# Time was, I shrank from what was right From fear of what was wrong; I would not brave the sacred fight, Because the foe was strong.

But now I cast that finer sense And sorer shame aside. Such dread of sin was indolence, Such aim at heaven was pride.

"So, when my Saviour calls, I rise, And calmly do my best, Leaving to Him, with silent eyes, Of hope and fear the rest."

# Special to the CATHOLIC RECORD. ARCHDIOCESE OF KINGSTON.

ARCHDIOCESE OF KINGSTON.

THE MISSION AT MORRISBURG.

There are periods in the lives of every one of us to which we may look back with pleasure and which will always remain firmly fixed in our memory when all other past events are perhaps forgotten. There are periods in oar life when opportunities are afforded us of improving our condition or rendering firmer the foundation on which we stand. But perhaps there is no time in the history of the parish of Morrisburg to which the Catholics individually and the parish as a body may look back upon with more pleasure and gratification than that week when we had among us those holy ambassadors of God—those noble Irish missionaries, praying, exhorting and laboring in an especial manner in order that we might reap the rich harvest of their labors. When our worthy and devoted pastor, Rev. D. Twomey, announced from the altar that on next Sunday the mission would begin there were few among his congregation who realized the great benefits which were within their grasp. There were few among them who had ever attended a mission, and therefore could not realize the great blessings derived from it. On the following Sunday, however, the object of the mission was explained by the Rev. Father Brady in his opening address.

The Rev. Father, after the sacrifice of the Mass was offered up, addressed the people, and in a few words clearly pointed out the benefits and graces to be derived from the mission. Its object, he said, was to strengthen those who had been leading a good life in the past and enable them to persevere in their good course, but its object was also to reach those who hight deem themselves lost, or those who through their own neglect might be slowly drifting down the wide stream to perdition. He also announced that there would be morning and evening service throughout the week, and instructions and a mission sermon after each; also that confessions would be heard at certain hours, when the faithful might take advantage of the coportunity to make their peace with God.

the opportunity to make their peace with God.

Rev. Father Twomey then addressed his people, exhorting them to take advantage of the great opportunities afforded them, and said he hoped that in a week's time all his congregation would have approached the Holy Table.

On Sunday evening Father Brady preached an eloquent sermon, and the next morning it was evident from the number of people at the early Mass that they had caught the spirit of the mission and that they intended to enter heart and soul into it. Every morning there were a number of people receiving Holy Communion, and by the steady increase in their numbers one could plainly see that the good Fathers were not laboring in vain.

On Thursday evening Father O'Dwyer.

steady increase in the good Fathers were not laboring in vain.

On Thursday evening Father O'Dwyer, who had been in the other parts of the parish conducting the mission, returned and assisted Father Brady in this place.

Friday morning came, and with great regret the peeple heard that on Sunday evening the mission would be closed; but the sorrow occasioned by the announcement was to a great extent lessened by the fact that His Grace Archbishop Cleary would be present at the closing, and would also celebrate 8 o'clock Mass on Sunday morning. It was also announced that on Sunday evening the baptismal vows would be renewed and that the Papal blessing would be given by one of the good Fathers.

the Papal blessing would be given by one of the good Fathers.

At 8a. m. Sunday the church was literally trowded to the doors, and as His Grace passed up to the aftar, through the congregation, standing to pay him respect and receive his blessing, the spectator could not help being impressed by the solemn grandeur of the scene. The venerable old man, with his hand raised, praying for his Master's blessing on the assembled multitude of his taithful children would present a spectacle which would not be forgotten for years to come.

dren would present a spectacle which would not be forgotten for years to come.

After the celebration of Mass it was announced that another Mass would be celebrated at 10 o'clock, and also that Father Twomey would give Communion as soon as His Grace had left the church.

It must, indeed, have been most gratifying to Father Twomey and the mission priests to see so many receiving Communion on the last day of the mission. Ralling a-ter railing full came and went, each inspired with a new grace, possessed of a new life and fully realizing the goodness of the Almighty in allowing them the privileges and benefits to be derived through the efficacy of the mission.

allowing them the privileges and benefits to be derived through the efficacy of the mission.

At 10 o'clock Father Brady celebrated Mass, and after Mass His Grace addressed the people for about one hour. His remarks were mostly in reference to the Confraternity of the Holy Family. He pointed out the great necessity of a Christian family and dwelt on the excellent example afforded us in the life of the Holy Family of Bethlehem. He exhorted the faithful to join an order so resplendant with blessings as the Confraternity, and he desired the pastor to devote one Sunday evening in the month for the offices of the order. He then pointed out to the people the great benefits which they were able to obtain from the mission, and expressed his satisfaction at the success of the missionary Fathers in their arduous duties, and also at the manner in which the people of the parish took part in the services conducted during the week.

In the evening the services opened with a closing address by Rev, Father Brady, He exhorted the faithful to persevere in their good intentions, avoid the occasions of sin and keep themselves free from all stain. He dwelt on the uncertainty of life and the insignificant value of the things of this world compared with the priceless treasures of an endless eternity of bliss, and he ended by praying God that His grace would remain in the hearts of the faithful and preserve them to everlasting life.

During the Benediction of the Blessed Sacrament Father Brady called upon the faithful to renew their baptismal vows, and his call was heartily responded to by the kneeling congregation. As the good priest recited the prayers and promises in connection with the office, the people repeated them in their hearts, and it was perhans the most

kneeling congregation. As the good priest recited the prayers and promises in connec-tion with the office, the people repeated them in their hearts, and it was perhaps the most impressive service of any other held during the mission

the mission.

After this the Archbishop addressed the congregation in words full of fatherly advice. He complimented Father Twomey and the cengregation on the great efforts they were putting forth to liquid ste the debt of the church. He stated that as Archbishop he was frequently required to give his name for the payment of large amounts in different parishes, and that his people never failed in doing their duty towards him when called upon to pay off those debts. He bade the people good-bye for a short time, and said

that he intended to go to Chesterville, where the mission is now in progress. He then gave the congregation his blessing. Father Brady then gave the Papal bless-ing to the people, and after speaking a few farewell words left the altar. On Monday Father Brady left for Boston, and thence he intends returning to Ireland.

DIOCESE OF LONDON.

On Sunday last His Lordship the Bishop of London solemnly consecrated the new Catholic cemetery in the village of Walkerville.

FATHER FLANERY HOXORED.

Right Rev. Bishop O'Connor, of this city, on Friday received letters from the faculty of Georgetown University, Washington, D. C., announcing that they would grant the title of Doctor of Divinity to Rev. Win. Flannery, of St. Thomas, and requesting the Bishop to act as their delegate in conferring the honor, the ceremony of which will probably take place in the Church of the Holy Angels, of which Father Flannery has charge, on the 29th inst. His numerous friends, Protestant as well as Catholic, will congratulate him on attaining the honor.

CORPIC CHRIST!

On Sunday last the feast of Corpus Christic was celebrated with becoming solemnity in this city. Solemn High Mass was celebrated by Rev. Father Fuenan, assisted by Rev. J. A. Kealy as deacon and Rev. Father McCornick as sub-deacon. Rev. Father Tiernan acted as master of ceremonies, Rev. N. Gahan prached a sermon appropriate to the occasion. Immediately after High Mass solemn procession of the Blessed Sacrament was made around the beautiful grounds of the cathedral. In the procession were about three hundred school children, who sang hymns in honor of the Blessed Sacrament was made around the beautiful grounds of the cathedral sested by the choir. The girls were dressed in white, and carried baskets of flowers, which they scattered along the way. Solemn exposition of the most Blessed Sacrament was continued during the afternoon, and crowds of devout worshippers visited the cathedral toperform acts of adoration and love towards It.

FIRST COMMUNION AND CONFIRMATION.

On Thursday, Feast of Corpus Christi, a number of children received the sacraments of first Communion and confirmation in the Sacred Heart Academy, in this city, at the hands of His Lordship the professed in special continuation of the sacrament of the first time the Spotless Lamb who offered up His life that the gates of the exercise of the sacram

## Special to the CATHOLIC RECORD. DIOCESE OF HAMILTON.

BISHOP DOWLING IN WATERLOO.
On Sunday, evening the 12th inst., His Lordship the Right Rev. Thos. J. Dowling, D. D., Bishop of Hamilton, paid a visit to St. Louis' church, Waterloo. He was accompanied by his private secretary, Rev. J. Hinchey, by the Rev. Dr. Spetz, C. R., President of St. Jerome's college, the pastor of the church, and by the Rev. Fathers Schweitzer, Lyman and Ferguson, Berlin. The Rev. R. T. Burke, pastor of St. Joseph's, Macton, was also present. The object of the visit was to bless statues of the Blessed Virgin Mary and St. Joseph, two very handsome figures donated by members of the congregation.
The church was crowded, many Protestants being present, attracted, no doubt, not only from a desire to witness

handsome figures donated by members of the congregation.

The church was crowded, many Protestants being present, attracted, no doubt, not only from a desire to witness the cremony, but to hear the silvertongued oratory, and singularly lucid and persuasive eloquence for which His Lordship is so widely noted. And they were not disappointed. The deeply significant ceremonies of the Catholic Church are always interesting and instructive to Christians of all denominations. Like flowers in creation they are ornate, odorous of Christian faith, and conducive to our greater edilication. It was not necessary to clothe the flowers of the field in such rich and varied colors, yet it pleased Him to do so who "made all things well;" so also religious ceremonies, however beautiful, are not essential to divine worship, though they add to the ornament and solennity of His service, and when properly understood become powerful aids to devotion.

The statues having been blessed, His Lordship gave a most luminous, pleasing and exhaustive explanation of the practices of the Church in regard to the veneration of and respect for images and pictures of Christ and His saints. True, God forbad the making of graven images, but it must not be forgotten that the Jews, to whom the commandments were given, were surrounded by idolatrous nations who paid divine honor to images, and, under the circumstances, it would have been impolitic to have sanctioned the use of images among the Hebrews. That there was nothing essentially wrong in the proper use of images is apparent from the fact that God Ilimself commanded that two cherubim be placed on either side of the Ark of the Covenant, and that He at another time ordered Moses to erect a brazen serpent in the desert for the healing of afflicted Israelites who grized images and pictures—1, To embellish and adorn the house God; 2, To instruct the people and animate them with pious sentiments; 3, To honor Christ and His saints, which is ir reality the principal object Catholies have in placing them in

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INDUCATION, OXTRIO, SATURDAY, JUNE 25, 1892.

\*\*STORY OF THE CONTROL OF THE PROPERTY OF THE PR

# AMUSING SPEECH OF SIR W. HAR-

At Braintree on Saturday Sir William Har-court, who was the principal speaker, began by tracing the indiscretions of the Prime Minister up to his recent encouragement of Ulster rebellion. Pronouncing Lord Salis-bury the "Malaprop of Politics," he went on

Elster rebellion. Pronouncing Lord Salisbury the "Malaprop of Politics," he went on to say:

Lord Salisbury never meant to pat hypothetical rebels in Ulster on the back. Nothing of the kind. It was only a pious opinion (loud laughter). He only assured them that if they happened to rebel they might do so with particular they happened to rebel they might do so with they happened to rebel they might have seen in the comic newspapers a series of illustration of the comic newspapers a series of illustration of the remaining and they will be said. It is that they happened to rebel they might have seen in the comic newspapers a series of illustration of the remaining and they will be said. It is an investigation of the remaining and they will be said. It is an investigation of the remaining and they will be said. It is an investigation of the remaining and they will be said. It is an investigation of the remaining and they will be said. It is an investigation of the remaining and they will be said. It is an investigation of the remaining and they will be said. It is an investigation of the remaining and they will be said. It is an inve

people.
'A HOSTILE ISLAND ON OUR FLANK."

and irreconcilable foe of England "—the Irish people.

"A HOSTILE ISLAND ON OUR FLANK." I am not going to occupy much of your time with the Ulster fanfaronnade (laughter). Everyone knows very well that it is an electioneering manoeuvre and nothing else. It is not meant for Irish consumption. Nobody in Ireland believes in "the last ditch" performance (cheers and laughter). Oh, no, gentlemen, the Orangemen are NOT GOING TO DIE IN A DAMP DITCH (laughter). When they die—and I hope that time is a long way off —they will die in their own comfortable beds, which they have taken eare to feather very nicely.

A great deal of this sort of nonsense was talked at the time when the Parliament of Ireland was most unjustly taken from her; and it means just as much when that Parliament is about to be restored to her (cheers). All these red and blue lights, which are burnt to illuminate the stage performance, all these excursions and alarming characters who go up and down through the trap door—they are all meant for the purpose of frightening simple and quiet people here, and elderly and respectable ladies in England who might be alarmed by this kind of talk (laughter). I was annused to see in the Times this morning a letter addressed to me by Colonel Saunderson, who is the commander-in-cheif of the insurrectionary forces (laughter). He invites me to be present at the Belfast Ulster demonstration. I am very sorry that I am not able to go. Colonel Saunderson is a capital fellow and charming company, and I should be very glad to go with him anywhere and to accept his safe conduct next month in Belfast, which is, I have always understood, about the time of the summer solstice, apt to be a very lively place (laughter). But, unfortunately, I have a great deal to do neare home at present, and I am likely to have more to do, I believe, next month (cheers). Besides, this immediate demonstration in Ulster is only a preliminary review of the rebel forces. Now, I have always found these sham fights and reviews rather dull and inconclusive

SIR WM. V. HARCOURT TO CAPT.
SAUNDERSON.

The following letter has been addressed to the warlike Orangeman of the House of Commons by Sir W. V. Harcourt. It is one of the richest and keenest bits of sarcasm we have seen in a long time. The fact that it is so well deserved adds point and interest to the production:

My Dear Saunderson—Your letter of the 28th reached me simultaneously with its publication in the Times.

Nothing could be more agreeable to me than to accept an invitation, whether public or private, which would give me the advantage of your society—a pleasure equally appreciated by your opponents as by your friends. I have never witnessed a good Belfast "faction fight"—which, I believe, is about this time in season—and I am sure that under your profered safe conduct I should find it at once an entertaining and instructive spectacle for those who, like myself, belong to the party of "Law and Order," I have, however, at present a good many engagements, and am likely to have more next month in this duller corner of the United Kingdom.

I understand that your June parade is rather in the nature of a preliminary review with a regard to future contingencies than an immediate call to arms with a view to instant hostilities. I must confess to you that I find reviews, whether in print or in the field, rather sad anusements. When your hypothetical insurrection is a little more alvanced and war is actually declared, I may, perhaps, take advantage of your staff.

I do not know if your plan of campaign contemplates a march upon London against the Crown and the Parliament; if so, I might meet you laff way at Derby, which was the place where the Liberals of the last century encountered the "loyal and patriotic "Highlanders who disapproved of the "Act of Settlement" and resolved to resist it. They were also a "powerful section" of the Scotch people, who objected to the transfer of their allegiance. I presume that might be the point where the rebel army would effect its junction and an encouragement to you to know t

Dissolution of British Parliament.

The fixing of June 28 as the date for the dissolution of Parliament looks like an artful dodge, according to the Opposition, on the part of the Conservatives to get an advantage over their opponents by preventing borough elections from being held on Saturday. The Liberals have been afraid of such an occurence, and for weeks have been urging through their organs the injustice of virtually disfranchising numbers of workmen who are mainly Liberals. Thousands of workingmen cannot vote at all unless they do it on Saturday, and in addition to those who will be wholly disfranchised there are many who will have their votes crowded out an another way. When an election falls on any other day than Saturday, the workingmen must wait until 6 or 8 in the evening before they can get to the polls. The balloting machinery is often too slow in its operations to keep pace with the members of voters offering themselves, and, as a consequence, some votes fail to be recorded in season. All this tells more severely against the Liberals than against the Tories. Most of the borough nominations will be made on July 2. The earliest borough polling day is July 4, and the latest July 6. The earliest county polling day is July 5, and the latest county polling day is July 5, and the latest Luly 6. It is expected that the elections in Ireland will be the most turbulent for a century past. The police, it is alleged by the Liberals, have received secret orders to help the Government candidates, wherever there are any standing, as much as possible, but to preserve an absolute neutrality where the only candidates are representatives of the warring Irish factions. These orders will probably be interpreted to mean in the latter case, "Let them fight it out." The result can easily be imagined.

# Horrible Atrocities in East Africa.

Further letters from the White Fathers mission in Uganda, East Africa, repeat the charges made against the Protestant forces in that kingdom of mowing down the Catho-lies, including many women and children. in that kingdom of mowing down the Catholies, including many women and children, with a deadly rain of shot from the mitraileuse, with which they were supplied. The letters also say that after the Catholic army had three times repelled the desperate attacks made on their ranks, the survivors were at length driven towards the Victoria Nyanza. So hard pressed were the routed forces of the Catholics that they were actually forced into the great lake, and from five hundred to six hundred of the people were drowned like a herd of animals. Major Keulme saved the lives of Bishop Hirth and King Mwange, who led the Catholics, by his timely arrival at the scene of carnage and his display of the German flag.

# Dyspepsia

from dyspepsia than Mr. E. A. McMahon, a well known groeer of Staunton, Va. He says "Before 1878 I was in excellent health, weigh "Before 1878 I was in excellent health, weighing over 200 pounds. In that year an allment developed into acute 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 beart in my work lad fits of melancholia, and

heart in my work, had fits of melancholia, ar

heart in my work, had his of melaneholia, and for days at a time I would have welcomed death. I became moroe, sullen and irritable, and for eight years life was a burden. I tried many physicians and many remedies. One day a workman employed by me suggested that I take Suffering rilla, as thad wife of 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 terrible pains to which I had been subjected ceased, the papitation of the heart subsided, my stomach became easier, nausea disapceased, the palpitation of the heart subsided, my stomach became easier, nausea 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 regalated my former weight and natural condition. I am today well and I ascribe it to taking the other strengths.

to taking Hood's Sarsaparilla.

N. B. If you decide to take Hood's Sarsaparilla, do not be induced to buy any other. Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

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author has exhibited a rare grace and skili
in addressing his matter to the taste of the
literary connoisseur."—CONDE' B. PALLEN,
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# The New Man at Rossmere.

CHAPTER XXII.

LOTTIE, THE VOUDOO QUDEN.

That same lurid gleam of fading sunlight shot athwart the lake from under its leaden canopy of clouds, and touched the leafless branches of the trees in the yard at Thorndale with a pallid, transient glory, gilding the small-pained windows that looked out upon the western side of the house, where Mrs. Thorn sat alone, as usual, awaiting her husband's return with a feeling akin to interest.

The dull, dead monotony of her days rendered anything out of the regular routine interesting. This local elec-tion had stirred the pulses of the entire neighborhood, irrespective of age or color or sex. She was naturally anxious to know how it had gone.

Since that strange but evident avoidance of her in church that June Sunday, Mrs. Thorn had made no effort to sustain friendly or even social relations with the few planters' families within her reach. With a woman's keen perceptive powers in such matters, she had attributed the coolness she could not help noticing to malicious gosip concerning herself, and shrank from offer ing herself again as a target. view of the hopelessness of putting her-self right before a lot of people who had shown themselves cruelly prompt to jump at damaging conclusions, she simply ignored the gossip and the gossipers, and aimed at making herelf independent of the outside worlda dreary undertaking, in which she

achieved a dreary success.

So it had come to pass finally that Squire Thorn never found occasion o complain of his wife's propensity to 'gad," but found her developing a legree of domesticity that filled his

bucolic soul with delight. But the night had come, and work, that greatest of all panaceas for a sick and wearied heart, was no longer possible even as a refuge. Agnes folded the cup-towel she was hemming, and looked up at the clock. It was halfpast seven, and she felt surprised. Punctuality was a prime virtue with Squire Thorn, and he had told her that would be back by six, enjoining her to have something extra for super. She walked to the dining-room

and gave a glance over the tea-table o see if it was all right, stepped to the back door, and calling across the dark ard toward the fire-lighted kitchen, warned Lucy against letting things get cold, then walked out to the front steps to listen. Jim had taken the squire to the village that morning in the skiff. Old Whitey had enjoyed free day, and she could

him moving like a clumsy ghost out among the yard trees, grazing on the short grass still to be found in the sheltered fence corners. She knew Jim's long, rhythmic oar-stroke well. She had often kept time to it with a wordless melody when he had been rowing her on the lake. It was slow, deliberate, reliable—as Jim him-self was. But on this night she made more than one restless pilgrimage from her room to the sitting-room where the clock was slowly pointing off the unex plained moments of the squire's delay back to the front door again, before she heard it. It came at last! Slowly deliberately, rhythmically, the sound of oars dipping into the water then feathering its surface with a softly musical ripple that came distinctly to her in the stillness of the night. There

> A PRIZE PORTRAIT REBUS.



This young lady has three brothers, each one of whose picture is combined in the above portrait. The manufacturers of PEARLI-FOAM, THE LATEST SCIENTIFIC DISCOVERY FOR CLEANSING AND PRISERVING THE TEETH, will give a handsome Gold Watch to the person who can make out the faces of the three brothers FIRST; to the second an elegant pair of genuine DIAMOND EARRINGS; to the fourth either a SILK DRESS PATTERN or a SWISS MUSIC BOX PLAYING SIN PECCES; to the fifth a beautiful pair of FRARL OPERA GLASSES; to the sixth an elegant MANTEL CLOCK; to the seventh a pair of SOLID GOLD CHAIN BRACELETS, with Padlocks, and to the eighth a COIN SILVER WATCH.

Each contestant is to cut out the picture rebus and make a cross with a lead pencil on the three brothers faces, and send same to us, with ten three-cent Canadian postage stamps (or 30 cents in silver) for one package of Pearlifoam, before July 20th, 1802. The envelope postmarked first which contains the three-brothers' faces correctly marked will receive the first prize, the balance in order as received. For the fast correct answer we will also give a handsome Gold Watch; to the next to the last a complete RUSINESS EDUCATION; to the seventh an Endagon Harding signal of genuine DIAMOND EARRINGS; to the third from the last a price of the sixth a pair of prake of the

was no mistaking that steady stroke. It was Jim. She heard the boat grate upon the sandy bank presently, and the oars drop with noisy clatter upon the bottom of the skiff.

That was not at all like Jim. It was his methodical habit to shoulder the oars on landing, bring them to the house, and deposit them always in the same spot under the front steps. She had placed a lighted lamp on the hall table, and the front walk was illuminated by it nearly to the gate. Up this lighted pathway she presently saw Jim advancing toward her - alone A nameless anxiety seized upon her at

"Is that you, Jim?" she aked, by way of precipitating any information he had to give.
"Ya-a-sm! hit's me, Miss Aggy.

"Where is Mr. Thorn?" she asked, as he stood before her, hat in hand, evidently laboring under great and hardly suppressed excitement.
"He—he's all right, Miss Aggy, but

-but he won' be home t'night, mos' -but he won be home thight, mos like. He's all right, doa'!"
"Not coming to-night! What does that mean?" she asked, sharply.
"Well, well, he's all right, Miss

Aggy. But-but, Missy, did you keer much fur-much for t'other one? Wuz he yo' ve'y 'tickler frien' ?-You know old boss sot a heapin' store by him-Mr. Craycraf'—he did."

A sharp pain seized upon Agnes Thorn's heart. A film seemed to gather over her eyes, but her voice was as clear as a bell as she asked:

"What do you mean, Jim? If you have any bad news to tell me, tell it straight out and be done with it.

'Missy, dar's trubble over yonder. He nodded toward the village. Manton, he's a-lyin' on on de grass in de co't yard, col' en white en stiff. No mo' trubble fur him. Old Marsa wuz a-kneelin' by his side a-moanin' en aaxin' him t'come back. Dar's trubble in his heart. Sam Faythliss is de shurff uv de county, but his 'lection has cos' blood a'ready. Dar's misery in his buzz'm. En de worst uv de trouble ain' over wid yit. Missy, dar's mis chief in de a'r. I want's to see you safe out'n harm's way, Missy, 'fore I goes back up yonder. Dar's a big sight o' trubble brewin' over dar dis

night. From these many words Agne seemed to have grasped at one idea. She had walked slowly backward into the hall, and now stood with the lamp light falling full upon her blanche

"Is Mr. Manton Craycraft dead, Jim?" she asked.
"Dead, Miss Agnes, en may God A'mighty have mussy on de souls uv

dem which is his slavers. He raised his hand impressively toward heaven, and stood before the stricken woman with reverently bared

head. "Dead! My love! my dear!" Na ture would not be denied in that supreme moment of her agony. 'En he died to save the old man

Jim said, softly.

Agnes folded her hands with pathetic patience and stood with her large, tearess eyes bent upon his agitated face.
"Tell me all, Jim. It was good o

you to think you me so promptly. had rather you had the telling of i than anyone else. Tell me'all.

And he told her all. But when the dismal story had been told, with all its harrowing details, she stood before him with her hands still folded in pathetic patience, and her large, tearless eyes still bent hungrily

upon him.
"She did keer," Jim said pityingly to himself, then to her, "Miss Aggy, please m'am, cry. Don' stan' thar please m'am, cry. tarin' so col'en still lik. Cry, please, ny sweet missus, or you'll break po de Jim's heart.

Instead of tears, a wintry smile lighted up the sad eyes of his mistress. Even then she could accept this humble devotion gratefully.

A wild, victorious, prolonged, swelling yell, as of many voices in unison mote upon the stillness of the outer larkness, and echoed through the quiet nouse. Again and again that yell, and the quick trampling of many hoofs. It starled the squire's wife from her stony

composure.
"What is that?" But Jim made no answer. Casting one hurried glance about, he seized a arge traveling shawl that lay on th ounge in the hall, and, wrapping i about Agnes until she was completely enveloped in it, he seized her in hi arms with a hurried explanation, given

in a pleading voice : Trus' yo' nigger Jim, Miss Aggy

he's gwine t' put you in safety."

She felt the cold night air strike through the shawl as Jim strode across the rough ground of the yard, carrying ner as easy as if she had been a baby She heard him, after a hurried tramp of five minutes probably, give a vigorous kick against an unbolted door and he next moment she was placed upon her feet in the middle of the floor of a cabin, which, although it was on her husband's place, she know of only by hearsay. It belonged to old Lottie, the onjurer or Voudoo queen, as she was called by her own color.

Jim approached the fireplace where Lottie was seated on a low steel, stewing something in an iron skillet set upon the glowing coals. His tempest ious entrance had not attracted her attention as she sat with her back to the door. She was very deaf.

"Mammy!" he called, then put his mouth close to her ear to repeat, "Mammy!"

She turned upward a face mild and benevolent enough in expression to give immediate contradiction to the charge of witchcraft or anything uncanny about her to any one less benighted than a negro.

I'se mos' gone, Jim. I'se jus' bilin' me a little fennel, son, dey do say some is ben he'p'd by it." She wheezed like a confirmed asthmatic, and shook the skillet that contained her decoction.

"Mammy," said Jim, turning her forcibly around to face Agnes, "I've prought de boss's wife here for you to take keer of until I fotch old marster nome hisseff. Our folks is done turn fool, mammy, en der's lots uv trubble a-brewin' up yonder. Miss Aggy's safe wid you, mammy.

tinet and horrible that one fact stood Lottie got up from her low stool with out. He had been brutally murdered. the courtesy of a lady, and placed her Why, she had not yet come to under best hide-bottomed chair close by the yawning chimney-place, saying, as she turned her mild eyes on the mas-

You's mo'n welcome, mistus. you down, deary. i'se ben wantin' to see you dis long time, but I'se pas' gittin' up t' big house." Then to Jim, as if taking up his thought: "I knows it, chile. I ben feelin' it in my bones dis long time. "Dar's blood on de meen lim!"

moon, Jim !" Agnes shivered and recoiled. Heavens! was this the only refuge she could find? These two her only friends?

Jim caught the action, and hastened to reassure her. "Miss Aggy, please, m'am, don't be afeard. Ef wil' dogs were arter a nig-

ger, en dis room were his only show fur 'scapin' dem, he'd tek his chance wid de dogs fus'. Mammy's a good ole ooman. She wouldn't let a ha'r uv yo head be hurt, nor nobody else's, but kase she's ole, en sorter rickity en tizicky, en b'iles pipes en dog-fennel en udder truck fur de mis'ry in her lungs, dese fools uv niggers 'lows dat she has dealin's wid Ole Nick, en dey's worse feared uv her den dev is uv de Miss Aggy. Mammy'll take de best sort uv keer uv yer, en Jim wouldn't 'ceive you fur all de lan' in de bed uv

"Thank you, Jim. I know you wouldn't.' But she shivered once nore as the distant yell of the excited and inflamed negroes, galloping mules, floated to her ears.

nuthin' but w'at she can tek keer uv you to night purty chile. Jim, spread yo' missus' shawl over de back er dat ch'r en put dat strip er carpetin' down Jim obeyed both orders, spreading the shawl so as to exclude the draughts

from the many chinks in the cabin wall. Agnes dropped wearily on the chair. Now den, git you gone," said old

Lottie peremptorily, to her stalwart son, "en don' you come back widout de squar.' Jim came back from the door to ask anxiously:

"You ain'skeered or nothin', is you, Miss Aggy?" She turned her tearless eves up to

him and said, slowly: "No, Jim, not afraid—not afraid of any thing. You can go. You's mighty right, chile," says old Lottie, comfortably settling down once more on her low stool; "dar ain nuthin' to be skeert uv now. Ole

Lottie's all right, you's all right, ole Mars' 's all right, en my Jim's all right my chile.

with old Lottie, the Voudoo queen who was a terror to her own color and a jest to the white people who knew her or of

She had been born as a slave on the squire's place. She had the height and muscular development of a large man, and, despite the fact that she had been useless invalid for many years, she retained enough flesh on her large frame to preserve her from gauntness Of a light griff complexion, her features were unusually intelligent and pleasing in expression. It was from her that Jim had inherited his gentle and affectionate nature. Lottie's days almost exclusively to experiments with every procurable herb, in a vain effort o find some palliative for her terrible complaint. Her cabin shelves were loaded down with unlabeled bottles, that Lottie nosed at when deciding their individual excellences. It was this oursuit and its evil smelling re sults that had gained for her the repu

tation of being a "cunger" woman.
"You ain' col', honey, is you?" she sked, as Agnes drew her chair closer to the log fire and spread her white hands out over the skillet. They were trembling and so was she.

she said, absently, "I'm not cold. Aunt Lottie.

'Nor skeert?

"No, nor scared."

"Den you's sleepy, honey. Dat's w'at's de matter." And Lottie looked deprecatingly toward the humble bed which she knew the mistress could not lie upon. "It's a shame you's ben pestered so to-night. I'll fix dem nig gers!" She chuckled audibly. It was evident Lottie enjoyed her reputation as a sorceress and made capital of it. "You were singing when I came in Lottie. I think if you'll just not mind me, but go on as if I were not here, I should like it better," Agnes said, very gently

And Lottie complied, with true courtesy. Addressing herself once more to the contents of her skillet, she courtesy. dropped when Jim aroused her, and crooned it softly while she stirred the mixture of dog fennel and red-oak.

The wild maleky of it words are the distributions of the stirred the mixture of the stirred The wild melody of it wove despair! She turned upward a face mild and nevolent enough in expression to ve immediate contradiction to the surface of witchcraft or anything unny about her to any one less beginned than a negro.

"Well, chile, w'at you want, Jim?"

"Well, chile, w'at you want, Jim?"

"Itself in and about the somber woof of the melancholy reverie that engaged such powers of reflection as were left to Agnes. The light from the burning ash logs in the sunken hearth was the only light in the cabin. The flames will be above is from Modern Truth, it is an ancient fact that for the cure of pain St.

Jacob's Oil has no equal. itself in and about the somber woof of

fantastic tricks with the shadows of the two women who sat before it in such strange and unequal companion

Agnes was stunned beyond the possibility of connected or intelligent thought. She bore with her through all her after life a vivid recollection of the confined medical product. of the confused medley that passed for thought with her on that fateful night as she sat by the dancing flame-light in old Lottie's cabin. Manton Craycraft was dead! Dis-

stand. What a statuesque object Lottie was, with her strong profile entlined by the blazing logs, and her white-turbaned head set so firmly on her massive shoulders. Poor Manton! She had been hard with him in that last decisive interview. He would never anger her again. If her husnever anger her again. band was all right, as Jim insisted, why did he not come to protect her from the nameless horrors of that night? How sickening the smell from that skillet. Dog-fennel was that woolly, flannely-leaved thing that grew so thick in the fence corners. She wondered if it really was good for asthma. What was the trouble that was brewing? Were the rest of the white women being cared for as she was? Why had they killed Manton? What had they against him? He had always been so merry and friendly with the blacks. Did no one but Jim care to protect her from danger? If Lottie would only fall asleep. If day would only break. Was Stirling would only break. Was Stirling Denny caring for Ursula Ralston this frightful night? Some of these days she expected to hear of their being married. If Lottie's mixture tasted as badly as it smelled, she would rather have asthma than swallow it. through it all ran the wail - Dead ! Dead! Beyond hope of recall! Beyond power to anger! Why had she not been as safe in her own house as in this lonely cabin? mattered it whether she were safe any-where or not? Life had proved such a dreary failure. She had meant always to do her duty, in whatever station in life it had pleased God to place her. Why did Providence make the path of duty so thorny? What manner of man could her husband be, to have her endure all this alone

Poor Manton! so young and so strong, a sacrifice to-what? Her eyes never left the flickering flames of the ash logs. Her hands wined themselves restlessly about the ong ends of the black ribbons that fell in a cascade from the front of her overskirt. She absorbed old Lottie's crooning so that the melody of it dwelt n her memory for all time to come The ashen logs burned low. decoction was set aside softly Lottie as if fearful of frightening slumber from the wide, dry eyes of the master's wife. The old woman's hands were folded in her ample lap; her mild, dark eyes closed; the white-turbaned head fell forward on her preast; the weird melody was hushed. A rooster crowed in the far distance heralding a morrow to that tragic yesterday. A cold gray beam of pallid light found its way slowly through the open logs of the cabin wall. norrors of the night melted into the suspense of another day. The logs fell apart, and the ashes grew cold. With clasped hands and white lids closed, Agnes too slept and forgotfor a little while.

TO BE CONTINUED.

# Religious Motives.

Every man who takes a pledge, and joins a total abstinence should do so imaginary conversations in the same rom a religious motive. His act may be his salvation ; it certainly ought to be an act of virtue. It is a sacrifice, it is self-denial. Is not this what our blessed Saviour wants in His disciples 'Let him deny himself and follow me. We know that some professed total ab stainers are not models of other Chris tian virtues. We know, also, that there are many who sneer at total ab stinence who are not models of Christian life. One virtue does not make man's salvation secure, any more than one swallow makes a summer; but we do know that for many, total abstinence is a key that opens the door to all the other virtues. It is a safeguard to faith, hope and charity. path that leads to Church and Heaven. All total abstainers are not saints, but many will be saints who would not be such were it not for total abstinence. which preserves them from many of the dangers of life. Courage to all preserve the young. Our Saviour preserve the young. We cannot be far His exfrom the truth in following His example. - Catholic School and Home Magazine.

# Devotion to Our Lady.

Fathers and mothers teach your chil-Iren to lisp and love the name of Mary. What a gush of joy wells up in our hearts as we hear the children's voices singing hymns to Mary! brings back the past-long ago! How old faces come and go! It reminds us of when we were young and innocent as they. We love and cling to the prayer and sweet, loving "God bless you," of the devout old woman, the client of Mary, fast verging to the

# Mass in Christ's Native Tongue.

To assist at Mass celebrated in the anguage of Our Lord on earth is a privilege granted to the dwellers in Rome at this season of the year, During the octave of the Epiphany, in the great Church of St. Andrea della Valle, Masses are celebrated in the various Oriental Rites having communion with the Holy See. Amongst these is the Syro-Maronite Rite, of which M. Gui lois says: "Maronite, disciples of St. Maro, who founded a great number of convents in the vicinity of Mount Libanus, and was elected Patriarch about the year 700, adopted at the same period the Latin Rite, preserving, however, the Syriac language; and this custom endures even to-day amongst them, although they speak Arabic. The Syriac was the language which was spoken in Galilee at the time of Jesus Christ, and there fore the Holy See exhorted the Maronites to preserve this language in their liturgy, in order to preserve in all its purity the idiom spoken by Our Lord. The last words of Our Saviour open upon the cross: "Eloi, eloi lamma sabactani," are Syriac, and on this account the soldiers did not under stand, and thought that Jesus called on Elias.

The Masses during the eight days of the octave are celebrated as follows: Chaldean, Armenian, Greek, Armenian, Greek-Melcrite, Armenian, Syro-Maronite and Greek Ruthenian. Each day, after these strange and unfamiliar rites—at least to Western eyes there are sermons in various lan-guages, as follows: German, Cardinal Melchers, formerly Archbishop of Cologne; French, Mgr. Demenuid; English, the Rev. William Lockhart, Procurator of the Rosminians or Fathers of Charity; Polish, the Rey, Anthony Lechert ; French Mgr. Puyol, rector of the Teutonic College of St. Boniface: German, Mgr. Anton De Waul, Teutonic Hospice near St. Peter's; English, the Rev. Dr. Michael Kelly, rector of the Irish College, Rome; and Spanish, the Rev. Father Mijan, of the Franciscan Fathers of Spain.

Behind the high altar groups of collossal figures against a well-painted packground represent, most naturally and effectively, the scene of the Epiph any, the Magi, or Three Kings, bringing gifts to the new-born Saviou of the world.

# A Lesson from Lower Canada

In these days of excessive laxity oward the users of profane language, t is refreshing to pick up a recent Quebec paper and there read, in the proceedings of the Recorder's Court hat two men were fined and sentenced to a month's hard labor for the crime of blasphemy. Those who are found of shaking their heads at the sad and slow shaking the sad at the Those who are fond of state of things in Lower Canada would do well to make a note of this. certain parts of the United States blasphemy is, according to the code, a crime : but where is that law remem In the city of Quebec it was bered? enforced as a matter of course, and the record of it was published without other comment than the remark that the Re corder was evidently bound to cure the

Concerning that same habit there is not much in our land to encourage the optimist. Profanity is getting so wide spread as to become unnoticed, and the best of us find our hearing dulled. We no longer shudder at words which once would have seemed like dagger thrusts. Actors emphasize their rhetoric with curses intended to raise a laugh; maginary conversations in the same nauner; and the youngster who apes the manners of men of fashion copies first the objectionable phrases of their vocabularies. If this state of things were confined to the dwellers in cities, there would, perhaps, be more hope of its abatement; but it is not. People in remote districts or on secluded farms are not behind their brothers of the crowded towns in this respect, as all frequenters of city streets on market

days well know. The Pilgrims of New England were a grim sort of fanatics, and seldom tempered their justice with any show of mercy; but there was much in their enforcement of the mortal precepts to which the world at large might to-day turn with benefit to itself. but a small modicum of profanity in the New England colonies, partly on account of certain disagreeable ways the authorities had of dealing with the breakers of the Commandments. good man said the other day: "I am in favor of hanging married people who quarrel." "Why," said a liswho quarrel." "Why," said a listener, surprised at so harsh a verdict from so gentle a being, "would that not be rather severe?" "Not at all," he answered. "If they knew they would be hanged, they would not quarrel." Perhaps if the stocks and the scold's bridle of our forefathers were conspicuously displayed, there would be less use for them.

But meanwhile, as they are not, we can learn a lesson from our cousins in " mediæval Quebec."

Taking experience as the test there can be no question about the superior quality of the "Myrtle Navy" tobacco. From the first year of its manufacture the demand for it has steadily grown. Even in the years which were marked by our business depression, there was no pause in the increase of the sale of it. In the dull years of is 76-77 and 78, the sales of it were vastly greater than in the prosperous year 1873.

ENDIGHTHE BLOOD by the use of Miles.

ENRIGH THE BLOOD by the use of Milburn's Beef, Iron and Wine, which supplies the necessary blood-building material. OCCASIONAL DOSES of a good cathartic like Burdock Pills are necessary to keep the blood pure and the body healthy.

Satisfaction is guaranteed to every con sumer of Hood's Sarsaparilla. One hunired doses in ever bottle. No other does this.

A PROTESTANT'S VIEW MASONRY.

JUNE 25, 1892.

In order to show that Catho not the only ones to recognize t of Masonry we here give an delivered by a distinguished tant, Charles A. Blanchard, P. of the Chicago Protestant The Seminary: Secret societies are out of the

Secret societies are out of the teristics of the age in which Within a few weeks I ga address in a town where the three churches, all of them w living by permission of the while at the same time, in the there were said to be sixteen secret orders. In another tow I recently spent the Sabbai were two churches, both of then sustained by men who do no Christianity, and ten secret various kinds. The Mason claims in the United States m six hundred thousand member Odd Fellows claim nearly a The Knights of Pythias cla than half that many. These three out of scores of differen some of them professing good most of them composed exclu men, and all of them drawing hundreds of thousands from the earning of the peop

In Chicago there are repor directory something like a lodges. There are, I belie ing everything that prete religious, only about three churches. The figures in Boston, New Orleans, Cinci St. Louis will not differ mate think it safe to say to-day th United States there are fou every church. I do not a for it would be difficult to count, but from facts k would seem to be a fair inf Counting, as they do, the ship by hundreds of thous revenues by millions, a

chapters, councils, command tens of thousands, it is o they are one of the great fe ing men for good or evil. ent that these organizati known by persons who choo themselves. The public which they hold, the litera they put forth and the te conscientious men who, ha with them in ignorance, ha from them and borne their against them, afford a fu plete guidance for every who desires to know the tr ing them and to act as Ch requires.

Availing ourselves of of information, there are which we think the can will speedily arrive at. place he will see that whill rituals, forms of obligation essentials generally of the organizations vary, thei substantially one. There which a person can consis one of them and conde Even a secret temperan Free Masonry, and the faithful and enthusiasti one of these organization consistent enemy of the

In the history of the G ample, we are told that who organized that fra Masons; the Knights of in our cities and town promoted by a little of Masons and Odd Fellov largely different in mer the Masonic order, they have a little circle of i who are members of both This is true, so far as I a

all modern secret orders Another fact which y antly appear to the c after truth, is that these are religious in characte is true of all of them, it degree true of Free Ma this organization is mo of other lodges, a detail of its professions and cl gard seems needful. In the first place, the

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produced upon com services of the orde that this lodge is relig But the most decisive tained in the stateme and influential men of Free Masonry, pa entitled "Prayer "All the ceremonies prefaced and termin Mr. Daniel

third degree Mason.

many if not most of in his notes on the and pitfalls,

What A Child of Mary is at

It is not easy to be a "Child of

Mary " at Lourdes, for the name stands

almost as that of a professed religious

Only unmarried persons and children are admitted to the membership in the

sodality and the duties are not few or

the parish church-eight in number-

with the exception of the high altar,

which is in the especial charge of the

Sisters of Charity of Nevers, the community to which Bernadette belonged

to visit the bereaved families, even if

they be otherwise quite unknown to

them, save as members of the Sodality

to assist at a certain number of Mass

for each departed soul. Fifteen Masses

must be said during the course of the

first year for each departed soul of a

Child of Mary, besides the funeral Mass. And it does not suffice to pre-

occasion, it is de regeur to go to the

house of mourning, afterward to the church and thence to the cemetery.

The cure once touched sharply upon

flock who, while following the remains

of a deceased brother or sister, did not

hesitate to talk loudly of their own

affairs, being as it were, present there in the body, but not in the spirit, while the soul which they might help by their

before the mortal remains were con-

signed to the earth.

There are other duties of the Child of

punctually attend their own frequent

neetings, retreats, instructions for

festivals, their hours of Adoration, for

all must also belong to the Perpetual

veils ample enough to cover them from head to foot, blue ribbons and, on cer-

tain occasions, be all in white; besides

observing other rules and duties that

are intended to advance the glory of

the Immaculate Mother and further the

good of the Sodality.
But there must be abundant compen

sation for all this, judging from the en-

thusiasm of one and all who are privileged to belong to the Sodality. They

all seem to realize the consoling assur

The Pity of it.

to a man I feel like a criminal?

years and have never known the taste of liquor in my life. But I have seen

men drink it to their ruin, and never

one to his good. It actually makes me angry to see men stand up at a bar

and drink liquor. I have often been

thought surly, but it was not surliness,

it was anger, that made me seem so. I am not a prohibitionist and would not

vote that ticket under any circum-

stances, because I know enough about

the business to know that an attempt to enforce such a law simply means

that you make liars and sneaks out of

all drinking men. But I know that drinking does no man good and the

man is a fool who says that a drink

when he is feeling badly is just what

he wants. I have seen those men turn

danger shall perish in it.

For he who loves the

must contribute

Mary.

Adoration. They

of St. Bernard:

drunkards.

perish.'

the habit of certain members of

sent oneself in the church on

It is the duty of the Children of

earth.

## A PROTESTANT'S VIEW OF MASONRY.

In order to show that Catholics are not the only ones to recognize the evils of Masonry we here give an address delivered by a distinguished Protes-tant, Charles A. Blanchard, President of the Chicago Protestant Theological

Seminary: Secret societies are out of the characteristics of the age in which we live.
Within a few weeks I gave an address in a town where there were three churches, all of them weak and living by permission of the world, while at the same time, in that town, there were said to be sixteen different secret orders. In another town where I recently spent the Sabbath there were two churches, both of them largely sustained by men who do not profess Christianity, and ten secret lodges of various kinds. The Masonic order various kinds. The Masonic order claims in the United States more than six hundred thousand members. The Odd Fellows claim nearly as many The Knights of Pythias claim more than half that many. These are but three out of scores of different orders. some of them professing good objects, most of them composed exclusively of men, and all of them drawing money by hundreds of thousands of dollars from the earning of the people.

In Chicago there are reported in the directory something like a thousand lodges. There are, I believe, counting everything that pretends to be religious, only about three hundred churches. The figures in New York, Boston, New Orleans, Cincinnati and St. Louis will not differ materially. think it safe to say to-day that in the United States there are four lodges to every church. I do not affirm this, would be difficult to make the count, but from facts known this would seem to be a fair inference. .

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Counting, as they do, their member ship by hundreds of thousands, their revenues by millions, and lodges, chapters, councils, commandaries, etc. by tens of thousands, it is obvious that they are one of the great forces affecting men for good or evil. It is apparent that these organizations can be known by persons who choose to inform themselves. The public services which they hold, the literature which they put forth and the testimony of conscientious men who, having united with them in ignorance, have come out from them and borne their testimony against them, afford a full and complete guidance for every honest man who desires to know the truth concerning them and to act as Christian duty

Availing ourselves of these source of information, there are several facts which we think the candid observer will speedily arrive at. In the first place he will see that while the names, rituals, forms of obligations and non essentials generally of these different organizations vary, their principle is substantially one. There is no way in which a person can consistently justify them and condemn the rest. Even a secret temperance order involves all the essential principles of Free Masonry, and the man who is a faithful and enthusiastic member of one of these organizations cannot be a consistent enemy of the rest, nor any

In the history of the Grange, for example, we are told that the persons who organized that fraternity were Masons; the Knights of Pythias are, in our cities and towns in general, promoted by a little circle of Free Masons and Odd Fellows, and while largely different in membership from the Masonic order, they nevertheless have a little circle of influential men who are members of both organizations. This is true, so far as I am informed, of

all modern secret orders.

Another fact which will very pleas antly appear to the candid searcher after truth, is that these organizations are religious in character. While this is true of all of them, it is in a marked degree true of Frce Masonry; and as this organization is mother and model of other lodges, a detailed examination of its professions and claims in this re-

gard seems needful. In the first place, the mere looker on who had never read at all would arrive at the conclusion that Free Masonry was a religious organization. various Masonic bodies have chaplains, prelates and priests. All of them have what they call an altar. One of them has a baptismal service, by which the children of members of the organiza tion are in a sense inducted into it while yet in infancy. The burial services which are prepared for them in case of death of members of the organi-zation intimate that the person who has belonged to it and died, is sure of an eternity of happiness, because of his relation to the order. So clear is his relation to the order. this impression that ordinary Masons who have no interest in denying the truth, say without hesitation that the man who lives up to his Masonic obligations is sure of heaven. Or, as they more frequently put it, "Masonry is good enough religion for me."

These religious officers and implements, together with the impression produced upon common men by the services of the order, are two proofs that this lodge is religious in character. But the most decisive evidence is con tained in the statements of the learned and influential men of the order. example, we find in Mackey's Lexicon of Free Masonry, page 369, an article entitled "Prayer." The author says: "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institu-Mr. Daniel Sickels, a thirty many if not most of the offices in the higher bodies in New York State, says, in his notes on the third degree: "We sands of years. The mysteries of India, Egypt, Greece, were all of them similar in character to the lodges which are now meeting over stores,

new find man complete in morality and blacksmith shops, and in costly intelligence, with a state of religion temples which their members have added, to insure him the protection of the Deity and to guard him against going astray. These three degrees ing on society is like that which going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more, which the soul of man requires." These the soul of man requires." words are found in his "Free Masons

Monitor," on pages 97 and 98. Persons, however, who are onversant with the writings on this subject, will understand that Masonry distictly claims a religious character, and professes to send those who conform to its obligation to what they call "the Grand Lodge above, the organization is, clearly and distinctively, not only non-Christian, but anti-Christian. This is evident, in the first place, from the titles and regalia which are used by the fraternity. The religion of the Lord Jesus Christ is humble, serving and aspires to be useful to others. The religion of Free Masonry is proud, vain and loves dis It is fairly stuffed with such titles as Worshipful Master, Grand Master, Grand High Priest, Grand King, Prelate, Prince, Sovereign,

The fact that the religion of Free Masonry cannot be Christian again comes out in the membership of the order. A man may unite with the Church and be a bad man, but he must also be a hypocrite, for he must at least profess sorrow for his sins, love for God, love for his fellow-men and a purpose to live a holy life. No Church will receive a man unless he so covenants, but men are received into the Masonic church on the payment of the initiation fee and the taking of the oath, without any purpose expressed or understood to live a holy life. The prayerless, godless, profane, drunken nembers of the lodges do not break any part of their covenant if they con

tinue in their vices and sins. In fact, strange as it may appear Masons seem quite proud to say that pirates, savages, robbers and murder ers are members of their order in good and regular standing. The book en-titled "The Mystic Tie," containing facts and opinions illustrating the character and tendency of Free Masonry, edited by Albert G. Mackey, whose Lexicon of Free Masonry ha already been mentioned, contains, we believe, something like nine different articles showing that pirates, savages, robbers, murderers, or men combining two or more of these characters, have been Masons in good standing and promptly recognized their have Masonic obligations when called upon to do so. It does not require argument with intelligent persons to show that an organization admitting persons of these classes, without any professed purpose to change their actions, is not

Christian. Still further, the explicit statement of the later Masonic writers contradict directly the earliest authors who claim Masonic religion is Christian. Webb says, in the quotation above made, that Christians, Mohammedans, Buddhists, Parsees, Confucians and pagans in general, are all eligible

to Free Masonry.

On page 402 Mackey's Lexicon of Free Masonry, above quoted, under the article "Religion," the author says: The religion of Free Masonry is pure theism, on which its different members may engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge or to connect their truth or falsehood with the truth of Masonary." This statement is of high authority, and its purert is perfectly plain. The Christian who joins the Masonic lodge may engraft his belief in Christ on the deism of Masonry, but he must not introduce his Christiansty into the lodge nor connect his truth or falsehood with that of

Free Masonry.
The article, "Blazing Star," on the 61st page of this same Lexicon, says:
"Formerly the blazing star was said to commemorate that light which appeared to guide the wise men of the East to the place of our Saviour's nativity; but this allusion, however beautiful, interferes with the universal character of Masonry, it is now generally omitted, and the blazing star is said to be an emblem of Divine Providence." That is, formerly the ritual of the lodge contained here a recognition of our Saviour, but as this would inter fere with the universal character of Masonry, it is to be stricken out. In Chase's Digest of Masonic Law, on

pages 207 and 208, the writer says "The Jews, the Chinese, the Turks, each reject either the New Tastament or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible. If it was, it would not be Masonry. It would be something

If it be true that Free Masonry is a religion, and that it is not the Christian religion, it is evident that it is a false or idolatrous religion, and the hundreds of thousands of men who profaning the Sabbath and attending to their lodges, are in and attending to their souls. They are simply pagan worshippers in a Christian land. They share the advantages of a Christian civilization, but they do not contribute to the progress of the Christian faith which alone renders a Christian civilization possible. While it is true that Free Masonry is less than two hundred years old, it is also true that organizations essentially the same in character have been in the world for thousands of years. The mysteries of India, THE TESTIMONY OF CON-SCIENCE.

Without revelation how shall we effect which these lodges are produc know anything about God? We reply by the study of man himself. It is ing on society is like that which the old lodges produced on the society of manifast to reason that man must have their day; and it is certain, either had an intelligent cause—an allwise and Almighty Maker. The argument that the men of our nation will become separated from these secret pagan from design is a good one. religions, or our nation must cease to that man originated by chance is simply absurd. What is chance? It is be Christian. It would seem to be almost unnecessary to ask what should be the attitude of the Christian ministry and the Christian Church toward nothing, and of course is not capable of the rival and antagonistic religions originating anything, much which are springing up on every hand, and which are withdrawing adopting means to an end and showing evidence of design. Ex nihile members and money from the Church. nihil fit. If chance in an intelligent If it is a duty to seek to convert the agent capable of originating creation heathen in Asia and Africa, it is and especially man so "fearfully and wonderfully made," then you may as certainly a duty to seek to persuade our neighbors and friends from being well call that cause God as to call it deceived by similar false religions to chance. The name is not of so much abandon their lodges and attach themselves to the religion of the Lord Jesus Christ. If the ministry and the importance as the thing.

Not admitting that the constitution of human nature shows forth an intellichurch do not exist for this purpose, what are they for?

As Lincoln said: "This country gent Creator what does that constitution teach us of His character and of the corresponding obligation of man? cannot continue to exist half slave and The wonderful complication of man's half-free," so is it evident that it will physical system, which has been comnot permanently continue half Chris pared to a harp of a thousand strings tian and half pagan. An honest and all designed with admirable skill to intelligent protest on the part of the ministry of our land will save tens of produce complete harmony of result, of course indicates infinite power, infinite thousands of young men from these skill and infinite benevolence. snares, traps and pitfalls, will strengthen the Churches, and aid in evidence is greatly increased when we consider the connection of the soul with forming the public sentiment which the body-the complete man made in in God's good time will sweep the the image of God. whole list of secret orders from the

But what is particularly worthy of our notice is the fact that man is made with a moral nature. That is, he has been endowed by his Maker with a faculty, an instinct or whatever name you may please to give it, which distinguishes between the right and the for a nearly perfect being, one whose life is as devoted and self-sacrificing

wrong of actions. Some would persuade us that what we call conscience is the result of edu-cation. But the question naturally arises, How can you educate an idea into a man before the idea exists? The idea of right and wrong must have been implanted in human nature, Mary to take care of all the altars of or education in that idea would have been impossible. Conscience is aptly called the voice of God in the human The fact of its existence in th soul shows conclusively that God must What is the have placed it there. to visit their sick ; to bury their dead

God designed and wills that we should do some things and avoid others.

meaning of it?

Why, evidently that

Cardinal Newman, in his Gramma of Assent, says: "I assume, then, that conscience ha a legitimate place among our mental acts: as readily so as the notion of memory, of reasoning, of imagination the motives assigned in the instrumen or as the sense of the beautiful; that of his freedom, on what account he is as there are objects which when presented to the mind cause it to feel grief, regret, joy or desire, so there are things which excite in us approbation or blame and which we conse quently call right or wrong: and which experienced in ourselves, find in us that specific sense of pleasure or pain which goes by the name of a good or bad conscience. This being taken for granted I shall attempt to show This being taken that in this special feeling which follows prayers, was virtually forgotten, even the commission of what we call right or wrong, lie the materials for the real apprehension of a Divine Sover-The Children of Mary must

eign."

The inevitable conclusion, then, is that the Being who made us is a Divine Sovereign who will hold us accountable for our actions. That v ice of God in the human soul says distinctly, If you within their means for certain objects.
They must wear blue sashes, after the fashion of those familiar to us in the Statue of Our Lady of Lourdes, white the human soul do certain thing if you do certain the be condemned.

But how shall do certain things you shall be rewarded: if you do certain other things you shall

But how shall we know what thin to do and what not to do? The de cisions of conscience are not always uniform. One man will feel justified in doing what another condemns. us not mistake the real office of concience. Newmen says we should consider conscience not as a rule of right conduct, but as a sanction of right conduct. Conscience needs to be educated like any other faculty of the mind. Newman says, further

"Conscience has both a critical and a judical office, and though its promptings in the millions of human "A Child of Mary shall never eings to whom it is given are not in all cases correct, that does necessarily interfere with the force of its testimony and of its sanction-its testimony that Do you know, said an old bartender there is a right and a wrong, and its anction to that testimony conveyed in of Mount St. Mary's Emmitsburg, recently, that every time I sell a drink the feelings which attend on right or have been doing it for over twenty

wrong conduct."
But the important question arises now shall the conscience be educated Where shall we seek for a rule of right conduct? Undoubtedly there certain great principles of justice and right which are the dictate of reason. For instance, reason teaches that we have no right to violently seize our neighbors goods, or to injure him in his person. Yet we know that these dictates of reason are constantly Yet we know that these violated, so that we need not only definite code of morals but also an ex ternal authority to bind us to the per formance of what is prescribed. Reason is not sufficient either as a guide or as a sanction. The faculty or sentiment of conscience, which con stitutes the foundation of our moral nature, is closely allied and gives rise to a class of feelings and aspirations which we call religious-feelings of reverence, of worship, of sorrow for sin, and desire for pardon, which prompts to acts of sacrifice to placate the offended

A HAPPY HINT—We don't believe in keeping a good thing when we hear of it, and for this reason take special pleasure in recommending those suffering with Piles in any form, blind, bleeding, protruding, etc., to Betton's Pile Salve, the best and safest remedy in the world, the use of which cuts short a vast deal of suffering and inconvenience. Send 50 cts to the Winkelmann & Brown Drug Co., Baltimore, Md., or ask your druggist to order for you.

No other Sarsangrilla can produce from For these natural religion does not suffice—we need a revelation from the Author of our being. He who has implanted this moral nature in us and really constituted us religious beings No other Sarsaparilla can produce from actual cures such wonderful statements of relief to human suffering as Hood's Sarsa-parilla. must tell us how we may please Him, what He would have us do and avoid, and how we shall approach Him in

order to obtain forgiveness of our cor scious guilt and render ourselves pleas ing in His sight. In a word, conscience and revelation are intimately and necessarily associated. The very ex istence of conscience in the origina man was a prophecy of revelation to compléte the manifest design which he was created. We believ indeed that there was an origina revelation the remains of which exisin the early record of all nations; bu either an intelligent agent or it is not.

If it is not an intelligent agent it is reserved for that glorious consummation embodied in the revelation of the Son of God, as it exists in the unique and harmonious teachings and im nemorial traditions of the Catholic Church. It seems to us that the very existence of conscience in the constitu tion of man is a loud and emphati protest not only against the popular naturalism of the day but also agains the vague, undefined, contradictory and unauthoritative teaching of sectar ianism. A sure guide to conscience must speak not with stammering lip and double tongue with but a clear distinct, emphatic voice of authority which shall command the respect, the confidence and the ready obedience of the people. Where can that be found but in the Catholic Church ?- N. Y. Catholic Review.

# Reminiscences of Dean Swift.

Under the heading, "A Celebrated litizen of Cork," there has been Citizen of Cork," there has been recently published a paper of more than usual interest. It consists of a short correspondence that passed between Mr. Thomas Farren, the then Mayor of Cork, and Dean Swift, in August of the year 1787. The corpor ation of the city of Cork had, for some reasons as we shall see left unstated. desired to confer the freedom of their city on the author of "Gulliver's Travels," and had sent the necessary parchment, enclosed in a silver box by Eaton Stannard, Esq., the recorder of Dublin, to the Dean, to which the latter sent a reply in which, after excusing the tardiness in acknowledging the compliment on account of ill-health, he goes on to say, not without an undertone of sarcasm:

"I could have wished, as I am a private man, that, in the instrumen of my freedom you had pleased to assign your reasons for making choice of me. I know it is a usual compliment to bestow the freedom of the city on an Archbishop or Lord Chancellor and other persons of great titles, merely upon account of their stations or power; but a private man, and perfect stranger, without power grandeur, may justly expect to find discover in the whole parchment scrip any one reason offered. Next, as t the silver box, there is not so much as my name upon it, nor any one syllable to show it was a present from your city. Therefore I have, by the advice of friends, agreeably with my opinion. sent back the box and instrument of freedom by Mr. Faulkner to be returned to you; leaving to your choice, whether to insert the reasons for which you were pleased to give me my freedom, or bestow this box upon some more worthy person whom you may have an intention to honor, because it will

equally fit everybody."

The Mayor and aldermen complied with the Dean's wishes and had the rea sons - "The many singular services your pen and your counsel have done this your country" — inscribed on the casket, which ultimately came to a rather ignoble end, as we find the following tem" in the Dean's last will and testament.

"Item - I bequeath to Mr. John Grattan, prebendary of Clonmethan, my silver box in which the freedom of the city of Corke was presented to me, in which I desire the said John to keep the tobacco he usually cheweth, called pigtail."

The programme of the Catholic Summer school that will open at New London, Conn., in August announces tha among those who have accepted invita tions to lecture during the three weeks session are: Col. Richard M. Johnson of Baltimore; Brother Azarias, forme President of Rock Hill College, Ellicott City, Md.; Rev. Denis O'Sullivan, S J., of Woodstock, Md.; Prof. Lagard and M. F. Morris, a member of the Washington bar. Some twenty other essayists and noted literary men have also accepted.

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he better; delay is dangerous.

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Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper can be stopped.

# London, Saturday, June 25, 1892.

INDIRECT REVISION.

When the Anglican Church was some years established as the State religion of England, the work was under taken to improve the Catholic liturgy by adopting such changes as would give Anglicanism the appearance of being an independent entity with its own forms ; and after a time the grandeur and the beauties of the Book of of Canada. We are aware that there Common Prayer became the boast of are some among them who members of the Church, as if whatever is beautiful in it had not been borrowed from the liturgies of the Catholic Church.

Methodism, being an offshoot of Anglicanism, retained most of the are entitled to an equality with their forms which are found in the Anglican Prayer Book, and it was the especial boast of Methodists that the form for the solemnization of marriage is peculiarly scriptural and appropriate to its pur

woman who is to be married:

"Wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou obey him and serve him, love, honor, and keep him in sickness and in health; and forsaking all other keep thee only unto him so long as ye both shall live? The woman shall answer, I will.

There is certainly nothing against the mutual duties of husband and wife in this form. The promise of obedience is not one of slavishness in things unlawful as well as lawful, but a recognition of the authority which God Him self has instituted to hold the family together; and in the first Epistle of St. Peter iii, 5, 6, we read:

"For after this manner heretofore the holy women also, who trusted in God adorned themselves" (with "the incorruptibility of a quiet and a "being in subjection to their own husbands, as Sara obeyed Abraham, calling him Lord.

Husbands too are commanded to "give honor to the female as to the weaker vessel, and as to the co-heirs of the grace of life," all being "lovers of the brotherhood, merciful, modest, humble '

Thus the mutual obligation of faith." ushands and wives are carefully United States has come to the conmarriage is too antiquated for the replying to this statement, says: ideas of the nineteenth century, and it has just decided to strike the word above quoted. This step has been taken in submission to the new-fangled notions of the Women's Rights lecturers who of late years have been se loud in denouncing as a tyranny the idea of the family as it is constituted in all Christian lands.

It has always been the practice of the Catholic Church to assert more unmistakably than ever the Christian truth when arch-heretics attempt to undermine it. But it is characteristic of error to make compromises under these circumstances, so we are not surprised at the action of the Southern Methodists in giving up the old doctrine to meet the whims of noisy modern fanatics.

In this way these Luthern Methodists have revised the Bible by means of a side-wind. In so doing they follow the example set a few years ago by the that these and other gentlemen of all Canadian Presbyterians, who resolved denominations entered into the Dominin their General Assembly to overlook ion or Provincial Governments. We the conduct of a minister who had imagine that Dr. Douglas would find it married his former wife's sister, though equally difficult to prove this in referthe Westminster Confession declares ence to Sir John Thompson. His statesuch a marriage to be contrary to the ment is simply an attempt to play upon divine law.

dinning it into our ears that Jesuits overestimate their intelligence, his are an unendurable society, because audience must have laughed in their

theological doctrine that "the end Dominion House of Commons. justifies the means."

ises, would it not be advisable for them to proclaim now the real modern Protestant doctrine that the married couple shall live together till they are divorced, instead of "so long as ye both shall live," as the marriage service has it still?

DR. DOUGLAS'S TILSONBURG SPEECH.

There is always an outpouring o enom when the Methodist parsons meet for their annual conferences, and our eyes are familiar with the names of those who give utterance to the vilest calumnies. One of these habitual calumniators is the Rev. Dr. Douglas, Principal of the Montreal Wesleyan Methodist Theological College, to whose address, delivered before the Niagara Conference. we made some reference last week.

Dr. Douglas is generally regarded as a leader among the Methodist clergy are of quite a different stamp from the bellicose doctor, and who recognize the fact that Catholics are one of the elements of the population of the Dominion, and that they Protestant fellow-citizens. But we cannot expect that Dr. Douglas will ever learn this. His speech at the Tilsonburg conference was the product of a narrow mind. It was out of place, first, because a Church confer-Among the questions which are put ence is supposed to be called together by the officiating minister according to for the purpose of enabling it this form, the following is asked of the to propagate the gospel more effectually, and, secondly, to encourage its members to works of benevolence. Neither of these ends will be gained by interfering with the political convictions of Methodists, nor by attacking the members of the Government on account of their religion.

> Dr. Douglas's address of an hour and half was entirely a personal attack on Sir John Thompson, because Sir John is by conviction a Catholic. He was accused of being once "a humble schoolmaster." Dr. Douglas is even becomes him to throw such a reproach upon a gentleman whose ability and integrity have raised him almost to the highest position in the gift of his coun-

try. But we presume Dr. Douglas considers the humility to be the ground for the reproach. We can assure him that if he himself possessed a little more humility he would not have made the miserable exhibitions of himself which have been so frequent during the last few months.

The doctor states that Sir John Thomp son worked his connection with the Nova Scotia Legislature "for all it was worth to the advantage of his new

The falsehood of this is too evider defined. But it appears that the to need refutation. However, Mr. Southern Methodist Church of the Josiah Wood, M. P. for Westmoreland, N. B., who is also one of the mos clusion that the divine institution of prominent Methodists of his Province,

"There is not a single act of Sir John's during that period to justify the "obey" from the wife's promise as statement; and the universal opinion of his colleagues in the Government and Legislature of Nova Scotia, so far as l have been able to obtain it (and I have met many of them), is that it is entirely at variance with the truth. The doctor adds:

> "It was this sceptre of premiership which he might wield in the interests of his Ultramontane faith that led him to lay aside the ermine and re-enter

the field of politics.

It would be easy enough for us to assert that Premiers Abbot and Mowat entered politics also to further the interests of the religious denominations to which they belong, and it is probable that Anglicans, Presbyterians, Methodists, Baptists, etc., are not disposed to object against the elevation of members of their own sects to such high positions. Yet it would be hard for us to prove that it was merely to further the interests of their respective Churches the credulity of the intelligent audience These are the men who have been he was addressing. But unless we

But Sir John Thompson is a Catho-But since these sects are at work in lic, and this is sufficient reason why revising the marriage laws and prom- Dr. Douglas should abuse him. If the doctor does not wish to see Catholics take a prominent position in politics, he should migrate to some country where there are no Catholics. It may be difficult for him to find such a place It would be much more easy to find one where there are no Methodists. But it Canada, where Catholics are 411 per cent. of the population, they are not to be ignored. Canada is no place, there fore, for Dr. Douglas. The Methodists are only 171 per cent. of the popula tion, and they cannot monopolize all the political influence. How is Dr. Douglas going to succeed in ostracising Catholics from the Councils of the Dominion? Even if the present Gov ernment were ousted from power, Mr Laurier, a practical Catholic, the honored leader of the Dominion Liberal party, would be called upon to assume the Premiership of the next Government, and he would be just as objectionable to Dr. Douglas and men of his mould as Sir John Thompson is.

We need not refer here to the de fence of Sir John Thompson, showing that the vetoing of the Jesuits Estates Act of Quebec would have been an undue interference with the auto nomy of that Province. Abler men than Dr. Douglas have acknowledged that this is the case. This was the opinion of Lord Stanley, the entire Dominion Government, the British Law officers of the Crown, and 188 members of Parliament in a House of 201. It is, therefore, a piece of unwarrantable bigotry, presumption and egotism on the part of Dr. Douglas to select Sir John Thompson as the target for his poisoned shafts because he was of the same opinion.

Sir John Thompson is a lawyer of eminence, respected even by his political opponents. His liberality toward Protestants is well known and fully appreciated by his colleagues, and Dr. Douglas's senseless attacks will bring discredit only upon himself and his Church, unless they are quickly and authoritatively repudiated. The Methodist parsons have already so frenow himself a schoolmaster, and it ill quently meddled without reasonable excuse in the politics of the Dominion that they are already very generally regarded as political schemers; and unless they manifest their disapproval of the doctor's Tilsonburg speech they will show that they deserve the odious designation.

> RELIGIOUS PERSECUTION IN UGANDA.

A dreadful story comes from Uganda, in East Africa, which forcibly reminds us of the outrages committed formerly by the Moslem Druses and Bashi Bazouks on the Christians of Lebanor and Bulgaria, but which it is difficult to believe would be perpetrated under officers representing her Majesty Queen Victoria, and British missionaries, whose purpose is supposed to be to con vert the heathens of the Dark Continent to Christianity

We had hoped that the first reports been confirmed by subsequent information, so that now there appears to be no doubt of them whatsoever.

Uganda is the name of an extensive district in East Africa where Cardinal Lavigerie, the illustrious Archbishop of Algiers, had established, within the last few years, a Catholic mission, which was at the same time a base for his operations for the suppression of the slave trade. The White Fathers who had charge of the mission were highly successful, and thousands of natives were converted every year, the King Mwanga of Uganda and many of his chiefs being among the number of con-

verts. A neighboring chieftain, named Mbogo, who is a Mahommetan, aimed at usurping the regal authority in Uganda, and to carry out his projects he secured the influence of the Protes tant missionaries, who would, however, have been powerless if they had not secured the assistance of Captains Lugard and Williams of the British East African Company.

From these British officers the Protestant natives procured repeating rifles from Captain Lugard, and marched against the Catholic missions, the inhabitants of which, though taken, by surprise, defended themselves as they are supposed to teach that "the sleeves while the doctor was giving best they could; but they were at last It is a somewhat curious phenomenon Every one in Canada knows that their houses were burned to the ground. ministers stood side by side with that such devious methods of revision Sir John Thompson's abilities on Fifty thousand Catholics were thus

number, barely escaped with their the point of gaining what she has so

A full account of the transaction was sent by Mgr. Hirt, Bishop of Theveste, who wrote from the German station of Ukoba, in East Africa. He says these proceedings form one of the most disgraceful pages in the history of the civilization of the Dark Continent.

Mgr. Livinhac, the Superior General of the White Fathers, gives other details of the massacre. Thirty Catholic chapels have been burned down, including a handsome one in the capital, which is two hundred feet in length; several thousands of men, women and children have been sold into slavery, and a Mahometan has usurped the throne of Uganda.

The matter is not to be allowed to rest here. The French Government have already demanded explanations from Lord Salisbury, and it was announced in the French Chamber by M Ribot that the French Governmen will insist upon complete reparation for the injuries inflicted. We may presume that Lord Salisbury will afford as little satisfaction as possible but the latest intelligence is to the effect that he desires at least to put on an appearance of satisfying the French demand, as orders have been given to Captain Lugard to abandon

BRAGGADOCIO IN BELFAST.

A cable despatch sent last week by the United Press Association gives an account of a great convention held on the 17th inst. in Belfast, to protest Ireland. The assemblage is styled in Parliament. the despatch "the great Ulster Convention;" and we are gravely informed that "Loyalist Ulster has evidently determined to make a demonstration that would impress the people of Great Britain," and that "while Protestants are in the great majority, there are some Roman Catholics, and care has evidently been taken by the leaders to avoid giving the demonstration either an Orange or strictly religious aspect. They claim that it represents I the lovalist sentiment, irrespective of religion or politics."

It is a fact well known that the Cath-

olics of Ireland are virtually a unit in favor of Home Rule. There are a few Catholic officials who are under the influence of the Government, and who figure, therefore, as supporters of the policy of oppression of the people, which has been in operation for over three hundred years. There are also some landlords who, like the Earl of Kenmare, wish to perpetuate the system by which landlords grow rich on the hard toil of the tenantry. This oppression of the tenants is not, however, a religious question. Protestants are its victims as well as Catholics, though there is, of course, a larger number of Catholics who suffer under it, the popthe advice and with the aid of Christian ulation of the country being mostly Catholic. Owing also to the manner in which the landlords became possessed of their large estates, namely, by confiscation of the property of the former Catholic owners of the soil, the landlords are mostly Protestants, and as they more readily found Protestants who were willing to put the tyranniof this nefarious transaction might prove to be untrue: but they have are for the most part Protestants also. In Ulster, in which province the Pro testant population is chiefly to be found, the rights of tenants are also recognized by the law to a much greater extent than in the rest of Ire land. Chiefly for these reasons the Catholics suffer to a much greater extent than their Protestant neighbors and the latter are more willing to pre serve the present condition of things, which ensures a real Protestant scendancy in a Catholic country. The secret springs or motives which

nfluence human actions are difficult to be understood, and we must recognize that it is hard to explain why it is that the Protestant tenantry, whose cause is identical with that of the Catholics, should nevertheless oppose the efforts of the latter to ameliorate the condition of the whole people without dis-tinction of creed. We can account for it only in one way-by means of the inense hatred against the Catholic Church and their Catholic neighbors in which they have been reared. ee that Catholics have suffered more than themselves by the existence of ascendancy, and this fact consoles them for their own sufferings, induc ng them to assist in riveting the chains wherewith they are themselves o be shackled, because a large number of Catholics will be shackled with

This was not always the case. The leaders in the cause of Ireland have heretofore been mostly Protestant, such as Emmet, Grattan, Lord Edward Fitzgerald, William Smith O'Brien, Butt, Parnell, etc. These were sustained also in a great measure by Protestants

bers of the order have maintained as a Scotia might be ably represented in the missionaries themselves, seventeen in to be the case; and when Ireland is on long contended for, the attempts of Lord Salisbury and his colleagues to turn the question of justice to Ireland into a religious issue seem to have been more than usually successful.

There are, indeed, many Irish Protestants who honestly sustain the cause of Home Rule, and among the Nationalist members of Parliament at the pres ent moment there are no fewer than seventeen—one fifth of the entire num ber-who belong to the various Protest tant denominations; but these are all elected by intensely Catholic con-The Protestant Irish con stituencies. stituencies are unanimous in supporting the present Tory Government, we except one or two in Ulster which are almost equally divided in religion, where perhaps the votes of a few Protestant Home Rulers have turned the scale in favor of a Home Ruler. Thus it has come to pass that of the thirty three members for Ulster, seventee are, at the present moment, Home Rulers, being an actual majority.

The speakers at the "great of last week all assume that Ulster is a thoroughly Protestant Province, and opposed to the establish-ment of a Parliament at Dublin. The United Press despatch asserts same - that "there are some Roman stitute "the great majority" of the people.

The Rev. Mr. Lynd, a Presbyterian minister who moved one of the resolutions, said "Ulstermen are not animated by bigotry. They are ani-mated by a dread of bigotry, for a Dublin Parliament, when not dominated by a reckless spirit of lawlessness. be dominated by a most intol would erant and arbitrary priesthood." Thomas Sinclair declared that "Ulstermen are determined never to submit to the hateful ascendancy of children revolution, and will ignore th against the granting of Home Rule to existence of acts passed by the Dublin

The complete Protestantism of Ulster is the constant theme of these violent agitators. But the complete Protestantism of Ulster is a mere fable. The fact that there is a Home Rule majority of Ulster members in Parliament is enough to prove this. Until lately there was a preponderance of Catholics in Ulster, but the last census shows that Catholic emigration has brought down that preponderance, so that there is now a small Protestant majority in the Pro vince, but it is so small as to make it an absurdity to speak of it as a Pro testant Province, or to say, in the words of the despatch writer, "there are some

There are in fact only two counties of Ulster-Down and Antrim-which are intensely Protestant, and these tw counties have only about one-fourth of he area of the Province, which contains nine counties. Of the remain-ing seven counties, the Catholics are per cent. of the population. Catholics form almost two-thirds of the population of Ulster, outside of Belfast Parliamentary borough : and even in Belfast there are 70,000 Catholics. Th demand of the Ulster Orangemen to dominate Ireland merely means, there fore, that two Protestant counties must dominate the whole country.

The pretence that if Ireland had Home Rule, it would be ruled to the injury of Protestants by a " most intolerant and arbitrary priesthood,' is but a sham. The country would its people, and the Protestants of Ulster and of every county would be duly represented in an Irish Parliament. They would be as fairly treated as are the Protestants of Quebec, who, if we except a few bigots of the Drs. Douglas and McVicar stamp, have uniformly represented themselve as being without a grievance. minority cannot be expected to its own way in everything, but there never has been any desire manifested by any portion of the Catholic majority in Quebec to tyranize over the Protestant minority. But it might be expected that a Dublin Parliament would soon restrain the Belfast Orange men from their favorite pastime of mobbing the Catholics of that city and destroying their property; and it is their fear that they will be restricted in these innocent amusements which makes them threaten dire vengeance if the people of England, Ireland and Scotland agree in letting the Irish people govern themselves

One of the speakers at the conven tion-Mr. Andrews, President of the Ulster Reform Club - declared that Ulster will not elect members to a Dublin Parliament, and will never pay allegiance to such a body, and if the attemp be made to coerce it, "as a last resource we are prepared to defend ourselves, and we will do so." This was delivered amid the wildest enthusiasm and way ing of hats and handkerchiefs. These threats show the sincerity of

Orange loyalty.

be loyal to the throne as long as they are allowed to domineer as they will over Catholics. They were ready in 1836 to place the Duke of Cumberland on the throne in the place of Queen Victoria, the lawful heir. In Canada they ill-treated Lord Elgin, the representative of her Majesty, because they could not have their own will, and later they insulted most grossly the visit in 1860 to this portion of his future Empire. But in spite of their present threats the cause Rule will advance, and within a few given justice: utterance to his ridiculous periods. defeated with great slaughter, and as well as Catholics. Presbyterian months an Irish Parliament will be a matter of fact. In spite of the noble-Catholic priests on the plat- men who joined in the proceedings of forms of public meetings at which the Ulster convention, there will be a men who joined in the proceedings of should be adopted by sects which are so the bench were the reason why should be adopted by sects which are so the bench were the reason why form their country, and the mission from their country, and the mission from their country, and the mission cated; but it is to be regretted that at Orangemen will find it more prudent reprobation on the plea that some mem-give up the ermine, in order that Nova was completely demolished. The the present time the contrary appears to submit to the inevitable than to

materialize their bluster into actual-

THE HON. EDWARD BLAKE.

The Hon. Edward Blake has received from the leaders of the Irish Nationalist Party a letter of invitation to accept a seat in the British House of Parliament in the interest of the Nationalist cause. The invitation is unanimous, and Mr. Blake has accepted it on condition that a safe seat be given him, so that he may not be put to the inconvenience of a doubtful or costly contest.

Mr. Blake is known to be an earnest advocate of Home Rule for Ireland; and with his knowledge of constitutional law, and the operation of Home Rule in Canada, his counsel will be of immense advantage in the framing of a Home Rule measure which will work satisfactorily, under the peculiar circumstances in which Ireland is placed at this critical moment, when she seems to be on the point of gaining that autonomy which is her ambition.

It is with regret that Canadians will see Mr. Blake depart from Canada, where his statemanship and unswerving integrity have endeared him to men of all parties and have made him universally respected; but there is no doubt he will still hold Canadian interests next to his heart while absent from this country; and he virtually informs us that it is his intention, should he actually go to Ireland, to return when the purpose for which he goes shall have been accomplished.

The acceptance of the Irish invitation is conditional as yet, but there appears to be scarcely the possibility for a doubt that the condition will be fulfilled, and that a safe constituency will be offered him. It is not said that he will assume the leadership of the Irish party; but it is generally taken for granted that he will practically, if not nominally, be the leader. We may hope that his presence among the Nationalists, and his active cooperation with them, may result in the union of the two Irish factions, which have not as yet been cemented together. Mr. Blake's explanation of the

state of affairs is to be found in his letter to the Toronto dailies, which we give below. It will be seen that the answer of the Irish leaders to his con dition has not reached him yet, though it may be taken for granted that it will be satisfactory. Mr. Blake says:

"Though I would have preferred to await a final conclusion before saying anything with regard to the unanimous invitation of the Irish party to accept an Irish seat in the Imperial House of Commons, yet in view of Imperial House of Commons, yet in view of its publication and of the many inquiries I have received, it is perhaps better that I should make a brief statement before leaving

should make a brief statement before leaving for Murray Bay.

"On Tuesday last I cabled to the effect that I was deeply sensible of the high honor done me, but feared I was too old and too unfamiliar with the arena to be serviceable: yet, if it were thought to be in any degree useful to the great cause, I would accept a safe seat, but that I could not attempt a doubtful or costly contest, and it would be rather difficult for me to start forthwith, and I requested certain particulars, which I thought important, as to the time of leaving and the proposed seat.

"The pressure on the time of the Irish

"The pressure on the time of the Irish

"The pressure on the time of the Irish leaders is just now so overwhelming, and they are called on to deal with so many matters of infinitely greater moment, that an immediate reply to my inquiries could not reasonably be expected; and I have no further information on the subject.

"This is not the time to give reasons for a decision, which I cannot help sometimes hoping may, after all, be ineffective. I may yet be spared the pain of leaving Canada. Let me just say now that, should it be my lot to go, I can be sustained only by the belief that I go in the discharge of duty, and by the hope that I may before long return to home and friends."

Mr. Blake leaves on Monday for Murray,

Mr. Blake leaves on Monday for Murray.

and friends."

Mr. Blake leaves on Monday for Murray Bay, and, if no hitch should arise, that is, if his terms should be accepted, he will shortly sail from Rimouski for Great Britain. It is unlikely that he will return to Toronto be-

EDITORIAL NOTES.

THERE are non-conformists and nonconformists. The Irish contingent of that body lately sent a memorial to Parliament praying that Home Rule be not granted to their country. The letter lately published by Rev. J. Guinness Rodgers, a distinguished Protestant clergyman, would go far to prove that the Irish preachers are actuated by motives the most base and The Orangemen will sordid, and such will undoubtedly be the verdict of every honest man. We would recommend a thoughtful study of the following passage in Mr. Guinness' letter to those who feel any sympathy for the wild and ridiculous faction in Ulster who have fattened on the misfortunes of their Prince of Wales on the occasion of his country, and indulge in cowardly blustering at the prospect of a change whereby the people as a whole will be

"The idea of a persecution of the Protestants of Ulster by the Roman Catholics is simply grotesque. The worst that really could occur should be that Roman Catholics, following the example which has been so carefully set them, might possibly insist on that monopoly of office which Anglican Torics coincing in large number of the agricultural

do not hesitate to secure those districts of Ireland was majority. It will be a mistestants of Dublin and Communicipal life, but their fathan that of the Roman Cat present. Beyond this is that the Ulstermen will suffer them in their trade, tetter their liberty, is so we believe any rational rentertain it. It is a takin eering rhetoric, and nothing the secure of th In answer to an inti

asked Sir John Thon tended to reply to the Dr. Douglas, he said who know that a man religion from convicti planation. It would reasons to those who that a man may consci a Catholic." It could be expected that a n position of Sir John reply to the violen by the Methodist particularly when bered that nothing v tained worthy of refu THE Hon David Mi

escaped the abuse Douglas, because of h of Catholic education member for Bothwell the preacher's venom does a high place in all Canadians who despise bigotry. THE Manitoba Met!

on Wednesday, 15th resolution favorable Separate schools and of a National school was some opposition ministers to the res said that it would be to crush the Protes Quebec. The use of the dissentients wou knew that the selfish more powerful with t an appeal to their But even such an ar prevail over inhere majority wish to infl Catholics, even tho their own co-religio suffer similarly.

THE case of Dr. B Theological Semina is still troubling the the United States. been charged with New York Presby thought to get rid summarily dismissi leaving the doctor f teachings as before. Assembly refuses to ceedings, and the I ordered to begin a will take place n difficult to see how come to any other c it is a danger to Pro indeed, to any form permit the doctor to his theological pu which he upholds a don, one of which i authority of a large Scripture.

THE Governmen

Ireland was discu

House of Commons

15th inst. Sev offered by Mr. Sex fast, were accepted incorporated in th others was one allo given to schools Christian Brother bers, in consequen withdrew their op and it is expected law. There is, of some quarters to aid to schools con Brothers, but no able to Ireland w Christian schools footing than is gi secular teachers. the Government approaching gen last coming to see ciliating the Irish legislation. If th a desire to do just averted the fate awaits them; b justly doubted : land are convinc friends are Mr. party. Irishm United Kingdom Mr. Gladstone's now for Lord Sali branch.

THE Supreme tant Church of F ecclesiastical a the country to ac tice of keeping t do not hesitate to secure for themselves in those districts of Ireland where they are in a majority. It will be a mistortune if the Protestants of Dublin and Cork are kept out of municipal life, but their fate will be no worse than that of the Roman Catholics of Belfast at present. Beyond this it is hard to imagine that the Ulsternen will suffer. The suggestion that legislation will be employed to injure them in their trade, or in any way to fetter their liberty, is so wild that it is hard to believe any rational man can seriously entertain it. It is a taking piece of electioneering rhetoric, and nothing more.

In answer to an intimate friend who asked Sir John Thompson if he intended to reply to the attacks of Rev. Dr. Douglas, he said, "No. Those who know that a man may change his religion from conviction need no explanation. It would be idle to give reasons to those who will not believe that a man may conscientiously become a Catholic." It could not reasonably be expected that a man holding the position of Sir John Thompson would reply to the violent speech made by the Methodist divine, more particularly when it is remembered that nothing was therein contained worthy of refutation or notice.

THE Hon David Mills, too, has not escaped the abuse of the Rev. Dr. Douglas, because of his manly defence of Catholic education; but the hon. member for Bothwell is secure against the preacher's venom, holding as he does a high place in the estimation of all Canadians who love justice and despise bigotry.

THE Manitoba Methodist Conference on Wednesday, 15th inst., passed a resolution favorable to the abolition of Separate schools and the establishment of a National school system. There was some opposition offered by several ministers to the resolution, as it was said that it would be used as a means to crush the Protestant minority in Quebec. The use of this argument by

don, one of which is the purely human authority of a large proportion of holy

this theological pupils the doctrines which he upholds and refuses to abandon, one of which is the purely human authority of a large proportion of holy Scripture.

THE Government Education Bill for Irleand was discussed in the British House of Commons on Wednesday, the 15th inst. Several amendments offered by Mr. Sexton, M. P. for Belfort inst. Several amendments offered by Mr. Balfour and incorporated in the Bill, and amongs others was one allowing State aid to be given to schools conducted by the Christian Brothers. The Irish members, in consequence of these changes, withdrew their opposition to the Bill, and it is expected that it will become law. There is, of course, opposition in some quarters to the giving of State aid to schools conducted by Christian Brothers, in consequence of the scheeping that it is expected that it will become law. There is, of course, opposition in some quarters to the giving of State aid to schools conducted by Christian Brothers, in consequence of those changes, withdrew their opposition to the Bill, and it is expected that it will become law. There is, of course, opposition in some quarters to the giving of State aid to schools conducted by Christian Brothers. It would seem that the Government, in view of the approaching general elections, are at last coming to see the necessity of conciliating the Irish people in their Irish legislation. If they had shown cardier a desire to do justice they might have averted the fate which now assuredly awaits them: but their sincertity is justly doubted; and the people of Ireland are convinced that their only true friends are Mr. Gladstone and his party. Irishmen throughout the United Kingdom will therefore support Mr. Gladstone's friends. It is too late now for Lord Salisbury to offer the olive branch.

The Supreme Council of the Protest and Church of Prussia has advised the ecclesiastical authorities throughout the country to adopt the Catholic practice of the protess of the protess of the provious offender that any offender will be a provi Ireland was discussed in the British House of Commons on Wednesday, the 15th inst. Several amendments offered by Mr. Sexton, M. P. for Belfast, were accepted by Mr. Balfour and incorporated in the Bill, and amongst others was one allowing State aid to be given to schools conducted by the Christian Brothers. The Irish mem-

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week-days as well as Sundays, as it has been found by experience that indifference to religion is one of the results of the neglect of the public devotions which were practiced in Catholic times, and which Catholics still keep up. We are glad to see this evidence of reviving faith, and we hope that the end will be the return of Prussia, as well as other Protestant countries, to

ARCHBISHOP IRELAND has recently been delivering lectures in various parts of France, in response to invitations given by various Catholic associations. These lectures are upon the relations of the Church to the State in America, and their object is to show how it will be to the advantage of French Catholics to adhere heartily to the course advised by Pope Leo XIII., and to adopt the French Republic without reserve as the established form of Government for France. The Archbishop's lectures have been everywhere listened to with delight, and it is expected that they will contribute greatly toward Catholicizing

# THE LILLOOET AFFAIR AND REV. FATHER CHIROUSE.

From the Month, New Westminster, B. C.

It is not four weeks yet since the newspapers of the Province gave public the circumstances of a case which excited considerable attention. Although a great deal has been said concerning the affair, we think that the persons connected with the case and the principles involved in it are of such importance as to justify us in recounting the facts, now that things have cleared up a little and the first excitement is over. Another reason for giving a clear statement of the case is that the readers of certain newspapers might have been misled as to a few points and might thus have formed an erroneous opinion of the persons who had been accused and condemned. We trust that a simple telling of the facts as they happened, as they were recorded by the missionary himself, and by the Indians, will sufficiently enlighten those who wish to be enlightened and make them form a just estimate of the case. The facts are as follows: From the Month, New Westminster, B. C.

will sufficiently enlighten those who wish to be enlightened and make them form a just estimate of the case. The facts are as follows:

Rev. Father E. C. Chirouse, junior, and E. Is more powerful with their brethren than an appeal to their sense of justice. But even such an argument could not prevail over inherent bigotry. The majority wish to inflict an injustice on Catholics, even though they expose their own co-religionists in Quebec to suffer similarly.

The case of Dr. Briggs, of the Union Theological Seminary of New York, is still troubling the Presbyterians of the United States. The doctor having been charged with heresy before the New York Presbytery, that body thought to get rid of the matter by summarily dismissing the case, thus leaving the doctor free to continue his teachings as before. But the General Assembly refuses to endorse such proceedings, and the Presbytery has been ordered to begin a new trial, which will take place next October. It is difficult to see how the Presbytery can come to any other conclusion than that it is a danger to Presbyterianism, and indeed, to any form of Christianity, to permit the doctor to continue teaching his theological pupils the doctrines which he upholds and refuses to abandon, one of which is the purely human authority of a large proportion of holy with the good operated, and they very little expected what was about to follow.

preaching a mission at Pemberton Meadows, about sixty miles from Lillooet. The officer arrived at the camp, rode up to where the Father was, presented his warrant, seized him by the collar, telling him at the same time that if he dared to offer any resistance he had orders to tie the Father to the saddle of his horse and to bring him at any cost. Father Chirouse told him that he need have no fear, as he would go with him, and a mere summons, instead of a warrant, would have sufficed to bring him before the Judge. Father Chirouse had to make the first stretch of the journey, twenty-five miles, on foot, with the exception of four miles, during which he was allowed to ride on the officer's horse. This must have been a great favor for the poor missionary, who was tired enough from his labors on the previous days.

The officer, in a moment of confidence, amongst other things of an intimate nature, told the Father that he would be in jail for a year. Father Chirouse must have been delighted to hear such encouraging news of his future trial. At the end of the first twenty-five miles they reached a lake fifteen miles long; the constable wished his prisoner to continue the journey. Father Chirouse protested, pleading fatigue after a walk of over twenty miles. The Indians who live there offered to row the Father over the lake on the following morning; to this the officer consented. How grieved were the poor natives all along the road to see their beloved missionary led a prisoner through their camps! They could scarcely credit their sight.

The next morning the Father was taken in a gauge and rowed over the lake. The greate

consented. How grieved were the poor natives all along the road to see their beloved missionary led a prisoner through their camps! They could scarcely credit their sight.

The next morning the Father was taken in a cance and rowed over the lake. The gentleman on horseback went around by the road, after recommending his prisoner to wait for him at the other end. It was evident that atter having kept such a close watch upon him before he did not wish him to escape now. Still he placed confidence in Father Chirouse, and felt secure in his company. Another long walk and the crossing of another lake of the same length as the first brought them well nigh to their journey's end. When Lillooet was reached Father Chirouse was first brought to the jail, but was allowed out for his dinner, after which he appeared before Judge Martley and underwent a preliminary inquiry. He was found guilty and was sent up for trial to a higher court. Father Chirouse asked to be admitted to bail, which was allowed in the sum of \$1,000, of which he signed \$000, and Messrs. Cornelius O'Halloran, of Pavilion, and M. Santini, of Lillooet the balance.

Things looked rather dark for Father Chirouse; he could not understand how he could have been blamed at all for the second forging, which brought on the sickness, if sickness there was, while even for the first, although he partly advised it, it was in accordance with tribal customs and for a good reason, viz., to punish a serious offence against good morals. Flogging for certain grievous offences had been practised for many years amongst the Indians in British Columbia, and is practised likewise amongst the natives of the neighboring states. He did not lose courage, however; trusted that things would be cleared up during the coming trial, and expected to be fairly dealt with at the hands of the County Court Judge, before whom the case was to be tried on the 2nd of May, under the "Summary Trials Act," declared that he was not ready to take

Darrister of Vancouver.

Judge Cornwall, the County Court Judge, before whom the case was to be tried on the 2nd of May, under the "Summary Trials Act," declared that he was not ready to take up the case under the "Summary Trials Act," and gave Father Chirouse the choice between the assizes or the "Speedy Trials Act." The Father was anxious that the case should be settled at once, as being more convenient for all parties interested, and confident in the justice of Hon. Mr. Cornwall, he elected to be tried by the "Speedy Trials Act" without a jury. The trial came off the following day, May 3rd. McPhillips appeared for the defence and Mr. Gregory, of Victoria, for the prosecution. His Honor declared that the second flogging would not be considered at all. Why, it is difficult to say, seeing that if the girl was bodily injured it was by the second punishment, and, as we shall see, it was virtually on the effect of the second flogging that Father Chirouse was found guilty, although he had nothing at all to do with it.

Father Chirouse and the Indians implicated were charged with having, on March 18th or 19th, inflicted grievous bodily injury on Lucy, an Indian girl, by whipping her. This was to apply to the first whipping only. Now, as mentioned before, the girl was not bodily injured after the first punishment, and therefore the accused pleaded not gullty. Of course, Father Chirouse never denied having acquiesced to the first whipping, but claimed that the punishment was in accordance with immemorial tribal customs virtually tolerated by the Indian department; moreover, the girl was willing to undergo the punishment, and tinally and this is import.

ing, but claimed that the punishment was in accordance with immenorial tribal customs virtually tolerated by the Indian department; moreover, the girl was willing to undergo the punishment, and finally (and this is important to remember) the girl had not suffered grievous bodily injury, as the accusation ran, for she went about as usual and even tried to repeat her offence on the following day. The principal witnesses that appeared were Bob, the village constable, and Lucy, the girl who was flogged. Mr. McPhillips kept himself strictly to the ground for defence, namely, the long standing custom among the Indians of inflicting punishment for offenses of a serious nature; consent on the part of the girl to undergo the punishment, and lastly want of bodily injury after the first whipping. His Honor interpreted the girl's consent as forced, and after examination concluded that the girl had suffered bodily injury. At the request of Mr. Mc-Phillips he allowed as questions for the Court of Crown cases reserved the two following: First—Are the tribal customs of the Indians, permitting such punishment by the chiefs and elders, now in force, if they ever were? Second—If so, do they justify such a whipping as shown by the evidence in this case? Those present at the trial will never forget the words uttered by Judge Cornwall when he qualified the action of Rev. Father Chirouse. After having resumed the arguments he condemned the Father to one year in gaol, the chief to six months and the four others to two months each. He refused to admit the prisoners to bail.

He was evidently very anxious that such dangerous criminals should not be allowed to walk about in free-lom. They were inmediately taken to the Lillooet jail pending the time to be transferred to New Westminster.

AFTER THE TRIAL.

Quite a number of Indians, representatives of every camp in the Lillooet district, were

The sentence militete by Judge Cornwan Tarther TRIAL.

AFTER THE TRIAL.

Quite a number of Indians, representative of every camp in the Lillooet district, were present at the trial; some had come all the way of a hundred miles. They certainly did not come with the prevision that their missionary and one of the restorms. We are giald to see the Colonist coming out yesterday morning singletest reason. We are giald to see the Colonist coming out yesterday morning for confinement, apparently without the some few points of solid advice to calm them down. Here the commandments of God, submission to His holy will in this present trying visitation and of their obligation to bean patiently with whatever would happen. As the sentence was not to their taste, and seeing the accused let to jail, they were evidently disastisfied, and, for my patient taste, and seeing the accused let to jail, they were evidently disastisfied, and, for my patient to be present at the time addressed them a few words. He called the commandments of God, submission to be presently in the present at the time addressed them a few words. He called the commandments of the poor Indians and of the following the continue the control of the contr

missionary amongst them. In this conversation Bishop Lemmens expressed great surprise at such a sentence and he voiced the public sentiment generally. The Vancouver World followed in an editorial, which was very much to the point, expressing the hope that the whole matter would be sitted to the bottom, and that liberty would soon be granted to the prisoners. The Daily Colonist, of the Sth. contained a very vigorous editorial, asking for investigation in favor of the condemned. Other papers followed, which were, with a few exceptions, in accord with the Victoria Colonist and the Vancouver World. To the credit of the general public be it said that these journals were supported throughout in their stand. This was a good sign, and it inspired Father Chirouse's friends with hope; and many were his friends, without distinction of creed and nationality, for the missionary's work is appreciated by all right-thinking men.

On Sunday, May Sth, Father Chirouse, with the Lafontaine chief and four Indians.

ing men.

On Sunday, May 8th, Father Chirouse, with the Lafontaine chief and four Indians, in charge of the sheriff of Lilloost, arrived in New Westminster to be committed to the Provincial jail. A great crowd of people was gathered at the station. The Oblate Fathers from St. Lonis College, a good number of Catholics and many others in sympathy with the prisoner greeted Rev. Father Chirouse as he stepped off the platform of the car. Many wished to shake hands with him, but could not for the crowd; but it was a sight most tauching to see the Indians, men and women, who were likewise waiting for the Father, rush through the crowd and reverently kiss the hand of their beloved missionary. This was a mute but eloquent answer to those who would interpret Judge Cornwall's sentence as a measure of protection in defence of the abused Indians.

The prisoners were brought to the gaol in carriages; they were taken in charge by Captain Moresby, who is a personal friend of Rev. Father Chirouse, having had occasion to ask his services in several dealings of justice with Indians. This reception—we might say ovation—was no surprise to those who knew the public sentiment, and Father Chirouse was moved to tears by this spontaneous expression of sympathy in his favor. If his heart could for a moment have harbored despondency this reception would have chased it out.

In the meantime steps had been taken by

despondency this reception would have chased it out.

In the meantime steps had been taken by Mr. McPhillips for liberating the prisoners on bail. On Tuesday, May 16th, a writ of error was issued, which entitled the six prisoners to bail. Application was made at New Westminster the same day before Judge Walkem, who set the bail at \$100 personal recognizance and \$100 in two sureties sech. The sureties were Alderman W. H. Keary, Mr. James Fitzsimmons, Deputy Warden of the British Columbia Penitentiary, and Mr. W. L. Fagan, of Vancouver. Rev. Father Chirouse, with Chief Killapowtkin and the four Indians, were liberated on bail at 1 o'clock. Pending further decision, which we hope to chronicle in our next issue, the Indians returned to their homes, while Rev. Father Chirouse is at St. Mary's Mission engaged in missionary work again.

In conclusion we might mention that Rev.

Mary's Mission engaged in missionary work again.

In conclusion we might mention that Rev. Father Chironse is now thirty-nine years old, of which he has devoted twelve in missionary work in our Province. This is a service which speaks for itself. He is a nephew of the Oblate Father of the same name, who also have a seventy-two. A native of Dauphine, France, like his uncle, he puts in his work the same zeal and devotedness as his relation did, expecting reward only from Him who said:

"To preach the gospel to the poor he hath sent me," words forming a part of the motto of the Order of Oblates of Mary Immaculate.

Editorial of the Vancouver World, May 6. Editorial of the Vancouver World, May 6.

The sentence inflicted upon Father Chirouse at Lillooet seems, under all the circumstances, to have been, to say the least, very harsh. Here was the case of a devoted missionary, who had been teaching the Indians of the interior the ways of God for ten long years amid obstacles that only one burning with zeal for the salvation of his fellow-men could surmount, being sent to jail for twelve mouths because he sanctioned an immemorial customs which obtains among the natives when the daughters of the tribe are caught in sin.

Editorial of the Daily Colonist, May 8. Editorial of the Daily Colonist, May 8.

It fis very difficult to understand the proceedings in the case of Father Chirouse at Lillooet. If does not appear that he was guilty of any offence against the law. The Indians, it seems, have been allowed to regulate what may be called their family affairs under the direction of the resident priest. The girl had committed an offence against good morals, which, according to the code of the tribe, is punished with whipping. The priest authorized the punishment which, was not a very severe one. The girl offended again, and the tribe, without the authorization of the priest, administered the panishment. If the second whipping was too severe, Father Chirouse, who knew nothing about it, was not responsible tor its administration. How he came to be tried for it and punished is a matter that greatly needs explanation.

atter that greatly needs explanation. It seems to us that the Roman Catholic priest, Father Chirouse, has received somewhat hard measure for his action in connection with the La Fontaine whipping case. The Indians are in many things treated by us as in the position of pupils or infants, and in others are allowed to exercise a certain amount of discretion in the management of their own affairs. One of their customs appears to have been to inflict a whipping upon any member of their tribe caught in the commission of a particular offence. The Indian girl was caught by her fellow tribesmen in commission of this offence, and after consultation with the priest, was punished after the custom of her country. The principle of non-interference with the strictly tribal affairs of our Indian fellow subjects seems to have much to recommend it, and it would be a pity to weaken the influence for good exercised over these people by the Roman Catholic Fathers by unnecessarily interfering with their rule, or by punishing them severely for what we fancy can hardly be shown to have been either a breach or a neglect of duty. Editorial of the Daily News, Victoria, May 7

neglect of duty.

Editorial from the Vancouver World, May 9.

The sentence inflicted by Judge Cornwall on Father Chirouse is being condemned by the press generally. The World was the first to accentuate public opinion on this matter and the Victoria News followed in defence of the good priest, who is languishing in confinement, apparently without the slightest reason. We are glad to see the Colonist coming out yesterday morning speaking editorially in the same vein.

Vancouver World, May 9.

involved; it is the natural going out of honest

involved; it is the natural going out of honest hearts to the oppressed.

Editorial of the Inland Sentinel, Kamloops, May 11.

Accepting the published account of the Indian flogging case to be true, it would seem that an unduly severe punishment has been inflicted on Father Chirouse; for, although he said, "whip the girl," he did not himself do it, and before it was done, it had to have the ratification, and to be done under the direction of the Indian Council, which was then in session. Moreover, it was presumed to be done for the moral reformation of the parties, and not as a deliberate infraction of the criminal law, which would make them amenable to its penalties.

# OBITUARY. Mr. John Dorsey, Seaforth.

Mr. John Dorsey, Seaforth.

Few deaths have occurred in Seaforth that have caused such universal regret or called forth so many manifestations of sincere sorrow as that of Mr. John Dorsey. There was a feeling of sadness on the streets Monday morning when the piece of crape that fluttered from the closed door of that usually busy shop told its sad tale. Few who saw it but felt that the town had lost a useful man. The cause of death was Bright's disease; and although Mr. Dorsey had been complaining a little for the last four months, yet it was only within the last few weeks that his friends began to feel any alarm, for not only had he always been an exceedingly healthy man, but he was a splendid specimen of physical manhood. He was strong and powerfully built, and to see the vizor with which he moved around would infuse life into the most lethargie.

He was born in Tipperary, Ireland, but came to this country young; learned the blacksmithing trade in Seaforth, and about eighteen years.

## The Orphans' Outing.

The Criphans' Outing.

The children of the Protestant Orphans' Home and the Mount Hope Orphan Asylum in this city, through the kindness of Mr. Geo. C. Gibbons. President of the London Hunt, enjoyed a rare treat on Wednesday afterneon. Between 2 and 3 o'clock, seven or eight buses filled with little folks, started on a trip to the country, and to say they enjoyed the ride but faintly expresses their feelings. Many, if not most of them, had never been 'out in the country' before, and the sight of the farms, with the browsing lambs and calves—a novel one indeed to them—made them fairly wild with delight. The route taken was out Adelaide street to Geary's Corners, across to the Proof Line Road and then down to Glennore, the Hunt Club Kennels. The children of the Protestant Home were in charge of the officials of the institution, while the good Sisters of St. Joseph took care of their little ones. Rev. Fathers Tiernan and Gahan, accompanied the party on the trip.

Arrived at Glennore they were met by a party of ladies and gentlemen, among whom were Mrs. George C. Gibbons, Ich Misses Gibbons, Mrs. E. B. Smith, Miss McClimont, Miss Kathleen Hutchinson, the Misses McDonough, Messrs. Geo. C. Gibbons, E. B. Smith, Win. McDonough, Adam Beck. J. B. Kilgour, P. Mulkern, Fred. Harper, Freer, J. B. Vining and others. The children of Mount Hope then sang a number of patriotic songs, concluding with "God Save the Queen." The entire party were shown over Glemmore, kennels and all, the hounds proving an especial source of interest to the little folks.

A programme of races had been arranged by the host, and these were entered into by the children with a zest to which they had hitherto been almost strangers.

At the conclusion of the sports another surprise was awaiting the little ones. On the lawn in front of the cottage, and sheltered by the spreading branches of the trees, were arranged well laden tables, and the way in which they "went for "the good things in this world come to an end too quickly; and a slight shadf of regret

# FROM ARTHUR

Special to the CATHOLIC RECORD.

The notable picatic in aid of St. John's church, which will come off here on the 7th of July conting, promise to be the event of the season and to cellpse all others of the kind previously held for a sind thers of the kind previously held for a sind thers of the kind previously held for a sind thers of the kind previously held for a sind there of the kind previously held for a sind there of the kind previously held for a sind there of the souragement which His Reverence Father bousof the parish, as well as from outside, amply instifies this conclusion. A large number of prominent gentlenen from abroad are expected to be on the ground, such as the Hon. Mr. Laurier, Mr. W. R. Meredith, leader of the Oppositior in the Local House, Mr. Solomon White, Rev. Dr. Burns of Hamilton, N. G. Bigelow, M. P. P., for West Toronto, with Mr. O'Keef and other leading lights. Through the kindness of Mr. Donald McPherson, agent of the Electric Light Company, in the village, wires are to be extended to the grounds, where there is to be a promenade concert in the grove in the evening, illuminated by electric Hight. This concert is to be under the direction of Rev. Father Dube—possessing himself a musical talent of high order. Mr. James Fax, of Toronto, the humorist, with several first class singers and performers, are to be on stage on the occasion, and no doubt a treat unusually heard in this section is in store for all lovers of music, both vocal and instrumental. In the way of variety, a first class Highland piper, in the person of Mr. Wm. C. Thain, of Guelph, piper for St. Andrew's society of that city, is already engaged to perform on the crude instrument at this picnic, and which doubtless will add materially to the occasion in the way of entivening the day, which is already being looked forward to with the deepest interest. It is most flattering to the community in and about Arthur the good feeling existing between those of the different denominations. The Protestants seem to take fully as muc Special to the CATHOLIC RECORD.

"Meditations for Every Day in the Year," collected from different spiritual writers and suited for the practice called "Quarter of an Hour's Solitude." Edited by Rev. Roger Baxter, S. J., of Georgetown College. This edition is in an entirely new form, and printed in a small handy size. Price, \$1.25.
"Tales and Legends of the Middle Ages." From the Spanish of F. de P. Capella. Edited by Henry Wilson. Price, 1.00. These stories are of more than ordinary interest, are delightfully told, and will be read again and again with undiminished pleasure.
"Columbus, the great Discoverer of America." A drama in five acts. By an Ursuline, Paper, 25 cts.
The above interesting works have been issued from the publishing house of Messrs. Benziger Bros., 36 and 38 Barclay street, New York.

## From Orillia.

Special to the CATHOLIC RECORD.

Orlilla, June 14, 1892.

Rev. Father Lynch, who for the past uline months filled the place of administrator here, in the absence of Archaeson Campbell, has returned to Toronto and resumed charge of St. Paul's parish. During this comparatively short time the people became deeply attached to Father Lynch, and tidings of his intended departure were hailed with unfeigned and sincerest regret. His warm Irish heart and genial manner won for him the love of all who methin, while his untiring zeal, his scrupulous compliance to the calls of duty, and his extreme piety, made him respected as a truly devoted priest. As a proof of their esteem, the entire parish joined hands, and presented him with address and a substantial purse of gold; and as a further mark, turned out in large numbers to see him off. We wish him God speed.

ORILLIAN. Special to the CATHOLIC RECORD

## Lord Roseberry's Opinion

Lord Roseberry's Opinion.

Lord Roseberry, speaking at Kelso, Scotland, said when the terms of the Home Rule measure were divulged it would be found as firmly settled as the Magna Charta. It would retain to the Imperial Parliament those powers which the union was accomplished to retain, and would also afford an opportunity to establish a tribunal to which any difference between the Imperial Government and the Irish parliament might be referred. Home Rule with such a tribunal would be the means of cementing firmly the union of the different sections of the British Empire. It was a crime, he said, to hint at civil war to accomplish political ends. The Ulster convention was intended not to save Ireland, but to save the Government.

## CATHOLIC NOTES.

Prof. Ernest Lagarde, of the faculty of Mt. St. Mary's College, has been engaged as a lecturer at the Catholic Chautauqua which will meet during the summer at New London, Conn.

Com.

Bishop Foley has just bought a site for a new cathedral in Detroit, on the north-east corner of Cass avenue and Parsons street, for \$85,000-170 feet by 650. The building of a school house to cost \$45,000 will be began on

885,000—170 feet by 650. The building of a school house to cost \$45,000 will be begun on a part of the lot at once.

The Holy Father has allowed Cardinal Lavigerie 400,000 francs for the missions in Africa. This sum was furnished from the collection appointed to be held on the Feast of the Epiphany in favor of the abolition of slavery in Africa.

The new seminary that Archbishop Corrigan is building near Yonkers, New York, will cost \$600,000. At a recent meeting a few of the wealthy Catholics of New York city subscribed \$113,350 for the building fund. The Archbishop himself gives the chapel, which will cost \$60,000.

# Coughing

IS Nature's effort to expel foreign sub-stances from the bronchial passages. Frequently, this causes inflammation and the need of an anodyne. No other expectorant or anodyne is equal to Ayer's Cherry Pectoral. It assists

Ayer's Cherry Pectoral. It assists Nature in ejecting the mucus, allays irritation, induces repose, and is the most popular of all cough cures.

"Of the many preparations before the public for the cure of colds, coughs, bronchitis, and kindred diseases, there is none, within the range of my experience, so reliable as Ayer's Cherry Pectoral. For years I was subject to colds, followed by terrible coughs. About four years ago, when so afflicted, I was advised to try Ayer's Cherry Pectoral and to lay all other remedies aside I did so, and within a week was well of my cold and cough. Since then I have always kept this preparation in the house, and feel comparatively secure."

—Mrs. L. L. Brown, Denmark, Miss.

"A few years ago I took a severe cold.

Mrs. L. L. Brown, Denmark, Miss.
 "A few years ago I took a severe cold which affected my lungs, I had a terrible cough, and passed night after night without sleep. The doctors gave me up. I tried Ayer's Cherry Pectoral, which relieved my lungs, induced sleep, and afforded the rest necessary for the recovery of my strength. By the continual use of the Pectoral, a permanent cure was effected."—Horace Fairbrother, Rockingham, Vt.

# Ayer's Cherry Pectoral,

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

# THE HURON AND ERIE Loan & Savings Company

Dividend No. 56. Notice is hereby given that a dividend of four and one-half per cent. for the current half year, being at

the rate of NINE PER CENT. PER ANNUM. upon the paid up capital stock of this Company has been declared, and that the same will be payable at the Company's office in this city on and after

SATURDAY, JULY 2nd, 1892. The transfer books will be closed from the 16th to the 30th instant inclusive.

By order of the Board, G. A. SOMERVILLE, Manager. London, Ont., June 1, 1892.

# A RETREAT

FOR LADIES WILL BE GIVEN AT the Sacred Heart Convent, London, commencing on Monday evening, July 4th, and closing Saturday morning, July 9th. For cards of invitation and further particulars apply to the Lady Superior.

MALE TEACHER WANTED.



# CONVENT GIRLS.

N. Y. Catholic Review.

"You can always tell a convent girl," remarked a prominent society man, the other day, "no matter where meet them; there is something difficult to describe, that always marks them, as unlike the ordinary run of girls one meets in society.

Something goody goody, I suppose replied his companion, in a tone of dis-

paragement.

'Not at all, there is nothing les goody goody than she; she can enjoy all the fun and amusement going, and is the gayest of the gay, but for all that, there is something by which you can always mark her out and say, that is a 'convent girl.'"

The speakers were both non-Catho well known in the best society and their words gave involuntary tes timony of a high order to those same convent girls.

What was such a puzzle to them. however, is no secret to Catholics, as the mysterious quality they found so difficult to describe is nothing more than the atmosphere of purity and re-finement, in which those young girls have been trained during the period of their residence in the convent, night and day, for years and years, carefully guarded from every influence of evil, in the constant presence and companionship of the noblest and purest of women who are bound by solemn vows to be faithful to their trust. Ladies of superior education and refinement, many of them from the most exalted walks of life, who have been called by God to renounce the ties and pleasures of the world-its wealth and position - in order to give themselves entirely to this noblest of all heroic labors for Christ, the educa

tion of the young.

These devoted ladies are no hired teachers who work for their yearly salaries, or a mere love of teaching; the only remuneration they receive in this life for their loving service is a furnished little room,

"cell" (in some Orders not even this, but only a white-curtained alcove in a dormitory with others) - their board and the simple uniform or "habit, that is their shroud in death, a crucifix and a rosary. Each Religious sees in every child committed to her care, one whom she is to prepare for heaven as well as earth, and for whose salvation she may one day be held accountable bound by her solemn vows, she con-siders any infidelity on her part as an infraction of her Rule, and a grevious wrong; and whose greatest happiness year, the growth of spiritual beauty and grace of the young lives under her watchful guidance; — and her greatest grief is when she seems to fail in her holy ambition. All convent girls can testify, even non-Catholics, that in after years there is no sweeter purer memory than the happy days of convent life; no friendship more tender and enduring than that between the gentle nun and her beloved pupil How naturally the "old pupils turn to place their own little daughters in charge of those same revered teachers of their youth, assured beforehand of the loving fidelity with which that trust will be received and guarded Many and many a time has the re membrance of some such sacred friend ship recalled a careless heart from the midst of unsatisfying pleasures and the restless whirl of fashionable dissipation to higher and holier things! wonder parents of all denominations are so eager to place their daughters in such safe retreats!— and that their wise solicitude is so well repaid, in its results. The Religious Orders are called the

"Gardens of the Church "-fitting title, indeed, for those nurseries of all that is pure, beautiful and true. Every Order has an especial beauty and sig nificance of its own : each cultivate the tender plants confided to its care with the same jealous love; desiring only that they may "bear fruit for eternal life," and bloom again hereafter with immortal sweetness in the Paradise of God. Wonderful gardens that shelter and educate the orphans and the destitute; reclaim the aban doned and the lost; — minister to and heal the diseased of body or of mind, and, in those angelic "beggars" for Christ, the "Little Sisters of the -brighten the last hours of th homeless and the aged with the light of eternal love ! - and last, but not least, the "Helpers of the Holy Souls whose loving fidelity penetrates be-yord the grave to relieve the suffer ings of the cherished friends of God. Grand Army "of the Prince of Peace composed of many "Companies," each with its distinctive uniform and motto, yet, for all, the one inspiring watchword of the Holy League, "Thy king-

No wonder, the noblest, the best and dearest of our family circle leave us, one by one, to enter those holy lists, to follow Him whose kingdom is not of this world! What glorious work they have done in ages past, and still are doing! — Carmelites, Benedictines, Dominicans, Franciscans, Jesuits, Re demptorists,-the Sisters of the Visitation, Ursulines, Sisters of Charity, Sisters of Notre Dame of Namur, Grey Nuns, Ladies of the Sacred Heart, Sisters of Holy Cross, of St. Joseph, and numberless others! From small beginnings they are rapidly spreading their beneficient influence over this new world : and in most States or Provinces it is a small town indeed that cannot boast of its academy or convent school.

Foremost among the modern orders are the Ladies of the Sacred Heart ; founded many years ago in Paris by the venerable Mother Madeline Barat for the higher education of the children

for positions to which their birth or wealthentitled them; not merely as to exterior accomplishments, as languages, literature, music and art, but in the far more important culture of the mind and heart, which forms the only safeguard of social and family life. Our Lord Himself expressly declared that it was very "hard for the rich to enter the kingdom of heaven." How necessary, then, that they should be trained from their earliest youth so to use their wealth that it may be no hinderance, but a stepping-stone, to eternal

There are, no doubt, many who desire to place their daughters in convents of this or other orders of the same description, but whose means are limited; and as in all house of the Sacred Heart, the equipments and sur-roundings are of the best that elegance and good taste require, it follows their expenses are great, though to persona poverty no Franciscan is more rigorously devoted than are these religious "Nothing is too rich and good for their beloved charges-anything is good enough for themselves,"-such was the teaching of their saintly foundess, -such is its faithful observance in her daughters to day.

In Canada, however, the expenses of living are much less than here; therefore the academies of all orders there are more easy of access to people of moderate incomes than the same instiutions are across the border. It is interesting to note how many rich estates with their palatial mansions, built by wealthy non-Catholics for their own family aggrandisement, fall, through the course of time, into the possessions of religious communities; and their spacious ball-rooms, that once vibrated to the music of the dance and worldly revelry, are converted into chapels resounding with the praises of God and Our Lady; their rich parlors into class-rooms for study and prepara tion for higher life; and their banquet halls into refectories for religious.

The Ladies of the Sacred Heart have lately purchased and extensively fitted up just such a property at St. John, New Brunswick, known for many years as "Reed's Castle," Mount Pleasant This superb residence, one of the many about picturesque St. John, has been visited for years by tourists and others as a place of interest on account of its magnificent situation and the enchanting views to be had from its great ele vation, as well as having been the temporary residence of H. R. H. the Princess Louise and other notable persons. On the summit of the highest of the many hills, which form the city of St John, surrounded by gardens and extensive grounds kept in exquisite order, groves of stately trees, secluded walks, pleasan arbors, it stands facing the sunrise overlooking the shining waters of the Bay of Fundy and fanned by health-giving breezes-"one of most beautiful spots in North Amer ica," as a distinguished Superior of the Redemptorist Order enthusiastically declared, during a recent visit. has ample and luxurious accommoda tion for over two hundred pupils, and privileges of other houses of the Society; and its rules and course of studies are precisely the same in every particular; but, as before mentioned, its terms are very much lower than they could possibly be here on account of the great difference of their "liv-ing" expenses. St. John, also, is a very healthy city, and one of its most eminent physicians (a non-Catholic). during a late visit to this convent, on being shown its various points of interest, expressed himself as "astonished," at the "perfection of its arrangements and management," not only as to the

and refinement in their training and general surroundings. There are several other houses of this Order in Canada-in Halifax, N. S.; London, Ont.; Montreal, P. Q.; besides the beautiful novitiate at the 'Sault au Recollect;" but none are more favorably situated than "Mount Pleasant" in that romantic "City of the Sea" which is becoming every year more noted as a watering and bids fair to rival "Bar Harbor as a summer resort. J. E. U. N.

evident good health of its inmates, but

also in the manifest graces of culture

How well we remember grandnother's attic, so fragrant with medicinal roots and herbs! Poor old soul, how precious they seem to her! And yet, one bottle of Ayer's Sarsapa rilla would do more good than her whole collection of "yarbs.

officetion of "Yarbs.

If you are despondent, low-spirited, irritable, and peevish, and unpleasant sensations are felt invariably after eating, then get a bottle of Northrop & Lyman's Vegetable Discovery and it will give you relief. You have Dyspepsia. Mr. R. H. Dawson, St. Mary's writes: "Four bottles of Vegetable Discovery entirely cured me of Dyspepsia; mine was one of the worst cases. I now feel like a new man."

Facts and Figures.

Facts and Figures.

A reliable record of the world's progress, giving invaluable information on hundreds of subjects, historical, religious, mercantile, household and farm. Facts, statistics, hints are dealt with. Everyone should have a copy. Sent on receipt of three cent stamp, by T. Milburn & Co., Toronto, Ont. Don't delay as the supply is limited.

One or two bottles of Northrop & Lyman's Vegretable Discovery will purify the blood, remove Dyspepsia, and drive away that extreme tired feeling which causes so much distress to the industrious, and persons of sedentary labits. Mr. W. E. Ellis, Druggist, Fenelyn Falls, writes: "The Vegetable Discovery is selling well and giving good satisfaction."

satisfaction."

Thomas Robinson, Farnham Centre, P. Q. writes: "I have been afflicted with rheumatism for the last ten years, and have tried many remedies without any relief. I got a bottle of Dr. Thomas' Eclectric Oil, and found it gave instant relief, and since then have had no attack. I would recommend it to all

The following exceedingly well writ ten and interesting letter was sen from Rome to the New York Sun: The letter of the Pope to the Car dinals of France upon the Republic, constitutes not only a confirmation of toast of Cardinal Lavigerie at Algies, of the letter of Cardinal Rampolla to the Bishop of St. Flour, and of the encyclical of the 16th of February, but is also a great doctrinal and his toric act. From this point of view i excites attention and imposes medita-tion upon all those who follow the gen eral movement of our epoch, and the

transformation of the old European continent for the final triumph of the democracy. Here we have more than one brilliant consecration of the American regime by the first moral power of the world. It is both a loan and a symptom of the outspreading of American ideas over the classic land of dynasties and monarchies. Huxley says somewhere that there

are the mirrors of their epoch, who master better than others the ideas of their century, and those who fashion by their conceptions the form of the future. From the American point of view, Leo XIII. reflects admirably the olitical concept of the United States. In the perspective of the reorganiza ion of the general life in Europe, the Pope belongs to that family of souls who shine, according to the expression of Schopenhauer, like fixed stars upon

The intervention of Leo XIII. really

puts AN END TO THE GALLICAN THEOLOGY and the second-hand philosophy of the great monarchies which welded to rether the throne and the altar. Europe, statesmen, philosophers and writers have lived since Louis XIV and Philip II. under the influence o this conception, which has accumulated ruins around the Papacy and the Church. Catholicism seemed like the appendix, the crowning of a contin gent form; and this peculiarity made of the Church an institution to be combatted and vanquished. The alliance of the throne and the altar seemed to be something like a keystone of public law and of the ecclesiastical system. while in reality the Papacy soared above all relative regimes and all forms

From the very beginning of his pontificate Leo XIII. saw the evil of its dangers. At first he taught the traditional doctrine of the Fathers, but when the situation became troubled in France and the difficulties of the Church de manded decisive action, Leo XIII. ap plied his ideal in the famous intervenion, of which the letter to the Cardinals is the intellectual and political codification. Not only is Leo XIII. preaching obedience to the republic, but he is teaching the legitimacy of democracy and of the republic, under the ame title as the legitimacy of monarchies. He has replaced in the heart of modern Europe the beautiful and eternal doctrine of the gospel and of St. Thomas, who teaches in his treatise Regimine Principum that the chief of the State is the Vicarius Populi, the mandatory of the nation. It is with a gentle insistence and a delicate flexibility that the Pope's expert pen ac commodates these democratic iples to the new conditions of old, un balanced Europe

This intervention has

A UNIVERSAL REACH.

The courts and monarchies, especially the Triple Alliance, felt the power of expansion in this historic act, and they have endeavored in Berlin, in Vienna, in Madrid, and in Lisbon to enclose the Pope in a circle of infrangible opposition. The representatives of the Emperor William II. have exercised a formidable and skillful press ure upon the high ecclesiastical In order to terrify and drive spheres. back the Vatican, they have caused i to be circulated that the Teutonie soy ereign, unable to block the Pontifical initiative, immediately after the an pearance of the encyclical of the 10th f February, had determined to with draw the school law in Prussia. This backward movement would have been an act of vengeance, intended as a warning given to the republicanism of It amounted to saving to the Pope that his act in favor of republican idea would bring about un ortunate and deplorable consequence in the country where the monarchy forms the political and social bond of

the nation. This legend or this fact was exploited with Machiavelian art by all the old sticklers for the old school, and the egislators of the monarchical idea. They hoped to kill the evolution of the But these hopes were disappointed. Their pressure accelerated the development of the Roman thought. Leo XIII. belongs to the race of the nildly firm and the inflexibly convinced. When his vigilant eve say their strategy his soul was thrilled, and from this conviction his letter came forth like the waters from a spring of the mountains. Those who are ignorant of the inner depths of politics ap peared surprised at the serene deter mination and the indomitable energy of the Pope. They asked themselves if the encyclical of the 16th of Febru-was not sufficient, and if there was really any necessity for such forcible But competent judges language, But competent judges recognized in the new message of peace the revenge of the Pope's inde pendence of mind and character. be silent in the presence of such provocation would have been considered as a halt, if not a retreat. It was said at

of the upper classes; that they might be more thoroughly trained to fit them harmonious and proudly apostolic nature. Like the prophets, he has

A FULL APPRECIATION OF HIS MISSION Historical men labor less for immediate success than for the lines of civiliz ation to come. Like Pepin, Sixtus V. and Pius VII., he has resisted all coali and Flus VII., he has resisted all coali-tions to give to France national and political unity. The hardy founders dashed across all barriers in order to fashion the future. Leo XIII. has done the same. Socrates said long ago that the daimon agritated at forced them to speak. Such is the forced them to speak. The more his the daimon agitated all lofty souls and genius of the Pope. The more his policy is thwarted, the more the secre inspiration which urges him on over lows in his acts and imprints upon them an indelible stamp. On the part of the courts it was re

peated under all forms in the Vatican that his policy was putting in danger all the monarchies of the continent. Must not the consecration in such an authentic manner of the idea, giving to it a redoulsable force be bound to spread over neighboring countries? To make a republic honest, prosperous and strong in a nation where Bismarck had helped to plant it and to consolidate it, in the hope of weakening the nation and furnishing Europe with the model of a policy to be avoided, was the same a ing the funeral knell of the old dynastic idols. And they added that the day when modern democracy would see in an ideal type the benefits and the vitality of the Republic, the monarchies yould fall back towards that tomb

where destiny awaits them.

All these attempts at intimidation and all these fine speeches could not bend the Roman soul or the evangelical courage of the Holy Father. tory will say one day, when the future shall have sanctioned the memorable act of the Holy See, that Leo XIII. has founded Democracy in Europe and warded off the bloody struggle of an old and a new world which, like Esau and Jacob, might be contending in the womb of our civilization.

At the same time that the Holy See was drawing up its chart of the future, Leo XIII. made a decision which revealed on his part the same order of ideas for the pacification and THE NATIONAL UNIFICATION OF THE

UNITED STATES. Under another form it is the same modern conciliatory inspiration. There is a visible harmony between the two I speak of the approbation giver acts. I speak of the approbation giver in the name of the Pope by the Propa ganda to the school policy of Mgr. Ire land in the United States. You know that this prelate, so highly esteemed at the Vatican yielded to the State his schools at Stillwater and Faribault on a contract of honor and upon a business basis. Some irreconcilable German groups, and all those who are opposed o harmony between the Republic and to the work of unification and nationa assimilation, have resisted the action of Mgr. Ireland as contrary to the spirit of Rome and to the Council of Baltinore Showers of accusations came in upon the Propaganda. A sort of conspiracy was formed, less against the fact of Stillwater and Faribault than against the high standing of the prelate. They wished to compromise im in order to diminish his influence. A strong partisan of national union, decided and vigorous patriot, consider ing with reason the absorption of al national forces in one single and vast social body, like the guarantee of a people seated upon a rock, Mgr. Ireland was denounced as an obstacle by ll the fomenters of foreign particular ism. It was, therefore, a struggle of influences, and, more than that, it was an orientation which was at stake. It was necessary to know three things First, if Rome would sacrifice a great Bishop; secondly, if Rome would re-treat before the idea of harmonic co-operation between the Church and the State in the United States; and,

thirdly, if Rome would lean toward

national unification. From the very first day of

THE VISIT OF MGR. IRELAND TO ROME Leo XIII. perceived the knot of the question. He immediately cut loose the personality of the American from the attacks of his accusers. The unan imous decision of the Committee of Cardinals sanctioned the ideas of Mor Ireland. It was therefore a complete triumph, both for Mgr. Ireland and for the American idea—the fruitful co-operation of national forces and the acceleration of the work of national unity. I know that upon this last point Leo XIII. and Cardinal Ladochowski share the sentiments and the views of Mgr. Ireland. Rome cannot inderstand why foreigners in America should not join the natural movement toward Americanism. To mingle with the nation, to become part of the good will the progressive assimilation of all races, to become friends as a proof of gratitude for the benefits of nospitality and political foresight because this unification is only a question of time—such should be, in the opinion of Rome, the conception and also the practical action of every mmigrant in the United States.

Leo XIII. and Cardinal Ledochowski believe that the Church is the school of patriotism, as it is also the school of social harmony and popular moralization. Just as the first Bishops, the sons of barbarians, of Germans and Celts, gave form and order to the European peoples, Catholicism, by its nature as by its historical vocation, must put its seal upon the creation and the triumph of the American race, that race which Leo XIII. calls the people of the future and the moving force of a new form of civilization

have had no attack. I would recommend it the beginning of his reign that Leo
Minard's Liniment cures La Grippe. XIII. loved to display his high relaMinard's Liniment is the Best.

The Cure of Ars. How beautiful is a soul in the state of grace! The Lord one day showed such a soul to St. Catherine. In an ecstasy of delight at her beauty the saint exclaimed: "Lord, if I would not know, that there is but one God, I would take this soul to be one also. Within a pure soul the image of God

is reflected, like the sun in the water Bossuet says: "He who were to see soul in which God reigns would believe to behold God Himself, similarly as we see a second sun in a perfectly clear crystal, in which all its burning

A pure soul is the admiration of the three Divine Persons. The Father admires His work: "Behold My creaoves to dwell.

Had we an understanding of what it is to be a child of God we would not commit any sin ; upon earth we would live like angels. To be children of od: O. what an honor! light to possess a heart that, however small, is nevertheless capable of loving soul the Holy Within a pure God! Ghost rests as in a bed of roses.

Ghost dwells, a sweet scent arises as from a vine when in bloom.

Creation is the work of God; His work is always an object of love and Easily do we compre admiration. Easily do we compre-hend that we, belonging to Creation, are the work of the hand of God; bu that the crucifixion of the Son of God is our work, is incomprehensible.

of heart. O, how they do err! eternal Father, to disarm His own jus tice, has given His Son a heart inexpressibly good. No ones gives what e does not possess. Our Saviour say to His Father: "My Father, punish

The sign of the cross is terrible to Satan; for by it we escape him. We should always make the sign of the cross with profound reverence. In making the holy cross, we sign first the forehead, to signify the supremacy reation, God the Father; then the heart, as the seat of love, life, to remind us of Redemption, of Jesus Christ; then the shoulders, to represent power, the Holy Ghost. The form of the cross which brings all this to our mind, we carry upon ourselves

# Put Religion In Your Vote.

and votes like the devil will be found with the devil, not with the angels. when the final great court is made The religion that does not save a man politically cannot save him eternally.

Facts About Dyspepsia.

# "August Flower"

For two years I suffered terribly with stomach trouble, and was for all that time under treatment by a physician. He finally, after trying everything, said stomach was about worn out, and that I would have to cease eating solid food for a time at least. I was so weak that I could not work. Finally on the recommendation of a friend who had used

menced using it. It seemed to do tirely cured me of Dyspepsia in its worst form. JAMES E. DEDERICK, Saugerties, New York.

W. B. Utsey, St. George's, S. C., writes: I have used your August Flower for Dyspepsia and find it an excellent remedy.

# A Soul in the State of Grace.

rays are reflected."

The Son admires the object for which He shed His blood, and the Holy Ghost admires the temple in which He

From a soul in which the Holy

Some men charge God of being cruel

"The man who prays like an angel

Have You Read

How Mr. W. D. Wentz, of Geneva, N. Y., was cured of the severest form of dyspepsia? He says everything he ate seemed like pouring melted led into his stomach. Hood's Sarsaparilla effected a perfect cure. Full particulars will be sent if you write C. I. Hood & Co., Lowell, Mass.

The highest praise has been won by Hood's Pills for their easy, yet efficient action.

The Best Known.

DEAR SIRS.—I can recommend Dr. Fowler's Extract of Wild Strawberry for summer complaint and diarrhea. I have used it in my family for two years for children and adults with the greatest satisfaction.

MRS. FRANK BOHN, Austin, Man.

A M. Hamilton, Warkworth, writos. "For

A. M. Hamilton, Warkworth, writes: "For weeks I was troubled with a swelled ankle, which caused me much pain and annoyance. Mr. Maybee, of this place, recommended Dr. Thomas' Electric Oil for it. I tried it, and before one bottle was used I was cured. It is an article of great value."

Wrong action of the stomach and liver occasions dyspepsia. Dyspepsia in turn gives rise to bad blood. Both these complaints are curable by B. B. B., which acts on the stomach, liver, bowels and blood, and tones and strengthens the entire system, thus positively curing dyspepsia, constipation, bad blood and similar troubles.

Low's Sulpher Soap is an elegant toilet article, and cleanses and purifies the skin most effectually. In All Cases.

DEAR SIRS,—I have used Dr. Fowler's Extract of Wild Strawberry for summer com-plaints, and after a fair trial have proved it a sure cure both in my own case and others of

e cure both in my own case and others family. LAURATTA WING, New Dundee, Ont. Minard's Liniment is the Hair Re-

your preparations
A worn-out with beneficial results, I procured a Stomach. bottle of August Flower, and com-

me good at once. I gained in strength and flesh rapidly; my ap-petite became good, and I suffered no bad effects from what I ate. I feel now like a new man, and consider that August Flower has en-

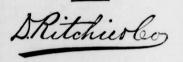
# (CUT PLUG.)

**OLD CHUM** 

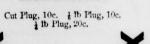
(PLUG.)

No other brand of Tobacco has ever enjoyed such an immense sale and popularity in the same period as this brand of Cut Plug and Plug Tobacco.

Oldest Cut Tobacco manufacturers in Canada.



MONTREAL.



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New York Catholic Agency
The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many, a few of which are:

1st. It is situated in the heart of the whole-sale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—
2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

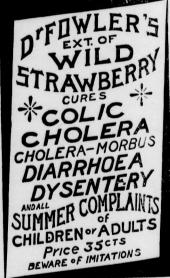
4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Clergymen and Kelsgious Institutions and the trade buying from this Agency are allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to THOMAS D. EGAN,

THOMAS D. EGAN.

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1826. Church, Chapel, School, Fire Alanz
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A June Chan

JUNE 25, 1892.

The roses red, and white, and Are blooming once again; the lilies by the river side List to the sky-lark's strain the blackbirds swell their fe And join a chorus high To tell with sudden, broken rhow fair the earth and sky

The banks are pale with cucl The clover is in bloom. The bown bees in the noont Inhale its sweet perfune; An irror been control of the The meadows wide and gay Forget the slumberous, sout Where they were wont to s

Where they were solved.

A purple mist of bluebells lit.

Along the sheltered vale,
In lenfage hid the cultiver cri.

The bean-flowers scent the
The foamy pink and the g.

Their thy leaves unfold;

The sunbeams loter as they
On buttereups of gold. The water violets love the s
Of fragrant meadow-sweet
And in their rustling robes;
The birch and brier meet.
The brooklet sings a merry;
The young birds try their
Oh, radiant are the skies of
And sweet the days she by

FIVE-MINUTE

Third Sunday afte

SINFUL AMUSI Be sober and watch, becathe devil as a roaring lion whom he may devour. (E I need not tell you. that there is nothing the spirit of our ho melancholy. The Cl have her children lon ish, eschewing all ple happy by depriving good and forbidding but like a wise mot nay, sanctions, harm knowing that this, fa impediment to us in

oliness, is rather a l

But, unfortunately Ther are sinful-very si holy gladness, fill us rob the soul of the gr is the principle of al pleasures as these th such as these she wo and she warns us t from God, but from devil, who is seekin with regret that we it with truth, that of dangerous sort of am more or less hold up young people, and, the beginning of su be amiss to say a w certain sort of "pic It is hard to conce

deemed respectable, self-respect, can at moonlight gatherin nics, festivals, etc. name you please, a bad. The places w are held, the person avoid coming in them dangerous at quently a real occa of him with whon he has been intr but what of that? to insult, or worse? her mother would with her present c not engaged in a girl, you have tak ward step to-night and never be four val" as this again good name. No ings" without en fame and interes will not marry a with bad characte herself to the tend reaches home in a half or wholly cannot look forv

with one of this c not encourage his ers are not over their service tho occupations with debaunchery. Ti men of this sort they believe so that these are worthy ; that the posing themselve It does not pay, moonlight pier interest, either Do not be carrie that you can be selves, remembe

gross pleasures Making the l "Our Old No are aware by th At least a half

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age have been sixty years, and in existence of years ago. the most part, as Burke, said, age in the lowe manders, unsu munificent par ity," and we e themselves int ously an econo professional d oster aristocra

ing the beerag

process where

## A June Chauson.

- The roses red, and white, and pied,
  Are blooming once again;
  The lilies by the river side
  The state to the sky-lark's strain.
  The blackbirds swell their feathered throats
  And join a chorus high
  To tell with sudden, broken notes
  How fair the earth and sky.
- The banks are pale with cuckoo flowers.
  The clover is in bloom.
  The bronk bees in the noontide hour
  Inhale its sweet perfume;
  And tradeled Martin's circling o'er
  The meadows wide and gay
  Forget the slumberous, southern shore
  Where they were wont to stray.
- A nurple mist of bluebells lies
  Along the sheltered vale,
  Along the sheltered vale,
  In tendage hid the culver cries,
  The bean-flowers scent the gale,
  The foamy pinks amid the grass
  Their tiny leaves unfold;
  The sunbeams loiter as they pass
  On buttercups of gold.
- The water violets love the shade
  Of fragrant meadow-sweet,
  And in their rustling robes arrayed
  The birch and brier meet.
  The proceed the street was a merry time,
  The young birds try their wings,
  Oh, radiant are the skies of June.
  And sweet the days she brings.
- -Magdalen Rock, in Irish Monthly.

# FIVE-MINUTE SERMONS.

Third Sunday after Pentecost.

SINFUL AMUSEMENTS I need not tell you, dear brethren, that there is nothing more contrary to the spirit of our holy religion than melancholy. The Church would not

have her children long faced and mopish, eschewing all pleasure as a thing sinful; nor would she have them unhappy by depriving them of what is good and forbidding what is innocent, but like a wise mother she permits, nay, sanctions, harmless amusements, knowing that this, far from being an impediment to us in our efforts after

holiness, is rather a help.

But, unfortunately, all pleasures are not innocent. are sinful-very sinful-and which, so gracefully as to set off her charms to instead of aiding us by begetting a holy gladness, fill us with remorse and rob the soul of the grace of God, which would have done; her long plaits were rob the soul of the grace of God, which is the principle of all our joy. Such pleasures as these the Church forbids: such as these she would have us avoid, and she warns us that they come not from God, but from our adversary the devil, who is seeking our ruin. with regret that we say it, still we say it with truth, that of late years a very dangerous sort of amusement has taken more or less hold upon numbers of our young people, and, now that we are at the beginning of summer, it may not be amiss to say a word or two about a

certain sort of "picnics. It is hard to conceive how a young man or woman, who wishes to be deemed respectable, or even to preserve self-respect, can attend any of those moonlight gatherings known as pic nics, festivals, etc. Call them by what name you please, as a whole they are bad. The places where these meetings are held, the persons whom you cannot avoid coming in contact with, make them dangerous at least, and very frequently a real occasion of sin. can a young girl know the character of him with whom she is dancing She has been introduced, to be sure, but what of that? Does she feel quite certain that she may not be subjected to insult, or worse? Is she satisfied that her mother would be pleased to see her with her present companions? not engaged in a dance which borders

on immodesty? Take care, my good girl, you have taken your first downward step to-night; retrace your way, and never be found at such a "festi-'as this again, if you value your good name. Nor can young men attend these "moonlight rural gatherings" without endangering their fair A pure woman fame and interests. will not marry a man who consorts with bad characters. She will not trust herself to the tender mercies of one who reaches home in the early morning in a half or wholly drunken state. cannot look forward to a happy life with one of this character, and she will not encourage his attentions. Employ ers are not over-anxious to have in their service those who come to their occupations with evident marks of debaunchery. They believe that young men of this sort are not efficient, and believe so rightly; they think that these are not altogether trustworthy; that they are constantly exposing themselves to danger and theft It does not pay, young men, to go to "moonlight pienies." It is not to your interest, either temporal or spiritual. Do not be carried away with the idea that you can be dissipated with impun

# and certainly to be preferred to the gross pleasures of moonlight orgies. Making the Peerage the Beerage.

"Be sober and watch"

selves, remembering that a good name

is rather to be chosen than great riches,

vour-

"Our Old Nobility," as most people are aware by this time, is superstition. At least a half of the hereditary peerage have been created within the last sixty years, and not one-fourth were in existence one hundred and fifty years ago. The peerage consist, for the most part, of clever lawyers, who, as Burke, said, are only birds of pass age in the lower house, successful commanders, unsuccessful party hacks munificent party backers, and wealthy brewers. These are "Our Old Nobility," and we entirely fail to see why anybody should object to their burying themselves into our "Our Old Properties." Indeed, the change is so obviously an economic advantage that we cannot even share Sir Horace Davey's professional disgust at the Jews who foster aristocratic extravagance. After all they are only assisting the natural process whereby the peerage is becom-

Every testimonial regarding Hood's Sarsa-parilla is an honest, unpurchased statement of what this medicine has actually done.

# OUR BOYS AND GIRLS. THE LONELY CHAPEL.

A Beautiful Story of a Peasant Girl's

Catholic Fireside.

Many years ago, while travelling in Italy, I stayed for a few days in a picturesque little village on the coast of the Mediterranean. One lovely summer's evening I strolled out to-ward the beach. The sea and sky ward the beach. The sea and sky seemed but a reflection on each other, both being a wide expanse of blue The air was still: scarcely a sound broke the silence save the ripple the waves as they splashed against the pebbles lying on the long shore of yellow sand and the voice of a fisheryellow sand and the voice of a fisher-man singing in his boat, which was rocked gently to and fro by the summer waves. Here and there, in little clusters, the beach was dotted by the fishermen's cabins, before many of the doors of which the women sat knitting and watching the children as they played near them. High above towered the great gray cliffs, as if to shelter their retreat from the fierce winds which often swept over it. On the top of the cliffs nothing was to be seen except a lonely little chapel, the golden cross on the top of which was burnished by the rays of the setting

I mounted the steep path which led up to it. Benediction was just over, and although it was only a week day there was a goodly sprinkling of people, for the most part, peasants, man whom, after leaving the chapel lingered in the cemetery which sur rounded it. Others near the porch staved to have a chat together.

Near me I noticed a young girl whose pretty brown hair was covered There are some which with a gaily colored kerchief, knotted better advantage than the most beauti-Such attached by a bright ribbon. a short skirt and white apron; as ornaments, long ear-rings and a cross, which was suspended around her neck by an antique chain. By her side stood a young fellow of tall, athletic build; he was tanned and sunburnt, evidently a sailor, and I could well imagine him giving his orders with force and precision. Suddenly there was a lull in the conversations, as the padre, an old man, slowly left the chapel. He greeted them with a benign smile, spoke to one and the other, paused to stroke the cheek of a little girl, or lay his hand caressingly on the rough, tangled locks of a sturdy barefooted urchin. On seeing me he advanced, and in the soft, musical lan guage of his country, asked me if I would care to see the chapel.

I replied I should be only too de lighted, so he retraced his steps and I followed.

To each of the different objects which beautified the chapel-the flowers, the pictures, the images, and a splendid model of a boat, to which was attached a short story, which the padre told me.

After having shown me everything he conducted me to the cemetery, where the epitaphs told that most of the population perished at sea. "Why are there so many wreaths on

this tomb?" I questioned, pausing be-fore one, which, although, old, was a mass of garlands and crosses of fresh

"To-day is the seventieth anniver sary of her death," replied the padre adding, "but you are a stranger in these parts and, doubtless, do not know the tale that every child here could tell Would you like to hear it?" you.

I begged him to proceed, assuring him that it would interest me greatly: so the old man complied by relating the following touching story

"In yonder village there once lived two people who were all in all to each other-a father and daughter. The mother died when the child was scarcely two years old—you can see her grave from here," and he indicated one under a dark cypress. "Lucia was a 'mig-nonne' little creature, although she was as daring as a boy. She accom panied her father on many of his voy ages, and was rarely separated from him. Her father spent the long win-ter evenings with her, listening to her childish prattle, and when she grew older, beguiled by her reading and

singing. "Her days passed like a long, happy dream. Sometimes she played with the other children, climbing the rocks, or digging in the sands, always the first at fun or mischief, yet always the first with a kind thought or a good

action. "It must have been a pretty sight on Sunday to see the two together, the little girl carefully dressed, carrying in her hand a book of prayers which had belonged to her mother. After Mass they always went to see her grave, and there, with her small hands folded, and her dark eyes shut, she prayed in her simple manner for the

repose of her parent's soul.
"Thus the years passed rapidly by, until she had grown into a lovely girl of seventeen, of whom her father had

good reason to be proud. "But he was not the only one who cared for her, for everyone loved Lucia; she was the comforter of the sorrowful, the protector of the feeble. Mang an hour she spent with the sick and the aged who, as they lay on their deathbeds, blessed the young life which had brightened their own; to each child she was like an elder sister, and the boys came to her to help in their games or settle a quarrel which might

have risen. Every evening she used to come here for Benediction, and she always stayed with the padre, who loved her

like a daughter. Often she would bring him rare shells which she had picked up, and never left without rick McAndrews, who was lately craving for his blessing. One win-

the girl, starting up.
"It was true; her father's assistance was needed, for close by the lifeance was needed, for close by the life-boat was to be sent to the assistance of in raising Patrick to be an honest boy." a vessel in peril.

Ah, what a fearful scene!

father.

shore, together with the poor creatures they had rescued, when suddenly one He they had rescued, when standenly the wave more cruel than the rest swept over those gallant souls, and many of them were by its force dragged into the water. With all her strength, wise honest and self-respecting man. Lucia, who had been washed overboard, clung to a plank, holding in one arm a helpless child.

A sailor managed to be near enough to make an attempt to save her, but she cried, 'Take the child, leave me!' He paid no heed to her, and seizing them both tried to battle with the waves and swim to the shore.

on the dead young face. Shortly ward her father died of grief. Al soul. As I told you before, it is just seventy years ago. I am only a few months older, for I am the child she sayed the child for the control of the child for the child for the child for the child she sayed the child for the child she sayed the child for the child for the child she sayed the saved, the child for whom she gave

her life. May she rest in peace!"

He was silent. The night had begun to close in ; the moon reflected herself in a long bright line on the on the tomb. I was saddened by his

my eyes as I rose to go. "Good-bye," said the old priest, good-bye. We may never meet 'good bye. again, but I will pray foryou."

Then plucking a few flowers from

one of the wreaths, he handed them to

keep them, and shall never forget

I have these flowers still, they are brown and withered, but I do not need them to remind me of an episode which has always remained fresh in memory Since then I have forgotten many things, scenes which impressed me perhaps even more at the time; sor-rows, joys, many are like a dream and shrouded in the mist which covers the past, but I shall never forget the old padre's story, nor the lonely little chapel on those Italian cliffs.

You can never know till you try how quickly a dose of Ayer's Pills will cure your sick headache. Your stomach and bowels need cleansing, and these Pills will accomplish it more effectually and comfortably than any other medicine you can find.

Dunnville Doings.

GENTLEMEN.—I had a headache for a long time, and seeing Burdock Blood Bitters advertised, I got a bottle, and it not only relieved me at the time but I have not been bothered since with headache and think I have seen the last of it. MINNIE HICKS, Dunnyille Out. have seen the Dunnville, Ont.

Guelph Gossip.

Guelph Gossip.

DEAR SIRS.—I have been troubled for over a year with sick headache and sick stomach. Nothing did me any good until I tried B. B. B., which made a perfect cure before I had finished the first bottle. I recommend it as a safe cure for headache to all my friends.

MISS ANNIE MCNULTY, Guelph Ont.

Minard's Liniment for Rheumatism

"It's bad company, I guess," said pany him, he replied, 'Come, and may Our Lady protect us.'

''A few moments later and the boat was tossing on the wild sea; all eyes were strained to catch a glimpse of the young girl, who, determined and calm, sat by her father.

'The end is quickly told. The lifeboat did its work well, for many a one was saved from the ship, which was sinking even as they approached it. They were once more nearing the shore, together with the poor creatures

Here was a woman, evidently

# "Conscience Money."

Under this and other sensational headlines a Dayton (Ohio) paper makes reference to an incident which seems to have startled the editor as well as those more intimately interested. It was simply the appearance of a "Vain attempt! Separated from the young girl, himself half dead, he Cooper Insurance Company, of next morning, among the other corpses which the sea had given up, lay that of Lucia, with a peaceful look on the dead young face. Shortly after ward her father died of care. Cooper Insurance Company, of Dayton, ways on the anniversary of the storm we have a Mass for the repose of her

est in peace!"

The night had credited? where did the priest reside? etc., and finally expressing a desire to give a receipt for the money. attempts were, of course, all in in vain, care how the money was entered in the pathetic narrative, there were tears in Cooper Insurance Company's books and his place of residence was immaterial; and that no receipt was neces The newspapers of Dayton and sary. the insurance company officials seemed to look upon the incident as phenom It would be still more phenom "Keep them in remembrance of her d of our lonely chapel." and of our lonely chapel.'

"Farewell," I replied, taking them reverently, "be certain I always shall fessional. The priest referred to is one of the best known in Michigan.

WHY CAN'T THEY MARRY?

A young lady and gentleman are in love with each other, but will not marry because the lady's mother's brother's brother in law is the young the young lady and gentleman?

To the first person sending the correct answer to the above problem the publishers of The LADIES' PICTORIAL WEEKLY will give Seventy-five Dollars in cash; for this for the third correct answer and elogant Gold Watch; for the fourth correct answer are steads boy's or girl's Safety Bicyele; for the fifth a French Music Box; for the estath a gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a complete out the class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh a first class Kodal gold setting; to the seventh

convinced.

A lady writes: "I was enabled to remove the corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

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



A LITTLE CIRL'S DANCER. Mr. Henry Macombe, Leyland St., Blackburn, London, Eng., states that his little girl fell and struck her knee against a curbstone. The knee began to swell, became very painful and terminated in what doctors call "white swelling." She was treated by the best medical men, but grew worse. Finally

ST. JACOBS OIL

was used. The contents of one bottle completely reduced the swelling, killed the pain and cured her.
"ALL RICHT! ST. JACOBS OIL DID IT."

## A Sad Lesson

The broken-hearted mother of Patcraving for his blessing. One winter's evening she was sitting with her father in their cabin, he smoking as he mended his large nets, Lucia busy threading beads to make a necklace to wear at the next fete day.

"Outside the wind howled in wild gusts, and they could hear the roar of the angry waves as they beat on the cabone of the capture of the same of the capture of the captu

gusts, and they could hear the roar of the angry waves as they beat on the shore.

"All at once some one knocked. They have come for you father, cried the side storting up. never heard of any bad character either among my husband's people o 'They were soon on the beach, the girl following her father.

"It's bad company, I guess," said the officer: "your son got to running with a tough ground and they led him with a tough crowd and they led him

"Ah, what a fearful scene!
"You who see only the calm of the summer tide, you cannot picture to yourself the horror of that frightful night. The waves, high as mountains and lashed into fury, dashed against the rocks. Many of the inhabitants were there — a frightened, terrified crowd.

"With a tough crowd and they led min into evil ways." The old mother looked earnestly at the detective for a moment, then'suddenly, she said: "No, Mr. Desmond, it isn't that. I have known ever since Pat was a little boy that he had an instinct to steal. It has given me great uneasiness before now, and was one of the reasons why I watched crowd. over my boy more carefully than any other of my children. To save my life launched!

"There were plenty of courageous men ready for the work of rescue, and foremost among them was Lucia's wages in drink if he had sufficient father.
"I will come with you, she cried.
"Don't leave me, father: I, too, will and meat. At last the only way I help." nelp.

"Seeing she was resolved to accompany him, he replied, 'Come, and may Our Lady protect us.'

"Could get his money was by waiting until he was asleep and then picking his pockets. He was at that time

WHY CAN'T THEY MARRY?

Ont.

Worms derange the whole system. Mother Graves Worm Exterminator deranges worms, and gives rest to the sufferer. It only costs twenty-five cents to try it and be

# CHURCH. SCHOOL

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leaves the hands soft and smooth; without boiling or scalding.

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THE HOT WEATHER IS WEAKENING

Keep up your Strength by taking it regularly.

HEALTH FOR ALL.

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They invigorate and restore to health Deblitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages Eor Children and the aged they are priceless. THEOOINT MENT

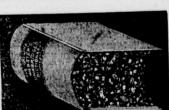
Is an infallible remedy for Ead Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gont and Rheumatism. For disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS,

Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment.
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of all Medicine Vendor, throughout the world.

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the not Oxford Street. London, they are spurious

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As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life were so well employed in writing. It contains the entire vocabulary of about 190,000 words, incl. ding the correct spelling, derivation and definition of same, and is the regular standard size, containing about 300,000 square inches of printed surface, and is bound in cloth.

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dard size, containing about inches of printed surface, and is bound in cloth.

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I am well pleased with Webster's Unabridged Dictionary. I find it a most valuable work.

John A. Payne, Chatham, On.

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# C. M. B. A.

We desire to state that the publisher of the RECORD is editor of the C. M. B. A. column, and is alone responsible for all that appears therein. Our purpose is to deal with all matters connected with the society in the fairest manner possible, and if our strictures bear heavily at times upon any officer or officers of the association, or upon the Supreme or any of the Grand Councils, we will at all times give them ample space for defence.

An American Opinion.

We publish below an editorial article and a letter signed "Justice," which appeared in last week's issue of the Catholic Knight, of Cleveland, Ohio. It is useless to argue that the Supreme Council are blameless in reference to the course of the Weekly, in the face of the fact that that paper is its official organ, that it is subsidized by the Supreme Council, and that the Supreme President, only a few weeks ago, decorated the editor with the title of "Delegate at Large," as a reward for his services. There thus appears to be a conflict of opinion between the editor of the Knight and the Supreme President, as to the position of the Weekly and its editor; for while the latter holds him in the highest esteem, the former calls him an "officious meddler" who is "doing all he can to stir up strife between the Canada Grand Council and the Supreme Council:"

In another column of this issue will be found a particle from "Lustica Markering the sound.

between the Canada Grand Council and the Supreme Council: 
In another column of this issue will be found an article from "Justice," deploring the apparent enmity of a leading member of the C. M. B. A. towards a large body of that organization. What makes the animus of the editor of the C. M. B. A. Weekly more apparent is the fact that he distorts and misrepresents the actions of those with whom he does not agree, thus doing a grave injustice to the entire organization. Verily the Supreme Council of the C. M. B. A. and the fairminded members thereof can earnestly say. 
"Save us from our fool friends."

The C. M. B. A. Weekly has been for a long time an officious meddler, and is doing all it can to stir up strife between the Canada Grand Council and the Supreme Council. If the supreme officers have any influence with the traveling publisher of that paper they should at once "call him down," and insist upon the attacks and foolish charges of his paper being promptly brought to a close. The local members of the association—those who believe in its motto of friendship and fraternity—are thoroughly disgusted with the course of the Weekly, which publishes only one side, and that distorted, of a controversy in which upwards of one hundred thousand Catholics are deeply and financially interested.

Catholic societies are too often influenced

The Knights of St. John have suffered in the past by such members, and the C. K. of A. has been three times robbed by dishonest officials. What we write we publish as of vital importance to the continued success of a grand and noble organization. To be silent would be criminal. Editor of Catholic Knight:

Inotice that Bro. Deare, of the C. M. B.

A. Weekly, still continues his un-Christian attempt to stir up dissension between the American and Canadian councils of the C. M. B. A. I cannot understand what good he expects to accomplish by keeping up such a continuous blathering about matters that otherwise would in due time right themselves. The course of the Weekly is positively detrimental to the best interests of our society, especially as the Canadians seem to be impressed with the idea that the Supreme Council is encouraging Bro. Deare in his attacks. As the Weekly is an "official organ, we can not wonder at the Canadians for possessing this feeling. But I cannot believe that the highest body in our society—a body supposed to embarce level-headed, representative men—would stoop to such trickery; and regard the whole business as a piece of Bro. Deare's intermeddling.

I notice that Bro. Deare, of the C. M. B.

A. Weekly, still continues his uncChristian attempt to stir up dissension between the American and Canadian councils of the C. M. B.

B. A. I cannot understand what good he expects to accomplish by keeping up such a continuous blathering about matters that otherwise would in due time right themselves. The course of the Weekly is positively detrimental to the best interests of our society, especially as the Canadians of the C. M. B. A. I canadians for Deare in his Attacks. As the Weekly is an "official organ, we can not wonder at the Canadians for possessing this feeling. But I cannot believe that the highest body in our society—a body supposed to embaree level-headed, representative men—would stoop to such trickery; and regard the whole business as a piece of Bro. Deare's intermediling.

I have been a member of the C. M. B. A. for eight years, a subscriber to the Weekly and am well acquainted with several representatives of the Supreme Council, and the Ohio, Pennsylvania and New York Grand Councils. I have heard officials of these councils, both Supreme and Grand, discuss the course of the Weekly in its treatment of our Canadian brothers, and in every instance Bro. Deare's course was severely censured. One of the highest Supreme officers informed me that the Weekly was doing far more harm than good in its discussion of the questions at issue, and its unjust charges and insimuations against the honor and integrity of the Canadian brothers, and that the attacks on the Canadian brothers, and that the canadian b

Letter From the Supreme Recorder.

Supreme Recorder's Office.
Brooklyn, N. Y., June 16, 1892.
To the Canadian Membership:
U. M. B. A. BROTHERS: — I deem it
my duty to call your attention to the
criticisms which have recently appeared
in the C. M. B. A. column of the RECORD as
to the arrower tunnecessary delay in paying to the apparent unnecessary delay in paying the Canadian beneficiaries.

the Canadian beneficiaries.

It appears that the purpose of the writer is to create an impression that such delay was due to the negligence of the officers of the

Supreme Council.

It is not necessary for me to inform those who have carefully examined their assessment notices and my monthly financial statement, that such criticisms are entirely unwarranted. The following explanation may be necessary in order to satisfy those who do not make such examination, that there has been no unnecessary delay in paying claims in Canada or elsewhere. All claims are paid in their regular order, provided the proper proofs and papers have been received—a fact which can be verified by checking the date of death on each assessment notice against the date of payment.

can be verified by checking the date of one ach assessment notice against the date of payment.

Our death rate, the same as all co-operative associations, has been unusually high during the past five months, especially so during the months of January, February and March, the number of deaths requiring nearly three assessments a month. As I had not the power to issue but two assessments monthly, and as a great many of our members were out of employment during that period, even two assessments a month was quite a burden. It takes about fifty days to collect an assessment a month was utterly impossible to pay the claims within sixty days from the date of death. However, I have not received any complaint from the beneficiaries, on account of the few days delay. The editor of the C. M. B. A. column of the RECORD evidently neglected to examine the assessment notices, or otherwise it was his intention to wilfully misrepresent the true condition of affairs.

A great many of the branches in Canada are very slow in paying their assessments,

pay within the constitutional time, there would be very little cause for complaint, and a second of the complaint of the criticisms would accomplish more for the criticisms would be a sent age to the complish more for the criticisms with the complex of the criticisms would be a sent age to the criticism would be a sent age. The parable price of the superior of the criticisms would accomplish the complex of the criticisms would be accorded to the criticism would b

Yours fraternally,

C. J. HICKEY, Supreme Recorder,

Supreme Recorder Hickey seems to be very much annoyed in regard to our articles on "Beneficiaries Unpaid," and "An Injustice" which appeared in our issues of May 21, and June 11 respectively; but in his letter he has not successfully contradicted any statement we made.

We stated facts; gave the names of a number of members in Canada whose decease took place at least three months prior to the dates on which their beneficiaries were paid, and said that in nearly all the cases cited the Supreme Council had not fulfilled the requirements of the constitution.

Our object in writing the articles was solely to endeavor to have the constitutional provisions carried out, and the defect remedied. The C. M. B. A. constitution, as also the Act respecting Insurance corporations in Ontario, requires the beneficiaries to be paid on or before sixty days after due notice and proof of death have been received.

We have carefully examined the assessment notices, and we repeat that the Supreme Council have not paid the claims within the constitutional time. The Supreme Council have time and again boasted of their responsibility to the beneficiaries, but it certainly shows a great lack of business capacity on their part to have one of the fundamental principles of the association continually violated.

The non-payment of assessments Nos, 5 and 6 by a few Branches has very little to do with

supreme Council, but we likewise desire to protect the widows and orphans of our deceased brothers; and we contend that the Supreme Council should have demanded from their informant something more than his mere "say so," before establishing such a dangerous precedent.

It is all very well for Supreme Council officers, when their actions are criticised, to cry aloud: "We can assure our Canadian brothers that they can rely on the Supreme Council to protect and promote their best interests." But actions speak louder than words, and we would remind the Supreme Council that the great majority of our Canadian brothers joined the C. M. B. A. for the benefit of their wivos, children and heirs; and the success of any such organization as the C. M. B. A. depends on the prompt payment of the claims of the widows and heirs of its deceased members.

Mr. Hickey says the death rate for the past five months has been musually high, and that the number of deaths required nearly three assessments a month, but that even two assessments a month, but that even two assessments a month is quite a burden. Yes, but instead of the Supreme Council adopting some means of lightening that burden (which will be continually getting heavier, judging from the twenty-one deaths in New York State appearing on the last assessment notice) they are actually endeaving to make it heavier by increasing the Reserve Fund, thereby extending the time at which the members can receive any benefit therefrom. If the limit of the Reserve Fund the Reserve Fund how many of our members will derive any benefit from it, in accordance with Section 11 of the Reserve Fund was left at \$250,000 the present membership might reasonably expect to derive some benefit from it, in accordance with Section 11 of the Reserve Fund was left at \$250,000 the present membership might reasonably expect to derive some benefit from it, in accordance with Section 11 of the Reserve Fund Article; but if the limit be made one million tive hundred thousand, how many of our members will derive

The C. M. B. A. Weekly and the Reserve Fund.

The limit of property which the Supreme Council could hold in its own name by that in-

A great many of the branches in Canada to co-operative associations as that passed by are very slow in paying their assessments, while others are prompt. If all would only we have watchful pilots across the border

corporation and a member, contain nothing which would prevent such a fund being established.

"They provide in substance for assessments being made upon members to raise a fund from which to pay to the family of any member on his death a sum not exceeding \$2,50.0.

"The time and method of making the assessment, whether in advance or after the death; whether on each occasion of a death or by including two or more death payments in one assessment, are matters of detail left entirely to the discretion of the corporation.

"It may be suggested that this reserve fund brings the business of the corporation within the description of a life insurance business. I cannot see how it changes the business in any way. The scheme slumply provides for raising the beneficiary fund to pay these assessments in advance. That is, deduction of 5 per, cent. is taken from a present assessment, to be used in place of a future one. To that extent fundicipates it.

"February 25, 1887.

"By motion of Bros. Mulholland and Todenber the opinion was received and approved."

The C. M. B. A. Weekly is weaving a very

The C. M. B. A. Weekly is weaving a very "tangled web" around the Supreme Council officers; and the sooner they condemn the Weekly's tactics, and show the C. M. B. A. membership at large that the Weekly's editorials are erroneous, and that it has no right to speak for them, the better it will be for the association.

New Branch.

Branch No. 177 was organized at Newcastle, New Brunswick, on June 9, 1825, by District Deputy James J. Power. It starts with fifteen charter members. The following is the list of officers:
Spiritual Adviser, Rev. P. M. Dixon President, John Morrissy First Vice President, John D. Creaghan Second Vice-President, Wm. F. Sheasgreen Recording Secretary, Win. P. Harriman Assistant Secretary, Hugh A. Quility Financial Secretary, Francis J. Desinond Treasurer, Patrick J. McEvoy Marshal, Hugh P. Sheasgreen Guard, Joseph Savoy, Dixon, Ed. Gauthler, James Harriman, George Shannon and H. A. Westings held every Tuesday at 8 p. m.

## Quilty. Meetings held every Tuesday at 8 p. m. From Hamilton.

Branches 37 and 56, Hamilton, held their annual picnic at Dundurn park on Wednes-day, June 15. The weather was delightful. The park is a most beautiful one, and well adapted in every respect for a pleasure resort. The attendance on this occasion was

The park is a most beautiful one, and well adapted in every respect for a pleasure resort. The attendance on this occasion was so large as to place the matter of financial success beyond either question or doubt. Nor were the pleasure seekers who favored the occasion with their presence disappointed in their expectations, as the schedule of games and other means of enjoyment was both extensive and varied in its character; and under the efficient management of the committee consisting of John Ronan, chairman; A. Bourone, Secretary; and T. Murphy, Wm. Ryan, F. Burdette, John W. Coffey, P. V. Brennan, J. Fitzpatrick, J. Buck, J. B. Latremonille, Chas. Mooney, John O'Reilly, J. A. Sharpe and P. MacCarthy, was very effectively carried out.

A very closely contested game of base ball between the Orientals, of St. Patrick's parish, and the Excelsiors, of St. Mary's parish—old-timed and well matched rivals — resulted in favor of the Excelsiors in a match of ten innings by a score of 9 to 8. Much interest was centred in this game. The playing on both sides was not only good but, in some instances, even brilliant, and at its close the victors, who, heretofore, had most frequently been the losers, were greeted with a perfect storm of applauding cheers. The next game was played by chosen nines from the C. M. B. A. and the Ancient Order of Hibermians, resulting in a victory for the former by 7 to 3. A foot ball match, between chosen teams of Branches 37 and 56, C. M. B. A., was won by the latter. During the progress of the above and many other games and until a late hour in the evening the dancing platform, in a well-shaded part of the ground, was well patronized, Nelligan's orchestra supplying splendid music for the occasion.

A very attractive part of the entertainment was an exhibition of club swinging given by a large number of boys of Brother Cyrill's school, St. Mary's parish, under the leadership of Thos. Sweeney. The expertness and reflected great credit on their traning.

The club dancing of Messrs. Wall and Brehen

Rev. Father O'Leary, of Freelton: Rev. Chancellor Craven, Rev. Father Brady and Rev. Father Craven, Rev. Father Brady and Rev. Father Coty, of Hamilton, also Brothers Patrick, Cyril, Ambrose and Basil.

We rejoice to be able to congratulate the C. M. B. A. members of Branches 37 and 56 on the well deserved success which attended the last celebration of their annual picnic.

M. C.

ORDINATIONS AT THE GRAND SEM-

INARY, MONTREAL,

On Saturday morning, the 11th Inst., the annual Trinity ordinations took place in the chapel of the Grand Seminary. His Grace Archbishop Fabre conferred order, the ceremony lasting from 6 a. m. till 9:30.

In the prostration were forty five seminarians in sacred orders; whilst more than fifty priests were present for the imposition of hands.

The following are the gentlemen who received orders, together with the diocesse to which they belong:

Emanuel Charlesbols, Art. Desnoyers, D. Desroches, P. Desrosiers, H. Mongeau, Archdiocese of Montreal.

BEACONS.

Emanuel Charlesbois, Art. Desnoyers, D. Desroches, P. Desroslers, H. Mongeau, Archdlocese of Montreal:

F. J. Berhorst, Grand Rapids; H. B. Harrold, Providence; J. E. Kealy, Portiand, Me.; A. J. Loisells, M. L. Loisell, M. L. L. Loisell, M. L. L. Loisell, M. L. L. Loisell, M. L. L. Loisell, M. L. Loisell, M. L. Loisell, M. L. Loisell,

Marquette, Mich.; D. MacAdam, Antigonish, N. S.

TONSULED.

J. J. Gnam, London; M. Spillane, Toronto; T. A. Barry, Dubuque, I.; C. W. Collins, Porland, Me.; A. M. Daoust, St. Hyachthe; A. J. Forest, Portland; O. L. Forest, Portland; A. L. Gladu, Nicolet; F. L. French, Pontiac; T. F. Heffernan, Montreal; J. W. Houllan, Portland, Me.; D. Hughes, Winona, Minn.; W. J. Jubinville, St. Boniface; E. J. Jungblut, Larocque, Manchester, N. H.; J. J. Larose, St. Hyachthe; R. C. Lebimann, Hamilton; A. McDonald, Antigonish, N. S.; C. W. McDonald, Alexandra, Ch.; T. A. McGovern, Springfield, Mass.; J. M. Mahony, Hamilton; W. J. Mulcaby, Springfield; M. L. Prud homme, Grand Rapids; J. T. Reynolds, Springfield; M. L. Prud homme, Grand Rapids; J. T. Reynolds, Springfield; J. Rice, Springfield; A. J. Robichaud, St. John, N. B.; M. J. Sanson, St. Bouiface; J. J. Tuthili, Nesqually; B. A. Cunningham, Burlington, Vt.

J. Tuthill. Nesqually; B. A. Cunningham, Burlington, Vt.

Napoleon Bouffard, Montreal; George Dixon, Scrauton, Penn.; Patrick McEachren, Toronto; Martin Monagoam, Charleston; Patrick O'Keilly, Hartford, Conn.; William Walsh, Chatham, N. B.; Emile Roy, St. Hyacinthe; Fortunat Bourbonniere, Montreal; Cornelius Growley, Ogdensburg, N. Y.; William Doran, Providence, R. I.; Vital Duhamel, Velleyfield; John Dunn, Providence; John Fitzgerald, Hartford, Conn.; Hormisdas Gagnon, Montreal; Joseph Lefebvre, Montreal; John McLeod, Antigonish; Charles Montreal; John McLeod, Antigonish; Charles M. Rapids; Halifax; Denis Malonest; Erny Provost, Montreal; Jaunes Small, Toronto; Charles Thomas, Ogdensburg, A. M. D. et M. G.

A. M. D. et M. G.

a most deserving one, and we hope our sub-scribers will contribute generously, and thus enable the good priest to overcome the difficulties besetting his parish:

ties besetting his parish:

Stayner, Ontario, March 17, 1892.

DEAR FRIENDS, I am making a final effort to clear the Stayner mission of debt. The church was built in 1873, but the parishioners, most of whom are in poor circumstances, were unable to pay for it. Payment of the interest was almost all they could accomplish. The church, in fact, was closed; the congregation locked out, and no Mass celebrated in the parish.

church, in fact, was closed; the congregation locked out, and no Mass celebrated in the parish.

When I came to the mission in November, 1884, there was a debt of over four thousand dollars to be net on the church, and considerable repairs were needed. There was no perochial residence. There are only forty-five families in the mission able to contribute anything. The outlook was discouraging. The opinion was freely expressed that the church would never be paid for. I could not place the new burden of a residence on this poor people, and was compelled to board in a hotel for three years. Inspired by a holy zeal, and a desire to see the priest have a house, the confrequation radied, and made every effort that could be made by a noble and generous people to clear the church of debt and build a priest is house.

A suitable residence has at last been built and modestly furnished, but I find t absolutely impossible to pay for it without appealing for ald to all our friends who sympathize with the struggling Catholics of Stayner.

His Grace Archishop Walsh, deeply sympathizing with pastor and people, seeing their landable efforts during the past five years, cordially approves of this bazaar, hopes it will be crowned with success, and blesses all who aid it.

it.

In our poverty I have placed our bazaar tickets at ten cents each, believing that no one will refuse so small an amount for such a purpose. Each ticket entitles the purchaser to a chance for any of the large collection of prizes to be drawn for, including the cash prizes of \$50 and \$25 in gold.

Special cash prizes will be given to the parties disposing of the largest number of tickets. Persons wishing to compete will have tickets promptly sent to them on request. All remittances will be promptly acknowledged.

Our benefactors shall always be remembered in our prayers.

M. MOYNA, Priest.

Monthly Prizes for Boys and Girls. Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co., Toronto, ofer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 18t, 810; 2nd. 85; 3rd, 81; 4th, 81; 5th to 14th, a Handsome Book; and alpretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto not later than 29th of each month, and marked "Competition;" also give full name, address, age, and number of wrappers. Winners' names will be published in The Toronto Mail on first Saturday in each month.

# MARKET REPORTS.

TORONTO LIVE STOCK.

June 23.—CATILE—With one of the heaviest run of cattle we have had this season and the uncertainty regarding space, and the rates pertaining thereto, which is causing some uneasiness to several of the large local export dealers, a slightly depressed market in this line was not altogether unexpected to-day. Some extra choice shipping cattle, it is true, sold at close on the top figures of Tuesday, but most of the offerings changed hands at or under \$\delta\_{\text{per}}\$ per Ib. A. J. Thomson bought 350 choice shipping steers at from 4½ to 5c; and Rogers & Halligan 25 or 30 loads at about the same figures. In butchers' cattle the change was not so noticeable owing to a poor demand. The best choice stall-fed heifers and steers sold at 4 to 4½ per Ib; good to choice do. 3½ to 3½c, and common to fair, at 50 3½ per Ib. Among the sales reported to day were 120 choice batchers, averaging 350 lbs, at 5½ per Ib; 13 do., averaging 1520 lbs, at 5½ per Ib; 13 do., averaging 1520 lbs, at 4½ per Ib; 14 do., averaging 1520 lbs, at 4½ per Ib; 14 do., averaging 1520 lbs, at 4½ per Ib; 14 do., averaging 1520 lbs, at 4½ per Ib; 14 do., averaging TORONTO LIVE STOCK.

ing 1991 ibs, at 35c per 10: 22 do., averaging 1820 lbs, at 15c per 16: 22 do., averaging 1830 lbs, at 15c per 16: 22 do., averaging 1830 lbs, at 15c per 16: 21 do., averaging 1850 lbs, at 15c per 16: 21 do., averaging 1850 lbs, at 15c per 16: 21 do., averaging 1830 lbs, at 15c per 16: 21 do., averaging 1850 lbs, at 15c per 16: 21 do., averaging 1850 lbs, at 15c per 16: 21 do., averaging 1850 lbs, at 15c per 16: 21 do., averaging 18: 31 do., averaging 18: 31

LONDON CHEESE MARKET.

made, the market closing firm.

LONDON CHEESE MARKET.

Saturday, June 18. — The market was not so largely attended to-day. There were 20 factories represented, and the prices ruled all the way from 8/e per pound to 9c. Three hundred and sixty-two boxes were sold at 8/c per pound, 678 boxes at 8/c, 475 boxes at 8 15-10c, and 288 boxes at 9c.

London, June 23—GRAIN (per cental)—Red winter, 1.30 to 1.33; white, 1.30 to 1.33; spring, 1.30 to 1.33; corn, 95 to 1.00; rye, 1.20 to 1.25; barley, malt, 90 to 1.00; barley, feed, 85; oats, 93 to 95; pean, 90 to 95; beans, bush., 75 to 90; buckwheat, cental, 90 to 95.

PRODUCE—Eggs, fresh, doz.11; eggs, basket, 10; eggs, store bots, 9; butter, large roll, 11; butter, crocks, 10/4 to 12; creamery, refall, 21; creamery, wholesale, 20; store packed firkin, 10; hay, ton, 9.00 to 19.00; flax seed, bush, 1.40 to 1.50; tallow rough, 2 to 3; tallow, cake, 4 to 5; lard, 10 to 11; straw, lond, 2.75 to 1.00; clover seed, bush, 7.90 to 7.75; nisike seed, bush, 6.75 to 8.00; Timothy, bush., 1.50 to 2.00.

MEAT—Beef, by carcass, 5.50 to 6.75; mutton.

MEAT-Beef, by carcass, 5.50 to 6.75; mutton ter, 7 to 8.

POULTRY (dressed)—Fowls, lb., 6 to 7; fowls, pr., 65 to 75; spring chickens, pr., 35 to 70; ducks, pr., 55 to 90; ducks, lb., 5 to 6; geese, each, 55 to 65; geese, lb., 7 to 8; turkeys, lb., 10 to 12; turkeys, each, 250; peafowls, each, 65 to 75.

Ordinations.

Special to the Catholic Record.

Grand Seminary, Quebec, June 12, 1892.

At the ordinations here, which took place on the 5th of May, the following were promoted to Sacred Orders:

Revs. J. Cuiquars, P. Hebert, Arthur Simard, N. A. Gariepz, J. Dionne, A. Dulac, Felix Dugald, Archidocese of Quebec; T. Chambertalian, Ottawa; Thomas Scanlon, Peterborough, Ont.; E. Laughos, Grand Rapids.

Revs. L. Duchesneau, D. F. Forbes, Archidocese of Halifax, N. S.; F. O'Brien, diocese of Guebec, N. S. J. A. Blact quiere, P. M. Hogan, Charlottotom.

The above orders were conferred by the Brhop of Rimouski.

The above orders were conferred by the Brhop of Rimouski.

On June 11 by His Eminence Cardinal Tascher and Card Montreal, June 23-FLOUR - Winter patents

at 7c.
Toronto, June 23.—WHEAT—No. 2, spring, 7c
Toronto, June 23.—WHEAT—No. 2, red winter, 7se
80c; white, 78c to 8sc; No. 2, red winter, 7se
80c; No. 1, hard, 81.00 to 81.01; No. 2, 88 to 91;
No. 3, 80 to 81; regular No. 1, 7sc to 7sc; No. 2,
62c to 63c; barley, No. 1, 5sc to 54c; No. 2, 48 to
48c; No. 3, extra, 44 to 45c; No. 3, 48c to 43; peas.
No. 2, 60 to 62c; oats, No. 2, 34 to 35c; corn, 52 to
5sc.



JUST A LINE

or so to tell you something worth know

ing. "Sunlight" Soap will make your clothes clean and white. It will not injure the most delicate fabric. It will not shrink flannel and wollens. It will not keep you at the wash-tub from noon till night, but will enable you to do a large wash in half a day. No hard rubbing is required, no hot

steam, no backache, no sore hands.

Give it a trial. Beware of imitations.

Something for Nothing

is a thing we cannot give you, and no other house can, but we can give you first-class dry goods at 45c on the dollar, and ne other house in London can. The spring and summer portion of the bankrupt stock of Ralph Long, of Woodstock, has just been opened up for sale at our store, which means dry goods at less than wholesale prices to the ladies of London and surrounding districts. Never before did we have such bargains to offer all over the store. It's not one thing cheap and the profits made on the next. Everything at less than wholesale prices, and with our extra staff of help we find it no trouble to show goods, so if you don't want to buy come right in and look, and when you wait to spending where to buy. In our store you will find a foce, 75c and 81 dress goods, elothes and plaids, all at 25c a yard. You will find a loc, 15c, 25c and 30c dress goods selling at 5c a yard. You will find a big lot of flowers, feathers, they, wints and hats worth from 50c to 83, all must go at 5c each. You will find 81 top shifts and task worth from 50c to 83, all must go at 5c each. You will find 81 top shifts and task of the prices we ask. See that you get into the store with the marble floor, which is

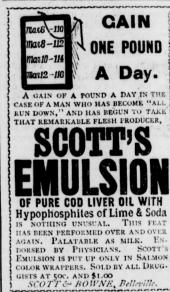
Especially infants, is prevalent at all times, but is largely avoided by giving proper nourishment and wholesome food. The most success, ful and reliable is the Gail Borden "Earle" Brand Condensed Milk. Your grocer and druggist keep it.

In Strathroy on Wednesday, June 8, at the residence of her uncle, James Healey, Esq., Victoria street, Annie Healey, aged twenty four

Gents,-I sprained my leg so badly that I had to be driven home in a carriage. I immediately applied MINARD'S LINI-MENT freely and in 48 hours could use my leg again as well as ever.

JOSHUA WYNAUGHT. Bridgewater, N. S.

That string on your finger means "Bring home a bottle of MINARD'S LINIMENT."





Relieved After the First Dosc. X
PALMER, Kan., May 14, 1880.
MISS GRANGER, aged 17 years, had frequents, and severe ones, a wild cry, loss of consciousness preceded by sharp report; suffer for several rears, fits every week. First effect

MR. EUSEBIUS HAMMEL, of St. Joseph, Kan., had falling fits every two months. After a short use of Koenig's Nerve Tonic has no atks any more.
FATHER JAS. CHRISTOPHORY, Rector.

LANCASTER, Grant Co., Wis.

Rev. Father D. Nichaus writes Nov. 21, '88:

J. N. O'Sullivan had epileptic fits for 22 years;
since he has taken Pastor Koeuig's Nerve Tonic
he has had no more attacks and is getting better.

Miss P. Adams, who has had the attacks for
7 years, has been relieved after the first dose of
the Nerve Tonic.

This remedy has been prepared by the Rowerend Pastor Koung, of Fort Wayne, Ind., since 1836, and 1800 by the Rowerend Pastor Koung, of Fort Wayne, Ind., since 1836, and is now prepared under his direction by the

KOENIC MED. CO., Chicago, III. Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9.

Agent, W. E. Saunders & Co., Druggist,
London, Ontario.



SITUATION WANTED. A S PRIEST'S HOUSEKEEPER, BY A lady of experience. References on application. Address, Lock Box 51, Wallaceburg, Out. 713-3w

Permanent Positions with good pay are now open for a few industrious, reliable Catholies willing to travel short distances. Apply with references to BENZIGER BRON., 36 and 38 Barclay st., New York City. 714 8w VOLUME XIV.

The Fool's Praye

The royal feast was done; the I Sought some new sport to but And to his jester cried; "Sur F Kneel now and make for us a The jester offed his cap and be and stood the mocking court They could not see the bitter as Behinuthe panced grin he we He bowed his head and beat hi Upon the monarch's silken s His pleading voice arose: "O Be mechally long a could change Front a with wrong to whi The roll of the most could have been seen in the seed of the se

THE SACRED HEART LONDON.

On Friday, the 24th inst., th On Friday, the 24th inst., the bution of premiums took place of the Sacred Heart, Dundas This admirable educational been established in this cityears, and during that time i given new proofs of its effected excellence of the literary a grammes with which the annuare accompanied. Indeed early excelled all those withough they were of the high the beginning.

There are at the present hundred pupils, varying i youngest who are capabli instructions to the highest lib Many of the pupils are Prone-fourth belonging to the volic denominations.

ic denominations.
The exhibition hall in The exhibition half in gramme was carried out in length, and it was beautiful the occasion with rich at flowers, which gave a plea the atmosphere and a cha the atmosphere and a cha which was greatly increase sque yet simple white dres The programme gives

he programme given sitely rendered in all its The programme given quisitely rendered in all its however, state that though pleased with the musical pleased with the musical especially delighted with the first of the first play, in a clear and well mowith appropriate gestures, narrative entitled "On 6n. The prizes were distributed in the first play that the first play the first pl

sults.

He exhorted the young every virtue during vacati the virtue of charity. He blessing, to receive which The following was the

"Les Huguenots."...
Misses O'Shaughness
Misses Browne at
"Voga! Voga!"...
Misses Frezele, Coughl
Browne and "Le Pelvian," Miss Reg
"Three Little Nestbirds," Miss Wri
"O Cor Admirabile!" Misses Frezelle, Coughli
"Rhapsodie Hongroise," On Guard," Miss Freze

Chorus—"Lead Kindly Li "Merci,"...

Miss Pecq
DISTRIBUTION O
Valedictory—"Ideals,"...
Miss Cle "Farewell."... The prize list was as fo HONORARY DIS

The first Medallion are been awarded by the sanctioned by those of Misses Coughliu, Mary The second Medallio to Miss Stella Cleary. Miss Whelihan; the Frezelle; the seventh O'Loane; the eight Rit the ninth Ribbon, Mis and Downie. the ninth Ribbon, Ma and Downie.

The Green Ribbons McPherson, Harting, Mallagh and Brophy.

The Pink Ribbons to Pecquenot, Wright, Cl goole, Mary Moore, Bir The highest literary tion have been award-windsor.

Windsor.
The premium for exbeen awarded by the sanctioned by those of t Coughlin. Accesserur First, Miss M. Conno Conselly. Connolly.

The premium for awarded by His Lord O'Connor, merited by serunt to the same, 1. The premiums for C

the second course to Ouellette; accesserunt Power, 2. Miss Cunning In the third cours Brophy; accesserunt Lulu Moren, 2 Miss Ma In the fourth course Wright; accessit to Binks. APPLIC

APPLIC
First English class
lin; accessit to the san
Second Class—Pren
accessit to the same, M
Third Class—Pre
accessit to the same, Pren
accessit to the same, Pren
accessit to the same, S
Sixth Class—Prem
accessit to the same, 2
The premium for