of the Roman Catholic Church. explaining how it was the first and true Church. He received an excellent hearing, and everyone present appreciated his discourse. Bishop Dowling spoke also at some length, following up what had been said by D. Spetz, As a sneaker Bishop Dowling has few equals, and no superiors.

While the sermons were in progress a collection was taken up which was found to exceed \$500. At this juncture we might mention that Father Zittler desires us to express his sincere thanks for the assistance he received on hat occasion of this kind.

The building, for which the corner stone wa

point Correlate decrine of the birty conditions. All the carefulcrowness were the and the condition of the carefulcrowness were the and with a will be selected and carefulcrowness. All the carefulcrowness were the and the condition is the carefulcrowness when the selected and carefulcrowness. All the carefulcrowness were the and the condition is considered to the carefulcrowness. The carefulcrowness were the carefulcrowness when the carefulcrowness were the carefulcrowness when the carefulcrowness were the carefulcrowness. The carefulcrowness were the carefulcrowness when the carefulcrowness when the carefulcrowness were the carefulcrowness when the carefulcrowness were the carefulcrowness when the carefulcrowness were the carefulcrowness when the process when the carefulcrowness were the carefulcrowness when the carefulcrowness when the carefulcrowness were the carefulcrowness when

Walkerton Telescope, May 24, 1903.

The 24th of May, 1903, will be a day long to be remembered in Chepstow. On that day at the request of the priest and congregation of the parish of Chepstow, the Right Rev. Thomas Joseph Dowling, Bishop of the Diocese of Hamilton, laid the corner stone of the new Catholic church in that village, in the presence of upwards of five thousand people, who; had congregated from miles around. Contrary to the indications of the earlier part of the day, the afternoon opened up bright, and clear, and so it continued throughout the whole proceeding, and while the slight rain of the night before seemed to dishearten not a few, who by the way feared the downpour would continue into the next day, it was no doubt a blessing in disguise, for it induced many to turn out who otherwise would not have thought of braving a fierce heat and dust. At any rate the turn out was a magnificent one, and from first to last everything passed off most pleasantly and successfully.

At a f w minutes past 2 o'clock members of the C. M. B. A. to the number of about three hundred, who who were present from the Hanover, Mildmay, Formoss, Toeswater, Walkerton, Carleithue and Chepstow branches, began to assemble at the C. M. B. A. Hall Promptly at 3 o'clock, the \$25d Battallon Band dressed in full military uniform put in an appearance. After playing one or two selections, the procession for two selections, the procession for two selections, the procession or two selections, the procession for two sele

day gracefully responded for Mother Superior, the council and the entire Ursuline community.

Instrumental music, choruses, songs, and a very interesting drama, "The Young Huron Maiden," formed the early part of the agreeable," matines "offered for our delectation.

Then followed the friendly scenes of joyful groups about the dear teachers, handshaking, smiles, embraces; mothers, sisters, friends and acquaintances pressed around them. Such a gay, delighted crowd! Over seven hundred guests visited every part of the Monastery, the class rooms, recreation halls, refectories, dormitories, every possible nook, corner or cranny. Old St. Augustin stairs! The depot. Mere Marie del Incarnation's tomb, the Noviciate, the Community. Nothing was overlooked by the eager visitors. And our good Mothers, not forgetting our early appreciation of "pa'n d'epices" (ginger bread) and "croquignolles" (doughnuts) had prepared refreshments for us with their distinctive kindly foresight, guessing that the old fashioned holiday collation would delight and entertain us. Long live the well made Canadian" croquignolle!"

At 4p. m. the Ursuline guests had reached the interior chapel and soon all were seated. So great was the number that the forechoir had to be used for the tardy ones, The pupils were alranged in their galleries, looking angelical in their white robes, white velis and wreaths. Dear girls, they will look backward pleasantly in after life and remember the time

There was a steady tone prevalent in sheep. We quote:—Export ewes, \$\frac{2}{3}\$ to \$\frac{2}{3}\$ fo per cwt.; export bucks, \$\frac{2}{3}\$ to \$\frac{2}{3}\$ per cwt.; mixed lots of butchers sheep \$\frac{2}{3}\$ to \$\frac{2}{3}\$ for cwt.; spring lambs, \$\frac{2}{3}\$ fo to \$\frac{2}{3}\$ fo each.

The bulk of the calves sold at \$\frac{2}{3}\$ of each.

The prices of hogs continued unchanged.

Mr. Harris received about \$1,000, We quote:—Selects, 160 to 200 lbs., \$\frac{2}{3}\$ for the and lights, \$\frac{2}{3}\$.75 per cwt. EAST BUFFALO.

East Buffalo, N. Y., June i — Cattle—Receipts, light; steady. Veals 25c lower; tops 29 25 to 84,50; common to good, \$4,50 to \$6.15 Hogs—Active; 5c to 10c lower; heavy, \$6.25 to \$6.35, mixed, \$6.10 to \$6.25; Yorkers, \$6 to \$6.10; pigx, \$6.05; coughs, \$5.25 to \$5.65; stags, \$1 to \$4.5 to \$7.35, vearlings, \$4.25 to \$5.05; coughs, \$7.25 to \$7.35, vearlings, \$4.25 to \$4.50; culls to good, \$2 to \$4.50.

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Grain, per centai — Wheat. new (good) \$1.20 to \$1.22; cats. per cental 90 to 92c; corn. \$1.00 to \$1.10; barley, 92 to \$1.00; peas. \$1.00 to \$1.25; rye, 95 to 99; buckwheat, \$1.00 to \$1.10.

Meat—Pork, per cwt., \$7.50 to \$8,00; pork, by the 1b, 10 to 11.; beef, by the quarter, \$6.00 to \$9.00; cats. \$6.00 to \$7.50; lamb, by quarter 10c.; spring lamb, each \$4.50 to 85.

Poultry—Spring chickens, live, per pair, 50 to 750; hens, per pair, 70 to 90c; turkeys, per 1b, 10c.

755.; hens, per pair, 70 to 90c; turkeys, per lb.
10c.
11ve Stock—Live hogs, per 100 lbs. \$5 60;
pigs. pair. \$5,00 to \$8 00; fat cattle, \$4.75 to
\$5 00; stags, per cwt. \$2.00 to \$2.123; sows, per
cwt. \$3.75 to \$4 00.
Farm Produce. — Hay, \$8 00 to \$9 50;
straw, per ton, \$5,00; straw, per ton,
\$5_10 \$5.53,
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cwt. \$3.75 to \$4 00.

Farm Produce. — Hay, \$8 00 to \$9 50:
straw, per ton, \$5,00: straw, per ton, \$5,10: \$5.10.

Toronto. June 4. — Wheat—The market is firm, Ontario white being quoted at 73.; east, to 74.; Toronto, and 74c, middle freights; No. 2 Outsrlo mixed, 67c; No. 2 red quoted at 74c, and 14c, middle freights; No. 1 spring nominal at 72c, east, and No. 2 goose, at 66c middle freights; Manitoba wheat steady; No. 1 hard, \$2c, co. 1 hard, \$2c, co. 1 the 70. 2 red quoted at 74c middle freights; Manitoba wheat steady; No. 1 hard, \$2c, co. 1 the 70. 2 red quoted at 71c middle freights; Manitoba wheat steady; No. 1 hard, \$2c, co. 1 the 70. 2 red quoted at 30c high freights, and 16c, and 35c Tronto; No. 2 mixed, 34c Toronto; No. 3 white selection; No. 3 American at 49 to 50c on track, Toronto. Buckwheat — Market duil at 52c, middle, C. P. R., for No. 2, and 38d, east. Flour—99 per cen. patents \$2.67 to \$2.70. middle freights in buyers' sacked for export; straight rollers, or special brands for domestic trade, quoted at \$3.35 to \$3.00 in patents. \$4.10 to \$4.40. and seconds, \$3.90 in barrels; Mani-oba flour steady; No. 1 patents. \$4.10 to \$4.40. and seconds, \$3.90 in strong bakers, \$3.70 to \$3.80. bags included Toronto. Milifeed—Bran, \$16.50 hers, and shorts at \$18 to \$18.50. Manitoba bran, sacks, \$19, and shorts at \$18 to \$18.50. Manitoba bran, sacks, \$19, and shorts at \$18 to \$18.50. Manitoba bran, sacks, \$19, and shorts at \$1.50 to \$4. Rollers prices \$1.50 to \$4. Rolled oats—Millers prices \$1.50 to \$4. Rolled oats—Millers

Live Stock Markets.

TORONTO.

Toronto. June 4.—The prices of export cattle were nominal at \$4 65 to \$1 90 per cwt.
Bulls of good quality sold at \$3.65 to \$3.654

Bulls of good quality sold at \$3.65 to \$3.654 per cww.

The demand for burchers' cattle kept up well.

The demand for burchers' cattle kept up well.

We quote as follows: —Picked lots of butchers'. 1 u25 to 1 100 lbs each, \$4.60 to \$4.70; loads of good cattle, mixed with exporters', \$4.50 to \$4.65; fair to good. \$4.40 to \$4.55; medium. \$4.30 to \$4.40; common. \$3.55 to \$4.22; rough and inferior cows, light cattle, etc... 3.00 to \$4.75 per cwb.

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Suffer Little Children to Come Unto Me,
Glad Tidings of Great Joy.
Help, Lord, or I Perish,
Mater Dolorosa.
Madonna di San Sisto (detail square),
Christ Preaching by the Sea,
The Ascension.
The Crucifixion.
St. Anthony of Padua.
Madonna di San Sisto (detail oval).
Christ Taking Leave of His Mother.
Christ and the Fishermen.
Rebecca,
The Arrival of the Shepherds.

The Arrival of the Sherherds. Madonna. Madonna di San Sisto. Mother of God. Head of Christ (detail from Gethsemane)

Head of Christ detail from Gethsem Daniel.

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