

THE ENCYCLICAL. POPE LEO XIII. ON LABOR'S PROBLEMS.

The Rights of Man and of the State he Rights of Man and of the State
Defined—Wages, Hours of Work and
Labor Organizations—Socialism Refuted by Unanswerable Arguments
—The Church Pledged to the Cause
of the Workingmen.

Pope Leo's Encyclical has been distributed to the Archbishops and Bishops of the Catholic world. It contains the ablest and best exposition of the laborproblem that has ever been written. It is not surprising, writes His Holiness, that the spirit of revolutionary change, which has long been predomin ant in the nations of the world, should have passed beyond politics and made its influence felt in the cognate field of practical economy. The elements of a conflict are unmistakable; the growth of industry, and the surprising discoveries of science, the changed relations of masters and workmen; the enormous fortunes of individuals, and the poverty of the masses; the in-creased self-reliance and the closer mutual combination of the working population; and, finally, a general moral deterioration. The momentous seriousness of the present state of things just now fills every mind with painful apprehension; wise men discuss paintul apprenension; wise men discuss it; practical men propose schemes; popular meetings, legislatures and sovereign princes, all are occupied with it—and there is nothing which has a deeper hold on public attention. Therefore, venerable brethren, we have thought it useful to speak on the condition of labor. The discussion is not easy, nor is it free from danger. It is not easy to define the relative rights and the mutual duties of the wealthy and of the poor, of capital and of labor. And the danger lies in this, that crafty agitators constantly make use of these disputes to pervert men's judgments and to stir up the people to

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But all agree, and there can be no question whatever, that some remedy must be found, and quickly found, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor. The ancient workmen's guilds were de-stroyed in the last century, and no other organization took their place. Public institutions and the laws have repudiated the ancient religion. Hence by degrees it has come to pass that workingmen have been given over,

ISOLATED AND DEFENCELESS, to the callousness of employers and the greed of unrestrained competition. The evil has been increased by rapacious usury, which, although more than once condemned by the Church, is, nevertheless, under a different form but with the same guilt, still practised that we seek. by avaricious and g to this must be added the custom of working by contract, and the concen-tration of so many branches of trade in the hands of a few individuals, so that a small number of very rich mer have been able to lay upon the mass of the poor a yoke little better than slav

ery itself.

To remedy those evils the Socialists, working on the poor man's envy of the rich, endeavor to destroy private property, and maintain that individual possessions should become the common property of all, to be administered by the State or by muncipal bodies. But their proposals are so clearly futile for all practical purposes that if they were carried out the the workingman himself would be amongst the first to

It is surely undeniable that when a man engages in remunerative labor the very reason and motive of his work is to obtain property, and to hold it as his own private possession. If one man hires out to another his strength or his industry, he does this for the purpose of receiving in return what is necessary for food and living; he thereby ex pressly proposes to acquire a full and real right, not only to the remuneration, but also to the disposal of that remuneration as he pleases. Thus, if he lives sparingly, saves money, and invests his savings, for greater security in land, the land in such a case is only his wages in another form; and, consequently, a workingman's little estate thus purchased should be completely at his own disposal as the wages he re-ceives for his labor. What is of still greater importance, however, is that the remedy the Socialists propose is requirestly against justice For every manifestly against justice man has by nature the right to possess This is one of property as his own. This is one of the chief points of distinction between man and the animal creature. Man alone among the animal possesses reason, and it must be within his right to have things not merely for temporary and momentary use, as other living beings have them, but

He must have not only things which

holds the right of providing for the life of his body prior to the formation of any state. And to say that God has given the earth to the use and enjoyment of the universal human race is not to deny that there can be private property. For God has granted the earth to mankind in general; not in the sense that all, without distinction, can deal with it as they please, but rather that no part of it has been assigned to any one in particular, and the limits of private possession have been left to be fixed by man's own in-dustry and the law of individual peoples. Moreover, the earth, though divided among private owners, ceases not thereby to minister to the needs of all; for there is no one who does not live on what the land brings forth.

We are told that it is right for private persons to have the use and the fruits their land, but that it is unjust for any one to possess as owner either the land on which he has built or the estate which he has cultivated. But those who assert this do not perceive that they are robbing man of what his own labor has produced. For the soil which is tilled and cultivated with toil and skill utterly changes its condition; it was wild before, it is now fruitful; it was barren, and now it brings forth in has thus That which abundance. altered and improved it becomes so truly part of itself as to be in great measure indistinguishable and inseparable from it. Is it just that the fruit the cause, so is just and right that

the results of labor SHOULD BELONG TO HIM WHO HAS LABORED.

With reason, therefore, the common opinion of mankind, little affected by the few dissentients who have main-tained the opposite view, has found in the study of nature, and in the law of nature herself, the foundations of the division of property, and has consecrated by the practice of all ages the principle of private ownership, as being pre-eminently in conformity with human nature, and as conducing in the most unmistakable manner to the peace and tranquility of human

Thus, it is clear that the main tenet of Socialism—the community of goods— must be utterly rejected; for it would injure those whom it is intended to benefit, it would be contrary to the natural rights of mankind, and it would introduce confusion and disorder into the commonwealth. Our first and most fundamental principle, therefore, when we undertake to alleviate the condition of the masses must be the inviolability of private property. This laid down, we go on to show where we must find the remedy

We approach the subject with confidence, and in the exercise of the rights which belong so us. For no practical solution of this question will ever be found without the assistance of religion and of the Church. It is we who are the chief guardian of religion and the chief dispenser of what belongs to the Church, and we must not by silence neglect the duty which lies upon us. Doubtless, this most serious ques tion demands the attention and th efforts of others besides ourselves - of the rulers of states, of employers of labor, of the wealthy, and the working population themselves for whom we plead. But we affirm without hesita tion that all the striving of men will be vain if they leave out the Church. It is the Church that proclaims from the gospel those teachings by which the conflict can be put an end to, or, at the least, made far less bitter; the Church uses its efforts not only to enlighten the mind, but to direct by its precepts the life and conduct of men; the Church improves and ameliorates the condition

of the workingman by NUMEROUS USEFUL ORGANIZATIONS; does its best to enlist the services of all ranks in discussing and endeavoring to neet, in the most practical way, the claims of the working classes; and acts on the decided view that for these purposes recourse should be had, in due neasure and degree, to the help of the

law and of State authority.

Let it be laid down, in the first place that humanity must remain as it is. It is impossible to reduce human society to a level. The Socialists may do their utmost, but all striving against nature is vain. There naturally exists among mankind innumerable differences of the most important kind; people differ in capability, in diligence, in health, and in strength; and unequal fortune is a necessary result of inequality in religious and many other useful insticondition. Such inequality is far from being disadvantageous either to indipublic life can only go on by the help lieved. At the present day there are agree in laying down that the object than strength admits. How many and public life can only go on by the help lieved. At the present day there are agree in laying down that the object than strength admits. How many and how long the intervals of rest should of various kinds of capacity and the many who, like the heathen of old, of the administration of the State should how long the intervals of rest should

IN STABLE AND PERMANENT POSSES- playing of many parts; and each man, as a rule, chooses the part which peculiarly suits his case.

The great mistake that is made in

the earth itself; for of the products of the earth he can make provision for the future. Nature owes to man a storehouse that shall never fail, the daily supply of his wants. And this he finds only in the inexhaustible fertility of the earth.

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Man is older than the state and he looks the carth it is ordained by nothing the idea that the exact contrary is the truth. It cannot, however, be doubted that the attain the carth it is ordained by nothing the idea that the exact contrary is the truth. It cannot, however, be doubted that the attain the carth is ordained by nothing the idea that the exact contrary is the truth. It cannot, however, be doubted that the attain the carth is ordained by nothing the inexhaustible fertility of the earth. the members of the body, so in a state it is ordained by nature that these two classes should exist in harmony and agreement, and should, as it were, fit into one another so as to recipitate the mind and must agreement the mind and must agreement to attain the purpose of which we treat, and punish injury, and to protect each one in the possession of his own. Still, when there is a question of protecting concerned in the matter must be of one in the possession of his own. into one another, so as to maintain the equlibrium of the body politic. Each this, as in the Providence which govrequires the other; capital cannot do without labor, nor labor without capital. Mutual agreement results in pleasantness and good order; perpetual conflict necessarily produces confusion and outrage. Now, in preventing such strife as this, and in making it impos-

THE EFFICACY OF CHRISTIANITY is marvelous and manifold. First of all, there is nothing more powerful than religion (of which the Church is the interpreter and guardian) in drawing rich and poor together, by reminding each class of its duties to the other, and especially of the duties of justice. Thus religion therefore, of the rulers of the state teaches the laboring man and the workman to carry out honestly and well all equitable agreements freely made; never to injure capital, or to outrage the person of an employer; never to employ violence in representing his own cause, or to engage in rist or disorder; and to have nothing to do with men of evil principles, who work upon the people with artful promises, and raise foolish hopes which usually end in disaster and in repent-ance when too late. Religion teaches the rich man and the employer that their work people are not their slaves; that they must respect in every man his dignity as a man and as a Christian; that labor is nothing to be of a man's sweat and labor should be ashamed of, if we listen to right reason enjoyed by another? As effects follow and to Christian philosophy, but is an and to Christian philosophy, but is an honorable employment. enabling a man to sustain his life in an upright without being exposed to any suspicion and creditable way; and that it is shameful and inhuman to treat men like chatels to make money by, or to look upon them merely as so much muscle or physical power.

But, if Christian precepts prevail, the two class will not only be united in the bonds of friendship, but also in those of brotherly love. For they will understand and feel that all men are the children of the common Father, that is of God: that all have the same last end, which is God Himself, who alone can make either men or angels absolutely and perfectly happy; that all and each are redeemed by Jesus

Christ and raised to THE DIGNITY OF CHILDREN OF GOD, and are thus united in brotherly ties both with each other and with Jesus Christ, the first born among many brethren; that the blessings of nature and the gifts of grace belong in com mon to the whole human race, and that to all, except to those who are unworthy, is promised the inheritance of the Kingdom of Heaven. If sons, heirs also; heirs indeed of God, and

the poor, for example, should rise above poverty and wretchedness and should better their condition in life; unimportant matter to provide those and for this it strives. By the very fact that it calls men to virtue and forms them to its practice it promotes this in no slight degree. Christian morality, when it is adequately and completely practiced, conduces of itself to temporal prosperity, for it merits the blessing of that God who is the source of all blessings; it powerfully restrains the lust of possession and the lust of pleasure - twin plagues which too often make a man without selfrestraint miserable in the midst of abundance; it makes men supply by economy for the want of means, teach ing them to be content with frugal living, and keeping them out of the reach of those vices which eat up not merely small incomes, but large fortunes, and dissipate many a goodly inheritance.

Moreover, the Church intervenes directly in the interest of the poor, by setting on foot and keeping up many things which it sees to be efficacious in the relief of poverty. Here again it has always succeeded so well that it has even extorted the praise of its Such was the ardor brotherly love among the earliest Christians that numbers of those who were better off deprived themselves of their possessions in order to relieve their brethren. Thus by degrees came into existence the patrimony which the Church has guarded with religious care as the inheritance of the poor. Nay, to spare them the shame of begging, the common mother of rich and poor has exerted herself to gather together funds for the support of the The Church has stirred up everywhere

THE HEROISM OF CHARITY, and has established congregations of tutions for help and mercy, so that there might be hardly any kind of suffering which was not visited and re-

beautiful charity. They would substi-tute in its place a system of State-organized relief. But no human perish in the using, but also those which, though used, remain for use in the future. Hence, man not only can possess the fruits of the earth, but also class is naturally hostile to class; that

> erns the world ; results do not happen save where all the causes co-operate.

of remedy and relief.

By the state we here understand not the particular form of government which prevails in this or that nation, but the state as rightly understood; that is to say, any government conformable in its institutions to right, have expounded in the Encyclical on

should be to make sure that the laws and institutions, the general character and administration of the common wealth, shall be such as to produce of themselves public well-being and private prosperity. This is the proper office of wise statesmanship and the work of the heads of the state. state chiefly prospers and flourishes by morality, by well-regulated family life, by respect for religion and justice, by the moderation and equal distribution of public burdens, by the progress of the arts and of trade, by the abundant yield of the land-by everything which makes the citizens better and happier. Here, then, it is in the power of a ruler to benefit every order of the state, and among the rest to promote in the of undue interference-for it is the province of the commonwealth to consult for the common good. And the more that is done for the working population by the general laws of seek for particular means to relieve them.

There is another and a deeper consideration which must not be lost sight To the state the interests of all poor are members of the national community equally with the rich; they are real component parts, living parts, which make up, through the the living body; and it need hardly be said that they are by far the neglect one portion of the citizens and to favor another; and, therefore, the than by doing wrong to others.

public administration must duly and there are not a few who are imwhich ordains that each shall have his

We have insisted that, since it is the end of society to make men better, the co-heirs of Christ.

The desire of the Church is that chief good that society can be possessed chief good that society can be possessed. bodily and external commodities the use of which is necessary to virtuous action. And in the provision of material well being,

THE LABOR OF THE POOR -th exercise of their skill and the employment of their strength in the culture of the land and the workshops of trade-is most efficacious and alto gether indispensible. Indeed, their co-operation in this respect is so impor tant that it may be truly said that it sonly by the labor of the workingman hat states grow rich. Justice, therefore, demands that the interests of th poorer population be carefully watched over by the administration, so that they who contribute so largely to the advantage of the community may themselves share in the benefit they create—that, being housed, clothed and enabled to support life, they may find their existence less hard and more endurable. It follows that whateve shall appear to be conducive to the well-being of those who work should eceive favorable consideration. Let it not be feared that solicitude of this contrary, it will be to the advantage of all, for it cannot but be good for the commonwealth to secure from misery those on whom it so largely de-

We have said that the State must not absorb the individual or the family both should be allowed free and untramneled action as far as is consistent with the common good and the interests of others. Nevertheless, rulers should anxiously safeguard the community and all its parts—the community, because the conservation of the comreason of existence; and the parts,

mind and must act together. It is in helpless have a claim to special consideration. The richer population have many ways of protecting themselves, and stand less in need of help from the state; those who are badly off have no that a workman ought to have leisure Let us now, therefore, inquire what part the state should play in the work resources of their own to fall back upon, and must chiefly rely upon the assistance of the state. And it is for this reason that wage-earners, who are undoubtedly among the weak and necessitous, should be specially cared for and protected by the common-

Here, however, it will be advisable to advert expressly to one or two of the more important details. It must be borne in the mind that the chief thing their wages insufficient. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures; for such paralysis of labor not only affects the masters and their work-people, but is ex-tremely injurious to trade, and to the general interests of the public: more over, on such occasions violence and disorder are generally not far off, and thus it frequently happens that the public peace is threatened. The laws should be beforehand, and prevent these troubles from arising; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between masters and those whom they employ. But if the owners of property must be made secure, the workman, too, has property and possessions in which he must be protected; and, first of all, there are his spiritual and mental interests. Life on earth, however good and desirable in itself, is not the final purpose for which man is created; it is only the way and the means to that

attainment of truth, and to be secured is the safeguarding, by country the less need will there be to legal enactment and policy, of private property. Most of all it is essential in hese times of covetous greed to keep the multitude within the line of duty for if all may justly strive to better their condition, yet neither justice nor of. To the state the interests of an the common goods allows any one to are equal, whether high or low. The seize that which belongs to another, or, under the pretext of futile and ridiculous equality, to

LAY HANDS ON OTHER PEOPLE'S FOR-TUNES.

It is most true that by far the larger be said that they are by far the lets most the that by far the larger majority. It would be irrational to part of the people who work prefer to imneglect one portion of the citizens and prove themselves by honest labor rather there are not a few who are imbued public administration must duly and solicitously provide for the welfare and the comfort of the working people, or else that law of justice will be violated pose it is to stir up tunnult and bring about a policy of violence. The authority of the state should intervene to put restraint upon these disturbers, to save the workmen from their seditious arts, and to protect lawful owners

> too hard, or because they consider THAT PRACTICE OF GOODNESS,

in which the full life of the soul con sists. It is the soul which is made after the image and likeness of God it is in the soul that sovereignt resides, in virtue of which man is com manded to rule the creatures below him, and to use all the earth and the ocean for his profit and advantage. the earth and subdue it; and rule ove the fishes of the sea, and the fowls of the air, and all living creatures which move upon the earth." In this respect all men are equal; there is no diffe ence between rich and poor, master and servant, ruler and ruled, for the same is Lord over all. No man may outrage with impunity that human dignity which God Himself treats with reverence, nor stand in the way of that higher life which is the preparation for the eternal life of heaven. ı man has here no power over himseli To consent to any treatment which i calculated to defeat the end and purpe of his being is beyond his right; h kind will injure any interest; on the cannot give up his soul to servitude for it is not man's own rights which are here in question, but the rights of God, most sacred and inviolable

If we turn now to things exterior and corporeal, the first concern of all is to save the poor workers from the eruelty of grasping speculators, who use human beings as mere instruments for making money. It is neither justice nor humanity so to grind men down with excessive labor as to stupefy their minds and wear out their bodies. Man's powers, like his general nature are limited, and beyond these limits he menty is so emphatically the business of the supreme power that the safety of the commonwealth is not only the first law, but it is a government's whole reason of existence; and the parts because both philosophy and the gospel not be protracted during longer hours than strength admits. How many and

blame and condemn the Church for this be, not the advantage of the ruler, but be will depend on the nature of the place and on the health and strength of the workman.

AND, IN REGARD TO CHILDREN, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently mature. For just as rough weather destroys the buds of spring, so too early an experience of life's hard work blights the young promise of a child's powers, and makes any real education impossible. Women, again, are not suited to certain trades; for a woman is by nature fitted for home work and it is that which is best adapted at once to preserve her modesty and to promote the bringing up of children and the well-being of the family. As a general principle, it may be laid down and rest in proportion to the wear and tear of his strength; for the waste of strength must be repaired by the cessation of work.

Wages, we are told, are fixed by free consent; and, therefore, the employer, when he pays what was agreed upon has done his part, and is not called upon for anything further. The only way, it is said, in which injustice could happen would be if the master refused to pay the whole of the wages, or the workman would not complete the work undertaken; when this happens the State should intervene, to see that each obtains his own - but not under any other circumstances.

Let it be granted, then, that as a rule workman and employer should make free agreements, and in particu-lar should freely agree as to wages. Nevertheless, there is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage-earner in reasonable and frugal comfort. through necessity or fear of worse evil, the workman accepts harder conditions because an employer or contractor will give him no better, he is the victim of force and injustice. In these and similar questions, however, such as, for example, the hours of labor in different trades, the sanitary precautions to be observed in factories and workshops, etc.—in order to supersede undue interference on the part of the State, especially as circumstances, times, and localities differ so widely, it is advisable that recourse be had to

· SOCIETIES OR BOARDS some other method of safeguarding the interests of wage-earners, the state to be asked for approval and pro-

If a workman's wages be sufficient to enable him to maintain himself, his wife and his children in reasonable comfort, he will not find it difficult, if ne is a sensible man, to study economy; and he will not fail by cutting down expenses, to put by a little property; nature and reason would urge him to do this. We have seen that this great labor question cannot be solved except by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favor ownership, and its policy should be to induce as many of the people as possible to become owners.

Many excellent results will follow from this; and, first of all, property will certainly become more equitably divided. For the effect of civil change and revolution has been to divide When work-people have recourse to a strike it is frequently because the hours of labor are too long, or the work the wealth; which has in its grasp all abor and all trade, which manipulates or its own benefit and its own purposes all the sources of supply, and which is powerfully represented in the councils of the state itself. On the other side there is the needy and poweress multitude, sore and suffering, and always ready for disturbance. working people can be encouraged to look forward to obtaining a share in the land the result will be that the gulf between vast wealth and deep poverty will be bridged over and the two orders will be brought nearer together. Another consequence will be the greater abundance of the fruits of the earth. Men always work harder and more readily when they work on that which is their own; nay, they learn to love the very soil which yields in response to the labor of their hands not only food to eat, but an abundance of good things for themselves and those that are dear to them. THE RIGHT TO POSSESS PRIVATE PROP-ERTY

s from nature, not from man; and he state has only the right to regulate its use in the interests of the public good, but by no means to abolish it The state is, therefore. altogether. The state is, therefore, unjust and cruel if, in the name of axation, it deprives the private owner of more than is just.

The most important of all social organizations are workmen's ions, for these virtually include all the History attests what excellent results were effected by the artificers' guilds of a former day. They were the means not only of many advantages to the workmen, but in no small degree of the advancement of art, as numerous monuments remain to prove. Such associations should be adapted to the requirements of the age in which we ive an age of greater instruction, of

different customs, and of more numer-CONTINUED ON EIGHTH PAGE.

The Tree and the Sky.

A tall old Tree on the Upland Farm Withered, and bare, and dry, Reached out his empty, yearning arms And begged of the Sky, with her charms,

She hid her face from his longing gaze,
And a cloud concealed her smile;
But under the cloud, and the mist, and the haze
With an April Sky's most wanton ways,
She watched him all the while.

All the while, till sick at heart, Not knowing the love she bore, He cried: "Oh, pitiless that thou ar Look on me once, ere my life depart And I will ask no more!"

Was it a tear, or a whispered vow, That fell from the face of the Sky? Perhaps the blossoms that cover him now, Or the birds that sing on each leafy bough, Can tell you better than I! -Francis E. Townsley, Fairfield, Neb., in the Independent.

THE MAIDEN MILLER OF AUNAY.

FROM THE FRENCH OF TH. BENTZEN. The mill of Aunay is a fine mill, active and cheerfal, whose wheel makes the stream foam from the clear water of an affluent of the Brenne.

At least it is so to-day; for at the time of which we speak, twenty years ago, the capricious wheel frequently came to a stop under the pretext that

repairs were necessary.
"What's necessary," he kept repeating, with deep sighs, "is a new and modern wheel, one which will not refuse to turn every time the river falls-a turbine like that of the mill of La Boisniere, which is going to ruin me. That mill is far from the village, and it is troublesome to people to carry their wheat there; but that doesn't prevent them from learning the way, and I'm gradually losing my custom-

To change the system of the old mill would involve large expense, and John Gosselin was already too much in debt.

Theresa, his daughter, having always stood at the head of her class in the primary school, he had taken it into his head, or rather his wife had persuaded him, to "push" her on She had been placed in a good board ing school at Tours, and at the age of twenty was in possession of her

The father himself, notwithstanding his confidence in the judgment of his wife, who enjoyed the considerable advantage over him of knowing how to read, had often debated with him-self the wisdom of training for city life this growing country lass, sprightly

When he gave timid utterance to his thoughts Mme. Gosselin repelled

him in quick metre: He reaps who sows," she quoted, sententiously.

On a frosty afternoon toward the close of December, John Gosselin was returning from Vendome, where he had endeavored to negotiate a loan. The banker, M. Sidoine, had received him in a discouraging fashion.

"Shall I give you my opinion?" was his sermon. "This money and much more will be lost in the bottomless well which you dug to ingulf you all, and the mill with you, on the day when Mile. Theresa entered the boarding You do not know what threat school. ens you. For every disposable place there are dozens of applicants who must wait indefinitely. It's a craze which to-day invites so many daughters of artisans to become teachers Your daughter will return melancholy vexed, always hoping for a situation, which will doubtless elude her search. Try to find her some good husband of your acquaintance who has means and

who will aid you in your old age. "You don't know my daughter replied Gosselin, shaking his head. She's not the person to despise her father and mother, to love dress more than duty, or to marry without affec-If you should see her-

"I know her without having seen her. She is, I'll guarantee, proud of her superficial and pretentious education," said the banker to himself, ob stinate in his prejudices, while his visitor, abashed and disappointed,

climbed into his cart again. The north wind was very sharp, forming a mournful accompaniment to the reflections of the poor man, as he jolted along in the ruts of the road and whipped up his old bay horse

which was quite inclined to balk. This valley of the Brnene, so smiling in summer, although always somewhat moist, had assumed that desolate appearance which the severe days of winter lend the landscape, when it seems as though the beautiful season had disappeared forever, and this death f nature would know no resurrection.

John Gosselin felt the influence of

these surroundings. On both sides of the road the trees, bending under the force of the wind, mournfully murmured the sad prophecy of M. Sidoine. After so many sacrifices his daughter would not find a place and would be

unhappy.
This prospect and the fear of the competition in his business which pursued him as a nightmare, and perhaps an indefinable physical and moral uneasiness, paralyzed the poor man.

He shivered under his mantle. Hi benumbed fingers were insensible to the reins. He had a severe headache, the reins. as when a fever is imminent. Yet he was not eager to reach home, having no good news to carry to his wife.

Twenty times she went from the kitchen to the yard, listening, to hear the fire, tried to work; but tears filled notice. Then there was a cordial emher eyes in spite of herself.

Mme. Gosselin had in imagination position of an assistant teacher in a his bed. I'm to take you to Aunay. position of an assistant teachers, boarding school of the first rank; then boarding school of the management and Theresa, growing pale. participating in the management and

finally succeeding to the control of the

establishment. Such was still her dream. The year before she had been irritated when Theresa said that she would be satisfied with much less, and that this "less

Theresa was gifted with a stock of good common sense. She was neither vain nor disdainful.

When her mother advised her to form for the future valuable acquaintances

she replied merrily:
"Why everybody loves me now."
It was true. Her sunny disposition
attracted friends without effort. Void of affectation, she was never exposed to the insolence visited on those who encrooch or try to insinuate themselves. She was equally impervious to flattery or depreciation; but in the depth of her soul she would have suffered from belief that any one could suspect her of wishing to become a stranger to the Lumble family circle, to the people of her native village, to the objects of

her first affection.
So, on returning for a vacation, she would hasten to share in the housework with such animation as to draw from

Mme. Gosselin this protest: "You'd indeed be quite useful here handy and lively as you are. But these things were not designed for you. You'll spoil your hands. Think of vour piano.

Theresa would laugh and return to her work in the kitchen, the mill, even

in the garden. This willingness touched the heart of her father, but distressed Mme. Gosse lin, who would have preferred to see her more attentive to her toilet, and assuming genteel attitudes, with, for instance, a piece of embriodery in her The villagers would thus have better understood that the miller's daughter was now a person that they must no longer treat with familiarity.

As a compensation Mother Gosselin put on grand airs and made herself nemies.

pecuniary difficulties of the family had somewhat leaked out. They were not much pitied, and the outcome was awaited with curiosity. How would Theresa manage to relieve them? Not that the most ill-disposed wished for the prepossessing daughter anything but happiness. arrogance of the mother that deserved

Mme. Gosselin, far-sighted enough when not blinded by vanity, had noticed this covert hostility, and was ruminating with bitterness on what she called "the jealousy of the world as she watched for the return of her husband. The knitting, which she had taken up from habit, had fallen on She was gazing into the her knees. fire vacantly.

Seven o'clock struck. "Bless me! what has happened to

Gosselin?" And once more she went out into the This time the cart was just vard. entering.

"Here you are at last, my poor What has kept you so husband! Nothing good," answered the

miller, slowly alighting. "The bearer of bad news always comes soon Without adding a word he unhar-

nessed the horse, led him to the stable, and filled the rack, before going in for supper himself. His wife remarked that he was much exhausted. "I don't feel well," he replied; "and

there's a reason. My poor Francis, M. Sidoine refuses to advance a penny I must see that rascal Greanu again.

who lends at such high interest." What'll become of "Dear me! us?" sighed Mme. Gosselin, wiping

her eyes.
"Bah! The lassie will relieve us," she resumed almost immediately. only to wait until she has her foot in the stirrup. I hope that to-morrow she'll bring us some satisfaction after

the trouble of to-day. "Her letter does not say that she found a place.

"True, she only speaks of her oming. It's a hurried note: 'To coming. norrow, by the two o'clock train. "Cossack will be in bad condition to

go for her after to-day's trip. And believe I'm as weary as sighed the miller, stretching out his hands before the bright flame of a fagot.

Supper will perhaps revive you But Gosselin did not take half his soup, and tried the coffee, a rare treat. which his wife had prepared to warm him up. Alas! the coffee did not drive away his headache, nor the fire the chill which made his teeth chatter.

"I must have taken cold on the way," he moaned. "I must try to get to sleep if possible."

He did not pass a good night. A

violent attack of fever set in. morning his cough became deep and

"Don't rise, "said his wife. "Mother Sage, who is going to the city, will do us the favor to bring the pet, and at the same time notify the doctor. Between neighbors, that'll not be re-

Mary Ann Sage, the female farmer of Mare Fleurie, obligingly accepted the charge.

When the dame reached the railway, after having finished her errands, the train had arrived. Theresa, bearing numerous parcels, was leaving the car, and looking around for some member only the moaning of the wind. At last of the family. Mother Sage was she took her knitting, and, seated near obliged to call to her twice to attract

> "Your father'll not come," said the good woman. "He's confined to cried

it were only a cold, my father would be here himself," said the anxious Theresa. "I thank you all the same, Madame Sage. Let's set out at I feel in haste to reach home.

"My young lady, you don't ask about Peter?" "In my solicitude I was forgetful. How is Peter?"

"When he was here on furlough you would have found him the handsomes fellow in the country," answered the fond mother.

Peter Sage, residing in the immediate vicinity, had been Theresa's earliest companion. He had always taken pleasure in meeting her and recalling the time when they made mud pies, or hunted gold-finches' nests, or gathered

hazelnuts together.
At school Peter had earned the fool's cap oftener than a prize, and he had not since made much intellectual pro-gress; but his mother nursed the idea of a marriage between him and Theresa when he should have completed his military service.

Why not? The Sages were as good as the Gosselins. The farm of Mare Fleurie yielded more than the mill of Aunay, and he was certainly more comely as a man than she as a girl. Of what account was it that she could read a good many books, while he conto write his name in a big childish hand? It would indeed be necesary for Theresa to earn some noney first, but she was doubtless lay ing up a little during her absence.

"Here," said Mother Sage, with an alluring smile on her toothless mouth, "I've brought Peter's goatskin; you can put it round you in this weather—

it's not to be despised."
"Much obliged, but I have no nee of robes; I'm not delicate," replied Theresa, with an inward satisfaction at feeling herself proof against the in clemency of the weather, notwithstand ing the enervating effect of a long so journ in the city.

"Get along!" called out Mother Sag to the donkey.

Then, without need of solicitation from her young companion, she re hearsed the news of the neighborhood An English family had hired the Castle of Menardiere. The beautifu Madame de Rouvre, the countess, had vellow hair now; so it must be sup-posed that at Paris black hair, instead of whitening in old age, took that

All the lands of Monsieur de la Saul nerie had been let to a foreign farmer, M. Rameau, who was paying a rent of twenty thousand francs; it would cer-tainly be his ruin. He was one of those persons who set up for gentlemen of learning and shrewdness-bette than other folks. He made use of chemical composts instead of good old produce of the barnyard, and bought thrashers and mowers—machines for swallowing money. The end of his rope would soon be reached. With his rage for new inventions he would be come the laughing-stock of all the What an idea, that the people about. What an idea, that the wheat had waited for all this tomfoolery

before learning how to grow well!
From ridicule of M. Rameau she passed abruptly to the threatening sucess of Gosselin's rival, the miller of La

Boisniere. This was all new to Theresa, he parents having taken great pains to onceal such a cause of trouble. distressed her to learn that a costly change of the mill-wheel would be

necessary to meet the competition.
"Novelties!" sneered the old retrograde miller of Mare Fleurie—" novelties still. Bless me! Some may be necessary. Only they are costly. But, necessary. Only they are costly. darling, you'll bring some money to the

family, as is quite the thing." Theresa was silent. Her heart was beating quickly.
"At Mare Fleurie everything goes

smoothly," continued the old woman. 'I feel myself growi, g old, and I miss Peter since he has become a soldier. When he returns I shall seek for him a good wife, who is not foolish and has some little means. To marry young, you know, my daughter, is the best wav

That depends on circumstances, replied Theresa, on her guard. The last time she had seen Peter wa at a village gathering when he was

shamefully tipsy, and she had no in clination to espouse a drunkard. Which means that you do not think

of marriage for yourself. "No thought of it. I choose to be

teacher. "How proud it renders you ladies to be so learned. A fine gentleman is necessary, the son of a king," said

Mother Sage, ironically.
"The son of a king would have les chance than another, since I'm only a country-girl," was Theresa's goodnatured repartee.

"If you re only a country girl why don't you marry your like, a country

Theresa, without answering, began to laugh. She did not feel herself the equal of a fine city gentleman, nor of clownish toper like Peter. At this moment the donkey had a

fit of obstinancy, to which he was subject. He stopped to nibble a thistle at the side of the road, and neither coaxing nor whipping would make him budge. His mistress would have been obliged to get out but for the aid of a man who was passing, wit a stick in his hand, and who wore high gaiters, a long vest which reached to the ears and a sealskin cap. He took Master Martin by the nose and put him back in the right path; then bowed politely

and passed on.
"Monsieur Rameau, the new farmer of Monseur de la Saulnerie," whispered Madame Sage, nudging Theresa on the "An original if there ever elbow.

"I don't know. The doctor hasn't was one. He lives like a wolfe in the seen him yet. I think it's only a lower of the old chateau, which he has slight cold." had fitted up for a dwelling. He must be lonesome there all alone. Good-bye. hoping to meet you soon again," she cried, five minutes after, while Theresa thanking her, leaped nimbly to th ground at the cross-path which led to Aunay.

> Theresa found her father very sick and her mother in a state of agitation which allowed little opportunity for

"Well." asked the latter, almost before embracing her, "have you secured that place at last?" The poor child shook her head. "No,

the matter is not settled. Another disappointment. Bless me! You don't succeed at

in rather a reproachful tone. " What do you intend to do now?' "I don't know. While waiting for the employment which was promised I taught a class at the school gratuit

anything," exclaimed Mme. Gosselin

ously."
"Any way, my good daughter, it's best to keep that," feebly interrupted the invalid, pressing her hands between his own, which were burning with fever. "It's best to keep that. It's bread at least.

"But, poor papa, that opportunity is gone. As my engagement was only temporary, and I was to leave on the 1st of January, madame engaged another assistant.

"The last feather on the camel" back," cried Mme. Gosselin. "Every-

thing comes at once."
"Mother, haven't you a little satis faction in seeing me again?" cried Theresa, throwing her arms around "If I should rest a little from my regular employment, if I should take a hand in the housework, would there be occasion for despair?

You're a good girl," interposed the father, "and if anything consoles me for so much trouble it would be to have you here. Let me have a little milk,

I am dying of thrist. A violent fit of coughing seized him. and Mme. Gosselin discovered with consternation that there was no more milk in the jug. Having lost her head, as she said, she had neglected to milk the cow at the usual hour.

"I'll go and milk her," Theresa offered, cheerily. "I've been antici pating a treat in seeing our good Putting a large apron over her

tucked up dress, she ran to the stable. Seated on a wooden stool by the cow, which seemed to recognize her and permitted her to milk, she freely tasted real pleasure in resuming home The hens at twilight, so brief at this

season, had come in for the night and were huddled on the top of the rack which served for their roost. "If I lived here I would fix up

good poultry-house. They wouldn have to lay their eggs here and there, They wouldn't thought the young milkmaid. Rising with care that she might no frighten them, she caressed the old

horse, who shared the stable with the cow "How do you do, Cossack?"

Her heart expanded. She was mee ing old friends again. When she returned to the sick-bed the doctor was there, feeling the pulse of the patient, and listening anxiously to his breathing and the beating of He prescribed a blister and his heart. some medicines, and to save time proposed sending the whole by his servant. Prompt and energetic treatment was

necessary. Theresa saw that he considered the case serious, and, when he went out, followed him to his gig.

"It's pneumonia, as your father's heart has been in bad condition for a long time, he's in great danger. If we get him out of this notch he will need care the whole winter, and perhaps will never be the same man as before.

Thanks for telling me," replied Theresa, courageously. It confirms a plan I have formed. My presence is more necessary here than anywhere else. I have often regretted that I was not a boy," she continued, with a sorry smile; "but I wish to act as one, and take father's place at the mill while mother looks after him. The trade is not difficult. For anything that requires strength we have a willing helper. Besides, I have solid arms, showing as she held them up that, though white, they retained their

vigor. "Yes, yes," assented the old physic ian, who had known her from her birth. "Your hands are quite equal birth. to the struggle for existence. your heart is firm also," he added, struck by the heroism with which his warning had been received. "We'll act for the best," remarked

And in truth she did act for the best during the days which followed, work ing in the mill from morning to even ing with young Blaise, an inexperi ced assistant, and watching a par of the night with the patient, that her mother might be able to rest. She was

calm and indefatigable.
"You have both a daughter and a son, she said to her father, heaping on him little attentions which Mmc. Gosselin would not have thought of. "Why do you repine?"

"I pity you, my child, for being only a miller-maid and nurse," replied the poor man. "I wish some happier employment for you. But that'll come, won't it?" he asked, catching by degrees the contagion of her serenity.
"Yes, it will come," repeated Ther

"but you must get well first. When her father was out of danger, she resumed her talk about the future

with the old physician. "I assure you," she kept repeating,

"that the milling work is not labori-To put the wheat in the hopper ous. when the bell gives warning that empty, and to fill the bags with flour is not disagreeable. I feel better than when I came home, notwithstanding he care father's illness has occasioned Active work is a necessity for me; was made to handle a spade or a mat tock rather than a pen.

She spoke to her father in the same strain

·Since the mill stops so often why not get more good from our kitchen garden on the side where it is so well sheltered? We always have green peas and potatoes before any of our neighbors. As well carry vegetables to market early in the morning."

"Doctor," bewailed Mme. Gosselin. trouble taken for them. We've spen our poor living to make her a lady We've spen and you see she's taste only for the "Bless heaven for not permitting her

to be spoiled," exclaimed the doctor seriously. "Your Theresa is a treas seriously. "Your Theresa is a treas ure from which I would not wish to be separated, were she mine. However, as you are desirous, I'll endeavor to find a place for her in in some villa of the neighborhood. Perhaps among the families that I visit there may be one needing a governess.

To live in other people's houses Such an arrangement was not very attractive to the Gosselians. A gover ess! That seemed too much like being a servant. No! They would prefer that their daughter should preserve her

independence.

Theresa remarked that an assistan teacher enjoyed but little of that. "Only she becomes a principal in

the end," suggested her mother. · Not always, mamma. The Gosselins thanked the physician

without deciding absolutely.

A few days afterward the miller. grown old in appearance and looking like another man, was attempting a few steps in his room leaning on Theresa's arm, when Dr. Regnault appeared with beaming countenance
"Now I've found it," cried he a first sight; "that English family who nired the castle of Menardiere. are three little girls. They need an instructress to commence their educa-tion while traveling. At first, Theresa you'll go to England, then to Italy t

pass the next winter; perhaps later The heart of the young girl bounded with joy. Within her were two dis-tinct persons—the peasant girl who was satisfied to resume out-door work. and the young lady, trained by educa tion, eager to learn more, to see every thing, especially to travel-to travelshe who had never been beyond the limits of the department. What a

pleasure! Her father's face evinced a very different impression, and her mothe sighed and raised her hands toward

heaven:
"Go to England! Why! necessary to cross the sea. Italy ! Italy is far off, with a bad climate, where they die like flies.

It must be a fortune that would be given for such exposures! "Not quite. Fifteen hundred francs

expenses paid. To sell her life for fifteen hundred francs! She wouldn't return. The sea would swallow her. John Gosselin. never having seen the water, except of his own stream or that of the Loire had a terrible idea of the sea. many of those who had embarked had not returned! No!

better to wait for something else. "At your pleasure," retorted the doctor, with a little impatience; for he had remarked the rosy joy which had colored the cheeks of Theresa at the

first mention of travel. "Your parents don't know what they want," he remarked, as she acompanied him to his carriage.

I don't seem to know what I want either," she replied, moving her head sadly. "I was so well satisfied to go, sadly. after having decided to remain.' "Poor child, she's sacrificing herself for her father," said the doctor, an hour after, as he related this family

story to the farmer of M. De la Saulnerie, who was one of his patients.
"I've met her two or three times She has an open, pleasant countenance. To see her is to receive a good impres She must be aided to leave that mill and make her way in the world, observed the farmer, taking the pipe from his mouth. It's rumored that

ion." Meanwhile Theresa returned in houghtful mood toward the house. That night she dreamed still of Vesuvius and the Coliseum, of the palaces of Venice, of the mosques of Constantinople, of minutes and gon dolas; but the next day she was as resigned as ever to be a miller-maid.

Madame De Rouvre wants a compan

But her parents had no such inten "Her fine education must not lost," they said to each other. They asked Dr. Regnault to look for

any position that would not compel he avel too much. "If fortune does not turn we shall starve," the convalescent moaned, still

unable to work. "Now stop!" Theresa interposed, thely. "The cellar is full of potablithely. toes and the barn of feed. We've porker for salting and a puncheon of wine to drink. So starvation is no very near. As to my 'fine education, it will not be lost whatever may happen. I shall apply some of it to what ever I undertake, and it will render me more skilful. For the present I in tend to be skilful in managing a mill.

Her mother would have reproached her for being too careless of herself ; but the doctor admired the courageous effort of a young person ready for any-

thing in the struggle of life, always forgetting herself in overcoming ob

stacles.

The intervals of his visits grew

one morning.

longer, for Gosselin was out of danger though quite feeble. business is not now with the invalid." he remarked as he came in "It's with mademoi

And he placed his hand with pater-

nal affection on her shoulder.
"What I bring is perhaps not the most desirable, but she's free to reject Will it suit her to be a lady's companion?

It was first necessary to explain to the parents wherein a lady companion differed from a lady's maid.

Little attention must be rendered to a lady who is growing old without wanting to acknowledge it. This is the only task. Besides she's kind. It will be necessary to read to her, give her a little music, act as her secretary, divert her-

"All that is not very difficult for one having education," broke in Mme.

Her daughter looked rather skepical, as though she had a different opinion "It'll not be necessary to cross the sea?" inquired Gosselin.

"It will only be necessary to go to-morrow half a league to Madaine de Rouve, who is accustomed to pass the summer on her estate of Villechauve and the winter at Paris.

The miller clapped his hands.

'That'll answer! In that way we shall keep our daughter near, and she

will have rank all the same."

Theresa thought that this rank would be difficult to sustain without ridicule in her own neighborhood, and that it was not so simple to be at once the companion of a fine lady and the daughter of a miller. She foresaw the chains of a gilded servitude, the sbackles, the humiliations to which, so far, she had been a stranger. All the servants of Mme. de Rouvre were from the vicinity, and were accustomed to call her by familiar names. She must be waited on by them and affect an extreme reserve. That would be a suffic ient embarrassment to begin with She remained silent.

Mme. Gosselin, on the other hand. could not find terms for her gratitude Tears of joy welled up from her heart. "The maiden does not utter a word,

bserved the doctor "Oh! you see that she does not care for anything that incommodes her, either dress or ceremony. But in the end she'll come to it.' "Certainly, if you're desirous," re

sponded Theresa, with a sigh. In her own mind there loomed up a vision of tedious hours spent in divert ing a woman perhaps difficult to be amused. Mme. de Rouvre had sometimes attracted her attention at church in extremely elegant attire, much more suitable for a younger person than for one on whose head, according to rumor, had shone the suns of forty five summers. The lady was a rich

widow, surrounded with admirers, and passed for quite a coquette. "All is arranged," resumed Dr Regnault. "You'll be expected at Villechauve to-morrow at two o'clock.' In the meantime Mother Gosselin was building castles in the air. enchanted with that which was the cause of uneasiness to her daughter. She would have servants under her;

she was passing in the carriage everyone would say:
"That young lady, so well-dressed that a countess treats her as an equal,

would wear only silk dresses.

is Mlle. Gosselin, of Aunay. After a while Mme. de Rouvre would give her a settlement with some gentle man occupying an important position for a husband; or she might prefer to retain her as a companion for life and leave her a part of her fortune.

Theresa would have been dull, in

deed, if she had not perceived that the

illusions of her parents were doing

them good-aiding them in forgetting their present trials. The invalid, moved by his wife's eloquence, appeared much improved. Mme. Gosselin was beaming. Still she kept scolding Theresa for not concerning herself sufficiently with her toilet. Had she new gloves? Would her watered silk dress be stylish enough? Ribbons must be added to

set it off a little. Some persons do not like black. "Oh, dear! I'll no longer have the right to dress myself in my own way, thought Theresa while casting a grate

ful look at her gray frock powdered After a moderate walk through the woodland, in the midst of which arose a new and magnificent mission, the companion-elect was introduced into the parlor where Mme. de Rouvre was reposing, stretched on a folding chair. Although the winter day was dark, blinds and double curtains prevented the little sunlight which penetrated the

fog from reaching the countess. Thanks to the precaution, she produced her full effect, leaning languish ingly on cushions, with her face supported by a white and delicate hand and her foot, which was perfect and admirably clad in a little maroon shoe, peeping beyond the folds of her Japan ese morning gown. The dark red hangings formed a background against which her light Venetian hair was depicted with a golden lustre-a headcovering so beautiful that it was almost impossible not to suspect its artificial construction; while her dark brown eyes, still retaining their brilliancy, sparkled in a face whose complexion. skillfully made up, vied with the

Bengal rose. Mme. de Rouvre saw that Theresa was dazzled, and for want of better employment played the coquette with perfect success, dwelling on her isola-tion, her afflictions and her need of an intelligent young person who would ing on the merits of her son Peter; but love and attend her. Dr. Regnault Theresa acted as though she did not had lauded Theresa's fine disposition. She was esteemed in advance. She seemed sympath tic at first sight. A sample of her handwriting was called for and pronounced genteel, the pre-lovely, the writing of a lady. She was Croix. lovely, the writing of a lady. She was invited to try her hand at the piano. Here was where Theresa was the most

proficient. "Bravo! I don't care for a virtuoso. You are a musician; that's all I ask," said Mme. de Rouvre, applauding with the tips of her pretty ring-covered

Now read this to me," she continued, as she produced the novel of

"How do you manage, being a Tourangelle, not to drawl your words in a singsong way? Your style is faultless, and I'm sure that you do not lack sentiment. You are good and capable; you please me in every respect. I believe we shall be close

Theresa, touched to the depth of her heart, reproached herself for having believed what evil-disposed persons had reported at the advanced years, the caprices and ridiculousness of a person

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really so beautiful, graceful and kind. "Madam, be assured I will do everything to satisfy you. From to-day I'm

at your disposal."

These words were uttered with animation, as Mme. de Rouvre escorted her out through a long corridor. At the end, near the door of the lawn, there was a mirror, and on their approach the images of the two women were reflected. Theresa, with her angular features and full proportions. could not be pronounced beautiful; but her age was twenty years, her complexion naturally rosy, and her teeth of pearly whiteness, visible in a thank-

ful and happy smile. In contrast a disobliging ray of the sun, which no curtain intercepted, revealed the artificial complexion of Mme. de Rouvre, who recollected in stantly that for a long time she had been obliged to impose melancholy on herself for a reason the exact converse of the saying: "Beautiful teeth are

mirthful. Photographed by that burst of light at the side of her young companion before the mirror, her true age was display to the gaze of both.

A shade of indecision and coolness, quite in keeping with her character, was at once apparent in the tone with which she met the sincere avowals of

poor Theresa. "Thanks, my child. I'll think of it. Our good doctor will take you my an-

That answer, the day but one after, was that the countess, having been apprised of an unexpected visit by a relative (who, by the way, was a creature of the imagination), would not need a companion. For John Gosselin and his wife it was

To Theresa it seemed, on reflection,

almost a deliverance.

Again she applied herself to the mill, the poultry yard and the garden, and found them more profitable than

paying court to fine ladies. Early in the morning she went to market. Her demeanor was so unaffected and cheerful that people did not hesitate to give her their wheat to grind.

Unfortunately the mill would come to a standstill from the inefficiency of that bad old wheel which had so often been accessory to the misfortune of the

One day Theresa said to Dr. Regnault, who still offered his services: "You did not succeed in interesting the lady of Villechauve in my favor, and it is perhaps well that you

did not. Now, Monsieur Sidoine is one of your old friends. If you think proper, spea a good word for me, so that the money which he refused to the miller may be granted to the miller's daugh-

Dr. Regnault's answer was encour-In a few days the vehicle, aging. In a few days the ventue, which she drove herself, stopped before the banker's door in the city.

He knew why she had come, and met her with an inquiring, friendly look, though ready for a jest.
"They tell me, mademoiselle, that

you've undertaken to show what women

can do."
"I have undertaken simply to re lieve my father from embarrassment, she returned with her frank smile "but my ability is so slight that I shall

succeed in nothing without a little aid."
"Those who would not have aided you in playing the lady will aid you willingly in working. I formed a bad opinion without knowing you, and I owe you amends. Besides, with you there are surer guarantees than with

You are esteemed by the community. Then you have a surety whom I think highly of-Dr. Regnault. The credit which you desire shall be opened.

Not long afterward a new wheel, constructed on the latest and best plan, revolved without intermission in the mill-stream. The wheat of Aunay no longer sought another mill.

Theresa carried on together the business of the mill and of the garden. "She's worse than a man," said Mother Sage, who looked on with ad-Mother Sage, who looked on with admiration, although she had turned the cold shoulder to the Gosselins in the time of their trouble, especially when she noticed that their daughter, with all her reputed knowledge, had not found a place.

The old woman returned to the make her proposition to Monseigneur de Quelen, who was expected at the 20th of May; "for," added the Mother Superior who granted her permission to do so, "the enterher permission to do so, "the enterher permission to do so, "the enterher proposition to Monseigneur de Quelen, who was expected at the convent on the 20th of May; "for," added the Mother Superior who granted her permission to do so, "the enterher proposition to Monseigneur de Quelen, who was expected at the convent on the 20th of May; "for," added the Mother Superior who granted her permission to do so, "the enterher proposition to Monseigneur de Quelen, who was expected at the convent on the 20th of May; "for," added the Mother Superior who granted her permission to do so, "the enterher permission to Monseigneur the permission to Monseigneur the permission to Monseigneur the permission to Monseigneur the permission to do so, "the enterher permission to do so, "t

charge with honeyed words, descant- The Bishop celebrated Mass in the where.

Then Mother Sage played her last card. She represented that she had found a treasure for a daughter-in-law, the pretty Clotilde Matheiu, of Grand Croix. "A light-haired, bewitching little creature," she added, hoping to arouse some jealousy in the mind of a stout brunette

But Theresa congratulated her on her choice in a manner so cordial and un-affected as to put an end to all hope. The old owner of Mare Fleurie

night satisfaction with her tongue. She hinted that Theresa could find but man in the country who was worthy of her. And, oh, what a pair

of originals they would make!
The epithet "original" in the mouths of the humbler classes is regarded as an insult, but, after all, the words of Mme. Sage were not a cal-umny. M. Rameau, the farmer of Mr. de la Saulnerie, was in the habit of lending books to this miller maid, who understood English.

Dr. Regnault had long foreseen the

possibility of a union. Convinced that the man was too timid and the maiden too reserved, he smoothed the way for the visits of M. Rameau, who was accepted.

The marriage of Theresa must have astonished her father, who had learned to take philosophically his lot in having a boy when he thought he had a girl. Theophile D. Abri, in Independent.

To the Angelus Bell.

WRITTEN AT ALEXANDRIA, MAY 21, 1891.

For the CATHOLIC RECORD. When morning light,
The shades of night,
Back to their fold has driven,
Thy cheerful sound,
Going circling round,
Seems music heard from heaven;
As when of old
The Angel told
His message to one other

His message to one other Of earthly sphere Whom we revere As God's own chosen mother.

At noonday's hour
From thy high tower
Again thy notes' loud pealing
Doth everywhere
Call forth a prayer
From pious Christians kneeling,
Who humbly praise
God's wondrous ways,
Who, from His throne descending,
Became a child,
Meek, humble, mild,
In one two natures blending.

The orb of day
Sheds his last ray
And steals from oar horizon,
Not ere thy tongue,
Thrice sweetly rung,
Reneats thy first orison.
With tuneful art
To tell each part
Wrought in the Incarnation,
When first began
For fallen man
The work of his salvation.

Thus well thou dost,
When needed most—
Lest carthly cares may blind us—
cort Mary's love—
Full thrice each day remind us.
O' Mary's love
Bless'd augury
O' heevenly choirs us meeting,
When life is o'er,
And we no more

And we no more Can hear thy joyful greeting.

— M. C. O'Donnell,

THE GLORY OF JUNE.

When was it First Called the Month of the Sacred Heart?

The month of the Sacred Heart was the conception and the work of Angela de Sainte-C-, a child who, naturally impulsive, ardent, and impetuous, was as it were, transformed into a different being under the gentle influence of religious training, and in great measures as a reward for her love of the

having obtained the only title for which she longed—that of a Child of Mary. What could she do to touch the Mary. What could she do to touch the heart of our Biessed Mother, and through this dear mediator induce her companions to admit her to their

number? "Suggest to me," she said to one of the religious, who possessed her confidence, "all that it is possible for me to do in Mary's honor during this month, and I shall do it, in order to gain admission into her sodality.

"It seems to me," replied the nun, "that one means of pleasing the heart of Mary is to honor that of her Son ; do

you pray to It every day?"
"Yes, my mother; for a long time
past I have not allowed a day to go by without repeating the Act of Consecra-tion which is in our hymn-book; and it is this little practice, I think, which has contributed to inspire me with a little love for the Sacred Heart and of the various religious bodies or with a desire to make it known to others. I do not know why; but besides the grace of being a Child of Mary, I have only asked the Blessed Virgin thus far this month to obtain your father, honest as he is, H.s fancies would have ruined him. You have made him listen to reason."

"Events have directed my action, sir. Yes, our misfortunes even, his sickness, my repeated failures."

"Good! You do not wish to assume merit; yet, everybody accords it. You are astorned by the community. but a book would be necessary, and there is none in existence. We must introduce this new devotion into the boarding-schools, and devise means to

propagate it.' But in order to introduce this new mode of honoring the Heart of Jesus, ecclesiastical sanction was necessary, and time was pressing; for Angela wished the new month to commence at the close of the month of Mary of that said year-1834. She obtained leave to make her proposition to Monseigneur

Children of Mary's chapel, and in the course of the morning visited the assembled members of the community,

to offer them his felicitations. Angela grasping a favorable moment, and encouraged by a sign from the Mother, advanced towards the Bishop and laid before him the object of her request. Not only did he offer no objection to her petition, but he approved the new month with those benevolent words which fell so naturally from his lips.

We will institute it," added he, "for the conversion of sinners and the salvation of France. You may judge for yourself how much this last intention increased their

fervor. Menseigneur de Quelen, not content with giving his approval of the month of the Sacred Heart, volunteered to regulate its practices. Angela was full of joy; her hopes had been realized beyond her expectations. The month of the Sacred Heart, as we may well imagine, was celebrated with great Such devotion in this favored convent. was the humble origin of this salutary

practice of piety. USEFUL PRACTICES FOR SANCTIFYING THE MONTH OF JUNE.

Before reading the exercise for each day, implore the assistance of the Holy Ghost, begging of Him the grace of rendering it profitable to you; then read each chapter attentively, pausing to let those sentiments which touch you most appealingly sink deeply into your heart, there to take root and blossom forth into life giving virtues. Conclude each day's exercise with an Act

of Consecration. Endeavor to enkindle within yourself, from the commencement of this month of June, an ardent desire to obtain of the Sacred Heart of Jesus the grace of which you stand most in need, and the overcoming of your pre

dominant fault. Assist every day, if possible, at least every Friday, at the Holy Sacrifice of the Mass, for this intention; also in a spirit of gratitude for the ineffable love of Jesus and in repara-

tion for the ingratitude of men. 4. Perform all these pious exercises in order to become worthy of communicating oftener than usual. Do not permit the month to pass without at least once procuring the happiness of uniting yourself to the divine Heart of Jesus in the sacrament of His love, with the best possible dispositions.

5. Place in your room, or carry on your person, a figure of the Sacred Heart, kiss it reverently, look upon it with affection.

6. Repeat frequently, during the day, the beautiful ejaculatory prayer— "May the Sacred Heart of Jesus be loved everywhere."
7. Apply the indulgences you may

in Purgatory who, while on earth, were most devoted to the Sacred Heart. Contribute, as far as in you lies to the propagation of this touching de

gain, during this month, to those souls

votion. 9. Make often, during this month especially on Fridays, a visit to the

Sacred Heart. Make a resolution, on the last 10. day of these pious exercises, tinue to honor the Sacred Heart during the entire year, to recommend to that Divine Heart your dearest interest, to consecrate to It your family, your friends, all those to whom you are united by the bonds of charity.

The Wealth of the American Church.

Dr. R. H. Clark says in a recent letter to Archbishop Corrigan:

"In 1850 the total property valua-Virgin.

Angela had passed more than eight years in her convent-school without the census report of that year, was \$7,135,780,228; in 1860 it was \$16,-150 ctc cess in 1870 it was \$16,-150 ctc cess i 125 per cent. from 1850 to 1860, and about 86 per cent. from 1860 to 1870.

The total property valuation of the Catholic Church in the United States in 1850 was \$9,256,758; in 1860 it was \$26,774,119; in 1870 it was \$60,285, That is to say, the aggregate wealth of the Catholic Church increased about 18 per cent. from 1850 to 1860, and about 128 per cent. from 1860 to 1870. While, therefore, in the to 1870. first of these two decades, the wealth of the whole country gained 125 per cent., the wealth of the Catholic Church gained 139 per cent. and while in the second decade the wealth of the whole country gained 89 per cent., the wealth of the Catholic Church gained 123 per cent. The census returns include the properties

churches in the country. After all, the best way to know the real merit of Hood's Sarsaparilla, is to try it yourself. Be sure to get Hood's.

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THERE ARE MANY INDICATIONS of THERE ARE MANY INDICATIONS of worms, but Dr. Low's Worm Syrup meets them in every case successfully.

The Key Stone.

If God Wills.

Deo volente - God willing - is the qualification which one should annex to every plan and purpose in this life. In Him "we live and move and have our being," and never without Him. He supervises all our appointments and govern events, whether we recog nize the fact or not.

Cardinal Lavigerie acknowledges the receipt of \$100,000 from the Catholies of England for the promotion of his crusade of civilization in Africa.

A cable despatch gives currency to the rumor that Archbishop Ireland, of St. Paul, Minn., will be made a Cardinal at the next consistory. A cable despatch announces that the

Holy Father, in order to provide for future contingencies, has made a will whereby he leaves all his personal property to the Holy See. The oldest priest in the world is said

to be Rev. Peter Klein, pastor of Dieblich, near Coblentz, who will cele brate, on the 24th inst., the seventieth anniversary of his ordination. venerable priest is now in his ninety

Dyspepsia

Few people have suffered more severe from dyspepsia than Mr. E. A. McMahon, grocer of Staunton, Va. He says "Before 1878 I was in excellent health, weighing over 200 pounds. In that year an ailment veloped into acute dyspepsia, and soon I

was reduced to facute dyspepsia, and soon I was reduced to 162 pounds, suffering burning sensations in the tomach, palpitation of the heart, nausea, and indigestion. I could not sleep, lost all for days at a time I would have welcomed death. I became morose, sullen and irritable, and for eight years life was a burden. I tried denth. I became morose, suffer and fire right years life was a burden. I tried many physicians and many remedies. One day a workman employed by me suggested that I take Hood's

a workman employed by me suggested that I take
I take
Suffering rilla, as cured his wife of sia. I did so, and before taking the whole of a bottle I began to feel like a new man. The tarrible pairs to yet he had been subtacted. a bottle I began to feel like a new man. The terrible pains to which I had been subjected censed, the palpitation of the heart subsided, my stomach became easier, nausea disap

my stomach became easier, hausea disappeared, and my entire system began to tone up. With returning strength came activity of mind and body. Before the fifth bottle was taken

I had regained my former weight and natural condition. I am today well and I ascribe it to taking Hood's Sarsanarilla. to taking Hood's Sarsaparilla. N. B. If you decide to take Hood's Sarsa-parilla, do not be induced to buy any other.

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London, Saturday, June 20, 1891. THEOLOGICAL CONFUSION.

From the numerous beresy trials which have taken place recently in the various Protestant Churches, the anomalous condition of Protestantism may readily be seen. From the beginning, Protestantism proclaimed the right of private judgment, and without this claim it could have no justification for its revolt against the Catholic Church in the sixteenth century.

If the Church of Christ has really authority from God to settle controversies of faith, all who presume to set aside her authority must be condemned. There was certainly a Church in existence when Luther raised the standard of revolt; and there is no doubt that the Church then existing possessed a real and unbroken continuity with the Church which Christ established. Altogether independently of the divine right of the Pope to be considered as the successor of St. Peter, and head of Christ's Church on earth, there was only one organization which could claim to be the Church of Christ on earth, and that organization was the Catholie Church. If the Church had from Christ any judicial rights whatsoever it was certainly her right to try the teachers of new doctrines and to pronounce upon their agreement or disagreement with the "faith once delivered to the saints," and all who the Protestant Episcopal Church rewere condemned under this judgment fell under the anathema pronounced twice by St. Paul in his epistle to the Galations: (i. 8.) "But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.

That such an authority was instituted by Christ is evident. Christ Himself declares: (St. Matt. xviii.) "If he" (an offending brother) "shall hear thee, thou shalt gain thy brother; and if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the Church and if he will not hear the Church, let him be to thee as the heathen and the publican."

reason for this is then given for "Whatsoever you shall bind upon earth shall be bound also in heaven; and whatsoever you shall loose upon earth shall be loosed also in heaven."

There is in this no setting up of private authority against the Church. Private correction is to be tried before complaint be made, but when the authority of the Church is invoked the decision is final.

We find the Apostles exercising the authority thus committed to them. (Acts xv.) They render their decisions in the name of the Holy Ghost: "For it hath seemed good to the Holy Ghost and to us." Their decisions are, therefore, binding. St. Paul himself went to Jerusalem to confer with the other Apostles regarding the gospel he preached, and apart "with them who seemed to be something," that is with those highest in authority, "lest perhaps, I should run, or had run in to do this. vain;" and he relied on the decision he received. (Verse 3.)

It is clear, therefore, that Christ appointed a supreme legislative and doctrinal authority in the Church ; but Catharine de Medecis. During the the first Protestants, and, professedly, the Protestants of to-day, found it convenient and necessary, so as to vindicate their own position, to reject such an authority, and to set up individual ing but a small proportion of the popujudgment in its stead. But with themselves a minister teaches some doctrine which is evidently contrary to

Dr. Briggs. Dr. Heber Newton, of ecclesiastical overhauling; but he has consolation, joy and happiness." said very truly concerning the situaa panic.

A recent issue of the New York Sun says, while describing the situation: determine what heresy is, because they have not yet determined what their own belief is." This perfectly describes the present position. Important changes are even now proposed to be made in the Westminster Confession of during that unhappy period by Cathoposed changes are slight and unimportant; merely verbal changes indeed. But every one knows that the making of merely verbal changes would not to which the question of revision has moved them.

In fact, in dealing with Dr. Briggs, the General Assembly seemed to be actually dismayed to have the question of the Dr.'s orthodoxy touched on at all, and though his appointment to the position of teacher of Biblical Theology in the Union Seminary was vetoed his boring country a massacre in which doctrinal teachings were left untouched by the decision. Most of the speakers that they objected to the appointment because Dr. Briggs contradicted himself, or because he did not make himself understood, which is a bad quality in a Seminary Professor, or because he was insulting and defiant in his tone towards those who differed from him, and thus excited the ire of his opponents.

But it matters little to these clergy men, even if their denominations expel them from their ranks. They can always find a phase of Protestantism to receive them, whatever may be their teaching. Thus Rev. Mr. Mac-Queary was received with open arms by the Unitarians; and, indeed, just as seven cities claimed the honor of being Homer's birthplace, as many Unitarian congregations offered their churches to the same gentleman when jected him. Dr. Bridgman, too, a prominent Baptist clergyman, rejected the doctrine of everlasting punishment, to which Baptists adhere with great tenacity; yet, on his resigning his pastorate, many of his ministerial brethren openly or secretly avow their sympathy with him; and it is some what strange that he has been received into the Protestant Episcopal Church without any difficulty, and without being asked to change his views he is to become a clergyman in that denomin-

It is no wonder, indeed, that the New York Sun should say, "It is true, undoubtedly, that there is much confusion in the minds of theologians. Apparently, too, instead of approaching a solution of their difficulties, they are getting more inextricably entangled "So complete is the confusion that, even now," the Sun says, "the American Missionary Board is embarrassed by the tendency of candidates for its commissions to accept the theory that the heathen will be saved without the Gospel."

THE ST. BARTHOLOMEW MASSACRE.

Our attention has been called to an article which appeared in the Montreal Witness of April 26, in reference to the massacre of St. Bartholomew's day which took place at Paris on the night of the 24th August, 1572, by order of King Charles IX.

Unfair Protestant writers have con stantly made it their aim to connect the Catholic Church with this bloody occurrence, and to throw the responsibility of it upon Pope Gregory XIII., who was the reigning Pontiff at the time; and it is the aim of the article in question

The massacre of St. Bartholomew was purely a political action to which King Charles assented, being persuaded thereto by his unscrupulous mother, decade preceding the massacre no fewer than four wars had broken out between the Catholics and Protestants of France. chiefly because the latter, though formlation of the country, desired, with the strange inconsistency, when among assistance of German allies, to seize the first principles of Christianity, they Navarre to the throne. It was their diminishing the number of victims. claim that their Churches, which have hope also to establish the Protestant recertainly no mission derived from ligion in the country. Encouraged by variously estimated. The Protestant Apostolic succession, have, neverthe- Calvin and Theodore de Beza, they historian de Thore says that all over Aposione such or the settle questions of sacked and pillaged the churches, Frauce there were thirty thousand doctrine. Such has been the case in demolished crosses and images where-victims. Some fancifully put the numthe dealings of the Protestant Episco- ever they were found, and plundered ber at 100,000; but the Calvinistic palians with the Rev. Mr. MacQueary the houses of the Catholics, especially author of the Huguenot Martyrology,

M. Guizot in his history of France, tion, that "the Protestant Church is in Protestant as he was, acknowledges that Theodore de Beza advised and putes the total at 1500. pleaded for the war of 1562, saying to the King of Navarre: "It is true that in the Witness that a medal was struck "The Presbyterians are not able to the Church of God should endure blows by Gregory XIII. to commemorate the and not inflict them; but remember, I pray you, that it is an anvil which has used up a great many hammers."

We have no disposition to palliate the atrocities which were committed Faith, though the Assembly tries to lies as well as Protestants; but it must make the world believe that the pro- be borne in mind that in a civil war raging on account of religion, between people of the same race, and dwelling side by side, such atrocities are sure to occur. Guizot tells us that "where have agitated that body to the extent they happened to be the stronger, and where they had either vengeance to satisfy or measures of security to take, the Protestants were not more patient or more humane than the Catholics." As a matter of fact they were by far more aggressive. "At Nimes, in 1567, they projected and carried out in the town and the neighone hundred and ninety-two Catholics perished; and several churches and on the subject were careful to explain religious houses were damaged or completely destroyed. This massacre, perpetrated on St. Michael's day, was called the Michaelade. The barbar ities committed against the Catholic in Dauphiny and in Provence by Francis de Beaumont, Baron of Adrets, have remained as historical as the Massacre of Vassy, and he justified them on the same grounds as Montluc had given for his in Guienne. 'Nobody commits cruelty in repaying it, said he, 'the first are called cruelties the second justice. The only way to stop the enemies' barbarities is to meet

them with retaliation." It is to be remarked that the massacre of Vassy of which this historian speaks was an encounter between a Protestant congregation and the suite of the Duke of Guise, who was passing through the town; but M. Guizot himself acknowledges that it is difficult to arrive at the truth concern ing the details of its origin. Forty nine persons were killed and about two hundred severely wounded during this affray, the blame of which mos Protestant polemists throw upon the Catholics. We may suppose that there was culpability on both sides, but his torians give very opposite accounts of how it originated. It is certain, however, that the Protestant party suffered more severely than the Catholics, but Conde, the brother of the King of Navarre, made it a pretext for offering to raise fifty thousand men towards conducting the war which broke out immediately afterwards for the establishment of Protestant ascendancy.

In the wars which followed during the decade the Protestants were invariably defeated; yet most favorable terms were always accorded them, with so that peace was always soon followed by another outbreak; and it is not surprising that the assassination of the Duke of Guise, the Catholic leader, and the traitorous negotiations with and crushing the attempts and efforts foreign powers which were carried on by the Protestant party for the overthrow of the Government, filled Catharine de Medecis and the Guise family with anger and alarm; though certainly it was not through love of religion that Catharine persuaded the young king to consent to the murder of Admiral Coligny and his adherents. M. Guizot tells the reasons by which she prevailed. She told the king that "the Huguenots had sent despatches to Germany to procure a levy of 10,000 troops, and to Switzerland for 10,000 more," and that "it would be better to fight the battle in Paris, where we hold the chiefs in our clutches, than to

hazard it in the field." To these representations the king yielded, though he had all along been anxious to favor the Protestants, and even his mother had been favorable to them also, until she found that the dynasty of her family was in imminent danger. But it is certain that the outrage was perpetrated purely from worldly motives, and without even the knowledge, and of course without the consent, of the Catholic clergy. On the contrary, it is certain that in many places the clergy interfered to upon the Government of the country, prevent the example set in Paris from and to bring the Protestant house of being imitated, and thus aided in

they were numerous. Calvin declared afterwards, having examined the mat-New York, is also threatened with an that these scenes of blood were "his ter in detail, acknowledged that the whole number must have been 786 in all France. (See American Cyclopædia, Bartholomew, St.) Dr. Lingard com-

But we are informed by the writer massacre, and thus it is held that this Pope approved of it. For the purpose of sustaining this view a French historian is quoted who says: 'Gregory seems by this medal to have approved and praised (the massacre), which can be explained by his ardent zeal for the Christian religion, the fact being that he entertained the hope that the leaders and promoters of that sect and plague which infested France . . . would disappear and be thoroughly eradicated.

The historian quoted does not pre tend to assert positively that Gregory approved. It only "seems" so - to to him. He was mistaken. But though the medal was struck, as, ac cording to the custom of the time, it was usual to strike a medal in order to mark important events which occurred during the reign of each Pontiff, it by no means follows that these events were approved by the Popes in their details. In fact the designs of the medals were left to the officials, and the Pope seldom knew what the design was until he saw the medal itself. In the present case the design represented the destroying angel pursuing the Huguenots, by comparison with the destruction of Sennacherib's army, · as recorded in Holy Writ. But Smile's History of the Huguenots admits that probably the Pope had nothing to do with the making of the medal. At all events, it is certain that Catharine and King Charles represented to the Pope that there was a conspiracy against them for their destruction and the des truction of their Councillors, and that there was an actual insurrection on the part of the Huguenots which was defeated by the energy and bravery of the king's officers and soldiers. It was represented that this was the whole transaction; and if such had been really the case it would have been quite right for the Pope or any good Christian to rejoice at the occurrence. There is no article of faith in the matter, and it is not surprising that with the deceitful account given of the occurrence by the king, the Pope should give thanks for his delivery from a supposed band of assassins and conspirators, even if it be supposed that the Pope knew the exact character of the medal which was struck. The American Encyclopædia recognizes that this was the case, and completely exonerates the Pope from having approved of the atrocious deed; for atrocious it was, notwithstanding the great provocation under which it was

perpetrated. Another medal is mentioned by the writer in the Witness, which was intended by the same Pope to represent the true worship of God. The same French historian who refers to the previous medal states that Gregory XIII. aided Henry III. in repressing of the heretics. This needs no words of defence from us. The persistent treasonable attempts of the French heretics to establish in France a kingdom of their own deserved repression.

CUMBERLAND PRESBYTER IANS."

The Rev. A. B. Milligan, one of the six ministers suspended and excommunicated by the Reformed Presbyterian Assembly of Pittsburg, for exercising the rights of American citizenship by voting at an election, has declared that he will not submit to such a tyranny, but that he will continue to preach; and, as hiscongregation sustain him, he will draw his salary as before. As the majority in the Church firmly insist on abstention from all politics as a condition of membership there will in all probability be a schism, comprising at least the six excommunicated ministers and their congregations, together with twenty-one additional ministers who regard the oppressive course of the synod as most un-Christian. The final sentence of excommunication was carried last week by a vote of 95 to 37. Among the clergy present, Rev. J. F. Carson refused to vote, saying, "In view of the result of this vote just taken, going to leave the Covenanter Church, I refuse to vote. I will never again vote in this synod."

against everything which might come before the synod hereafter. Another minister, Rev. J. L. MacElninney, declared "I would rather stand with the Lord than the Reformed Presbyterian Church. I vote no." Several other ministers declared their intention to secede, and one of them, Rev. J. R. Thompson, said: "This sentence against the young men is too severe. The vote of this synod does not repre sent the sentiment of the people, and you will hear from the people later."

This strange conduct of the Reformed, otherwise called the Cumberland, Presbyterians, has caused great commotion among the people generally of the United States, who wonder how a Church which professes to have given the world liberty, civil and religious, and the free exercise of their private judgment, can presume to deprive its ministers and members of their liberty to act as free American citizens. A tyranny so gross has never been attempted in any civilized community, except perhaps Russia, if we can call the latter a civilized country.

As the suspended ministers left the Church in which the synod was held a number of ministers of the United Presbyterians greeted them sympathetically and expressed the public sentiment that the persecution to which they have been subjected will raise them in the public estimation. In the opinion of Rev. Dr. Thompson, of New York, there will be no positive split as a result of the trial, as that would cause a quarrel in regard to the division of Church property, but he acknowledges that numbers will slip away into other congregations, and the Church will lose a large proportion of the younger element and of those upon whom reliance is placed as the prop and support of the Church in future years.

AMERICAN ORANGEMEN.

The Grand Orange Lodge of the United States held its session last week in Detroit. The resolutions which were passed are a ludicrous effort to make the people of that country believe that Orangeism is not at all an exotic plant, and that it is in full sympathy with the American Republic and American institutions. To carry out this deception, the Grand Master, in his address, explained that Orangeism had not its origin in Ireland, as is generally supposed, but in Germany from which he drew the inference that it is a cosmopolitan organization. To sustain this view he assured his hearers that it was instituted by William of Nassau, for the maintenance of Protestantism, before he took possession of the throne of England Even if it were true that William had

nstituted in Germany an association so vile in its purposes, and so un-American in its spirit and history, that would be no reason why the feuds of Europe should be transplanted to but their falling into so glaring America; and of this the people of the vinced that it is impossible to persuade them to countenance the vile concern. The Grand Master was careful to say that the organization in the United States has no connection or fraternity with that of the same name existing elsewhere; but the public generally are perfectly aware that it was established by Irish and Canadian Orangemen, chiefly Orange-Canadians who had no sympathy with the institutions of the United States. They have been sworn to sustain British Protestantism, the Protestant succession to the British throne, and Protestant ascendancy: consequently they find no recruits among a people who love free institutions. The weed the United States in an uncongenial soil, though, for the sake of planting its roots therein, its promoters are willing to abnegate their old profession of loyalty to England and to resuscitate, if possible, the withered plant of knownothingism, and to restore the reign of persecution and intolerance.

people of the United States who have been educated in hatred of Catholicity: but the bulk of the population know and acknowledge that Catholics in that country have contributed largely towards its prosperity, and have even shed their blood in defence of its institutions, in greater proportion than any other class. Know-Nothingism, therefore, makes no progress and in view of the fact that as soon as there now, though there is pubthe result of your libel is settled, I am lished in the city of Detroit a otic American, which is filled dress. every week with the vilest calumnies Mr. Carson was not one of the ac- against everything Catholic, under cused, but he openly sympathizes with pretence of advocating the principles deserved .- Pittsburg Catholic.

There is a certain fraction of the

The Catholic Record. and of the Presbyterians with Rev. in these provinces or localities where after estimating the number at 30,000, them. Rev. Mr. Logan, of Rochester, of American patriotism. This sheet is United States, and it rivals the Toronto Orange Sentinel and Mail and the Montreal Witness in mendacity and intolerance. But it languishes for want of support from any considerable portion of the people.

The resolutions of the Orange delegates which met in Detroit are just what might be expected from the intolerant element from which the society is recruited, and they remind us of the resolutions which were passed by Canadian lodges when in 1889 the fanatical parsons were engaged in the fruitless occupation of endeavoring to ostracise the Catholic body in this country. Of course, a prominent plank in the Detroit programme is opposition to Catholic schools. It protests against "diverting public funds or public property to the furtherance of any Popish, Mormon or other religiopolitical designs, hostile to American liberty, whether through educational, reformatory, penal, or charitable institutions, under any pretext whatever.'

The hypocrisy of this is readily seen, when it is understood that, under pretence of maintaining American liberty, they wish to deprive Catholic parents of all liberty of educating their children in religion, and they desire to oblige them to send their children to schools in which, theoretically, no religion is taught, while in reality proselytism to Protestantism will be practiced. And though they propose still to tax Catholics for the maintenance of Public schools of this proselytising character, they coolly insert in their programme this proposition which they promise to advocate:

"The exclusion of Roman Catholics from the Public schools to which they are hostile, whether as officers or teachers.

It is almost needless to add that the resolutions of this Grand Lodge have been received by the American press with contempt and ridicule, all the more so as they have shown their want of ordinary common sense and judgment by coupling with their intolerent proposals the exploded proposition of a now defunct American party, to substitute an irredeemable paper currency for the present currency of the country, founded upon the principle of being redeemable in gold at its face value.

An amusing feature of the programme of these Orangemen is that one of the planks is

"Reservation of the public lands for American citizens; and that neither foreign nor domestic syndicates be pernitted to usurp them

It is well known that a number of British syndicates have bought up large tracts of territory in many localities in the West, so that unwittingly the Orangemen have proclaimed their purpose to weaken their own influence by making an attack upon the proprietary rights of those who may be supposed to be for the most part their own friends. Of course it was not their intention to do this, a blunder shows the weakness of an enough to issue a programme which will tend to carry their own objects towards a successful issue.

It is evident that American Orange ism is as weak in intellect as it is strong in iniquity of purpose.

What a remarkable difference is to be found in the characters of most of those who join and those who leave or are expelled from the Catholic communion. A most striking illustration may be found by a glance at the life of Sir John Thompson as a sample of the Catholic convert. It may be said that he occupies a foremost place in the councils of the country. He was at one time a Methodist. He is now a of Orangeism, therefore, finds itself in Catholic. He does not go roaming around the country saying unpleasant and uncharitable things about the Methodist belief. He attends to his own business, lives a good Christian life, and is honored for his honesty, his integrity and his sincerity of purpose. In con trast with such a man how does such characters as Chiniquy, Widdows, the escaped nun, etc., compare. It is indeed out of place to mention their names in the same paragraph. The lives of these unfortunate people are devoted to the horrible purpose of sowing discord by delivering villainous lectures from town to town, always tak ing up collections, and growing fat in purse on the credulity of simple and ignorant Protestants.

KIND WORDS.

That sterling Catholic paper, the CATHOLIC RECORD, of London, worthless sheet mis-named the Patri- came to us last week in an entire new The RECORD is one among our most valued exchanges, and we are pleased at this evidence of a prosperity which we feel assured has been well

The New Ministry.

Premier of the Dominion.

cordial support.

Hon. J. J. C. Abbott is the new

the Governor-General and at his request

and after consultation with the members

of the late Government, undertook the formation of a Ministry. The follow-

ing announcement was handed to the

press for publication:
"In conformity with His Excellency's
desire Mr. Abbott has undertaken the

formation of a Cabinet, and this action

after a full understanding with those

of his colleagues who have been spoken

of in connection with the Premiership,

and with assurances from them of their

in the matter has been decided upon

The young and too festive scions of English aristocracy have time and again brought shame to the homes of again brought shame to the homes of feudal lords and men of high degree in and the future head of the Church, as a country that boasts of an open bible well as head of the State, sitting down and a civilization superior to that enjoyed in all other countries. How it happens that men of education and high stakes, and the rigor of the means, with every possible advantage game the royal order of the evening. of Christian training and surroundings, can be found so utterly debased and careless of their reputation is very difficult to imagine. And what

Prince of Wales as no better than any common gambler. Years ago his name was smirched in the divorce courts, and dame Rumor is still busy with his character, which reflects neither honor on his ancestry nor lustre on the crown that, to all appearance, awaits him. Although his shamelessness as a man of social purity or respecter of female character, and his utter disregard of the reputations he destroyed, or the ruin he brought on families, were long known and severely commented on by the public journals of the country, it is only of late that he has developed into the

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character of a professional gambler. Sir W. Gordon Cumming, an army officer of high repute, was accused of cheating at the gambling house of a certain Mrs. Wilson. The indignant officer brought an action for his damaged reputation against the Wilson family. It was proven at the trial that baccarat was played, that several titled gentlemen were present, and that no less a personage than His Royal Highness held the stakes and acted as banker to the gamblers. In fact, the Wilsons swore that the cards and the card-table and the whole business apparatus were the property of Prince Albert Edward. His Royal Highness was in court during the trial, and compelled to take oath as to whether his friend Gordon Cumming had been cheating or not. He did not deny the damning charge, for a Prince of Blood, that he is the owner of the gambling table; nor did he stand up to deny that he is acaphernalia with him when visiting Eustachius, the most successful captain in England or on the continent. It of his day, was missed for the first lost enormous sums of money by his gambling adventures, as well as by his unlucky betting at Ascott and Derby race courses. Not long ago his gracious mother had to open her purse and dip deeply into its furthest corners in order to save him from utter bankruptcy.

How long the British public will tolerate such conduct in the Prince Royal it would be idle to prognosticate. It may be safely predicted, however, that no more calls shall be made on the public exchequer to re-fill his empty pockets. It is more than certain that any new demand on the House of Commons for a further advance of a few thousand to bolster up the Prince's fallen fortunes will be met with a flat refusal and a shout of indignation on the part of the people.

Nor is it Prince Edward Albert alone who shall suffer in this regard: his extravagance will reflect ominously on the whole royal family. The Ministers of the Crown will be very chary henceforth of approaching the representatives of the shires with a demand for additional advances to the new born grand-sons or grand-daughters of her most Gracious Majesty.

The interests of the Protestant Church as by law established are placed in downright jeopardy by the scandalous conduct of the heir apparent. As long as it remains an establishment upheld by law its head and Pope must be the monarch of England. How could a Christian Church, which inculcates obedience to every law and the practice of every virtue, acknowlege for head and for God's representative a common Prince of Wales must renounce all Some preachers have no reverence for under foot and severely injured. si mary contributions are growing. No other baking powder does such work.

was written in one of the Toronto tion, they can obtain a cheer and score dailies last week:

"It is an uninviting picture, that with the men and women of his party to engage in the elevating pursuit of baccarat, and making 'long drinks

A HOT-HEADED PREACHER.

The following appeared in one of the daily papers last week:

difficult to imagine. And what morality or what truth or honesty can be expected in the ranks of the common people when such frightful examples of immorality are daily paraded before their eyes? The scandal of the divorce court, the betting and gambling at races, the patronage given to the brutalities of the prize-ring by titled aristocracy—all these, and worse, must have a debasing and degrading influence that sooner or later must permeate and corrupt the entire nation.

But whatever excesses the young lords and baronial fledglings indulge in—whatever scandals are weekly laid at their door—surely the heir apparent, England's future monarch, ought to keep his hands out of the common trough. The details of the baccarat trial as brought out on sworn evidence before the public gaze exhibit the Prince of Wales as no better than any common gambler. Years ago his We hope and trust that the senti

ments expressed in the speech of Rev Dr. Douglass are not shared by any considerable portion of our Canadian fellow-citizens in Ontario. We all make boast of living in a free country; our politicians are never done proclaiming from the housetop that Canada is better situated and more blessed with freedom than any country under the sun: but in what does freedom consist if liberty of conscience be denied us? Or how is it possible that any man endowed with reason, be he priest or minister, can undertake to punish a fellowman for having made use of his liberty to choose between good and evil, or between what he honestly and conscientiously believes to be truth and error? When a man of courage and uprightness discovers that he is on the wrong tack - that the road along which he is advancing is leading him to darkness and probable destruction-will he not turn around and pursue a different course? Under strong conviction he certainly will change his course, and find it hard and inconceivable that any man or any power should stand in the way to prevent him. Is the Hon. John Thompson to be ostracised because he is a conscientious member of the Catholic Church? Is Canada to be robbed of the services of a great, a learned and an irreproachable statesman because he goes down every Sunday to worship God in the

Basilica with Archbishop Duhamel?

When Pagan Rome was in perilwhen no man could be found to lead the Roman legions to battle appears that His Royal Highness has time. He had been ostracised and solitudes of Africa. Search was made for him, and the Roman dames trembled lest the barbarian hosts who were rapidly advancing should enter the city. Then, indeed, were the laws cursed that made Christianity a crime, and exiled her best and bravest defenders. Eustachius was found at length, and, immediately putting himself at the head of an army, he sallied forth and drove back the invaders. After achieving several telling victories his triumphant army received an ovation from the citziens of Rome, and he was acclaimed the saviour and father of his country. It required his blood, however, and the pure blood of other equally great and Christian heroes, to cure pagan Rome of its bigotry. Being ordered to offer sacrifice to the god Mars, and to burn incense before the statue of Jupiter Tonans, he refused, and persisted in his refusal. For this he and his wife

and children were brutally executed. How many men like Sir John Thompson shall have to be sacrificed before the bigots of Methodism are brought to their senses? Just now an able stateman is required—an honest man is wanted who is acknowledged by all as the fittest to occupy the posideath of Sir John A. Macdonald. But is a Catholic, and that he is in league with the Jesuits, which is not true. Rev. doctors who preach sanctity to

bigots.

Thompson, because he is opposing the legislation of "your brethren in Manitoba." This Sir John has not done, but we fondly hope the supreme court will compel him to do so. It is our opinion that all unconstitutional acts of a Province, especially those who oppress the minority, should be opposed and disallowed by the Federal government.

The Rev. Dr. again expresses his indignation at the fact - which is not a fact, which never happened, and never can happen - that "Sir John Thompson is seeking to impose on that western Province a system of Separate schools." The Separate school system existed, both by law and practice, long before Sir John turned Catholic or was elected an M. P. The friends of Dr. Douglass sought by unconstitutional legislation to rob the Catholics of their catechism and compel the children to attend the proselytising establishments where they would soon learn to turn up the whites of their eyes and curse the religion of their fathers. The preachers are doing all the "opposing" and are endeavoring to introduce tyrannical legislation.

Rev. Dr. Douglass, who is principal of the Weslevan Methodist College of Montreal, must have experienced for years the fair-play and justice meted out to Protestants in the Province of Quebec. If, instead of misrepresenting Sir John Thompson, he had entered upon a course of conciliation, and spoken to his hearers of the piety and liberality of the French, amongst whom he lives, in Montreal, he would have done any amount of good. Whatever action is taken by preachers or other public speakers with a view to reconcile neighbors and fellow-citizens, and to establish peace and good-will among Christians, is always commendable and Christ-like-" Blessed are the peace makers." But Rev. Dr. Douglass came to Niagara Falls Methodist Conference on a different mission. His object seems to be to sow discord among brethren, and, while misrepresenting an honorable and God-fearing man, to create distrust and set men's teeth on edge against their fellow-citizens of French-Canadian origin. If the Rev. Dr. has no better message to bring to his Methodist brethren he should stay at home. If he has not one drop of the milk of human kindness in his composition, gratitude alone should stop him when the temptation steals on him to slander the men in Montreal who show him every kindness.

The Catholic people of Quebec Province, who vote annual sums for the support of his Methodist college, have nothing but their own generosity and good nature to blame for allowing such ingrates to exist and grow fat in their

EDITORIAL NOTES.

has taken a trip to the land of his nativity. This is his first visit in fifteen years. Until quite recently, and since his ordination in Rome, Father Walsh labored in this city, where, it is needless to say, he was well known by the Catholic people, young and old, rich and poor-known for his goodness, his piety and his earnest and persistent striving to fulfil to the letter his priestly obligations. That his visit may be one of unalloyed happiness - that he may feel to the fullest extent the joys belonging to the renewal of the friendships and the attachments of Auld Lang Syne-that he may return in robust health to his missionary field in America—bringing across the ocean fond recollections of dear old Kilkenny that will serve to cast sunshine on his path-will be the prayer of all who know him.

THE Paris Socialists and Anarchists agree perfectly in entertaining deadly hostility towards the Church, and indeed towards Christianity in every form ; but they cannot find a ground of agreement between themselves. A meeting was recently called at Montmartre to protest against the action of the police and troops who protected tion of Premier left vacant by the from violence those who were assembled at the inauguration of the grand new the Rev. Dr. Douglass objects, that he Basilica of the Sacred Heart, but at the very outset a violent conflict arose between Socialists and Anarchists relaothers are not expected themselves to The contestants soon came to blows, Jesuits are not in league with any and clubs as missiles. M. Rouanet, to exist as an establishment or the says they are is guilty of slander. the struggling throngs, trampled spectacle of a divided camp, and mis-

THE BACCARAT SCANDAL. claims to the throne of his fathers. As God's truth when, by misrepresenta- Numbers of others were more or less badly bruised and wounded. The scandals. a temporary triumph at a meeting of police finally appeared on the scene, dispersed the rioters and arrested ten Dr. Douglass objects also to Sir John of the principals in the disturbance.

THE way in which so-called non sectarian schools are conducted was recently beautifully exemplified at Seattle, where the teacher, a non-sectarian, of course, required each of her pupils to write an essay on Religion. In instructing them on the subject she said: "The Episcopalians are nearly as bad as the Catholics, and the Catholics are something like the Mormons. Why, these Catholics believe that a priest forgives all their sins. There is no such a thing. You must not believe anything so ridiculous." There were a number of Catholic children who had to listen to this balderdash. Their parents were, of course, indignant but unless the majority of the people are of different calibre from those of Boston, who sustained teacher Travers in his absurd teachings about Indulgences, the teacher will be sustained. As the Episcopalians were, however, among those insulted, offence was given to them as well, and the Protestants are also, to some extent, displeased at the teacher's conduct. Such teaching would, however, exactly suit the Canadian bogus Equal Righters, who, to a man, and woman too, sympathized with the Boston teacher who insulted over and over again his Catholic pupils, who formed one-half of the school. This is exactly the thing the Equal Righters would be glad to see in all the schools of Ontario, and it is for this reason that they would wish to

deprive Catholics of Separate schools. THE Presbyterian General Assembly which met recently at Detroit has issued a pronunciamento utterly condemning all games of "progressive euchre," an amusement which is, indeed, worthy of condemnation when it is made a game of gambling; but it is sometimes, at all events, played a private parties, without stakes, merely for amusement, in which case the evil effects attributed to it by the Assembly do not follow. It would seem, there fore, that the Assembly is too sweeping in its pronouncement when it condemns it under all circumstances as if it were necessarily an evil, even when it is no more than a recreation. The resolu tion of the Assembly is as follows:

"This Assembly would affectionatel call upon all the members of our Church to so regard their obligations to Chris to see to it that they take no part in amusements which they cannot take in His name, and in view of the fact that the popular style of card-playing treated of in the preceding report known as progressive euchre has principally come into existence since any Assembly has made deliverence upon the subject of card-playing, this Genera Assembly would bear earnest and protest against this prac solemn tice as hurtful to the spiritual life of the Church, as it produces divis ion in its social life which tends to heart-burnings and alienations, as it tends to obliterate the distinction between the Church and the world, to harden men in sin, and to make them REV. JAMES WALSH, pastor of the Churchof Our Lady of Lourdes, Toronto, ous efforts through their pastoral labors to free the Church from these practices, and we appeal likewise to our Church sessions in their watchful eare over the Churches to use all diligence to the same end.

The Lutheran synod of Pennsylvania, which met recently at Lebanon, complains bitterly of the other Protes tant sects for sending missionaries to Denmark and Sweden for the purpose of converting the Lutherans, who consider themselves just as good Protestants as the Baptists are, and the Lutheran missions in India are also interfered with by Baptists who steal Lutheran converts from Buddhism and Mahometanism. The synod considers this to be very un-Protestant and unfraternal conduct. This complaint throws some curious light upon the statement of one of the Presbyterian ministerial delegates at the Assembly of Detroit, who declared from his own personal knowledge that the Protestant denominations are not endeavoring to circumvent each other in foreign mis sionary fields. His knowledge of the matter must have been very limited or else he painted his facts with rose color in order to please the fancy of Protestants in America, and to make it appear that Protestantism is not the mass of contradictions which it really is. By thus representing the case, he undoubtedly expects to keep the subscriptions of Protestants generally for tive to the nomination of a chairman. missionary purposes up to the figure at at which they have hitharto stood; but indulge in misrepresentation. The and then to the use of chairs, canes the people are asking the use of supporting Protestant missions which preman or any set of men, and who ever municipal councilor, was caught among sent to the heathen the disedifying

s naller on account of these and similar

had an interview with His Excellency It is universally conceded that in ability, experience and character Sir John Thompson is the political heir of the late Canadian Premier. But the distinguished gentleman has one fatal stigma attached to his name, which ruins all his qualifications. He is a convert to the Catholic Church, which, according to the Orangeman's theology is a sin against the Holy Ghost which cannot be forgiven either in this world or in the next .- Buffalo Union and

And those people all the while proclaim themselves the apostles and guardians of civil and religious liberty. There is an able-bodied inconsistency and hypocrisy about the average Orangeman that reflects not a little on this great century in which we live. Stranger still, however, is the fact that there are scores of so-called ministers of the gospel who act as though they would even deny Catholics a place in heaven, if they ever get there themselves and were given free rope to indulge their Protestant ascendency proclivities.

An event which recently took place in Hungary illustrates the firmness with which the Church guards the sacredness of the marriage bond, which s inviolable, and it affords a striking contrast with the readiness with which divorce is granted in the United States, and even in England, though in Canada the lax laws of these countries do not prevail as yet:

"As the Canon of Naizen, in Hungary, was celebrating early Mass, the other day, he was shot at three times, and received a severe wound in the The perpetrator of the crime, a head. hoemaker, shot the Canon for refusing to consent to his separation from his The revolver with which the deed was committed had been pur chased out of a sum of money which had been given in charity to the wouldbe murderer on the previous day by the intended victim.

Another peculiar preacher, the Rev. Frank G. Tyrell, pastor of the "Cen tral Christian Church," of St. Louis, Mo., infers that all orthodox creeds must dissolve and crumble, because of the shaking which Christian doctrine is getting among the Protestant sects of America. A St. Louis paper quotes Mr. Tyrell's utterance and comments thereon as follows:

"Mr. Tyrell pointed out forcibly the discussions in regard to matters of lief and faith which have shaken the Protestant Church, and from this drew the conclusion that the creeds are crumbling and will ere long disappear He cannot, he says, accept the belief of the Trinity, and being asked why he believed that the Protestant creed were falling, he replied that one had but to notice how the teachers of the Gospel are demanding the right t make their own deductions, provided they acknowledge the divinity of Christ. The effect of Dr. Tyrell's state ment is as if a bombshell had exploded in the midst of the orthodox ministers and everybody is discussing the stand taken by the reverend gentleman.

Those who find so much cause for alarm in Mr. Tyreil's views forget that Protestantism is by no means the great bulwark of Christian doctrine. If it had not been for the consistent maintenance of Christian truth by the Cath olic Church there would not be ever to-day a shred of Christianity remain ing in the creeds of Protestantism. The example of the Catholic Church consistently teaching Christian doctrine has hitherto kept Protestantism from reaching the bottom of the precipice of Deism or Atheism, towards which it has been tending ever since its establishment. But in spite of all this the Protestant system is now surely on the brink of the precipice down which sooner or later it must fall. But Catholicity will remain on its firm foundation.

A Pure Cream of Tartar Powder.

Superior to every other known. Used in Millions of Homes—

Delicious Cake and Pastry, Light Flaky
Biscuit, Griddle Cakes, Palatable
and Wholesome.

40 Years the Standard.

HUMORS. BLOOD Gured by Quticura UMOIS OF THE BLOOD, SKIN, AND Scalp, whether teching, burning, bleed-scaly, crusted, pimply, blotchy, or copper-red, with loss of hair, either simple, seron-s, herselitar, considering, are speedily, manently, consendedly, and infallibly cured the CUTICHA REMIDIES, consisting of CU-cian, the great idea Cure, CUTICHA SOAD,

CHICKA RESOLVENT, the new Blood Purifier and greatest of Humor Kemedies, when the best physicians and all other remedies fail. This is strong language, but true. CUTICHA RESERVENT STORM OF THE STATE O

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The Direct Boule between the West and all Lawrence and Baie des Chaleur, Province of Quebec; also for New Brunswick, Nova-cotia, Prince Elward and Cape Breton Islands, Newfoundland and st. Pierre.

Express trains leave Montreal and Halifax daily (Sunday excepted) and run through without change between these points in 28 hours and 55 minutes.

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CANADIAN - EUROPEAN

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Passengers for Great Britain or the Conti-nent leaving Montreal on Friday morning will join outward mail steamer at Halliax will join outward mail steamer at Halliax on Saturday.

The attention of shippers is directed to the superior facilities offered by this route for the transport of flour and general merchan-dise intended for the Eastern Provinces and Newfoundland; also for shipments of grain and produce intended for the European market.

nat produce international produce international and all information about the route; also freight and pasenger rates on application to

r rates on app leation. N. WEATHERSTON, Western Freight and Pass, Agent, 18 Rossin House Block, York Street, Toronto. D. POTTINGER, Chief Sop Railway Office, Moncton, N. B. Nov. 21th, 189).

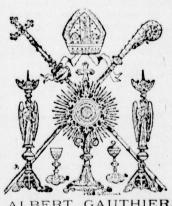
Pectoral Balsamic Elixir



Having been informed of the composition TECTORAL HALSAMP LLIXIR, I of it my duty to recommend it or a excel-nt remedy for Julianary effections in percel.

g-neral." Montreal, March 27th 1890. N. FAYAED, M.D. Professor of chemistry at Laval University. "I have used *PECTORAL BALSAMIC ELIXIR with success in the different cases for which it is advertised, and it is a the pleasure that I recommend it to the public." Montreal, March 27th 1889. Z. LAROQUE, M. D.

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Manufacturer of Statues, Stations of the Cross, Paintings, Decorations, Banners, Flags, Badges, Etc., Etc.

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A YOUNG, ENERGETIC CATHOLIG mule teacher, to teach mathematics, Book-k-geping, penman slip, etc., in a Catholic Colege. Dutles to begin September 1st, 1891. Applicants will send their qualifies, experience, and references to "A.R." CATHOLIC RECORD, London, Out.

rays tak-ig fat in aple and per, the on, Ont., itire new nong our we are rosperity een well

"The Land of Used-to-be

and the purple, hazy trees

A land enchanted—such as swung
In golden seas when sirens clung
Along their dripping brinks, and sung
To Jason in that mystic tongue
That dazed men with its melody—
Oh, such a land, with such a sea
Kissing its shores eternally,
Is the fair Used-to-be.

A land where music ever girds
The air with beits of singing birds.
And sows all sounds with such sweet words,
That even in the lowing herds
A meaning lives so sweet to me,
Lost laughter ripples limpidly
From lips brimmed o'er with all the glee
Of rare old Used-to-be.

Lost laughter, and the whistled tunes
Of boyhood's mouth of crescent runes,
That rounded through long afternoons,
To serenading plentlunes—
When startight fell so mistily
That, peering up from bended knee,
I dreamed t was bridal drapery
Snowed over Used to be.

O land of love and dreamy thought,
And shining fields and shady spots
Of coolest, greenest grassy plots.
Embossed with wild forget-ine-nots
And all ye blooms that cunningly
Lift your faces up to me
Out of the past, I kiss in thee
The lips of Used-to-be.

And love ye all, and with wet eyes
Turned glimmeringly on the skies,
My blessings like your perfumes rise,
Till o'er my soul a slience lies
Sweeter than any song to me
Sweeter than its melody
Or its sweet exho; yea, all three—
My dream of Used-to-be.

-J. Whitcomb Riley

THE CONVERSION OF ENGLAND.

Cardinal Newman and the Hon. an Rev. Father ignatius Spencer.

London Uuniverse May 9.

On Sunday last, in the new and beautiful church of the Passionist Fathers on Highgate Hill, there was a large congregation and grand High Mass, when the music of the magnificent organ, purchased by the late Father Igntius Paoli, afterwards Bishop of Bulgaria, was supplemented b stringed instruments. The Rev. Father Mark Gavin, a Passionist, was the cele brant, and his fine powerful voice was in full accord with the increased instrumental and vocal accompani ments; and, when remembered to gether with the able, valuable umiable sermon delivered by Father Clarke, S. J., in his enthrallingly soft tone of voice, it was indeed a grand

The following is the tenor of the sermon preached from the words of Galatians vi. 14, "God forbid that I should glory save in the cross of

My dearly beloved in Jesus Christ, suffering is necessary to salvation. There is not a saint who has lived that has not been noted for some kind of suffering. All have undergone some great trials in this world. All have given up their lives and followed in the footsteps of Jesus Christ. Sain Teresa was offered by Almighty God: crown of thorns and a crown of roses, and was asked by Him which she pre ferred, but, with the true instinct of suffering, she held out her hands for the crown of thorns, thereby showing us how she loved that suffering which so many of us shrink from, and knowing that this suffering would bring her solid peace and happiness. Now, suffering, my dear brethren, was one of the greatest virtues of the saint whose feast we are honoring to-day. I mean St. Paul of the Cross. I do not think there is another saint who escaped with his baptismal innocence can show a greater life of suffering than St. Paul of the Cross, and his suffering we will consider this morning. About one hundred and eighty years after our Lord's crucifixion, Helena, the mother of Constantine the Great, SENT MESSENGERS TO THE HOLY LAND to try and discover, if possible, the cross upon which our Lord had, been

crucified. The messengers found built over the spot where our Saviour had died a marble temple of Venus and underneath that temple, buried low and deep, with heaps of rubbish upon them, they came to three crosses, and the inscription which was hung over Jesus Christ's head when He was crucified, so that they knew that one of the crosses must be the true one. But which of the three was it? There was no mark on either of them to be token the true cross. But faith, my dear children, here stepped in. It was proposed that they should apply them to a sick woman than in Jerusa lem, and the one which cured her would signify that that was the true cross. The first cross was applied, and she recovered not; the second, and she grew no better; then the third was applied, and she recovered instantly, and thus they knew this was the true The enemies of Christ had built upon the earth in which the holy cross was buried a marble temple of Venus and the friends and followers of Christ destroyed that temple where the cross of Christ had stood. Now, in just the same way is it in this life. The hill under which the cross was buried is the hill of ease and comfort of this world. Especially this age is noted for comfort and self-pleasingfor men seem to have found out that the possessors of great riches and luxury are not always the most com-

fortable or happy.

THE LARGE FORTUNES GRADUALLY DIMINISH

in proportion to the population. learn from the Registrar-General's returns that the number that live in comfort with incomes of £300 and £400 to £1500 a year have greatly increased, and those with large fortunes have diminished. But this is only the characteristic of the present age. and happy. If we look around us we shall find comfort prevalent of the time,

Another reason why he loved the love my tongue and my lips; I do not care to have large fortunes, but

and this comfort does not only extend

to material things,
IT EXTENDS TO RELIGION, for those that are comfortable in this life do not wish to be uncomfortable Protestantism of the about the next. present time is a form of so-called comfort in religion. It was only because the Catholic religion was too hard that it was thrown over for the many forms of religion which we see around us at the present day. Look around and see the homes of ideal comfort which confront our eyes to-day. In the

HOME OF THE BUSINESS MAN modern invention is brought forward to make this life easy and comfortable look at the men of the upper class who live with every art and invention of the modern time that it can supply Making them shrink more than ever from the suffering which they know they ought to undergo, They cannot bear the idea of an act of self-denial. Let us look round and see the cause of

THE MATERIAL PROSPERITY that we are enjoying. Each year the London season is described in the papers and talked about as being greater and more splendid than the year before. Each year surpasses the preceding year. Poverty to a great extent has diminished. poverty, and a great deal of it, but not so much as there was. Any one now with moderate ability will have no difficulty in finding employment and work. But this comfort of the and work. But this world is a dangerous thing. It is world is a dangerous thing. He holds another device of the devil.

out to us this compact, and says to us in his sly fashion, "I only want you to enjoy moderately the good things God has given you," and in this way he manages to destroy all the self-denial and sacrifice in the majority of us In opposition to this comfort we see a delightful example in St Paul of the Cross. I believe there never was a saint who showed HIS LOVE FOR SUFFERING

so much as did St. Paul. When he was but a boy of five or six he would not sleep upon beds but laid on planks and bricks. One day he was scouring himself most severely when his father came upon him and said, "Do you wish to kill yourself?" Now from the first Almighty God put him in the hands of a confessor, who taught him humility of the severest nature. His confessor would hear all the women and people in the church before he would deign to hear young Paul's con-fession. At the holy Communion table he would pass him by as if he

TOO GREAT A SINNER to administer Jesus Christ to. day as he was kneeling in the church, and had covered himself to prevent the people seeing his devotion, his confessor came, and, tearing the cloak away roughly and rudely, said to him, 'Are you ashamed to let people see you pray that you cover yourself? At night he would not sleep, but spent the main part in prayers, and would torture his poor body with a disciple, not shrinking, as we do, from suffering but courting it, and thus giving us an example of bodily suffering, prayer and humility. Do you do anything like St. Paul of the Cross? Do you deny yourself anything - any comfort

-to show your appreciation of the Jesus Christ great sacrifice of coming down to this world that He might redeem us? But we are told that they who went to find the cross before they came upon it they met a heap of rubbish which was an obstacle in their Now, the obstacle to our salvapath. tion is in our pride. Pride, my dear brethren, is what

ENGLAND LOST HER FAITH THROUGH. Everything is given up for this so-called honor. A man had better lose called honor. A man had better lose his fortune, his happiness, rather than his worldly honor. Pride is the greatest obstacle to non-believers. remember talking to an Anglican gentleman, who, during our conversation, said he "admired everything in

the Catholic Church. And when I asked him, "Why do you not join us, then?" he replied: "I cannot submit to the authority of

Dear brethren, we see an example, in direct opposition to this pride, the life of St. Paul, and that is in his humility. Once when offering up Mass at the altar he described himself humility. as a dragon covered with sacred vestments, and would exclaim:

"Here is another sacrifice of our Lord, being delivered by the hands of sinner.

On one occasion when there were some beasts to be blessed for a feast he asked the Father to cover him with ribbons and bless him also, for, said he, 'I also am a beast.' THE VIRTUE OF HUMILITY

was kept alive within him by brother, a hard and stern man. he had, after praying all night, at last gone to sleep, his brother would come in and, shaking him renghly, say:
"What, sleeping again?"
But to all this he never made any

reply or remonstrance. often open the window in his bedroom in order that the cold air might come in and pervent him from going to Dearly beloved, it was in this sleep. Dearly beloved, it was in this way that St. Paul of the Cross practised humility and patience. Through his love for the holy cress he was inspired to found the Passionist Order. day his Bishop called and asked him to give some account of the history of the Order which he had founded. He

replied: "It is a long story and I know little

about it. about it."
"What!" said the Bishop; are you
not the founder of the Order?"
"No," replied St. Paul; "the
founder is our Lord Jesus Christ; I am

ness, for there are

TWO KINDS OF HAPPINESS —the so-called happiness of this earth and the happiness of hope. The happiness of earth is the enjoyment of all the pleasures of this world, which does last long, but for a limited time. But the happiness of hope, my dear brethren, is not of this world, but of the next. It is the thought that we shall one day see our God, and live with Him forever. The happiness of hope is mainly and chiefly opposed to The happiness of material comfort of this world yet, if we deny ourselves the comfort of this world and console ourselver with the happiness of hope we shall no doubt feel some of that happiness of hope in this world. Now, the

PASSIONIST FATHERS HAVE A SPECIAL MISSION, which was given them by St. Paul of

the Cross, and that is the conversion of England. St. Paul was often seen praying in great devotion, and when asked for what he was praying would

FOR MY POOR CHILDREN IN ENGLAND, my children in England." England was always before his eyes. God had inspired him to send up continual prayers for its conversion. And the Passionist Fathers are fulfilling that missions. The church in which you have the privilege of worshipping to-day belongs to them, and has special graces attached to it. Paul of the Cross did not offer up his prayers in vain, a we may see by the hundreds of churches that are built and being built. If you had looked about thirty or forty years ago you would not have seen the hundreds of Catholic churches now to be seen. Bigotry against Catholics is greatly diminishing, and it also seems that St Paul's prayer has a special privilege with it, for we know that a great man who is lately dead was received into the Church by a Passionist

Father. I mean THE LATE CARDINAL NEWMAN. He was received into the Church by Father Dominic, a Passionist Father, who also received the Rev. Father Ignatius Spencer. So we see that this mission is being fulfilled, but, in my opinion, it will never be completed until England is humbled. Not wishing that the country may fail, but in a truly Catholic spirit, that it may be humbled, so that it will be ready to suffer the yoke of Jesus Christ and open the door for great men to enter converted. When that day comes we shall see England converted.

The Rev. Father then concluded his address by making an appeal for contributions to enable the good Passionist Fathers to pay off the heavy debt still remaining upon this beautiful new church.

LACORDAIRE'S PROBLEM.

Father Lacordaire was dining one day at a hotel in some country town in France. Every one knows that Father Lacordaire was a great and celebrated preacher, and a religious of the Order of Dominicans.

At the table there was a great mix ture of guests—a mixture of young and old, dull and intelligent. The priest was taking his modest repast in ilence. Not far from him a commer cial traveller was dining and declaim ing, well satisfied with himself, and entirely wanting in that proper reserve which is the effect of a good edu cation. It was on Friday, and there-fore a day for commercial travellers dining at a hotel to show openly that they are quite superior to what they

term ancient prejudices. After indulging in many witty remarks against abstinence, this great talker observing the unknown religious by a sidelong glance, grew impatient that his words appeared to pro duce so little effect on him, and ad dressed him pointedly as he passed him a dish of omelets from which he had taken much more than his share

"For my part, sir," he said sneer-"I make it a rule not to believe ingly. what I cannot understand.

Lacordaire asked politely, as he helped himself to the remnant of ome let which his questioner had been willing to leave to him. "Do you understand how it is that the fire which makes iron and lead soft has made these eggs hard?"

"Upon my word, I know nothing about it," answered the traveller, puzzled by this singular question.

Nor I," answered the religious, but I see with pleasure that it does not prevent your believing in ome-

And yourself, reader, could you explain the problem proposed by Father Lacordaire? Could you tell us why fire produces upon iron and upon an egg precisely opposite effects? tainly not; and no man on earth, from the most humble workman to the most learned, can explain it. Yet nevertheless, scholars and scullions, all

the world believe in omelets. Remember this witty reply when you hear it said that it is not reasonable to believe in the mysteries of religion. because we should not believe what w annot understand. Nothing is more feeble than this pretention made by ignorant people. Scientific men know from experience that it is necessary to humble learners, and that become there are in nature, as in religion, a crowd of mysteries, facts which it is impossible to doubt, yet which at the same time we cannot understand. believe them without understanding

Have you ever reflected that in all which concerns yourself, you are sur-rounded by mysteries which you cannot understand? Do you know how

cross was because he-found in it a agitate by this a little air, which enters remedy for everything. The love of into your ear and strikes a skin which the cross alone affords us real happi- we call the tymparum, and then your mind grasps my thought.

Do you understand how that can be No; but it is certain that you hear those who speak to you. Every time that you are spoken to, a mystery presents itself, namely, an incomprehen-sible fact in which you thoroughly be

What is sight? You see me when I stand before you; can you under stand why you see me, or explain why your eyes, which are two little balls, black and dark within, can mak known to you what is passing around you, even to a considerable distance? That sight which you use from morning till night, and in the reality of which you certainly believe, is a profound and incomprehensible mystery. I could go on multiplying example

and bringing home to you the truth of that which I just declared to you, namely, that the works of God are full of mysteries. It is most natural that religion should present to us mysteries to believe, since nature itself, which is more within our range, consists of mysteries.

And mark well that the most clever men are not, on this point, more advanced than we. They make very striking experiments, they establish facts better than we; they know details of which we are ignorant; but of the cause, the wherefore, they know no more than we; the secret belongs to

What is light? What is heat? How do fruit and flowers spring forth What is the sun? What are the stars God desires to recall to us, through the mysteries of nature and of religion that our minds and our whole being depends upon Him, that He is greater than we, and that we must therefore submit ourselves to His word and to His will.

This submission we call a reasonable faith. The man who refuses to believe in the mysteries of nature would be a fool; the man who refuses to believe in the mysteries of faith is not only sense less but impious also. Let us be neither one nor the other.

Mothers and Daughters. Our readers will appreciate this bit

of wisdom from "At Home with the Editor" in the Ladies' Home Journal: "A home is what a woman makes it; a daughter is, in nine cases out of every ten, the reflection of her mother. The training of the girl of fifteen is shown in the woman of fifty. may, by contact with the rough world, sometimes outlive his early home influ ences-a daughter rarely does. She may make a misstep. Indiscretion may be to her a necessary teacher: but her early domestic training wil manifest itself sooner or later. mother's word. a domestic proverb.
told at eventide by the quiet fireside, has been recalled by many a woman years after it was uttered. God that my mother told me what other

women have been taught by the world, said a gentlewoman to me not long This, my friend, is the tribute which your daughter and mine should be able to pay to our memories long after we are gone. The world has a sharp way of teaching its truths to a Is it not far better, then, that her mother should tell her with that sweet and sympathetic grace and gentleness which only a mother knows Let the world build upon your founda tion, but do you lay the ground-story Any builder will tell you that th whole strength of a house depends upon its foundation. The flowers most beautiful to the eye, and sweetest to the smell, grow in good soil. The world's noblest women have sprung from good homes.

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Grave historical writers are occasionally guilty of what are called "Hibernicisms." The following passage occurs in a popular history

"It is extremely doubtful whether this Prince, Merovæ is, ever existed at all ; but he had a son, Childeric, whose existence is well authenticated.

The following is also from a historical work : "Like Samson, of old, who, armed

only with the jawbone of an ass, put eleven hundred Philistines to the sword.

Elsewhere in this issue we republish an article from the Hamilton Hxald relating to the wonderful cure of a gentleman in that city, who had been pronounced by physicians incurable, and who had been paid the \$1,000 total disability insurance granted mombers of the Royal Templars. The well-known standing of the Herald is a guarantee as to tained in the article.

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READING THE WRINKLES



These sensible girls, hearing se much about the wonderful advantages of using "Sunlight" Soap, have resolved to use is next wash-day, and are reading the directions on the wrapper, in order that they may know how to do a "wash" without hard rubbing, and without boiling the clothes or using washing powers, They will succeed It's a capital "wrinkle for all women who have washing to do

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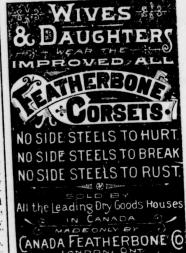
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level of intellectual conception, and above all a far-reaching vision beyond

the event of the day and still higher,

Canada's glory. The life of a states-

man is always an arduous one

his actions do not mature until he is in

the grave. Not so, however, in the

case of Sir John Macdonald. His career

has been a singularly fortunate one. His reverses were few and of short dura-

heard him avow it on the floor of this

House, and his ambition, in this respect

was gratified as perhaps no other

man's ambition ever was. In my judg-ment, even the career of Wm. Pitt

can hardly compare with that of Sir

John Macdonald in this respect; for

although Wm. Pitt, moving in a higher sphere, had to deal with pro-

blems greater than ours, yet I doubt

if in the management of a party Wm.

Pitt had to contend with difficulties

equal to those Sir John had to contend

with. In his death, too, he seems to have been singularly happy. Twenty years ago I was told by one who at

that time was a close personal friend of Sir John Macdonald that in the in-

timacy of his domestic circles he was

fond of repeating that his end would

be as the end of Lord Chatham—that he would be carried away from the floor of Parliament to die. How true

his vision into the future we now

know; for we saw him at the last, with

enfeebled health and declining

strength, struggling on the floor of

Parliament until, the hand of fate upon him, he was carried to his home to die; and thus to die with his armour

death is the supreme law, although we see it every day, in every form. Al-

death is not for him who goes, but for

this sense I am sure the Canadian

people will extend unbounded sym-

pathy to the friends of Sir John Mac

donald, to his sorrowing children, and above all to the bereaved, noble

from amongst us. To-day we deplore

that day was premature. When Con-federation had become a fact he gave the best of his mind and heart to make

it a success. It may indeed happen, sir, when the Canadian people see the

ranks thus gradually reduced and thinned of those upon whom they have been in the habit of relying for guid-

ance, that a feeling of apprehension

will crop into the heart lest perhaps the institutions of Canada may be imperiled

before the grave of him who above all

no grief be barren grief, but let grief

be coupled with the resolution, the

determination, that the work in which

Liberals and Conservatives, in which Brown and Macdonald united, shall

Canada may be deprived of the services

of her greatest men, yet still Canada

The patience of a stoic can be easily fretted

But that though united,

was the father of Confederation.

not suffer.

shall and will live.

the loss of him who we all unite in say

those who love him and remain.

chief helpmate.

land had given way. Sir John now ing was the foremost Canadian of his

on was probably his ambition.

the turning-point of his history. was fond of power and never made a secret of it. Many times we have

He was fond of power, and in my judgment, if I may say so, that was

A Song.

"Oh, come," said Care, and stretched a long firm hand
Across lost love and kisses blown away:
"Come, live with me: be with me every day.
And I will teach thy trembling feet to stand." A while I walked with her; bent to her will, With heavy eyes, and heart bowed down i wee:
I did not care what path she bade me goonly knew that she walked with me still.

But one sweet morn a robin called to me, "Hey, mourner! You who walk, so pale, wit! Care! Fling off her cruel hold; the world is fair; come out, come out, across God's happy lea!

Oh, blessed, cheerful voice, heard just in time I turned and laughed-laughed in the face of Care.
Dear heart! we oft hear robins unaware;
There's method in the madness of my rhyme -Boston Transcript

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as and especially the unutterable love of which It is the instrument; the end The month of June, dearly beloved. which Jesus Christ has in view when has, with the approval of the Church. asking for a particular devotion to His most loving Heart, is, most of all, to been dedicated specially to the honor of the Sacred Heart. Pius IX., obtain a return of love from men, and by a decree of the Sacred Congrega-tion of Indulgences, dated May 8, then, under the impulse of such love, to stir us to reparation of the wrongs 1873, granted an Indulgence of seven He has constantly to endure (Remiere, years once a day to those who during this month either publicly or in pri-Apostleship of Prayer). This view is confirmed by the authentic documents vate should say some special prayers or perform some pious exercises in honor of the Sacred Heart; and gave also a recorded in the process for the Institution of the Feast, and by the revela tion made to Blessed Margaret Mary by Plenary Indulgence once in the month the Sacred Heart. This would demand, at choice to those who having contherefore, the friendship that con fessed their sins and received sists in benevolent love, recog-nized and returned, and accompanied Communion should visit a church and pray there for some time for the inten tions of the Soveriegn Pontiff. Indulgences granted to those who make a novena to the Sacred Hear the Feast, and the action o XIII. raising this Feast of the Sacred Heart to the highest rank, show the evident desire of the Church to ours, and so to fulfill the pagan defini-tion of true friendship—"to wish and reject the same things." Such is the devotion of the League which is enhaxe the Sacred Heart of Jesus speci honored during the month o Therefore we are in accord with her spirit when we chose time to expound to you the principles upon which rest that special form of devotion to the Sacred Heart which is practised in the Apostleship of Prayer, called also The Holy League of the Sacred Heart of Jesus. The wonderful spread of this work, its simple but effective and world-embracing organization, its theological solidity, its apparent and marvellous fruits claim our attention and challenge our investigation. Another reason urges us to make this exposition. Devotion to the Sacred Heart is apt to become sentimental and perhaps harmful unless built upon the olid foundation of a correct appreciation of the relations between Sacred Humanity and the Divinity of Christ, and a knowledge of the plan of man's redemption. It has become a fashion to explain only the beautiful side of devotions, to dwell largely on their influence over the affections. Many of our non-Catholic brethren, for example, are attracted by the æsthetic and sym-pathetic nature of many of our devotional practices, without realizing the substratum of solid dogmatic teaching upon which they are built. Others again attack these practices as extravagant and sentimental because of their ignorance of the same fact. Many ill-instructed Catholics seem to place their whole religion in devotional practices without regard to the eternal laws of right and wrong that should guide their lives. Some pious people multiply practices of devotion to a degree that becomes burthensome, and persist in inflicting them on others until these unable to distinguish between essentials and non-essentials give up the former because in despair of carrying on the latter. These words of a learned Benedictine are apt: "Not only is the present generation deeply ignorant, and, what is more, because of this ignorance it wishes to learn There is a desire only for nothing. vague commonplaces, for a faith built on air, and for sentimental emotions in which silliness and sensuality even have a good share, and from which the supernatural element disappears more and more. From this arise naturalism and the weakening of faith, and a vague religiousness that makes up the

to superstition and mere words. Even in the League of the Sacred Heart there is danger of badges and practices obscuring the real purpose of the work; and many are repelled from the League because of the injudicious, unintelligent, and sometimes superstitious behavior of some of its associates. Thus the badge may be used by some as a substitute for contrition and the avoidance of the occasions of sin; the completed practice of the Nine First Fridays may justify others in dispensing with the precautions required to lead a truly Christian life; while the Promoter's Cross prominently displayed may be deemed an excuse for uncharitable conversation, rash judgments and unjust suspicions. In order, therefore,

JOHN.

The following beautiful speech was The following beautiful spectra as delivered in the House of Commons on delivered in the House of Commons on welfare. Canada's advancement and Monday last by Hon. Wilfred Laurier. It is well worthy of being recorded, being the outflowing of a noble and and very often is an ungrateful sympathetic heart in treating of the ful one. More often than otherwise departure of the distinguished man who occupied the foremost place in our

country: Material Heart of our Saviour as well by a mutual communication of good things. Hence we are required to wish the good of the one loved, and to devote ourselves to secure His happi-ness—to make His interests ours, no in the sense of sacrificing our own interests, but of blending His with tirely unselfish, which strives to make us of one mind with Christ Jesus, to rejoice with Him, to be placed at what pleases Him, grieved at what afflicts Him, and to advance His interests by offering ourselves - our prayers, works

On a Picture of St. Agnes.

and sufferings-for them.

seeks not itself or its interests but

strives to further the interests of the object of its love. There is a devotion to the Sacred Heart which may be

called a selfish devotion. It is content to bask in the sunshine of His love; to feed upon the happiness afforded by

His Real Presence; to take pleasure in the high and noble thoughts suggested

by His indwelling; to be content with asking for favors and blessings un-

mindful whether He has anything to

ask of us or we can be of service to

Him. There is such a devotion because there is such a friendship—a

friendship that values a friend only

because of his personal usefulness in our regard—that is proud of the affection

showed by its object without feeling

the need of reciprocity. Such devotion is compatible with a blameless life, and

a high degree of virtue. But it is entirely foreign to the spirit of the

League which is a work and consequently demands activity. Neither is it the devotion that the Sacred Heart

demands of us. For while the object

of devotion to the Sacred Heart is the

It is but a simple picture, just above my table resting,
Childlike face upturned in longing to the promise of the skies,
With a something near to sadness the sweet ise of the skies.
With a something near to sadness the sweet
lips and forehead cresting.
And a look of Heaven dwelling in the beautiful dark eyes;
It is but a simple picture, yet it tells a hallowed
store.

story, Brighter, purer for the record sin's revolving access show. Speaking to my thoughts—all human—with its own unshadowed glory Of a heart that loved and suffered fifteen hun-dred years ago.

entire religion of a great number of worldly women, while the entire religion of the people is left more and more

O thou beautiful St. Agnes! when my heart grows sick and weary.

Tiring of the toil and struggle, throbbing at the touch of pain.

There is never hour so hopeless, there is never day so dreary,

But the face upturned to Heaven can enliven it again:

tagain;

For mine eyes are not so blinded that they cannot see the shining

Of illimitable brightness in the pathway of the Coss

A NOBLE TRIBUTE TO SIR

Mr. Speaker, I fully appreciate the motion which the hon. gentleman has just proposed to the House, and we all concur that his silence under the circumstances is far more eloquent than any human language can be. I fully appreciate the intensity of the grief which fills the souls of all those who were the friends and followers of Sir John A. Macdonald, at the loss of the great leader, whose whole life has been so closely identified with their party-a party upon which he has thrown such brilliancy and lustre. We on this side of the Housewho were his opponents, who did not believe in his policy nor in his methods of government—we take our full share of their grief, for the loss which they deplore to-day is far and away beyond and above the ordinary compass of party and strife. It is in every respect great national loss, for he is no more who was in many respects Canada's who was in many respects Canada's most illustrious son, and who was in every sense Canada's foremost citizen and statesman. At the period of life to which Sir John A. Macdonald had arrived, death, whenever it comes, cannot come unexpectedly. Some few months ago, during the turnoil of the late election, when the country was made aware that on a certain day the physical strength of the veteran Premier had not been equal to his courage, and that his intense labor for the time being had prostrated his singularly wiry frame, everybody, with the exception, perhaps, of his buoyaut self, was painfully anxious lest perhaps the Angel of Death had touched him with Angel of Death had touched him with his wings. When a few days ago, in the midst of angry discussion in this Parliament, the news spread in this House that of a sudden his condition

though session after session we have seen it in this Parliament, striking right and left, without discrimination as to age or station, yet the ever re-curring spectacle does not in any way remove the bitterness of the sting. Death always carries with it an in-creditable sense of pain, but the one sad thing in death is that which is inhad become alarming, the wave o angry discussion was at once hushed and every one, friend and foe, realized this time for a certainty that the Angel volved in the word "separation"— separation from all we love in life. This is what makes death so poignant of Death had appeared and had crosse he threshold of his home. Thus w when it strikes a man of high intellec were not taken by surprise, and in middle age. But when death is the although we were prepared for the sad event, yet it is almost impossible to convince the unwilling mind it is true that Sir John Macdonald is no more

that the chair which we now see vacant shall remain forever vacant, that the face so familiar in this House for the last forty years shall be seen no more. and that the voice so well known shall be heard no more, whether in solemn debate or pleasant, mirthful tones; in fact, the place of Sir John A. Macdonald in this country was so large and so absorbing that it is almost impossible to conceive that the politics of this sible to conceive that the politics of this sible to conceive that the politics of this country, will country, the fate of this country, will continue without him. His loss overwhelms us. For my part, I say with bringing Canada to its preswhelms us. For my part, I say with bringing Canada to its preswhelms us. To-day we deplore

it also overwhelms this Parliament as

if indeed one of the institutions of the

governing men Sir John Macdonald

was gifted as few men in any land or age were gifted—gifted with the most

high of all qualities-qualities which

would have shone in any theatre, and

which have shone all the more conspic-uously the larger the theatre. The

fact that he could congregate together

elements the most heterogeneous and

blend them into one compact party,

and to the end of his life keep them

steadily under his hand, is perhaps altogether unprecedented. The fact that

during all these years he maintained un-

impaired not only the confidence, but

devotion, the ardent devotion and affection of his party, is evidence that

beside these higher qualities of states

manship to which we were daily wit-ness, he was also endowed with this inner subtle, undefinable characteris-

Parliament, is the history of Canada

for he was connected and associated

with all the events, all the facts, all the

developments which brought Canada

from the position Canada then occupied

-the position of two small provinces,

having nothing in common but the

Not as we love, blindly stretching forth our hands in weak endeavor To hold fast what God has branded with the brittle stamp of clay; Not as we, unwilling, suffer, moaning child-ishly forever The defect of an ambition born and buried in

The defect of an annition born and warden a day; love whom His brightness has encompassed with its shining.
Who have waited through the noontide in the shadow of the Cross.
Sharing in His crucifixion, with prophetic gift divining in the compensations Heaven's irreparable loss.

Daughter of a race of heroes, stranger to the touch of sorrow,

Daughter of a race of heroes, stranger to the touch of sorrow.

Free as snowtlakes in their falling from the tainted breath of sin;

Free as snowtlakes in their falling from the tainted breath of sin;

Her young life had reached its fulness, each day promise of to-morrow.

If the golden gates of Heaven had not yearned to take her in.

If the dove had not descended where the haunty eagle flaunted.

Its black wings above the threshold of her proud, patrician home, the proud, patrician home, the proud, patrician home, the proud patrician home, the proud patrician home, the first wind a glory which time cannot alter.

These pale lips had never spoken, clear, defiant and undannted, the proud of the house at the preshore the House at the preshore the House at the preshore the union of the separate provinces at ent time such as they will appear to the union of the separate provinces at the union of the separa

"Tear that white robe from her shoulders!"
Tyrant mandates know not pity;
She droops, clothed in her own blushes—could their garments be more fair!
Lo! downfallen from its fastenings, before all that mighty city.
She stands mantled and enshrouded in the

that mighty city.
She stands mantled and enshrouded in the glory of her hair;
Then, as swift beneath the sword-flash streams the life-blood hotly gushing,
The red current overflowing bathes her whileness in its sea—
Maidens, cease your tender weeping, all your anguish sobs be hushing.
Pain is but a dream forever, and the martyr's soul is free!

Fifteen hundred years have followed one by one in sad procession Since the sun set over Tiber on that barbarous Since the sun set over Tiber of holiday; holiday; the world it

retrogression Flowing to the shore eternal from the world it Flowing to the shore eternal from the world it wears away!
Creatures of our own poor moulding, seeking ever an ideal,
Weaving all a soul's best promise into dull and senseless rhymes.
Could our thoughts but seek the treasure, might our hands but clasp the real.
What were death, or pain, or torture, fifteen hundred thousand times?

the Cross. And my soul is not so narrow that its faith is past divining In earth's short-lived compensations Heaven's irreparable loss.

that the truly noble and divinely inspired work of the Apostleship may not suffer from such indiscretion on the part of some of its associates, and in order also that we may all appreciate better the real good, we shall, God willing, during this mouth explains some of the general principles upon which the League rests

The Sacred Heart was entirely unselfish. He came down from Heaven not to do His own will, but the will of the Father. He sought not His own glory, but the glory of the Father. In other words its devotion to the Sacred Heart is not so much devotedness; it is not so much devoted ness in the near that the truly noble and divinely inspired women is located to the same of the general principles upon which the League rests no reason why a women should be the that many of the moment of a women to turn, and 35 is still harder. She feels that there is no reason why a women should be the the that many of the moment of a women the turn, and 35 is still harder. She feels that the turn, and 35 is still harder. She feels that the turn, and 35 is still harder. She feels that the turn, and 35 is still harder. She feels that there is no reason why a women should be not turn, and 35 is still harder. She feels that the unit to the very and united by nothing the turn, and 35 is still harder. She feels that the turn and united by nothing the turn,

unbounded fertility of resource, a high BACK FROM THE GRAVE.

A WELL KNOWN HAMILTONIAN SNATCHED FROM THE GRAVE.

Had Been Given up by the Doctors and his Case was Considered Hope-less—But he Recovered in a Miraculous Manner and is Now as Well and

Hamilton Herald, May 27, 1891. Although the age of miracles is generally supposed to be past, the case of John Marshall, of 25 Little William street, is about as nearly miraculous was He For three years and a half Mr. Marsh all has been a victim of a disease known as locomotor ataxy, a spinal affection which deprived him of all feeling from his waist downwards, and left him a helpless cripple, given up by his physicians as incurable. day he is restored to health, and apart from the weakness natural to a mar who has wrestled so long with a terrible disease, he may be said to be as well as The story of his wonderful reever. overy has been heard with amazemen by his many friends, for Mr. Marshall well known in Hamilton, having ived here for nearly thirty years, and or twenty years before his illness having been manager for the Canadian Oil Company here.
One of the *Herald's* young men heard

of the case and hunted up Mr. Marshall to get his story, which he was not unwilling to tell, in the hope that his experience might be of benefit to others who are affected similarly.

"I was taken ill in Angust, 1887, said Mr. Marshall, "and for three years and a half I was scarcely able to leave my room. My illness, I believe, was the result of a fall I had a year before, and it left me helpless. I had absolutely no sensation in my body below the waist, could not feel pin stuck in me, and was deprived of the use of my limbs. For more than three years I was not able to leave the house any more than on very fine days might go as far as the corner, and during all that time I was never down town. I had the best medical assist ance, but the doctors all agreed I could not recover. I tried all kinds of patent medicines, but none of them did me any good. I also tried electricity having as many as three batteries or me at once, but it was all of no avail

"How did you come to recover?"
"In February last some one thre in a circular about Dr. Williams' Pink Pills. I laid it aside, thinking it was natural termination of a full life, in which he who has disappeared has given the full measure of his capacity. like all the others I had tried—no good. But on April 14 I decided to give then has performed everything required from him, and more, the sadness of the sadness since, until I am as well as you see me. I considered it nothing short of a miracle, and my friends who know me Why, last week, I got up credit it. one morning, took my bath, dressed myself, went to the station, took the rain for Toronto and walked to my woman, his companion in life and his brother-in-law's, and he would not be Thus, Mr. Speaker, ieve it was myself."

You say you were given up by the

"Yes, I spent hundreds of dollars in medical advice and in the purchase of all sorts of quack remedies. My physicians said my disease was incurable and that I would never be able to use belongs to the ages, and it can be said with certainty that the career which has just closed is one of the most remarkable careers of this century. It son of Canada—one who at one time my limbs again. I am a member of the Royal Templars, and I have been passed by the society's doctors as past markable careers of this century. It son of Canada—one who at one time would be premature at this time to athad been a tower of strength to the recovery, receiving from it the total disability benefit of \$1000. That is the best possible proof to me that my case

was considered hopeless."
"How many boxes of the Pills have

vou taken?'

"I am now on my seventh box, but, as I told you, I got relief from the start. I consider my recovery to be wonderful, and I am recommending the remedy to every one who is afflicted as I was."

The proprietors of Dr. Williams Pink Pills, which have accomplished such a miraculous cure in Mr. Marshall's case, say the remedy is com-pounded from the formula of a wellknown physician, and is unsurpassed for the treatment of all diseases arising from impoverished blood or loss of vital

The remarkable case noted in the above article from the Hamilton Herald conclusively proves that the proprietors of Dr. Williams' Pink Pills have in no way over-stated the merits of their remedy. Pink Pills are a never failing blood builder and nerve tonic, and are equally valuable for men or women, young or old. They cure all forms of debility, female weaknesses, suppressions, chronic constipation, headache St. Vitus dance, loss of memory, pre mature decay, etc., and by their vellous action on the blood build up The patience of a stoic can be easily fretted by the acute, spasmodic pains of toothache, yet St. Jacobs Oil will cure the pain in a few minutes, surely and completely. It penetrates to the nerve and kills the pain.

Hag. Yet. Oil.

This stands for Hagyard's Yellow Oil, the best and promptest cure for all pain from the simplest sprain to the racking torture of rheumatism. A never-failing remedy for croup, sore throat, and pain in the chest.

D. Sallivan. Malcolm. Outario, writes the system anew and restore the glov of health to pale and sallow complexions. These pills are sold dealers, or will be sent post paid or re-ceipt of price (50 cents a box) by ad-dressing the Dr. Williams Medical Co., Brockville, Ont.

croup, sore throat, and pain in the chest.

D. Sullivan, Malcolm, Ontario, writes:

"I have been selling Dr. Thomas' Eelectric Oil for some years, and have no hesitation in saying that it has given better satisfaction than any other medicine I have ever sold, I consider it the only patent medicine that cures more than it is recommended to cure."

Mrs. L. Squire, Ontario Steam Dye Works, Toronto, says: "For about 30 years I have to that a sore on my knee as done for me. I had a sore on my knee as done for me. I had a sore on my knee as mothing to do any good until I used the Discovery. Four bottles completely cured in the form the complete of the

5A lady writes: "I was enabled to remove the corns, root and brauch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience. Minard's Liniment cures Burns, etc.

can be carried at our NEW line of work, repidly and honomably, by those of either sex, young or old, and in their own localities, wherever they lise. As the form of the control of the co

Flirts.

In my experience the coquette was the women who had already gained admirers and enjoyed tantalizing them by capricious favor and unwarrantable coolness; and the flirt was the female on the lookout for victims, whom she attracted in various ways and held by divers schemings. She is a female without self-respect, without sense of honor, without modest reserve, without refinement, without forethought, without woman's choicest beauties. may be clever, but is generally a fool. She may be beautiful, she may be graceful, she may be amiable, and far down under the cloud of her many shortcoming there may be common sense enough to straighten her up ome day and enable her, with many shamed blushes and heart pangs of self-reproach, to turn on her downward tracks and climb back the step hill of repentance to the heights of peace. But when in after days she gathers flowers of pleasure and delight she will search in vain, and with an aching sense of uselessness, for the pure lily of the valley and the modest shrinking violet and the true blue forget-me-not of one undivided affection. And where the fruitful boughs bend heavily she will find the bloom rubbed off the rip-ening grapes of pleasure and the downy peaches of pride, and she will realize, too late, the fearful price that he has carelessly paid for the hour's giddy delight, the mock sovereignty, the sham success which is all the guer don granted to a flirt.



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TENDERS FOR COAL.

The undersigned will receive tenders to be addressed to them at their office in the Parliament Buildings, Toronto, and marked "Tenders for Coal," up to noon of Wednesday, 15th day of June, 1891, for the delivery of the following quantities of coal in the sheds of the institutions below named on or before the 15th day of July next, except as regards the coal for the Central Prison.

ASYLUM FOR INSANE, TORONTO Hard coal, 1,000 tons large egg size, 75 tons stove size, 75 tons nut size, 450 tons soft coal.

MIMICO BRANCH ASYLUM. Hard coal, 1,500 tons large egg size, 50 tons

ASYLUM FOR INSANE, LONDON. Hard coal, 2,200 tons large egg size, 300 tons egg size; soft coal, 100 tons for grates.

ASYLUM FOR INSANE, KINGSTON. Hard coal, 1,900 tons large egg size, 200 tons mall egg size, 20 tons stove size, 20 tons chest-

ASYLUM FOR INSANE, HAMILTON. Main Building—Hard coal, 1,800 tons egg size, 100 tons stove size; pumping house in Queen street, 200 tons egg size.

ASYLUM FOR IDIOTS, ORILLIA. Hard coal, 1,500 tons large egg size, 125 tons stove size. CENTRAL PRISON.

Soft coal, 1,000 tons select lump, to be delivered in lots of 160 tons during September, October, November, December and January next; 600 tons Streetsville screenings.

INSTITUTION FOR THE DEAF & DUMB. Hard coal, 650 tons large egg size, 95 tons small-egg size, 24 tons chestnut size, 15 tons stove

INSTITUTION FOR THE BLIND, Hard coal, 400 tons egg size, 150 tons stove size, 10 tons nut size; soft coal, 5 tons for grates. MERCER REFORMATORY.

Hard coal, 550 tons egg size, 140 tons stove

The hard coal to be Pittston, Scranton, Lack-awanna or Loyal Sock. Tenderers are to name the mine or mines from which they propose to supply the coal, and to designate the quality of the same, and if required will have to produce satisfactory evidence that the coal delivered is true to name.

authorities of the respective institutions.

Tenders will be received for the whole quantity above specified, or for the quantities required in each institution. An accepted check for \$600, payable to the order of the Provincial Secretary, must accompany each tender as a guarantee of its bona fides. And two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms and conditions of tender are to be obtained from the bursars of the respective institutions.

The lowest or any tender not necessarily accepted.

repted.
R. CHRISTIE,
T. F. CHAMBERLAIN.
Inspectors of Prisons and Public Charities. playment and teach you FREE. No space to explain here. Full playment and teach you FREE. TRUE & CO., AUGISTA, BAINE. Parliament Buildings, Toronto, 1st June, 1891.

IS. Dentist.

, 54 and 56 Jarvis is hotel has been troughout. Home day. LLY, Proprietor.

Branch No. 4, London,

Meets on the 2nd and 4th Thursday of every month, at eight o'clock at their hall, Albion Block, Richmond Street. P. F. Royie, Pres. Wm. Corcoran, Recording Secretary.

C. M. B. A.

Letter from the Supreme President To the Officers and Members of the Catholic Mutual Benefit Association:

BROTHERS—In view of the assertions of rand President McCabe and others that the Grand President Mew of the assertions of Grand President McCabe and others that the late Supreme Council overstepped its parengative in abolishing the clause permitting separate beneficiary, and lest silence might be construed into admission that an illegal or unconstitutional act has been done, I deem it my duty to officially declare otherwise, and to give reasons for this ruling.

Shortly after the adjournment of the council I received a letter from Grand President MacCabe congratulating me on my "unani mous election" to the Supreme Presidency, and protesting among other things against the action of the council for striking out the clause relating to a separate beneficiary jurisdiction.

In reply to Brother MacCabe my exact words are:

clause relating to a separate beneficiary jurisdiction.

In reply to Brother MacCabe my exact words are:

"As to the ruling of the chair on the question of striking out the separate beneficiary clause I am not myself clear on the subject, and will, as soon as I have time, confer with the Committee on Laws who were present at the time the ruling was made."

Now as to the legality of the action of the Supreme Council in striking out the beneficiary clause, there is not a shadow of doubt. Article xvii., Sec. I, page 38 says:

"Alterations and amendments to this constitution may be made at any regular meeting of the Suprame Council, by a vote of two-thirds of the members present and entitled to vote at such meeting. No new lawor amendment shall be passed by said Council except by unanimous vote, unless the same has been duly considered by Grand Councils and Branches under its jurisdiction. One objection to the adoption of said law or amendment refers the same back to Grand Councils and branches for their consideration; same to be reported back and acted on at the next regular session of this Council."

The law does not say that questions in order to be entitled to the principles of the two-third vote must have been considered by all or every Grand Council and branch under the jurisdiction of the Supreme Council. If that was the intent it would so state. The intent was to have such matters considered by one or more Grand Council, otherwise one Grand Council could block the wheels of legislation by simply refusing to consider the matter and instructing its representatives to vote against it.

Now the subject matter of this controversy, viz., the striking out from the beneficiary fund aw all reference to a separate beneficiary, was considered by Grand Councils at their biennial sessions. Michigan, Ohio and Canada considered the matter, and took action on it; so that on a strict construction of the law as laid down in said section I, of article 17, the striking out of the separate beneficiary clause was legally adopted

Letter from the Grand President.

To the Members of the Catholic Mutu. Benefit Association in Canada:

To the Members of the Catholic Matual Benefit Association in Canada:

Dear Brothers — Averse as I am to enter on a newspaper discussion of matters now pending between the Supreme Council and the Grand Council of Canada, of the C. M. B. A., and desirous as I am to maintain a neutral position in the discussion, I cannot allow the Supreme President's letter, which appears in the last issue of the C. M. B. A. Weekly, and which, I presume, will appear in all official organs, to pass unnoticed.

The letter will, I have no doubt, surprise the Brothers of the C. M. B. A. in Canada as much as it surprises me. A Supreme President officially upholding as legal, what the Supreme Legal Adviser has publicly acknowledged to be illegal, is certainly not a pleasing spectacle for C. M. B. A. men to blook upon. I regret very much, as all C. M. B. A. men must regret, that the Supreme President-has now given, as far as he can give it, official sanction to an unconstitutional act. He best knows his own reasons for this: I fail to understand it.

It is unnecessary to say that the Supreme President is wrong in the interpretation he puts on the clause quoted by him. And I am upheld in my opinion by the highest Canadian authority on constitutional questions, Dr. Bourinot, Clerk of the Dominion House of Grand Council seems to me a most extraordinary contention. If Grand Councils means a Grand Council seems to me a most extraordinary contention, then, in the words of the Supreme President, "it would so state," Common sense as well as long established practice will at once suggest that in the absence of a statement to the contrary words are to be taken in their plain, everyday meaning.

The Supreme President, in saying that the Grand Council of Canada "considered the

are to be taken in their plain, everyday meaning.

The Supreme President, in saying that the Grand Council of Canada "considered the matter," confounds consideration of a demand for separate beneficiary with consideration of the removal of a clause from the constitution. Demanding a separate beneficiary was certainly "considered" by the Canada Grand Council; removing a clause from the constitution was not "considered" was never thought of.

What the Supreme President means by the last sentence of his letter—"All are equal; and all must obey"—I cannot tell. If there is a threat implied in this, I am very sorry. It would precipitate the very course which I, no less than the Supreme President, am striving to prevent.

no less than the Supreme President, and less than the Supreme President's letter—
points in the Supreme President's letter—
points that will, at once, suggest themselves to a careful reader; but in accordance with the line of conduct which I have set before myself from the beginning of this discussion—to deal with constitutional questions only—I pass them over.

Yours fraternally,

JOHN A. MACUABE,

Grand President.

Ottawa, 15th June, 1891.

New Branches.

New Branches.
List of officers of Branch No. 161, organized on May 26, in Carlsruhe, Ont., by District Deputy A B Klein:
Spiritual Adviser, Rev. Father Laussie President, A P McArthur First ice-President, Peter Hesch Second Vice-President, Peter Hesch Second Vice-President, Joseph Schwan Recording Secretary, Ernest Seeber Assistant Secretary, Joseph A Hundt Financial Secretary, Charles Buhlman Treasurer, David Schwan Marshal, Peter P Schwan Guard, George Bruder

Marshal, Feter Guard, George Bruder
Guard, George Bruder
Trustees, A P McArthur, D Schwan, Xavie
Weber, Peter Hesch and E Seeber. List of officers of Branch No. 162, organized on lay 27 in Moncton, N. B., by District Deputy

List of officers of Branch No. 182, organized on May 27 in Moncton, N. B., by District Deputy P J O'Keefe:
Spiritual Adviser, Rev. H a Mechan President, Louis N Bourque First Vice-President, Allred A Dion Second Vice-President, Allan McDonald Recording Secretary, Wilfred D Robideau Assistant Secretary, Thomas J Gallagher Financial Secretary, Edward Bobier Treasurer, John J Hamilton Marshal, Adolphe T Leblanc Guard, Joseph J Bourgeois Trustees, Patrick Fitzpatrick, Theophile M Leblanc, John M Lyons, William E Curry and Denis Richard.

List of officers of Branch No. 163, organized of June 3rd, in Winnipeg by District Deputy K. Barrett: Spiritual Adviser, Rev. A A Cherrier President, Rev. A A Cherrier First Vice-President, F J Dorsey Second Vice-President, H La Rose Recording Secretary, Joseph Shaw

ssistant Secretary, Alphonse Picard mancial Secretary, Peter Klinkhammer reasurer, John Markinski arshal, Joseph S Malenfant u.rd. J Schmidt wistees, Michael McManus, Donald Mc-ald, Onesime Bourdeau, J Schmidt and rick John Walsh ld every alternate Tuesday at 8

Resolution of Condolence.

Resolution of Condolence.

Branch 51, Montreal, 8th June, 1891.

Moved, by Brother Wilfred Mathleu and Second Vice-President Egan, seconded by Chancelbor Ford and Marshal McDonnell.

That resolutions of condolence be drawn upand presented to the wife and family of our late First Vice-President, Terence Butler, and that a copy be sent to the C.M. B. A. Journal of Montreal, the CATHOLIC RECORD of London and the Catholic Review of Toronto and spread on the minutes of this meeting; also that our charter be draped in mourning for the space of sixty days.

charter be draped in mourning for the space of sixty days.

That whereas it has pleased Almighty God in His infinite wisdom to remove from our midst our esteemed and beloved Brother, Terence Butler, late First Vice-President of this Branch, Resolved, That while bowing to the Divine will the members of this branch tender their sincere and heartfelt sympathy to the wife and family of deceased in the sad bereavement which Divine Providence has seen fit to inflict on them.

Fraternally yours,

J. McDevitt, Sec.

THE ENCYCLICAL.

CONTINUED FROM FIRST PAGE.

ous requirements in daily life. It is gratifying to know that there are in existence not a few socie actually ties of this nature, consisting either of workmen alone or of workmen and employers togethers; but it were greatly to be desired that they should greatly to be multiply and become more effective.

Associations of every kind, and especially those of workmen, are now far more common than formerly. In regard to many of these there is no need at present to inquire whence they spring, what are their objects, or what means they use. But there is a good deal of evidence which goes to prove that many of these societies are in the hands of invisible leaders, and are managed on principles far from compatible with Christianity and the public well-being; and that they do their best to get into their hands the whole field of labor, and to force workmen either to join them or to starve. Under these circumstances, Christian workmen must do one of two things either join associations in which their religion will be exposed to peril, or form associations among themselves-

unite their forces and COURAGEOUSLY SHAKE OFF THE YOKE of an unjust and intolerable oppression. No one who does not wish to expose man's chief good to extreme danger will hesitate to say that the second alternative must by all means be

adopted. In order that an association may be carried on with unity of purpose and harmony of action its organization and government must be firm and wise. All such societies, being free to exist. have the further right to adopt such rules and organization as may best conduce to the attainment of their We do not deem it possible to objects. enter into definite details on the subject of organization; this must depend on national character, on practice and experience, on the nature

and scope of the work to be done, or the magnitude of the various trades and employments, and on other cir cumstances of fact and of time-all must e carefully weighed. Speaking summarily, we may lay it

down as a general and perpetual law that workmen's associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, hat is to say, for helping each individual member to better his condition to the utmost in body, mind and prop-It is clear that they must pay erty. It is clear that they must pay special and principal attention to piety and morality, and that their internal discipline must be directed precisely these considerations; they entirely lose their special character, and come to be very little better than those societies which take no

account of religion at all. After discussing briefly plans of organization, the Sovereign Pontiff concludes: We have now laid before you, venerable brethren, who are the persons, and what are the means, by

which THE MOST DIFFICULT QUESTION must be solved. Every one must put his hand to the work which falls to his share, and that at once and immediately, lest the evil which is already great may by delay become absolutely beyond remedy. Those who rule the state must use the law and the institutions of the country; masters and rich men must remember their duty; the poor, whose interests are at nust make every lawful and proper effort; and since religion alone, as we said at the beginning, can destroy the evil at its root, all must be pursuaded that the primary thing needful is to return to real Christianity, in the absence of which all the plans and advice of the wisest will be of little avail.

As far as regards the Church, its assistance will never be wanting, be action is the more unfettered; let this be carefully noted by those whose office it is to provide for the public welfare. Every minister of holy religion must hrow into the conflict all the energy of his mind and all the strength of his endurance; with your authority, venerable brethren, and by your example, they must never cease to urge upon all men of every class, upon the high as well as the lowly, the gospel doctrines of Christian life; by every means in good of the people; and above all they give you our hearts." their power they must strive for the must earnestly cherish in themselves,

which is the fulfilling of the whole gospel law, which is always ready to sacrifice itself for others' sake, and which is man's surest antidote against worldly pride and immoderate love of self; that charity, whose office is described and Godlike features are drawn down by the Apostle St Paul in these words: "Charity is patient, is kind, seeketh not her own, suffereth all things, endureth all things.

On each one of you, venerable brethren, on your clergy and people, as an earnest of God's mercy and a mark of our affection, we lovingly in the Lord bestow the Apostolic Benediction.

Given at St. Peter's, in Rome, the 15th day of May, 1891, the fourteenth year of our pontificate. LEO XIII., POPE.

JUNE AND ITS DEVOTION.

Catholic Columbian. Dear Mary, our Mother, your month s gone, but our hearts still turn to you while we struggle in this vale of tears You bring us and we follow into this Month of the Sacred Heart.

We look at your statue which w crowned in May and the thoughts which you awakened creep into our hearts. We look at you, to the Tabernacle, where dwells the love of your heart, and we say "Heart of Jesus, be mine also.

We have placed spring flowers from the hands of tiny children on your Altar during May; we will go with you to the Altar of June and adorn the Tabernacle of the Sacred Heart of Jesus with the flowers which we will gather and the hymns that we will sing and the prayers which we will say will humble and true. This is the resolution with which we greet you, our Mother, while kneeling at the altar of your Son. Our life and our love is in the Mystery we adore.

Where is there a Heart like that of our own which is the mirror of the Heart of your Divine Son? Our fathers and mothers love us, indeed, but they tire when they call us and

we do not return, You became our Mother in a sea of grief and the pangs of motherhood make you listen when we kneel at your feet. O Mother! we pray, forgive us once more through the wounds of your Heart and that of your Divine

On the first devotion of May we promised so much; ah! so little has been done. But, Mother most mercito our prayer. Sacred ful. listen Heart of Jesus, be my love: Sacred Heart of Mary be my salvation. O Mary: our earthly mothers make our hearts throb with the love that is in The first song that lulled us to them. sleep before we know what words were, made us smile back into our mothers faces. The souls of our mothers spoke to us and said: "We love you." Even then we knew the language of

But we grew in years, but not in love. We did not curb our will ; we did not resist our inclinations, and, Mary, as we forgot the lessons of our earthly mothers too quickly, so also we

forgot you.

While we were under the shadow of the Sacred Heart of your Son we listened to your heart speaking to us from heaven, and we knelt and prayed and loved and obeyed. Mary, we want to come back into the sunshine of your love and let you guide us to the Heart of Jesus. We want some portion of that love which filled your soul while on earth and in the presence of Jesus in the Blessed Sacrament.

You were His tabernacle for nine months, and you adored Him in your womb; you adored Him on the cross; ou adored His mangled body placed in your arms : and no one ever adored Him on the Altar like you; and all this for our salvation! Mary, your sorrows give us hope and confidence in our pleadings for mercy and grace Mary, make our hearts like to thine We look at the altar and our eyes find rest where our cold hearts when warmed up would be. We enter the church and the first thought of our minds is the Altar of God and the Blessed Sacrament. Even when we are cold we regret our want and bendng our knee desire to love Jesus in the Sacrament of His Love. We never know how cold we have until we test the sweetness of God's love, then we begin to see. But, Mary unless you guide our footsteps as our earthly mothers did when we were learning to walk, we will dash our footsteps against the stones that block our pathway into love of the Sacred Heart of Jesus. Our past lives have made us-and O God forgive us !-somewhat heedless of the dangers in our way we are like fretful children who hear their mother's warning voice but yet love a moment's smack of forbidden fruit. Mother Mary help us change

Be with us, our Mother, and hear us and it will intervene with the greater effect in proportion as its liberty of offer them in union with the League of the Sacred Heart. All the Masses we hear and say, all our prayers, all our trials, afflictions and sorrows, every good work we may do in union with those intentions for which Thou, O dear Heart of Jesus! dost daily offer Thyself on our Altars. We are sorry for our offences and we cry O Mary, help us, we are thy children, and we want our hearts to be with the prayer of our lips 'O Jesus and Mary v

the mistress and queen of virtues, the Cardinal-Archbishop of Westmins-The London Register announces that the Cardinal Archolshop of Weshilds the Rev. C. B. Dawson, curate of All to that of General Booth for the relief a one who, enlightened by his natural Hallows, Southwark; Mr. Francis the happy results we all ter will soon inaugurate a plan similar for must be chiefly brought to that of General Booth for the relief

purpose can be easily supplied; the knows nothing about them, he underquestion of supply of men is harder to

The Death of Sir John Macdonald. The Catholic Archbishops and Bishops have forwarded the following

resolution of sympathy to Lady Macdon-ald, Earnscliffe Ottawa: We, the Archbishops and Bishops of the ecclesiastical provinces of Toronto and Kingston, unite in respectfully offering to Your Ladyship our heart felt sympathy in your bereavement, and pray God in His infinite goodness to sustain you in patient submission to His will, and comfort you in this hour of sorrow. In common with our fellow-citizens of all classes we mourn for the loss our country in the death of Sir sustains John, the father of Confederation, the wise and watchful statesman, who has

had chief part in advancing Canada to

its present position of greatness among

the nations, and whose political career, extending through nigh half a century,

has been marked by conciliation in the

midst of the strife of parties, and by an unselfishness which no adversary has ever dared to question. JOHN WALSH, Archbishop of Toronto.

JAMES VINCENT CLEARY, Archbishop of Kingston.
THOMAS J. DOWLING, Bishop of Hamilton.
RICHARD A. OCONNOR, Bishop of Peterboro'.
DENIS OCONNOR, Bishop of London.
ALEXANDER MACDONELL, Bishop of Alex-

St. Michael's Palace, Toronto, June 8, 1891.

Pittsburg, Pa., June 12. - Father Moilinger, who is credited with effect ing remarkable cures, is still sought by hosts of patients. At Troy Hill yesterday, at the parochial school, people struggled for a place near one of the three doors. Male and female invalids climbed into the school house through windows that are eight feet from the ground. No miraculous cures were reported, though a number of visitors felt improved in health after a consultation with the priest. Mrs. Heins, of Waterloo, N. Y., returned home to-day She was able to walk about without rouble and thinks the cure effected on Wednesday will be permanent. had been helpless for eleven years.

DIOCESE OF LONDON.

PARISH OF ST. THOMAS. Rev. Fathers Prendergast and Devlin,

of the Jesuit Order, preached a very successful mission last week Thomas. Hundreds were enrolled in the Confraternity of the Sacred Heart, and twenty promoters were elected to preside in bands or circles for the living Rosary. Father Prendergast delivered on Monday evening a very able lecture, entitled "The Great Dilemma, or Jesus Christ witness to

Patrick's, presented him with a purse containing \$585 as a slight token of the esteem and goodfellowship existing etween the congregation and the pastor. On Wednesday evening Rev. Father Craven was the recipent of a purse of \$50 from Branch No. 37 of the Catholic Mutual Benefit Association, of which therev. gentleman is an esteemed member. The presentation was made. on behalf of the society, by Messrs. John Ronan, John Byrne, John Coffey and Thos. Lawlor.—Hamilton Times.

The Holy Angel's Sodality also

presented the Rev. Father a beautiful

dressing-case.

A NEW PRESBYTERY. The congregation of St. Patrick's Church, Galt, are about to erect a handsome brick residence for their respected pastor, Rev. Father Slaven.

Rejecting the Light of the Holy

Clever men give themselves no end of trouble in writing books, preachers ery out from the pulpit on Sundays and holy-days that according to the infallible word of God, all earthly things, all the pleasures, honors and riches of this world are but vanity, and deserve to be trampled under foot and to be lespised as dross; that it is future heavenly and eternal goods that are alone worthy of our love; that the human soul, is almost infinitely more precious than the body; that sanctify ing grace is such a treasure, that he who has the least portion of it should esteem himself happier than if he had all the kingdoms and principalities of the world in his possessions, etc. There are many people who read all this in books, and hear it in sermons; but there is hardly one in twenty who understands what it all means. words are plain enough, and they reach the ear; but since the under long for must be chiefly brought to that of General Booth for the rener a one who, enlightened by his natural Hallows, Southwark; Mr. Francis about by the plenteous outpouring of of the poor of London. The Register reason, thinks that those truths must King, who is a relative of the Bishop charity; of that true Christian charity thinks that the need of money for this be very great and sublime; but he of Lincoln, and Mrs Stanley.

stands as little of them as a blind man does of color.

He will say that they are great and sublime spiritual thoughts, fit for the saints, but not for men like him. Talk to him for a hundred years of truths of that kind, and at the end he will be

just as wise as before. only reason why so many are not enlightened by the Holy Ghost, is because they do not desire His light.

OBITUARY.

Mrs. McGoey, Ottawa.

Mrs. McGoey, Ottawa.

The "Angel of Death," on his never-ending mission from on High until time shall be no longer, visited one happy home at an early hour Saturday morning, May 33, taking from loving children a kind, affectionate mother, and from a fond sister a constant companion and sincere friend in the person of Mrs. Sarah M. McGoey, widow of the late Thomas McGoey.

The deceased lady had been ill and confined to her room since autumn last, and during the long weary hours of winter, when she suffered so patiently, she maintained the cheerfulness which characterized her all her lifetime, and showed a resignation to the Divine will so edifying to those around her.

It is said to part from those we love, but when we hear one so dear to us say so calmly and with perfect confidence in our Blessed Lord. "God's holy will be done, Praise be to His holy name," we feel truly consoled and hope that when we too have fought the good fight we shall meet our dear mother and truest friend in that Beautiful Home of the Blessed, where parting shall be no more. Requiescat in pace! Mrs. Gleeson, London.

Mrs. E. Doyle, South Yarmouth,

Mrs. E. Doyle, South Yarmouth.

Died, at St. Thomas, on the sth of June, Elizabeth, relict of Lawrence Doyle, South Yarmouth, in the eighty-first year of her age, deservedly regretted by her himsediate family and a large circle of friends.

Mrs. Doyle came of a distinguished family, her father being Captain Philan, of Her Majesty's forces in India, who came to this country in the year 1857 and took up land in Yarmouth, county Elgin, now occupied by his nephew, Mr. Matthew Doyle, Mr. Lawrence Doyle, husband of the deceased lady, was one of the very oldest pioneer settlers in the district which extends from London to Lake Eric. He died full of years and good works twelve years ago, leaving, besides his widow, four sons, the died full of years and good works twelve years advolved three are Messrs, James, Matthew and Jooph Doyle, who, with their respective familians. The other Doyle, who, with their respective familians in South Yarmouth. One married daughter, Mrs. T. Kelly, died in August, broother Matthew, who lately moved into St. Thomas.

Grand High Mass of Requence was celebrated Thursday, the 11th ust, by Rev. Father Flannery, Rev. Father Thomas. Her at the procession of caringes which accompanied her remains to the content of the companied her spect and affectionate regard in which Mrs. Doyle was held by her own sorrowing relatives and by the community at large. May she rest in peace:

Guelph Catholic Union.

Guelph Catholic Union.

Guelph Herald, June 13.

The concert given in the lecture hall of the concert given in the lect Keleher, Scanlan, Bruce and Duignan was exceedingly well rendered and repeatedly encored. Mr. Redwin sang "The Hermit" in good voice. The programme was brought to a close by the rendition of that most amusing piece of comedy entitled "O. P. R. A." or a "Manager in Trouble," the following being the cast of characters: Mrs. Keleher, Miss Mollie Heffernan, Messrs. Duignan and Scanlan, all of whom rendered their parts perfectly. The accompaniments throughout the evening were performed by Mrs. Keleher, Mrs. Drohan, and the Misses Gay, Heffernan and Waite.

E. B. A.

At the regular meeting of St. Mary's Branch, No. 24, Almonte, held June 4, the following resolutions ware moved by E. W. Smith, seconded by Oakley, and unanimously adopted:

Whereas, it has bleased Almichty God to send the messenger of death to the home of our Brother, John Malone, whereby our Brother has statined the less of his beloved wife, be it Resolved that we, the members of St. Mary's Branch, No. 24, tender our sincere and heartfelt sympathy to our Brother in this his hour of sorrow, and we pray that he may be granted strength to bear his loss with fortitude and resignation to the will of God. Beit Resolved also that a copy of the above sentiments of condolence be presented to Brother Malone; also sent to the Almonte Gazette and the Grand Secretary for publication in the official journals.

"Wives and Daughters" for June, The June number of this excellent publica-tion for women proves a pleasant surprise to its thousands of readers. Its contents are unusu-ally interesting, and it now appears in neat six-teen page form. The subscription price is only 5°c per annum. It is included, without extra charge, only with that popular "Double Weekly," the Western Advertiser, which is tssued twice a week at the liberal rate of \$1 for each eight months. Sample of each paper free by addressing—Advertiser Printing Co., London, Ont.

Prominent Converts to Catholicity. London, May 28.—The number of converts to Roman Catholicism among the members of the higher circles continues to increase. Among the latest converts are Sir Andrew Stuart, the ex-Chief Justice of Quebec; Lady Turner, the wife of Sir Charles Turner the Chief Justice of Madras; Mr George Knott, member of the Council of the Guild of All Souls, and a church | warden of St. Columba's, Haggerstown;

For the Orphans.

The Sisters of St. Joseph will hold the usual picnic on Dominion Day on their grounds at Mount Hope in this city, in aid of the orphans. Many attractions will be offered to render the day one of real enjoyment to all who attend. Choice music and refreshments will be prominent features on the occasion. Those who attend the picnic will have the satisfaction of knowing that they are lending their aid to a work that should commend itself to the hearts of all-a work that will most assuredly bring with it the blessing of God-the support of little orphans and those other helpless ones who are passing the few remaining years of their lives in the care of the good Sisters.

Entrance Examinations.

Peterborough, June 8, 1891. To the Editor of the Catholic Recor

To the Editor of the Catholic Record
SIR—I read your editorial article
"Amendment to the School Act," a
pleased with your able defence of the
of the Catholics. Your interpretation
part of the new regulations relating
persons qualified to be examiners at
trance examination is, however, err
There is no restriction against teach
have pupils writing on the examination
vided they are otherwise qualified,
minutes of the last meeting of the
Board (Public and High school count
this town, appears the following:

Hoard (Public and High school collisis town, appears the following:

"The examiners at the entrance ation this year will be Mr. Fessenden, pal of the Collegiate Institute; Dr. Inspector of Public schools; Mr. Briccipal of the Separate school; and M Smith, Principal of the Public school I will have a number of pupils write examination.

xamination.
The intention of the Minister of Edu

examination. The intention of the Minister of Educating on the advice of the High 8 teachers and the Inspectors, was to place examination of the pupils, as far as positive in the hands of the teachers of the Pand Separate schools. It is contembed teachers benefit greatly by reading papers of pupils prepared by the reacher for some time peast the papers of candifor second and third class certificates been examined by the High School teacher and good results have followed.

The law says that where a teacher hold a first class certificate is not available holding a second class provincial ecate, and who has had five years' experience as a teacher, may be appointed an examined Most of the teachers of the Public selebid only second class certificates, and is always possible to get teachers hold first class certificates from the High School Collegiate Institute in the district in cases the Public school teachers will be qualified as examiners if this regulatio strictly enforced. But it was specially tended that those who prepare the pushould be examiners, on account of the 4 to actual teaching.

The Public School Board of this town highered this clause in the regulations, have appointed the Principal of their selections.

The Public School Board of this rignored this clause in the regulation of the law appointed the Principal of their the teacher who prepares the entrance A number of teachers holding first c tificates were available, while the teacher the properties of the properti Now I believe it was the intention of the Minister, in a measure, to do justice to Catholics by giving them a representative at the examination both in presiding and in examining the papers. If a Separate school teacher holding a first class certificate cannot be secured, I believe one holding a second class certificate would be in accordance with the intention of the Minister.

Yours respectfully,
WILLIAM BRICK.

cach, 1.55 to 2.00; poatowis, each, 65 Toronto, June 18—WHEAT Feb. 2, 1.65 to 1.07; hard Man., No. 2, 1.13 Man., No. 3, 1.33; spring, No. 2, 1.55 barie, more; peas, No. 2, 75 to 77; 19 to 51; corn. 73 to 71; flour, extra straight roller, 4.75 to 4.85.

straight roller, 1.5 to 41; flour, extra, 4.4 straight roller, 1.5 to 4.58.

BUFFALO LIVE STOCK.

East Buffalo, N. Y., June 18.—C. There were no fresh sale cattle fa arrivals, and only 10 to 12 cars of Tex and butchers stuff held and 3 cars of quality of butcher grades held ow market was to 12 cars of which were for which grades held ow market was LLAWIS.—There were stocked to business with in the yard acts on sale about filled the bill. The life, even at the low prices prevailly New York markets are over-stocked, butchers' demand, both for local and two hottebers, is light, and the prosa anything but encouraging. The load market to-day sold at about steady ye price.

Hous.—The market ruled about 5 c. bill... price.
Hous.—The market ruled about 5c higher to day on account of the light supply—only 6 cars. The best offerings sold at 4.7 to 4.8°, mostly 4.75, and pigs brought 4.40 to 4.50 the market closing steady; all sold.

steady; all sold.

Saturday, June 13, 1891. — There was a fair representation of buyers and seilers to-day at the cheese market, and the board registered over 1,700 boxes. The Liverpool cable for to-day was it shillings per ewt., of 112 lbs. The cod, dry weather has caused a limited flow of milk, owing to the short, dry nature of the pastures, and consequently not as heavy a yield of cheese has been produced as last year. The tone of the market to-day was easy, and \$\frac{3}{2}\$ cents was the highest price paid; 5% boxes were sold at this figure, and 375 boxes at \$\frac{3}{2}\$ cents.

The severaf milk inspections of this district start out on an official inspection on Tuesday next, 16th, to all the factories and patrons. The inspectors have power to 20 into any patron's yards, milk his cows and make the on the part of any patron the fine is sipe, and for adulteration on the evidence of the inspector before a magistrate, the penalty is 80 or the first offence. Patrons should take a note of this, and not be found tampering with their milk, for the inspector or inspectors may drep in on them at any time.

C. C. RICHARDS & CO.

SIRS,-I was formerly a resident of Port La Tour and have always used MINARD'S

LINIMENT in my household, and know it to be the best remedy for emergencies of ordinary character.

JOSEPH A. SNOW.

VOLUM Che Catl

London, Satur EDITO

WE again ca at the Sacred Monday, June closing Saturda are cordially in of sermons at 9 OTTAWA UN

the title of Doc Curran, Q. C In another c address deliv on the occasion Irish Catholic feel a specia richly-deserve on one of our in every sens an honor not creed and n likewise to th

"THE F Rouge and I nounce the Tories in obj son as leade La Presse, particularly : same time, t make a righ French-Cana accept the speaking ma "The " argument v friend, and with many

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