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VOLUME XIX.

THE ENCYCLICAL "DIVINUM ILLUD MUNUS."

The Saviour's Invitation - Indivisible Unity of God-The Holy Spirit's Work in Jesus, the Church, and the Soul -Divine Love-A Call to Prayer. To Our Venerable Brethren, the Patriarchs, Primates, Archbishops, Bishops and Other Ordinaries in

Peace and Communion with the Apostolic See.

Leo XIII., Pope.

Venerable Brothers, health and apostolic benediction.

The Divine mission which Jesus Christ received from His Father, and which in all holiness He fulfilled toward the human race, has for its ulti-mate end the happiness of mankind in the bosom of eternal glory ; but its immediate end in this life is the possession and use by men of that D.vine grace which is destined to blossom in Heaven to eternal life. Hence, the Redeemer Himself ceases not, with the utmost kindness, to invite men of all tongues and nations to unite in the bosom of His Church. "Come to me, all; I am the Life; I am the Good Shepherd." And yet the Redeemer, in the depth of His wisdom, did not wish to complete and accomplish by Himself this mission in all parts of the earth ; but that which He had received from the Father He delivered to the Holy Spirit to be brought to perfection. THE HOLY GHOST IN THE WORK OF

REDEMPTION.

It is sweet to recall the words which Christ, on the point of leaving the world, spoke in the midst of His disciples. "It is good for you that I go for if I go not, the Paraclete will no come to you; but if I go I will send him to you." (John xvi, 7.) In say-ing this, Christ gave the best possible reason for His departure and His re turn to His Father-the advantages of captives which were to result for His disciples

from the descent of the Holy Ghost. tion of what has been said above : Devotion to the inhabitants of heaven, He showed, at the same time, that the Holy Spirit was sent by Him, as well the angels, the Virgin Mother of God, as by the Father, and that He would finish, as advocate, consoler, teacher, finish, as advocate, consoler, teacher, the work accomplished by the Son dur-ing His mortal life. For it is to the multiple virtue of the Holy Spirit, which from the creation of the world "has adorned the heavens" (Job xxvi, 13) and "filled all the world" (Wisdom i, 7) that the completion of the work of redemption was provident.

which from the creation of the world "i has adored the heavens" (Job "i has introduced common to all to generate the example He has given us. We have not feeling to generate the example He has given us. We have not function in the world diminer the example He has given us. We have not function the more of the spirit ", 36): "For from Him, by Him, and in Him are all things; given us. We have not function the example He has given us. We have not function the example He has given us. We have not function the example He has given us. We have not function the example He has given us. We have not function the example He has given us. We have not function the example He has given us. We have not function the example He has given us. We have not function the example He has given us. We have not function the example He has given us. We have not function the grant eligiously clung to the function what is generated the dore granted the He confided to Peter, "whose dignity does not fail even in an undignity does not fail even in an un-worthy successor." (Leo M., ser. II.) Trinity of Persons and affirming the in anniv. ass. suc.) Penetrated with unity of nature. And it is because this design, we have been anxious this nature is the same in each Person that all the works undertaken and that we owe to each, as to one and the same God, the eternal homage due to carried out by us during the already long course of our Pontificate, should the majesty of God. St. Augustine, tend to two main ends: First, the quoting the passage, adds: restoration of Christian life in civil words of the Apostle: 'From "These words of the Apostle : 'From Him, by and domestic society, among princes as well as peoples, because there is no Him and in Him,' are to be taken in no vague sense ; he says ' from Him ' by reason of the Father, ' by Him ' by true life among men except that which reason of the Son, 'in Him' by reason of the Holy Ghost" (De Trin.l. vi., c. flows from Christ ; and, second, the reconciliation of all those who, in 10 ; 1. i., c. 6). faith or obedience, are separated from the Church ; since it was most assured-"APPROPRIATION" OF ATTRIBUTES. The Church has felicitously adopted the custom of attributing to the Father ly the true intention of Christ to reunite them under one shepherd. works characterized by power, to the Son by wisdom, and to the Holy Ghost by love. Not that all perfections and To-day, seeing, as we do, the end of our life approach, we feel more keenly than ever the desire to recommend to all exterior works are not common to the Holy Spirit, who is vivifying Love, the Divine Persons, for "the works of the work of our Apostolate as we have the Trinty are indivisible, as the essence of the Trinity is indivisible" hitherto conducted it, in order that this Spirit may render it fruitful and ripe (St. Aug., De Trin. l. i, c. 4 et 5), since as the three Divine Persons "are in good works. That these fruits may be the better and the more abundant inseparable, so, too, they work in-separably" (St. Aug., ib.); but because, we have resolved to address you, during the feast of Pentecost, on the in virtue of a certain comparison, and, wonderful presence and virtue of the as it were, affinity observable between different kinds of works and the pro-Holy Spirit, and to remind you how, thanks to the admirable abundance of prieties of the Persons, those may be applied, or, as we say, "appropriated" to one Person rather than to another. Just as we use similitudes of impres-His heavenly gifts, He works and exercises His blessed influence on the Church in general and on every soul. Through Him it is-and we fervently desire that it may ever be so-that faith in the mystery of the august sions and images furnished by creatures, so do we distribute their essential attributes ; and this manifestation Trinity is felt and kindled in men's minds, and especially that devotion grows and extends to the Divine Spirit, of the Persons by their essential attributes is called "appropriation (Sum. Th., 1a, q. xxxiv, a. 7). In this way the Father who is "the to whom we should all render the chief thanks that it is given to us to follow principle of all Divinity," is at the same time the effective cause of the the ways of truth and justice. For, as St. Basil say, "Who will deny that the gifts bestowed on man by God and totality of beings, of the incarnation of the Word, and the sanctification of by our Saviour, Jesus Christ, through "From Him are all things. souls. the goodness of God, produce their fruits From Him, by reason of the Father. by the grace of the Spirit ?" (De Spiritu Again, the Son, the Word, the Image of God, is at the same time the ex-Sancto, c. xvi. n. 89) THE MYSTERY OF THE TRINITY. Before entering on our subject we emplary cause whence all beings dedeem it good and useful to say some-thing about the Holy Trinity. For this mystery is called by the sacred doc-tors "the substance of the New Testa-

tute them was requested. And if on certain feasts celebration is made of the particular mysteries of the Word Incarnate, yet the Word is not celebrat ed by any special feast solely by rea-son of His Divine nature; and the feast of Pentecost itself was not found. ed in primitive times to honor the Holy Spirit alone in Himself, but in commemoration of His descent, that is, of His external mission. All this has been determined with wisdom, that no one, in distinguishing the three Persons from one another, should be led to ascribe to them several divine natures. Moreover, in order to main-tain her children in the integrity of

the faith the Church has instituted the feast of the Most Holy Trinity, which John XXII. ordered later on to be celebrated universally. She permits altars and temples to be dedicated to the Trinity, and she has regularly ap proved, not without a certain celestial impulse, a religious order entirely de-voted to the Trinity, Whose name it bears, and founded for the redemption

FROM HIM, BY HIM, IN HIM. Much might be added in confirma-

xxxii, a. 1). Now, not only the conception of Christ, but the sanctification, or, as it is called in the Holy Book, "the unc to Christ, is directed ultimately to the Trinity Itself. In the prayers ad dressed to one of the Three Persons tion" of his soul (Acts x, 38), was affected by the power of the Holy Ghost. Hence Christ "never Ghost. Hence Christ "never acted but under the influence of the Spirit" (St. Basil, Da Sp. S., c. xvi), and especially when He offered Himself in sacrifice. "He

he Catholic Record.

writes of the Trinity should have be fore his eyes the prudent counsel of the Angelic Dector: "When speak of the Trinity it behowers us to be prudent and wise, because, as the fully Ghest. It is, therefore, with due heed to the in which and wise deeply into the Christ Augustine says: 'There is no subject in which investigation is more laborious or the truths discovered more fruitful." (Samma Th., 1a, C. 3) wite need and reacting of the truth subscription is more laborious or the truths discovered more fruitful." (Samma Th., 1a, C. 3) wite set truth as a construction the solut of the May Ghest. The danger is that in failt or wore ship separation should be made be tween the Divine Persens and varies of the Word Incernate construction the solut of the solut of the solut of the Word Incernate construction the solut of the Word Incernate construction the solut of the Holy Ghest. The danger is that in failt or wore ship separation should be made be tween the Divine Persens and varies of the Word Incernate construction the solut of the Holy Ghest. The danger is that in failt or wore ship separation should be made be tween the Divine Persens and varies of the Holy Ghest. The danger is that in failt or wore introduced into their single nature; introduced into their single nature; introduced in the is in truth, the "Spirit of Adop to the Word Incernate construction of the Church has the father and the worship one God in Trinity and Trinity introduced into their single nature; introduced into their single nature;

to the entire Trinity, is attributed to the Holy Ghost as proper to Him, so that the Gospels, speaking of the Virgin, say: "She conceived of the Holy Ghost," and "that which is born of her is of the Holy Ghost" (Matt. i, 18, 20) And rightly is this work attributed to Him who is the love of the Father and the Son, for this "great mystery of Godhead" (I Tim iii, 16) proceeds from the great love of God for men, as St. John teaches us: "God so loved the world as to give His Only Son" (iii, 16). It was, moreover, through the In-carnation that our human nature was

carnation that our human nature was THE HOLY GHOST THE SOUL OF THE elevated to personal union with the CHURCH.

The necessity of the divin-ity of the Church is dem-onstrated by no proof more clearly than by the brightness and glory Word--a dignity not accorded to it by any merit of its own, but solely by an effect of grace: that is, by a spontane ous gift of the Holy Ghost. St. Augustine comments on this as fol wherewith she is clothed, and which Augustine comments on the bar of the wherewith she is clothed, and when lows: "Christ's incarnation by the power of the Holy Ghost shows us God's grace; for man, without any merit on his part, became united, from the very moment in which the human hoing hereart is so close a to say that if Christ is the head, the Holy Ghost is in our body, the Holy Ghost is in the body of Christ, and the human hoing hereart is an close a to say that if the soul is in our body, the Holy Ghost is in the body of Christ, and the human hoing hereart is an close a the say that is in the body of the say the Holy Ghost is in the body of the say the Holy Ghost is in the body of the say the Holy Ghost is in the body of the say the Holy Ghost is in the body of the say the Holy Ghost is in the body of the say the Holy Ghost is in the body of the say the Holy Ghost is in the body of the say the Holy Ghost is in the body of the say the Holy Ghost is in the body of the say the Holy Ghost is in the body of the say the Holy Ghost is in the body of the for the Holy Ghost is in the body of the for the Holy Ghost is in the body of the for the Holy Ghost is in the body of the Holy Ghost is he how Holy Ghost is the Holy Ghost is he how Holy Ghost is he how Holy Ghost How How Hol the very moment in which the human being began to exist, in so close a unity of person to the Word of God, that the Son of God became the same which is the Church " (St. Aug., Serm. clxxxvii. de Temp.)

All this being so, no manifestation of the Divine Spirit more vast or more fruitful could be asked; for such as being as the Son of Man, and the Son of Man the same being as the Son of God" (Enchir, cxxxx, S. Th. - 3a q. we see it to day in the Church, it is the greatest that can be seen, and it will endure until the Church, accomplishing her course on earth, rejoices with

the joy of triumph in heaven. The manner and degree in which the Holy Ghost works in our souls is no less wonderful, though somewhat more difficult to understand, because our eyes cannot see it. This effusion of

ment," that is, the greatest of all mysteries, the source and foundation of all obters. To know it and convertishement of its end, template It, the angels in heaven and will and everything in general re-poses in the accomplishement of its end, so, too, does the Holy Ghost, who is the poses in the accomplishement of its end, among men. "No man hath seemed damong men. "No man hath seemed elarly that God Himself descended at any time : the Oaly Bagotton Son, who is in the board of the Arther, He in which et error is more dangeness for his eyes the prudent coursel of the Molige Decores : "When by the elastic course to speak of the Trinity it behores us to be prideit and wills ease to explain the power of the whole Biessed Trinity and speak of the Trinity it behores to explain the power this discourse to explain the power this discourse to explain the power that arvest to explain the power to the whole Biessed Trinity and speak of the Trinity it behores to explain the power the should be either and the source to the whole Biessed Trinity and rustify and the with the Bigton owe speak of the Trinity it behores to explain the power to the whole Biessed Trinity and the Works and the mutual the beat the power to the whole Biessed Trinity and the bay serves to to the whole Biessed Trinity and the bay serves to explain the power that arvest and and issoures to explain the power to the whole Biessed Trinity and the bay serves to explain the power to the whole Biessed Trinity and the bay serves to explain the power that bay serves to explain the power to the whole Biessed Trinity and the bay serves to explain the power that arvest and and successful the accomplexation to the popel, that we apply ourselves in the bay serves to explain the power that arvest and the source of Divine decortion the bay serves to explain the power of the bay serves to explain the power that arvest and the source of Divine decortion the source the bay serves to explain the power of the bay servest to explain the power of the bay servest to explain

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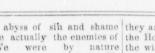
the rest are sanctified that they may be adopted sons of God." Thus love, un-created Love, produces a spiritual regeneration far superior to that with-in the powers of nature. (S. Th. 3a, q. xxxii, a. 1.) IN REPTISE AND CONFIDUATION and who graciously fills all creatures with fruitful,gifts " (St. Aug. de Trin.,

q. xxxii, a. 1.) IN BAPTISM AND CONFIRMATION. The first fruits of this regeneration and renovation are given to man in baptism ; in this sacrament the impure spirit being expelled from the soul, the Holy Spirit penetrates it fit like to Himself : "That which is born of the Spirit is spirit "(John iii., G). The same snirit is given mere Cheir's mystical body, the Church. 6). The same spirit is given more fruitfully in confirmation to in-sure constancy and strength in the Christian life; to Him the martyrs and virgins owed their earthly no longer, though remaining triumph over the seductions of evil. on earth, their thoughts and desires The Holy Ghost, we say, gave Himself. reach out beyond this world, and they The Holy Ghost, we say, gave Himself. "The charity of God is poured out in become, as it were, inhabitants of OUR DUTY OF GRATITUDE.

to our hearts by the Holy Ghost, who is given to us" (Rom. v., 5). In deed, not only does He bring to us di-vine graces, but He is the Author of them, and is Himself the Supreme Cife, exceeding as Ha does from the Since then these gifts are so precious, and since they show so abundantly the immense bounty of the Holy Spirit to-ward us, they urge us on our part to show to Him all obedience and devo-tion. Christians will perfectly fulfill Gift : proceeding as He does from the mutual love of the Father and the Son, He is justly styled "Altissimum donum Dei" (God's highest gift). this end by applying themselves with GOD'S OMNIPRESENCE.

an ever-increasing zeal to know, love To bring into clearer light the nature and efficacy of this Gift it is well to re-doctors given in the Sacred Writings, viz.: that God is present in all things viz.: that God is present in all things

-per potentiam, by presence, since everything lies open before His eyes:



Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century. LONDON. ONTARIO, SATURDAY, JUNE 19, 1897.

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of wisdom and of knowledge, the graces gratis datae, the virtues ; in a word, all the gifts announced long before by the prophecies of Isaiah (iv., 1; xi., 2, 3.), and later signified by the wondrous dove of the Jordan, when Christ, desiring to create a new sacrament, sanctified that river by His baptism.

To this fact refer those other words of St. Augustine : "It is absurd to say that Christ, at the age of thirty years, received the Holy Ghost. He came to baptism with the Holy Ghost as He ama to it wither the Holy Ghost as He came to it without sin. On that occasion, therefore-that is, at His baptism -- He desired to represent His body the Church itself, in which principally those who are baptized receive the Holy Ghost " (De Trin., l. xv, c, Hence the visible apparition of the Holy Ghost above Christ and His inward power in Christ's soul represent the double mission of the Spirit-that which is visibly manifested in the Church and that which works in secret in the souls of the just.

THE FIRST PENTECOST.

The Church, already conceived, then born as it were from the side of the new Adam sleeping on the cross, was strikingly manifested to men for the first time on the famous day of Pentecost. On that day the Holy Spirit be gan to show forth His gifts in the mystical body of Christ, by that wonderful effusion which the prophet loel had long ago foreseen, for the Paraclete "sits upon the apostles that, under the form of tongues of fire, new spiritual crowns may be placed on their heads." (Cyr. Hierosol., Catech. 17.)

THE SPIRIT OF TRUTH GIVES TRUTH TO THE CHURCH.

After that the Apostles, as Chrysos tom writes, "went down from the mountain, not with tables of stone in their hands, like Moses, but bearing the Spirit in their souls and diffusing rive their form, beauty, order and har- around them, as it were, a rich stream

THE JUST BEFORE CHRIST. Moreover, it is certain that the Holy

thost was given by grace to the just vho lived before Christ, as we know vas the case with regard to the prophet sweetness. acharias, John the Baptist, Simeon and Anna. For, on Pentecost " the Holy Ghost did not come to commence His indwelling in the souls of the

saints, but to penetrate more deeply into them, not beginning to bestow His gifts at that time, but pouring out a greater abundance of His grace. He did no new work, but continued that which He had begun "(St. Leo M., Hom. iii., De Pentee.) Yet, although men were reckoned the son of God, Traces of the power of Divine wis-from this Divine source, so that all their condition made them like to serv-ants, for the son " differeth in nothing from the servant while he is under tutors and governors "(Gal. iv., 1.2) In addition to the fact that there was in them no justice except what was derived from the merits of Christ who was to come, the Holy Ghost, after the oming of Christ, was communicated

much more abundantly that the harvest was almost too rich for the parn that was to receive it, and that the realization surpassed the hope. This it was which made St. John assert: "The Holy Ghost has not yet been given, because Jesus had not een glorified "(viii, 39).

As soon, therefore, as Christ, after scending to heaven, had taken possession of the glory of His kingdom, which He had so dearly bought, He poured generously forth the riches of the Holy Ghost, and "He gave gifts to men "(Eph. iv, 8). For "this gift, to men "(Eph. iv, 8) For "this gift, this sending of the Holy Ghost after the glorification of Christ, was to be such as had never been before ; not that it had never been given before, but that it had never been given to the

iv, c. 20) GIFTS OF THE HOLY SPIRIT.

holy pulpit, and all those charged with love whereby the soul is more closely united to God than a friend with his the direction of souls, will bear in dearest friend, and enjoys Him in a mind that it is theirs to distribute to manner at once absolute and full of the people with more zeal and efficacy the teachings relative to the Holy

This wonderful union-inhabitalio Ghost, careful, however, that in doing as it is called, differing only ac-cording to the condition or state of the recipient from that which makes blessed the inhabitants of heaven—is, strive to scrutinize all the divine mysin reality, produced by the presence of teries. the whole Trinity : "We will come to Rather is it well to discuss and ex-

dom are indeed manifested in a cor error and ignorance concerning these rupt man, but none but the just share graces-error and ignorance unbefittin the love which is the mark of the ing the children of light-may be en-Holy Ghost. Wherefore, the Spirit is tirely dissipated. called Holy, because being the first upon this matter, not only because it

called Holy, because being the first and supreme love, He guides the soul toward holiness, which is no other than the love of God. Thus, when the Apostle calls the just the Temple of God, he does not name them expressly as the temple of the Father and of the Son, but of the Holy Ghost: '' Know you not that treat this subject.

the Father and of the Son, but of the Holy Ghost: "Know you not that your members are the temple of the Holy Ghost who is in you, whom you have from God" (I Cor. vi, 19)? The abundance of heavenly grace resulting from the presence of the Holy Chest in priore sould main forst itself is to be loved to be loved with thy whole heart, with thy whole soul, and with thy chest in priore sould main forst itself is to be loved to be loved to be the Lord thy God with thy whole heart, with thy whole soul, and with thy chest in priore sould main forst itself is to be loved to be loved to be the Lord the sould be sould be the loved to be loved to be the Lord thy God with the whole heart, whole strength" (Deut. vi, 5). He

Ghost in pious souls manifests itself in divers ways. Such is the teaching of St. Thomas Aquinas: "Since the Holy Ghost proceeds as love, He pro-He has showered upon us great bene-tion whether the teaching of the heat source and the is must be heat the heat the teaching of substantial and eternal, the first Love; and He is to be loved all the more that He has showered upon us great beneseeds as the first gift; and this is what fits, which bespeak His generosity St. Augustine means when he says and demand our gratitude.

that by the gift of the Holy Ghost many particular gifts are given to the the value of which we can easily members of Christ" (S Th. la, q. xxx-viii, a. 2. -S. Aug., de Trin., l. xv, c. It will animate us to know the Holy

19). Among them are those inner Ghost all the better; "For one who same degree " (St. Aug., De Trin. I. calls, those mysterious invitations loves," as the Angelic Doctor says, which are bestowed on our souls and "does not content himself with a minds by a movement of the Holy merely superficial perception of the Spirit, and without which we can beloved object, but strives to know

Assuredly, human nature is of necessity the servant of God. "The creature is a servant, we are by nature the servants of God " (St. Cyr. Alex., Mesaurus, .v., c. 6). And by reason fault our nature fell so the server the servants of God." (St. Cyr. Alex., Mesaurus, .v., c. 6). And by reason fault our nature fell so the server the

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"Oh !- is it? Well, just leave off aggravating, and see if I don't grow fonder and fonder of you. CHAPTER IV. "You might grow too fond of me !" They were now assembled in the surveying her with a comical air of drawing room, Sibyl busy at her alarm.

Mar

Sud

and his eyes rested on his cousin.

must have rested complacently.

was a picture on which any man's eyes

guerite's face had little claim to ad-

miration beside Sibyl's blond loveliness

and Narka's rich beauty of line and

coloring, and yet there was a charm

about its irregular features that made

it no contemptible rival to either. It

was the very personification of youth.

it had been classical, and the whole

face sparkled with happiness and

curiosity. This evening all her pretti-ness and brightness were further en-

hanced by an irresistible little demi

toilet of a white gauzy material, rose-colored ribbons in bows and loops

sprouting out of the white foam as

naturally as the rose colored flower

sprouted out of the curls and coils of

her glossy brown hair. Marguerite

denly, with an exclamation of dismay, "Sibyl," she cried, "I have made a

They all looked up, interested and

"That head dress that I sketched

and sent to Paris for will be out of

keeping. I now remember it was in a portrait of Velasquez that I saw it ; so

fancy how it will clash with that Floren-

we are a set of barbarians and dunces.

"Dear, I would not worry about it,"

Sibyl continued, addressing herself

with sympathetic earnestness to Mar-

you beautifully, and that is the great

your choice of the costume ; you know

"As a head dress it will suit

Not that I fully approved of

attentive. Basil stopped in his walk

was intent on the engravings.

dreadful mistake !

it were in Paris, now-

to hear.

guerite

you better

point.

tapestry, Narka sitting, with her long white hands in her lap, waiting to She glanced up at him with a flash of mirth and mischief in her brown eyes. "Well," she said, slowly, as if pour out the tea, Marguerite turning over the leaves of a book of old en weighing consequences, gravings with an air of excited in but I'll risk it, if you don't mind.' erest, M. de Beaucrillon deep in his He sat down opposite to her, leaned newspapers, and Basil measuring the long length of the room, slowly pacing up and down, his hands in his pockets forward, and began stroking his silken beard meditatively; this skirmishing with his pretty cousin was delightful. and a cigarette in his mouth, his hand-It is a desperate risk for me to run, some face clouded by an air of abstrac

ion, almost of sadness, as his thoughts he remarked, solemnly. "Run it !" said Sibyl, entering mer were far away from the company grouped round the lamp. Presently, passing near the table, he looked up rily into the fray; "don't be a

coward !" "I'll tell you what," said Marguerte, slapping Anne of Austria again with the paper knife, " here are three competent judges : there is Narka, an artist and a mystic ; Sibyl, a superio and cultivated woman ; Gaston, a phil anthropist and a politician."

"Heavens! what names you are giving us all !" protested M. de Beau laying down his newspaper crillon and looking up in surprised expecta ful brightness and health ; the small spirited nose was more piquant than if t on.

Something in her brother's as tonished face, or perhaps a twinkle in Basil's eye, recalled Marguerite to the fact that she was on slippery ground, and cut short the appeal she was about to make to the three judges. "I wish Gaston would tell you not to be so dis agreeable," she said, turning away ike a naughty child, and blushing as red as the flower in her hair.

"For goodness' sake don't set them fighting, or there will be no living in the house !" protested Sibyl, coming to the rescue with her subtle tact, for she saw Marguerite's embarrassment : and we shall want peace amongst ourselves if we are to keep any kind of order amongst our friends and rela tions.

" How many are we going to be, all told-do you know?" asked Basil. "About three hundred."

"All staying in the house !" claimed Marguerite. "Oh ! how many guest rooms have you ?"

tine thirteenth century costume What shall I do ?" "What were we all thinking about?" said Sibyl. Then, after a moment's reflection: "Really, ma cherie," she added, "I don't think you "Seventy-five. But then there is the armory ; about a hundred manage to sleep there ; they did at my marri need worry about it. No one here is

age." "But there are no beds in the ar mory," said Marguerite, more and more amazed. likely to find out the anachronism. If "We don't put up beds," said Basil.

"That is a pretty character you are giving us," said Basil, who had been 'People bring their own beds and istening with intense amusement to pillows ; that is our barbarian mode of Marguerite's distressing confession. proceeding. "You want to make out that in Russia

" What fun !" said Marguerite. "It must be like camping out, with all the warriors and coats of mail mounting guard over one. I dare say they enjoy it very much. "They seemed to do so last time, if one might judge from the noise they made," remarked Narka, who had been silent for a long time, and watching Marguerite with a coldly critical ex-

I said I thought a Greuze would suit pression that would have frightened 'A Greuze !" exclaimed Basil, conthe girl if she had noticed it. " They temptuously, and he threw his hands up to the ceiling. "Trust one pretty kept it up till all hours of the morn ing, and I got very little sleep, for my woman for advising another to her room was over the encampment.

ruin! You ought to have consulted a "They did make a most infernal racket one night," said Basil, with a man, cousin ; you ought to have consulted me ; I would have advised you boyish laugh, as if the recollection of the racket were very pleasant. "Some youngster proposed that they honestly, to your advantage. Since you won't be Red Riding hood, and let me play Wolf to you, why shouldn't you go as Jezebel or Judith ?—Jezebel should all get into the coats of mail and march out into the park like a phan tom procession, and frighten the wits out of everybody. The joke was at with a hatchet, or Judith with a draw sword? I'll lend you one as big as once adopted, and they were buckling yourself, and show you how to carry it.

"Why you are so fond of me. It's because I aggravate you." murdered ! For a moment horror seemed to have rendered every one speechless; then they plied Vasili with questions. His story was short. Two peasants had crillon. found the count lying in the forest "I th with a gunshot wound in his chest. They thought he was dead, and carried him to the nearest cottage. He re-gained consciousness, and tried hard to say something, but no one could understand. At last they distinguished the words "Forgive! forgive! Father stand. Christopher.' They thought he wanted to confess, and some one ran for Father

Christopher, while two others fetched the doctor and the pope. Father Christopher was nearest ; he was in the confessional when the message came, and rushed out as he was When he got to the cottage, Larchoff was still breathing. By the time the pope arrived it was

all over. "Who brought this news?" Basil inquired.

" Paul the cobbler."

"And at what time is it supposed the murder was committed ?" "About sundown. The count was

found at 8 o'clock, and the doctor said the wound must have bled for three or four hours." "Oh, Narka !" cried Marguerite.

turning a shade paler, "that must have been the shot we heard." She stopped short, terrified by the expression on Narka's face ; and glancing in voluntarily toward Basil, she read an answering horror in his eyes. Sibyl and Gaston, who were trying

to elicit further details from Vasili, had noticed nothing. A sudden noise made them look quickly round.

Marguerite had fainted. She fell forward, and must have fallen to the ground if Basil had not caught her in

his arms. "Poor child! No wonder she is overcome !" Sibyl exclaimed, rushing to assist.

Basil carried the fainting girl to a divan, and laid her gently down. "You had better go away, both of you, and leave her to us," Sibyl said. It will be nothing."

The two gentlemen saw they could be of no use, and went away, Gaston too much excited by the awful event which had caused Marguerite's swoon to attach much importance to so natura

an accident. The swoon lasted nearly an hour, in spite of Sibyl's incessant application of restoratives and Narka's constant friction of Marguerite's hands and feet. When at last Marguerite opened her eyes and gave signs of returning consciousness, Narka said : "We had better let her sit up now.

Bring a cushion from the red sofa--a big one." Then, Sibyl having moved away, she bent over Marguerite, and

said, in a whisper: "Don't let idle fears disturb you, dear. Keep perfect silence for a while." She raised her to a sitting position, Sibyl propped her up tenderly, and then, at Narka's suggestion, they left

her to recover herself a little. Meantime Basil and Gaston had gone round to the servants' hall to see Paul the cobbler, and hear the ghastly story over again. "Let us go down to the village and

see Father Christopher," said Gaston, when Paul had confirmed the few details given by Vasili. "We shall hear if any one is suspected of the murder, and if Larchoff was really conscious when the Father saw him.

Basil seemed reluctant; he urged that the Father could not possibly have any more to tell than they had already heard ; but Gaston was bent on it ; so they went. It was a beautiful star-light night, but as a matter of course a number of servants lighted lanterns as if it had been pitch dark, and ac companied the two gentlemen. M. de Beaucrillon would have liked to talk with them, to hear what they thought about the crime, whether their instinct or information pointed with any suspicion to the murderer : but he could not speak Russian, and none of them spoke French, and Basil seemed too stunned to be willing to play the interpreter. He let his companion keep up a monologue without uttering a

"You have heard the news ?" said THE ENGLISH REFORMATION. the Father. "Was he conscious when you got What Happened at it is Told Plainly by the Bishop of Salford.

there, Father ?" inquired M. de Beau-"I think he was ; I hope he was.

questioned him, and made an act of faith and contrition, and he pressed my hand very distinctly, and made convulsive efforts to speak. It was awful to see. I pronounced the absolu tion over him conditionally.

Basil gave a short, explosive laugh, that sounded horrible in Gaston's ears Father Christopher winced perceptibly; he pulled his beretta forward, then pushed it back.

"Is any one suspected of the mur der ?" inquired Gaston.

granting absolution in the sacrifice of " They are saying it was accidental penance. Could these strange claims be admitted 3 This question has been settled adversely from the The forest has been full of men on the okcut for the wolf, and they think that Larchoff may have been shot by one of them in mistake." "Is that likely?" asked M. de been settled adversely from the hour the Anglican ministry came into existence, but owing to the importunities of its patrons the question has been submitted re.

Beaucrillon. "It is possible."

There was a pause. "Only this morning," said Father Christopher, breaking it, "the unfortunate man cently for consideration by the highes tribunal in Christendom, and Leo XIII. had finally decreed that the so-called Anglican priests, and therefore, the Bishops, were, according to the Cathonet me, and threatened to send me to Siberia for proselvtizing. He had be lie Church, nothing more or less than gun by telling me of the escape he had laymen. Amid the heat of controversy, had of being killed by the wolf, riding let them calmly consider whether this home last night-how he had fired and decision was true. Were the Anglican hit him just in time. I didn't believe clergy Mass priests? And was the him. Perhaps he was speaking the Mass a part of the doctrine and liturgy of the Established Church? For, be it truth. "If so, it was the first time it ever

happened him," said Basil. "Well, he has gone before the judg-nent seat," said the Father. "May

God have mercy on him !" Mercy on Larchoff! The devil

owes him some, for he did his work well Basil's handsome features were posi-

and wooden trestles, common tables, deal boards put in their places, the tively ugly with the expression of hat red that passed over them. Father altar stones being placed in the en-trance of the churches to be trampled Christopher had never seen such an upon, made into slop stones and pig expression on his face before. It sudtroughs, and used for other purposes denly occured to him that Sibyl had which decency forbade him to mention : more than once expressed uneasy suswhile the vestments in which the picions about her brother having been priests had offered the Holy Sacrifice of lured into associations of some sort with the Mass were made into bed room men who made crime and vengeance a curtains, covers for chairs, and sofas, part of their political creed. Father and even made into silk dresses, in Christopher had never attached much which the wives of the ministers of the importance to these fears ; he believed new religion disported themselves. that Basil was incapable of practically ommitting himself to such dark central doctrine of the Mass-transubtheories, though he might, partly from stantiation? Why, to this day it was instinctive hatred of the cruelties that upon the statute book that the soverhad provoked them, partly from a spirit of opposition, talk as if he sym pathized with them. If the Father had declare their abhorrence of transub been alone with Basil he would have challenged him then and there, and inoath that central doctrine of Christian ity which had been the joy and the sisted on knowing the truth; for though his old pupil was now a man of and the people of this country from the four and twenty, Father Christopher still looked upon him as a boy, and spoke to him with the frank boldness second to the sixteenth century. now they were asked to believe that ministers who composed this High of a master. Church party, who were ministers o

"The village is in a state of great excitement," he remarked, wishing to divert M. de Beaucrillon's attention from Basil's strange demeanor; "there will be little sleep in it to night." "I will go down and see Ivan

"I will go do Gorff," said Basil. "You won't find him," said Father Christopher ; "he rcde into X. this afternoon, and he had not returned an hour ago; that zealous gossip Paul went there to tell of the murder, and he heard that Mile. Sophie was ill ; the shock of the news brought on a nervous attack."

"No wonder," said M. de Beaucril-lon. "My sister fainted when she heard of it. We left her insensible ceit, and yet there were upwards of that the number did not include some when we came away

They wished Father Christopher of her Bishops-who claimed to have the power to offer that Holy Sacrifice, good night, and went back to the and no doubt the people who went castle. through these rites and ceremonies

REV. R. F. CLAR. ISM AND SAT

TIC

The Rev. Rober tinuing his course a Sacraments, in the of Jerusalem, Great Sunday, having rec vious discourse, in denial of the Rea Blessed Eucharist cheans, said : The l the despising, the r from religion, all m likely enough to co ing from great bodily affliction, is certainly the low aud sickness, dea wounds, pain, and need of medicines f of human life, all c side of matter. Si pestileace made the the material world days of the decay of when those ancient the same reason, in the time of the blac a sort of reaction material. There w and that was the East, more particul of the prac ens, which was known sort of monastic themselves servan their time in hyp: and one another. themselves with d fancying by the st that they saw regi seemed to them something more va than the actual w were surrounded. known in India, time they were acc their possessions t into the woods, t matting or bark o what they could ispend their time These wild fakirs age life, without any covering, d with red ochre, hvr rendering themse pain, suspended b their flesh, spendi most contorted pos order to excite sy quire a reputatio virtue. In Arabia Mohammed, there tics called I renounced eve world, gave thems sm, and gained the ignorant pop they were know means pure. Fi tendency exhibit Manicheans, and

fanatics grew u descended direct icheans. One of th the Euchites, wh reign of Constanti came from the dir made their appea They were in tro time they lay dow called themselves renounced the w work, but lived by they became part they disbelieved Eucharist, and sa remedy for all evi They appeared to They a notisers. They over, with the asked about their

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JUNE 10, 1897

On the occasion of the laying of the

corner stone of St. Mary's church, at Stockport, England, Dr. Bilsborrow,

Bishop of Salford, said that within the

last forty or fifty years the Ritualist or

High Church party, numbering, per-

haps, 1,000 ministers in all, had put

forth claims, to the astonishment of the

whole world and not less to the aston.

ishment of the Church of England

herself, to have inherited the powers

with regard to transforming the bread and wine into the body and blood of

Christ, and the forgiving of sins and

remembered, if there were altars there

must be sacrifices, and if sacrifices, a

priest to offer them. They knew what

happened at the time of the so called

Reformation-how the consecrated al-

tars were cleared out of the cathedrals

and churches taken from the Catholics.

What was said in those times of the

signs of these realms were obliged to

stantiation, and to reject with a solemn

consolation of the kings, the nobility

the self-same Church that treated the

altar with so much indignity, were real priests. What taught the

Church of England herself regard-ing them? He supposed that nine

out of every ten genuine mem bers of that Church denounced this

High Church party and its pretensions

in all the moods and tenses of the Eug-lish language. They were traitors in

the camp, teaching the Catholic doc

trine and receiving Protestant money. The Church of England taught

that the sacrifice of the Mass was a

plasphemous fable and dangerous de-

.000 of her ministers-he was not sure

denounced this

from the

JUNE 19. 1897.

Rusiness offege

W. N. YEREX, Principal.

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This is purely vegetable medicine taken by the merson. No indection of the condition taken by the person. No indection of the condition taken by the merson. No indection of the condition taken by the person of the condition of the condition of the condition of the condition.
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Jewish turban. Or, if you like something more modern, there is Charlotte Corday-" Marguerite seized one of Sibyl's

balls of wool, took aim, and hit the scoffer right on the nose.

"Bravo! What a capital shot! If this had been a bullet aimed at my heart. I was a dead man." said Basil catching the ball and weighing it in his hand. "By the way, as you are such a shot, little cousin, why should his hand. not you go as Diana the huntress? teach you how to draw the bow if vou like.

"Cousin Basil," said Marguerite, slapping the engraving of Anne of Austria with a heavy paper knife, and facing her tormentor, "I can't think why I don't hate and detest you, for aggravate me more than anybody know

"That is precisely why," said Basil. "Why what ?"



CHASE'S OINTMENT Is a Guaranteed Cure PRICE 60 CENTS PER BOX

ou would look superbly tragic in a themselves into the armor, when Lar choff, who was too drunk to know what he was about, pulled off his boot and began to hammer at some warrior's helmet. They had to fall on him, hal a dozen of them, and strap him into a big suit of mail, and then bind his legs so that he had to lie quiet. He bel lowed under the operation like a bull. It was awful. No wonder Narka could not sleep. I hope you won't put Larchoff in the arr ory this time, Sibyl." "You don't mean to say that that dreadful man is invited !" Marguerite

exclaimed, in a tone of incredulity.

"He was not invited then," said Sibyl; "but he thought it would be pleasant, so he came without being asked. Larchoff ne se gene pas. "I can't understand your letting

him into the house at all," said Marguerite.

"My cousin, there are many things in this country that you can't under stand," remarked Basil, with a pecu liar laugh.

There were indeed very few things in Russian life, it seemed to Mar guerite, that she could understand. The mixture of Oriental magnificence and barbarous discomfort, of lavish ex-penditure and shabby makeshift-let ting guests bring their bedding and encamp on floors, and setting them gold plate to eat off-these things were in their way as puzzling to her as that Prince Zorokoff should tolerate under his roof and admit to his table such a wretch as Larchoff.

M. de Beaucrillon had not been joining in the conversation ; he had been deep in his newspapers ; but he had now finished them, and got up and drew a chair to the tea table. "Mademoiselle, I should like a cup of tea," he said.

Narka took the teapot from the samo var, and was proceeding to pour out the tea, when the door opened, and Vasili, Basil's valet, pale and scared, stood on the threshold, and said some thing in Russian. It was answered by an exclamation of horror from the three who understood.

"What is the matter?" asked M. de Beaucrillon.

The man, who spoke French freely, replied, "Count Larchoff has been tribute of respect to Larchoff.

word "I suppose these crimes are frequent in the rural districts in Rus-"The people in their hearts can sia. not be sorry to be rid of such a devil, and yet I dare say they will not try to screen the murderer from the police." "The Russian police are wonderfully clever, I believe, but one only hears of them as political agents," etc.

Basil never opened his lips to any of hese obviously interrogative remarks, but when Gaston said something about the probable difficulty of finding direct evidence to bring the criminal to justice, he retorted, with sudden vehemence :

"Justice! They will call the bullet that struck down Larchoff justice. The man who fired it will not be a criminal in the eyes of any man, or woman either, in the country for a hundred miles round. They won't call the deed murder; they will call it God's justice overtaking the wicked." M. de Beaucrillon had not expected to see Basil moved by any feeling of pity for the wretched man whose hands had been a scourge and a sword deal ing pain and death unmercifully to his people, but it shocked him a little to

hear Sibyl's brother speak in a tone of almost triumphant approval of the bloody deed itself. He made no fur-ther comment, and they walked on in silence to Father Christopher's door. The old priest had just returned

from the dead man's house ; he was the only person who had accompanied the body thither from the peasant's cottage where it had first been carried. No one else was willing to pay that

TO BE CONTINUED The True Faith Makes Patriots.

An admirable refutation of the offrepeated calumny that the Catholic faith is opposed to the spirit of patriotism has lately been given in the Island of Madagascar. The contrast in the patriotism of the Catholic and Protestant French settlers and their missionaries is most striking. The Protest ants, far from upholding the interests of France, have falsely been playing into the hands of the English faction, of course united to them in the bonds of Protestantism. So palpable was this that the Protestant Resident General, Laroche, had to be recalled, and his place filled by General Gallieni. He knows who the really loyal up holders of France are, and, although not favoring with unjust discrimination any religious party, has enforced freedom of conscience, which the Pro-testants had refused to the Malagasies and the Catholics missionaries S marked is the national and religious difference that the natives have come to consider as synonymous Catholic and French and Protestant and Eng-

This is certainly a damaging lish. verdict regarding the patriotism of the French Protestants who sympathize with England against their own fatherland. A French paper remarks that the same unpatriotic but fanatical anti Catholic spirit was manifested when England was allowed to take Egypt, Zanzibar, and other favorable territories, to the disadvantage of France. Whereas, Catholic missionaries all the world over are famous for their patriotism.-Messenger of the Sacred Heart.

Fagged Out.-None but those who have become fagged out, know what a depressed, miserable teeling it is. All strength is gone, and despondency has taken hold of the suf-ferers. They feel as though there is nothing to live for. There, however, is a curo-one box of Parmelee's Vegetable Pills will do wonders in restoring health and strength. Mandrake and Dandelion are two of the articles entering into the composition of Parmelee's Pills.

Use the safe, pleasant, and effectual worm killer, Mother Graves' Worm Exterminator; nothing equals it. Procure a bottle and take it home,

were perfectly honest and sincere, although mistaken. These people claimed also the power of giving sins, and yet they had Church of England ministhey ters rising up and claiming to exercise this power themselves. He well remembered when he began his mission ary life, a young curate of the Church of England came to him in great distress. He said that on first coming to the place his vicar had asked him to begin to hear confession. He went on to say that he was educated at Cambridge and prepared there for the Anglican ministry; but at Cambridge University he never heard confession spoken of except to be ridiculed ; he did not know how to go about hearing confession, and another difficulty was he had never made his own. He (Dr. Bilsborrow) replied that it depended on whether he was a priest or not, and whether he was priest or not depended upon the Bishop who ordained him, whether he used the proper words and intention. The name of the Bishop was mentioned, and he had to tell the curate he was no more a priest than his shoe, since he was ordained by a Bishop of a Church which declared that Ritualistic clergy. men had no power to celebrate what they all call high celebration, and therefore could not give what he himself did not possess. The curate re-lated what had occurred, and the vicar -infallible Pope that he was !-told him he had been guilty of mortal sin in going and asking Father Bilsborrow's advice. These things were going on, and no

wonder people were thinking for them selves and getting into a state of unrest. They were beginning to learn that the history of England as taught outside the Catholic Church was a con-People spiracy against the truth. were beginning to look for the truth, and they would find it within the walls of the sanctuary which they were that day helping to build, and in every other temple consecrated to God and the Catholic religion.

GREAT SALES prove the great merit of Hood's Sarsaparilla. Hood's Sarsaparilla sells because it accomplishes GREAT CURES.

JUNE 10, 1897

REFORMATION.

n of the laying of the

st. Mary's church, at and, Dr. Bilsborrow, , said that within the years the Ritualist or rty, numbering, per-isters in all, had put he astonishment of the not less to the aston-Church of England inherited the powers Catholic " priesthood ansforming the bread he body and blood of forgiving of sins and ion in the sacrifice of these strange claims This question has adversely from the lican ministry came but owing to , but owing to ies of its patrons s been submitted re-eration by the highest tendom, and Leo XIII. eed that the so-called s, and therefore, the coording to the Cathoing more or less than he heat of controversy. consider whether this e. Were the Anglican iests? And was the Were the Anglican e doctrine and liturgy d Church ? For, be it there were altars there es, and if sacrifices, a em. They knew what time of the so called ow the consecrated al-d out of the cathedrals ken from the Catholics. estles, common tables, t in their places, the ing placed in the en. hurches to be trampled to slop stones and pig sed for other purposes orbade him to mention ; ments in which the ed the Holy Sacrifice of made into bed room for chairs, and sofas. e into silk dresses, in of the ministers of the sported themselves. d in those times of the of the Mass-transub-Why, to this day it was e-book that the sover realms were obliged to bhorrence of transubto reject with a solemn l doctrine of Christian been the joy and the he kings, the nobility, of this country from the xteenth century. And asked to believe that

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Manicheans, and these Eastern Pagan

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JUNE 19. 1897.

REV. R. F. CLARKE ON HYPNOTmaterial, and he did not believe that the material world was made by God. Marriage, he said, had no divine origin, ISM AND SATAN VENERA-TION. and was only a human invention, be-cause the body was the work of the The Rev. Robert F. Clarke, condevil. These theories grew naturally

The Rev. Robert F. Charles, the dotted the Manichean standpoint. The Sacraments, in the Church of St. John Emperors of Constantinople persecuted ravages of intemperance upon young the Paulicians, who allied themselves the Christian to offer up my vacation for of Jerusalem, Great Ormond street, on Sunday, having recapitulated his pre-with the Mohammedaus, to whom they vious discourse, in which he traced the denial of the Real Presence in the Blessed Eucharist back to the Mani-ing images and so forth. But in the cheans, said : The looking down upon, from religion, all material things, was use of them, and recruited their army I succeed in convincing only two or the law of nature? And can you implicitly is suffer-when the community is suffer- ranks of the Paulicians and Euclidean and E wars which were continually being when the community is suffer-ing from great distress, great only they did not send them to the three young men to take the pleage of bodily affliction, because matter is certainly the lowest part of creation; they would have to fight with Moham-of you, I will pray that on some future aud sickness, death, hunger, thirst, medans, but towards the Western occasion you may be aroused to a sense drink only beer, that they will be free wounds, pain, and disease, and the frontiers. In this way the heresies in of your duty in pledging against the from any of the above mentioned reaud sickness, death, hunger, thirst, need of medicines for the preservation question spread westward into Gerof human life, all came to us from the of human life, all came to us from the side of matter. Sickness, famine, and pestilence made the mind turn against the name of their country-Balgar. ian, or "friends of God." They also from Grace to Genoa and the material world ; and they were the days of the decay of the Roman Empire got by sea from Greece to Genoa and Venice, and from Switzerland, where the same reason, in the middle ages, at the time of the black death, there was the time of the black death, the time of time o a sort of reaction against what is they migrated to Spain. There was a here this evening who doubt the neces-material. There was another reason, strong Manichean community of Pris-sity of temperance, I will beg you to and that was the prevalence in the cilianists in the fourth century, who reflect for a few moments upon the facts East, more particularly amongst near-ens, of the practice of hypnotism, which was known in Egypt, where a sort of monastic society, who called themselves servants of Philip, spent their time in hypnotising themselves and one another. They intoxicated themselves with dreams and visions, income the straining of the event fancying by the straining of the eyes that they saw regions of light, which seemed to them something greater, and the Emperor Anti Christ. They omething more valuable, more divine, said the sacrifice of the Mass was the than the actual world by which they satisfies of devils. Along with these were surrounded. The same thing was there were two other characteristics of known in India, where at a certain Manicheism-Communism on the one time they were accustomed to give up hand, and Satan veneration on the their possessions to some god and go other. They honored the devil, not into the woods, to live clothed with that he might use them, but that he matting or bark of trees, to eat only might do them no harm. This Satanwhat they could find or beg, and to spend their time in hypnotising. veneration, which led to devil worship, appeared in Western Europe as witch-mania-not only a mania for burning witches, but a mania for be These wild fakirs lived a kind of savage life, without clothes or almost covering, daubing themselves ing a witch, for drawing over to their with red othre, hypnotising themselves, side this being who had made the rendering themselves insensible to world, for using him by mysterious rendering themselves insensible to pain, suspended by hook driven into words to carry out their evil designs, their flesh, spending their lives in the invoking his blessing on the schemes most contorted positions they could in they were preparing, and the plots order to excite sympathy and to ac and conspiracies in which they were quire a reputation for sanctity and engaged. Manichean communism and virtue. In Arabia, before the time of Satan-veneration were all connected

Mohammed, there was a sect of fana tics called Poor Men, who renounced everything in the world, gave themselves up to bypnotthe phenomena which we see at the present day.-London (Eng.) Catholic sm, and gained a reputation among the ignorant population. In Persia Standard, May 21. they were known as Sophis, which means pure. From all this dreamy tendency exhibited by the Gnostics, ONE OF LINCOLN'S STORIES.

The Fate of the Man Who Tried to

Advertise Gunpowder at Prayer Meeting.

the The following anecdote by Lincoln reign of Constantine the Great. They s recounted by General Horace Porter came from the direction of India and in his "Campaigning with Grant" in the April Century. It was told 8,414 women. The number of arrests made their appearance in Mesopotama. They were in troops, and in summer during Lincoln's visit to the front at for violation of the excise law was

time they lay down on the roads: they called themselves poor, said they had City Point: In the course of the conversation to the liquor traffic in New York city on to destruction entire families. It is renounced the world and would not that evening he spoke of the improvefor the year 1895 was 41,153. work, but lived by begging. Later on The year's army of unfortunates ment in arms and ammunition, and of they became partly Christianized, but the new powder prepared for the which liquor had led to law breaking fifteen inch guns. He said he had would, if placed in single file allowing which liquor had led to law breaking This is the hissing serpent in the garthey disbelieved in baptism and the Eucharist, and said there was only one never seen the latter article, but he two feet for each to walk in, stretch They appeared to have been self hyp-notisers. They are connected, more-over, with the Manicheans. When remedy for all evils-assiduous praver. asked about their opinions, they would have in my tent a specimen which had liquor had stolen all that was high and How many orphans are left alone in honorable. Even that would not tell the world on account of light alone in half the horrid tale. A still greater army would be recruited, if those who osity, and that I would bring it to him. not desire to separate themselves from When I returned with a grain of the powder about the size of a walnut, the Church, but would introduce themhad suffered from the intemperance of selves among the faithful and endeavor others were gathered. Wives bleeding from their husbands he took it, turned it over in his hand, to gain their good-will by passing as Christians Many of them were banand after examining it carefully, said: "Well, it's rather larger than the drunken blows would be there, chil-powder we used to buy in my shooting dren left alone to starve by their drunk sorrow over a drunken son? Oh! if ished, and in Asia Minor were rein-forced by the Paulicians, who also deen mothers would totter weakly into its ranks. It is a weary story of misery, days. It reminds me of what occurred scended from the Manicheans. Instead days. It reminds me of what occurred in a country meeting-house in Sangamon county. You see, there of wretchedness and social death. No temperance lecture delivered was half temperance lecture delivered was half temperance lecture delivered was half to re- so powerful as that lecture which resolution by pledging ourselves to duing now a days. of baptism and confession, they had what they called "Consolamentum," which comes from consoler, comforter, so powerful as that lecture which resolution by total abstinence. or Paraclete. Mani, the originator of sort to some other means of advertising their wares. If, for instance, the the Manichean heresy, had given out that he was the Paraclete. They repreaching to all those who would listen preacher happened to be late in coming Whoever by his own free will injures his health or exposes it to danger viojected the whole ecclesiastical system, and were not unwilling to give a certo a prayer meeting of an evening, lates a law of nature, and thereby renders himself guilty in the sight of the shopkeepers would often put in the tain honor or veneration to the devil. They were so much afraid of him that time while the people were waiting by notifying them of any new arrival of Almighty God. This is what a man does who even uses alcoholic drinks they were timid about doing what m ght offend him. They had Com-munism, too, the archetype of what we an attractive line of goods. "One evening a man rose up and moderately. To prove that even moderate drink said : 'Brethren, let me take occasion to say, while we're awaitin', that I have jest received a new invice of sportin' powder. The grains are so small you kin sca'cely see 'em with the naked eye, and polished up so fine you hier defined and some of the most eminent physicians. I shall, therefore, quote two declarations drawn out and signed by some of the most eminent physicians find in our own day. Remember, these people were utterly ignorant and were persecuted, and one does not so much wonder when one considers that their theories could take either of two turns. A person who declared the body to be kin stand up and comb your hair in front of one o' them grains jet like it was a lookin' glass. Hope you'll come States and other countries. The first the work of the evil spirit might renounce bodily comfort and marriage, and that was what the Manicheans down to my store at the cross-roads and examine that powder for yourselves.' "An opinic were expected to do ; they were insti-gated to lead a life of severe renuncia-"An opinion handed down from rude "When he had got about this far a rival powder merchant in the meeting, and ignorant times has become very general, that the habitual use of some tion, approaching that of the fakirs and others. The other turn was that, who had been boiling ever with indig-nation at the amount of advertising the alcoholic drink, such as wine or beer, is beneficial and even necessary to as the body did not come from the same origin as the soul, what did it matter what one did with the body? those subjected to habitual labor. "Anatomy, physiology, and the ex-perience of all ages and nations, when properly examined, must satisfy every mind moll informed in medical satisfy every opposition powder was getting, jumped up and cried out: Brethren, I hope you'll not believe a single word Brother That would lead to all manner of ex-cesses. Some of the Manicheans, Gnos-Jones has been sayin' about that powder. I've been down thar and seen tics, Paulicians, and Euchites took the mind well informed in medical science, ascetical turn ; others took the licentiit myself, and I pledge you my word that the grains is bigger than the lumps in erronecus. Man in ordinary health, ous. Historical evidence had lately been found which entirely substana coal-pile ; and any one of your, breth like any other animal, requires no such tiated the accusations made against ren, ef you was in your future state, could put a barl o' that powder on stimulant." them. They all laid great stress on faith, and repudiated the works of the The second declaration was signed body. The earliest known Communist was a Manichean named Lesbac, in through the sulphurious flames surby more than two thousand physicians and surgeons. It reads as follows: Persia, who flourished in the latter roundin' you without the least danger part of the fifth century. He denied of an explosion." "That perfect health is compatible with total abstinence from all intoxicating beverages, that all such drinks can, with perfect safety, be discontinnot only rent, but property, said mar-Experience has Proved it. and that sedition, theft, and adultery were not real sins, because they did not grow naturally out of the divine organization of the world, and were riage was a mere human convention,

THE CATHOLIC RECORD

ness of the human race.

generally diseased.

vast numbers of the human race.

DEMON OF DRINK.

A Masterly Address on Intemperance. by James Bennett, of Notre Dame University.

the cause of temperance and the good Immoderate drinking has ruined many

of humanity. a constitution; temperance has never I have come to your town with the done any harm. And does it not follow intention, or rather with the hope, of from this that the practice of using in demon of intemperance. sults. Now some of you may ask: "Why

do you come here to speak about temp erance or intemperance? Does there exist in our country a cause sufficiently grave to make it a matter of duty or

Let us first look at this evil from a financial point of view. Did you ever, my friends, calculate the cost of the liquor traffic in the United States? If not, please listen to the statistics for the vear 1891.

The best estimates place the drink bills for 1891 at \$1,200,000,000. The total expense of the United States gov ernment for the same year, including War, Navy, Post Office, Agricultural Indian and Pension Bureau, interes on public debts, salaries of officials at home and abroad, congress, public building, etc., was \$487,113,833 44. So that the drink bill for the year 1891, cost over \$700,000 000 more than the entire expense of our government. of view.

Commenting on the above, the New York Tribune remarks: "The liquor raffic costs more every year than our whole civil service. In fact, the coun try pays more for liquor than for every that of a demon. oction of every kind of government If this money were turned into legiti mate business, it would make us the happiest and wealthiest race of people n the face of the earth.

The total consumption of beer for the year 1895 was 945 926,904 gallons. This would be about fifteen gallons for very man, woman and child in the land. There are now over 205,000 saloons in the United States. It would be a very low estimate to place to the credit of each saloon, at least four or five drunkards, -- this would give at least 1,000,000 drunkards. What a mighty army of unfortunates to make desolate the land! Think of 1,000,000 of our men being ruined each year by drink, and consider the disgrace these

men have inflicted upon their relatives and friends! Last year there were 31,897 arrests for drunkenness in the city of New

9 256: the total number of arrests due

It makes wives widows, children

prosperity, the morality and the happi- | Intemperance is the chief source of ess of the human race." all the other vices to which the Ameri-You see, therefore, my friends, that can public is addicted. Banish it from country and we will drive away even prejudical to health. Can any of with it nearly all the other vices. An honorable judge lately declared his beyou, therefore, in the face of all this tesimony, defend a practice which ruins lief that nearly all crime committed your mind and your soul? Excessive was traceable to an over indulgence in drinking has killed many a noble man; strong drink as its prime cause and total abstinence has killed no one. origin.

THE HOLY COMMUNION OF THE SICK

Lord I am not worthy that Thou should'st enter under my roof."

So spoke the humble centurion, when the Blessed Jesus made offer to visit his home, there to heal the servant who Now, some people imagine that if they abstain from whisky, brandy, gin or any of the stronger liquors and lay ill. In turn, the Church finds no words which better express than these the sentiments of the Christian, when this same Divine Visitor is at the door of his soul. The visit proposed by Our The Scientific American, whose au-Lord to the centurion's home, but not thority cannot be disputed, says: "Beer drinking is even more brutalizpaid, is sometimes actually made to the homes in which we dwell, and while, ng than whisky. The most dangerous in the full light of Faith which dis class of ruffians in our large cities are closes to us the astounding condescen sion of Jesus in blessing with His beer-drinkers. The very lowest form of inebrity, closely allied to criminal presence the dwellings of us sinners, A beer-drinker may be the picture of we can but repeat the protest, I am not worthy that Thou should'st enter under my roof," our love should ealth, he may weigh three or four hundred pounds, but in reality he is prompt us to prepare as best we may a nost incapable of resisting disease. place whereon is to rest our Sacra-Compared with inebriates who use whisky, he is more incurable, more mental God.

In the sick room an oratory, with lights, flowers, the crucifix or Dr. O' Malley, one of our professor picture or image of the Blessed Mother or a saint, should be arranged. If at Notre Dame University, says that he has known the livers of beer drinkers facilities for preparing an oratory be wanting, a table, over which a white to weigh as high as seventy five cloth has been spread, may be sub stituted, and upon it placed a lighted I firmly believe that beer causes more drunkenness than whisky, for it candle, a small glass vessel with fresh seems to be more fashionable. You water, a small spoon, a napkin or piece of fine linen for a Communion cloth, and a vial of holy water. It is ee now, my friends, that all intoxicating drinks are opposed to good health. Now let us dwell upon some of the a mark of respect to the Divine Pres other results arising from the use of liquor. We have considered the once, which should not be omitted, to financial and physical abuses; let us now dwell upon it from a moral point of view. Lord to the room of the sick person We recall the edification with which What is more degrading, more sham ful more despicable in the eye of God and man than intoxication? It destroys we have seen Oar Divine Lord met in this manner by a devout Christian gentleman, who at this moment, as the temple of God and turns it into aptain of his ship, walks the deck of Shakespeare in Ochello refers to in temperance in the following words: one of the finest vessels of our new navy. It is fitting and commendable "Oh thou invisible spirit of wine, if thou hast no name to be known by, let to train the children of the household thus reverently to escort to His tempor us call thee devil!" That invisible spirit is alcohol, which ary resting-place the Divine Visitor whose presence for even one time ought the great enemy of mankind has so long employed as a decoy to ruin such to consecrate for ever after a Christian home Catholic faith and Catholic piety will The liquor traffic as conducted in this

be ingenious in devising means of honoring Oar Blessed Lord when He ountry is a dark stain upon our boasted nationality, a blot upon the fair face of the sun, a deep dark shadow across comes under our roof. In this connec tion we cannot refrain from relating a the pathway of human progress, a foster parent to a vice that is killing one beautiful instance of such holy love for Our Dear Lord in the Blessed Sacra ment. A devout child, who had not million of our men each year, sending their bodies in disgrace to the dust and lost her baptismal innocence, was near ing the end of a long and distressing their souls to hell, a foster parent to a vice that drags man from his high illness. The frequent visits of Our Lord to her in Holy Communion gave position to a level with the beast. Through it utter ruin has come to her ever increasing joy, and renewed, numerous individuals and entire familat each coming, her spiritual strength ies, therefore it is our duty as Christians which sustained her in her suffering. and Americans to do everything in our One day as Oar Lord entered her power to stamp out this perfidious evil. house, His priest was met by a mes-Intemperance is an octopus clutching senger from the sick room with this rein its invulnerable grasp and hurrying quest. If he, the priest would not deem it irreverence, would he not place upon her breast the sacred pyx, containing the chief source of all the other vices to which the American public is addicted. the Blessed Sacrament, and allow it to remain there a few minutes while she dens who is filling our prisons with would talk to her Jesus. Because of criminals, our poor house with paupers the novelty of the request, the priest hestitated and declined ; but on the part of the dying child the wish gave proof of deepest reverence and tenlerest love for her Saviour : nor is i

Our I's and

.... Other Eyes.

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rites and ceremonies honest and sincere, aken. These people the power of and yet they of England minisand claiming to exercise emselves. He well ren he began his missiong curate of the Church me to him in great disthat on first coming to vicar had asked him to onfession. He went on was educated at Campared there for the Any; but at Cambridge never heard confession ept to be ridiculed ; he ow to go about hearing another difficulty was er made his own. sborrow) replied that n whether he was a and whether he was t depended upon the lained him, whether he r words and intention. e Bishop was mentioned, ell the curate he was no than his shoe, since he y a Bishop of a Church that Ritualistic clergy. ower to celebrate what high celebration, and not give what he him. ossess. The curate re occurred, and the vicar pe that he was !-told en guilty of mortal sin asking Father Bilsbor-

were going on, and no were thinking for them ing into a state of unere beginning to learn of England as taught holic Church was a con-st the truth. People g to look for the truth, I find it within the walls y which they were that o build, and in every onsecrated to God and igion.

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easy to see how this God of all condes has killed their father and broken their poor mother's heart? How many widows are there mourning over the loss of their husbands, lying in drunk-ards, graves? How many mothers,

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cension and love would not have been content for a brief moment with so holy a resting place. -- Boston Pilot. The Catholic Record for One Year Byron used a great deal of hair dress

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undertook single handed to put an end

to Turkish misrule and atrocity, it is

the very least reparation they could

make, to prevent Turkey from adding

to its territory another European Chris-

tian province, to be ruled after the same

manner as Armenia and Crete have

been, and also Bulgaria and the other

Balkan provinces, until they were re-

lieved from Turkish misgovernment

It is believed that the cession of the

Greek fleet to Turkey will press less

heavily upon Greece than would a

money indemnity, as, in any event, the

result of the war has been to cripple the

latter country to such an extent that it

will be incapacitated from undertaking

another war for many years to come.

and in the meantime the present flotilla

would become antiquated and useless

for warlike operations. The present

arrangement, which it is said the sul-

tan has agreed to, may therefore be

We have here set forth the situation

as it is supposed will be agreed to on

all hands, but it would be premature to

say that matters will be precisely as

here foreshadowed, for the sultan is

wily to an extreme, and there is no

foretelling what course he will follow

until the terms be definitely

accepted and acted upon. He has

already managed to have his own way

in regard to Armenia, by playing

upon the susceptibilities and mutual

jealousies of the powers, while pre

tending to be very anxious to grant

good government to Armenia, and he

may succeed better than we anticipate

stances.

through the treaty of Berlin.

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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 san be stopped.

London, Saturday, June 19, 1897. MGR. MERRY DEL VAL AND HIS MISSION.

A correspondent of the Mail, whose letter appears in the issue of that journal of June 5, writing of the mission of Mgr. Merry del Val, quotes a letter of the late Bishop Coxe, of the Protestant Episcopal diocese of Western New York, to prove that the Pope had no right to appoint an Apostolic Delegate to Canada, or any other place and if Bishop Coxe were an infallible authority on ecclesiastical matters, the point is settled, for that pompous authority decides the matter very dogmatically.

In a public letter addressed to His Eminence Cardinal Satolli in 1894 Bishop Coxe takes the peculiarly Anglican view that no foreigner can have any ecclesiastical jurisdiction in the United States, or any other country ! He says :

"The Father of his country dwelt on the effect of foreign influence as Yours, however, is a delibperilous, erate invasion of our capital, and a practical intermeddling with our most delicate domestic affairs, which you threaten to make permanent.

As Americans, it is the right of your co religionists to settle their relations with their fellow-citizens without any alien interference.

It is almost needless to refute such absurdities as these pronouncements of Bishop Coxe, though they are endorsed by the Mail's correspondent. It is not a principle laid down in scripture that ecclesiastical authority is limited, or ought to be limited, by national bound aries, and though the British Parlia-Canada. ment did pass laws to the effect that "no foreign prince, prelate or potentate, hath or ought to have jurisdiction, spiritual or temporal, within this realm," there is not even among the sectaries a single Church which has approved, or would approve, of an Act of Parliament defining the boundaries within which ecclesiastical jurisdiction is to be confined. The Church of England is the creature of the State indeed, but it chafes under the absurd laws whereby the State dictates to it its course in ecclesiastical matters. We had an example of this only a few days ago, when the Ottawa synod pronounced against the right of the State to dictate to clergymen that they should re marry divorce persons, in opposition to the laws of God. In Eugland the Anglican clergy are forced to obey this law, but the Canadian Anglicans have virtually declared that such laws have no force with them ; and in England itself the theory which restricts the action of the Church to be exercised only within certain national boundaries has been frequently transgressed, as when the Church of England agreed in former years with the national Church of Prussia that each should send in turn a Bishop to Jerusalem to exercise Episcopal authority under the flag of Turkey. The principle that no foreigner can exercise ecclesiastical jurisdiction outside of his own country has thus been openly set at naught by Protest. antism itself, both British and continental, and it is appealed to once in a while only for the sake of having an ad captandum argument against the authority of the Pope over the univers al Church. It will suffice to add here that if such a principle were good in theology or political science, there should be no foreign missions sent out by any Church, and the Apostles them selves would have gone beyond their jurisdiction when they obeyed the com-His Gospel to all nations.

the Greek fleet, which is greatly su-"the French Consul," that is Napoleon I., established a law that "no nuncio, legate, vicar or commissary apostolic absolutely worthless, being unseawor-. . . shall, without the author-

ization of the Government, exercise Bulgaria, and the other Balkan provany function relative to the affairs of inces which were made autono the Gallican Church upon the soil of mous after the Russo Turkish war France, or anywhere else." This law, and the numerous Greeks in Macedonia Bishop Coxe asserts, was accepted by the Pope. It is too absurd to refute and Epirus might have been relied on to give substantial aid to Greece if the seriously such a statement. Even European powers, and especially Napoleon I., with all his power, never Russia, had left them free to act. But pretended to exercise a universal sov-Russia's influence, which is paramount ereignty, so that he would not presume there, balked these prospects, and so to dictate what authority should be ex-Greece was overpowered by numbers ercised "everywhere else "than on the from the very beginning of hestilities. soil of France, and certainly the Pope But now that the interference of the never accepted from Napoleon, or any one else, such restrictions to his authorpowers has brought about the complete humiliation of the weak nation which

ity. We have before us the concordat agreed to between Pope Pius VII. and

the first Consul, in 1801, and there is no such clause in it as the Mail correspondent pretends on Bishop Coxe's authority. Article 1 declares that the Catholic Apostolic and Roman religion shall be freely exercised in France, in conformity with what the government shall deem necessary for the public tranquility, and article 16 declares that "the Pope recognizes in the first consul all the prerogatives and rights which belonged to the former French Government."

After the fall of Napoleon this concordat was replaced by another in 1817, between Pius VII. and Louis XVIII., which restored the agreement made between Leo X. and Francis I., and this is still the law of France, but there is nothing therein resembling in the most remote degree what Bishop Coxe asserts.

the best which it was possible to make We need only add that Mgr. Merry for Greece under existing circum del Val is in Canada for purposes which the Holy Father regards as sufficient reasons for his presence, and he will be honored and welcomed by the hundreds of thousands of loyal Catholics who do not need the permission of P. P. A. or Orange lodges, in whose name, we presume, the Mail's correspondent speaks, when demanding that the Canadian Government or people should send him back to Rome. The impudent ravings of such writers have not now that weight which they once had, even with the Protestants of

THE RESULTS OF THE GRECO. TURKISH WAR.

in his wiles in the present instance At last the news comes from the seat yet one thing at least appears certain of the Greco Turkish war that the Sulas an outcome of the embroglio, that tan will surely consent to the demands the Island of Crete will be permanentof the European Great Powers restrictly delivered from Turkish rule, though ing the war indemnity to be paid by the Cretans are not to obtain that union Greece to a more reasonable sum than with Greece which they so ardently has been demanded by the victorious desired. They will have autonomy, Moslems, though the amount of indem however, which is the next best nity to be paid which has been agreed thing, and Europe may be congratuupon is still enormous, and far beyond lated on the fact that Turkey shall what the financial condition of Greece have been deprived at all events of will permit it pay without immense one Christian European province as sacrifices on the part of the people, althe result of Moslem barbarities. ready impoverished by the exigencies of an unsuccessful war. It is said that £6,000,000 will be the war indemnity, and this amount will be guaranteed by Russia, France and Great Britain, or the Greek fleet may be handed over to Turkey in lieu of a cash payment. Thessaly will also be evacuated by Turkey, but the boundaries between the two countries will be readjusted so as to give Tur key some strategic points which will enable it to repress more easily any future raids which the Greeks might organize against Turkish territory but no territory having a Christian population is to be included in the cession. The demands of Turkey far exceeded all this, as it was insisted on hitherto that she should retain the whole of the conquered province, and should have the Greek fleet together with £10, 000,000 Turkish for indemnity. The Sheik Ul Islam, who is the supreme religious authority in Moslemism, had declared that it is the will of Allah that Thessaly should be re united to Turkey, and insisted that Turkey should retain it, so that the Sultan was pouring in troops and preparing for the permanent occupation ; but the remonstrances of the powers, and the threatening attitude of Great Britain, mand of Christ to preach and teach Russia and France, appear to have brought the victors to more moderate terms, and there is now a prospect that prove that the Mail's correspondent the war is definitely ended with quite and Bishop Coxe were merely actuated sufficient humiliation for Greece for by spleen in setting forth their having begun a war in which there was not even a remote prospect for success, while all the powers of Europe were ranged against her. The Greeks fought bravely, and had day the head of the universal Church, they not been crippled by the interferhis authority is the same in Canada as ence of Europe, the result might easily Mail's correspondent as saying that Greek operations in Crete, and by and I give thanks to my God through of South Africa and the West Indies, despatch, which appeared in the daily ity, and even certain ceremonial dif-

perior to that of Turkey, which is faith is spoken of in the whole world (1, 5, 8)From that time Catholic missionaries thy and poorly manned. Besides, Greece relied upon assistance from spread the faith throughout all the

nations, and fulfilled the prophecy made in the first place to Abraham : "In thy seed shall all the nations of the earth be blessed because thou hast obeyed my voice," and afterward repeated in many forms, such as in Psalm ii: "Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession."

It is no wonder that various Protestant sects have been desirous of making it appear that they too possess the characteristics of Catholicity, though they have no claim to the name of "the Catholic Church." The Catholic Church now comprises about two hundred and fifty millions of souls with the prospect of rapid increase in all countries, an increase which will be still greater if within any brief period the Oriental or other schismatics return to the unity of faith, of which return there are fair expectations ; but even at the present moment, the Catholics of the world greatly exceed in numbers all other Christian denominations.

Protestants and Greek schismatics being taken together. It is difficult to conceive how any

Protestant denomination can have the hardihood to compare itself with the Catholic Church, or to claim the title of Catholic in the face of these indisputable facts. Yet we have heard much of late from Methodist orators, and have read much in the journalistic organs of the same denomination of "Worldwide Methodism," and under this heading there were several articles in the Christian Guardian of the 2nd inst. One writer in that journal thus speaks of the progress of Methodism :

"Methodism does not stand still. Its eager face is toward the light; its ambition covets the round globe for its triumphant Master. An English Church historian, Tyerman, compares the growth of the Roman empire with that of Methodism, to the advantage of the latter. The former 'extended three thousand miles in length, and two thousand miles in breadth, and com prised the most fertile and best culti vated part of the known world.' Its boundaries were 'the Atlantic on the west ; the Rhine and Danube on the north : the Euphrates on the east, and the deserts of Arabia and Africa on the south.' Yet, in comparison with the south. Tet, in comparison of Methodism, its spread was 'insignificantly small.' The church has a larger heritage. 'Passing to other regions which the Romans never trod, it has long since entered India and Ceylon; it has already won its triumphs in the flowery land of the Chinese; it has a vast multitude of ad herents in Australia and the islands of the Pacific Ocean ; in the West Indies its converts are numbered by tens of thousands : while in America it has diffused its blessings from the most re mote settlement of Canada in the north to the Gulf of Mexico in the south, and from Nova Scotia in the east to California in the west.

This grandiloquent language becomes somewhat ridiculous when it is remembered that though there are a few Methodist missions with a small number of adherents in India, Ceylon, China, and Japan, it is still the truth that Methodism is almost entirely confined to the English-speaking countries and we might almost say, to the United States, inasmuch as it adherents even in Great Britain amount to comparatively but a small number, and these are divided into so many sects, that the number belonging to any one of them is but insignificant in comparison with the total number of Christians throughout the world. In the same issue of the Guardian to which we have referred there is a statistical Summary of the Status of World wide Methodism which fully bears out our statement of the case. Methodism has existed as a distinct body since 1789, the year when John Wesley began to build meeting-houses in London, Bristol, and elsewhere, because the Anglican Churches were closed against him on account of his peculiar teachings and methods as an itinerant preacher. In the Guardian's summary the total number of United States Methodist communicants is stated to be 5,653,289, divided among 17 different sects, but the Episcopal Methodists are the most numerous, being nearly one half of this number. In Canada the entire membership of all the sects claimed as Methodists, amounts to 272, 392, and in the whole world beside, the total membership is 1,132, 894, of whom 965,717 appear to belong to the different Methodist sects of Great Britain, Ireland and Australia, leaving only 167,-

Jesus Christ for you all ; because your | which, being mostly British possessions, must be largely composed of Englishmen and their families. The only foreign nation specifically mentioned land towards the assimilation of Roman as having a well-organized Methodist forms," which will, no doubt, in a Church is France, where, it is claimed, there are 1,942 members.

> It must be said that the United States statistics indicate only the number of communicants. Possibly the total number, including children and adherents, may be double the number above given, but, even allowing this, it will appear that all the sects of Methodism, taken together, do not muster more than 13,000,000, adherents, and that no single Methodist sect has 6,000,000 adherents. This showing is very far from justifying the claim that it is the world's Christian religion which possesses that mark of universality or Catholicity which is characteristic of Christ's Church.

EDITORIAL NOTES.

WE shall be most happy to receive, and acknowledge through the columns of the CATHOLIC RECORD, contributions toward the testimonial to be presented to Mrs. Sadlier. Now is the time for our Irish Catholic people to remember with gratitude the one who did valiant work in their behalf in the olden days. Let the contributions be generous.

On Sunday, June 27, Right Rev. N. Z. Lorrain, Vicar Apostolic of Pontiac, will dedicate the new St. James church. Eganville, Ont. The sermon will be preached by his Grace the Most Rev. J. T. Duhamel, Archbishop of Ottawa. The energetic pastor, Rev. Father Dowdall, has secured cheap railway rates on the O., A. and P. S. for the conveyance of friends and well-wishers. Tickets good to return on the same day, or Monday. Dinner and refreshments will be served in the church grove We congratulate the Rev. P. S. Dowd all and his parishioners and sincerely trust that the Sacred Heart of our Divine Redeemer will abundantly bless their united efforts.

THE month of June is always made notable in Ontario by the assembling of representatives of the various Protestant bodies in the different cities, for the purpose of legislating upon subjects connected-and too frequently not connected-with their different bodies. The discussions which

take place on these occasions give one a very good illustration of the fatal results of allowing full scope for private judgment in matters of religion. There seems to be an utter absence of oneness of thought. In some respects the different bodies are as far apart as the poles, while in each particular denomination we frequently find the bitterest contentions on subects on which Christians should have but one opinion.

In a couple of cases we must, how ever, give them credit for unanimity of thought-namely, the observance of a quiet Sabbath, and the importance of preventing the spread of the faith of to compete amicably with the Public Catholics. As to Sabbath desecration, we are now told that bicycle riding considerable discussion between the should not be indulged in and that neighbors should not make friendly visits one to another on the Lord's day. When making reference to the Catholic faith and the authorities of the Catholic Church many of the ministers seem to ignore entirely their obligations towards the virtues of truth and charity. As long as this condition of affairs prevails, there is very little prospect of good-fellowship and goodthe community.

papers, wherein it is asserted that "a movement is steadily going forward inside the Established Church in Engshort time, lead to complete absorption by the Mother Church.

THE most conspicuous feature of these Protestant synods is the fact that the different Protestant bodies seem to be utterly unable to enforce the observance of any law upon the members of their own sects, and they are constantly calling upon the civil power to enact certain rules which they deem necessary for the preservation of morality. There is still another very discreditable inconsistency in their conduct. While some of the members of these ministerial assemblies would go to the length of prosecuting a person for the most trivial violation of the sanctity of the Sabbath - as an instance we might mention the arrest of a little boy a few days ago in Ottawa for fishing, with a bent pin, on Sunday - they would not hesitate to marry a couple who already have a wife or a husband living, if a divorce were procured from the Senate of Canada, or even from a judge in some State of the neighboring republic.

IT will be a relief to the Christian world to learn that at last one of the Great Powers has spoken in decisive tones informing the Sultan that Turkey will not be allowed to take Thessally or any other Christian province under its dominion. The powers have been long trifling with the question of Turkish misrule, and there is little probability that they will come to any concerted agreement on the matter; but Sir Philip Currie, the British Ambassador, by instruction of his Government, told the Turkish Prime Minister in presence of Mr. Nelidoff, the Russian representative, that this is the determination of Great Britain, and the communication is regarded as Great Britain's ultimatum. England will withdraw from the European concert if the other powers object to the position she has taken, but there is scarcely a doubt that France and Italy will follow England's lead. The Turkish and Russian Ministers were dumb with astonishment when this announcement of British policy was made to them.

THERE was some trouble between the Public School Trustees of Toronto and the Civic Jubilee Committee on the question whether there should be separate programmes for athletic sports by the Public and the Separate School pupils at the Queen's Jubilee celebration. The Civic Committee desired that there should be a single programme in which the pupils all the schools should of participate, but the Public school trustees resolved that the pupils of their schools should have a separate programme. The Separate school trustees, and pupils, however, were

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But it is only beating the air to national theory of Church authority. It is evident to all that Christ in instituting His Church made its authority universal, and as the Pope is to this in every part of the globe.

CATHOLICITY OF THE CHURCH OF CHRIST.

The Catholicity of the Church of Christ is one of its distinguishing characteristics whereby it may be recognized and known from all denominations and sects which falsely lay claim to be the Church instituted by our Divine Saviour. It is one of the four qualities which are commonly known as the marks or signs of the true Church, because though the Church has other characteristics beside these four, they are readily shown from Holy Scripture to be distinctive qualities of the Church which Christ insti-

tuted and commissioned His Apostles to propagate throughout the world.

This quality of Catholicity is three. fold. It is specially indicated by the words of Christ to His Apostles, uttered just before His Ascension into heaven : "Going, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world." (St. Matt. xxviii. 19, 20. From this and other passages of Holy Writ it is clear that in three ways the Church (of Christ) must be Catholic-in

doctrine, in time, and in place ; that is, it must teach all things which He commanded, it must not cease to exist to the end of time, and it must be spread throughout all nations teaching everywhere the same doctrine of Christ.

Within a few years after Christ established His Church, St. Paul wrote in hls Epistle to the Romans that by 177 Methodists outside of the English-Him (Christ) "we have received grace speaking world-and even this num-

THE Baptists make boast of their work in the province of Quebec, but truly there is for them very little cause for congratulation. Their so-called converts never the Church of their fathers adopted to secure "converts" is very far from being creditable. They take services. They are, too, continually on the watch for cases of friction between the Catholic pastor and his flock. In visit the affected district, for the purpose of proselytism.

QUITE different from this is the condi- dering remark that "their religion is tion of affairs in the Catholic Church. a form of Roman Catholicism," as if The noblest and most cultured there were several forms of the Cathominds are frequently seeking admis- lic religion. The Herald should know sion within its fold. And in that there is only one Catholic religion, this regard it might be worth with one supreme head and one dochave been different. Turkey would and apostleship for obedience to the ber is to be greatly diminished, since while for our Baptist brethren trine everywhere, though there are Bishop Coxe is also quoted by the have been greatly embarrassed by the faith in all nations for His name. . . . it includes all the Methodist Churches to study carefully the recent cable differences of language and national-

willing and anxious to conform to the wishes of the Jubilee Committee, and school pupils. The matter occasioned respective bodies, but it was at last settled that there shall be one programme, the Public school trustees having at last withdrawn their objections. The city papers made some amusing remarks regarding the exclusiveness of the majority of the School Board, which they attributed to a fear lest the Public school pupils would come off second best in a union competition. We presume that the feeling between the different classes of objection arose rather from religious animosity but as it has been peacefully settled, we congratulate the Board of Trustees that they did not keep up this animosity to the end.

A PARTY of Russniak or Ruthenian leave peasants, numbering forty four, of whom nine are men, ten women, and through conviction. The methods twenty-five children, left New York a week ago for Manitoba, where they are to receive a grant of land from the advantage of the poverty of a certain Government. The men are described class and ply them with the goods of as being of gigantic stature, and magthis world as a bribe to attend their nificent physique, and the women are both tall and handsome. All the men are over six feet tall, and two or three are above seven feet. They are from such a contingency they immediately the south-eastern corner of the Austrian Empire, and are Catholics. The New York Herald, in giving a descrip. tion of these settlers, makes the blun-

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JUNE 19. 1897.

it is asserted that "a eadily going forward ished Church in Engassimilation of Roman will, no doubt, in a to complete absorption hurch.

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JUNE 19, 1897.

THE ENCYCLICAL "DIVINUM ILLUD MUNUS."

CONTINUED FROM PAGE ONE. very depths of God " (I Cor. ii, 10-S. Th. 1a 2ae, q. xxviii, a. 2).

He will, therefore, gratify us all the more abundantly with heavenly gifts the more we show our gratitude, for, if the coldness of the recipient closes the hand of the Giver, his love and gratitude open it.

It behooves us, however, to take care that this love consist not in dry knowledge and mere exterior deference, but that it be prompt to act, and that it avoid sin, which is all the more guilty in that it especially regards the Holy Ghost. For we depend in all that we are upon the Divine goodness which is especially attributed to the Holy Spirit. The sinner offends this beneficent Spirit. By abusing His gifts and bounty he becomes every ask, and of

day more audacious. THE SIN AGAINST THE HOLY GHOST. Moreover, whereas a man who sins through frailty or ignorance will, perhaps, have some excuse in the eyes of God, he who maliciously contradicts or turns away from the faith sins gravely against the Holy Spirit, since the Spirit is the spirit of truth. Now, in our days, this vice has assumed such ent that it would seem as developm though that perverse generation pre dicted by St. Paul had just arrived when men, blinded by the most just judgment of God, will take the false for the true, and believe, as though he were the very master of truth, in the "prince of this world," who is a liar and the father of lies. "God shall send them makers of errors to be-lieve a lie" (11 Thess. ii, 10) "In the last days some will depart from the

faith, attaching themselves to the spirit of error and the doctrines of demons (I Tim. iv. 1.) But since, as we have already said, the Holy Ghost dwells in us as in a

temple, it is meet that we remember the warning of the Apostle: "Saden not the Holy Spirit of God whereby you are sealed" (Eph. iv, 30). Nor does it suffice merely to fly from evil. The Christian should, besides, shine with the brightness of all the virtues. that he may be pleasing to so powerful

and beneficent a Guest. Foremost among these virtues are purity and sanctity, which are the characteristics becoming a temple. This is why the same apostle has said : "Know you not that you are the temple of God, and that the spirit of God dwelleth in you? But if any man violate the temple of God, him shall

most just. Finally, we should pray to and invoke the Holy Ghost, because there is

no one who does not stand in the greatest need of His aid. In truth we are

of our souls, sweet refuge.

on the Feast of Pentecost itself or any day during the octave-to all who, after confessing and receiving Holy Communion, pray devoutly for our intentions. We wish, also, to grant an equal share in these advantages to all who are legitimately prevented from tak-

part in this novena and

ing part in these public prayers, or in whose church they cannot be said through the decision of the Ordinary, provided that they make a private novena and fulfil the other prescribed conditions. In addition, we are pleased to attrib.

ute for ever from the treasury of the Church, to all who publicly or privately recite such prayers to the Holy Ghost, as their devotion may suggest, every day from the octave of Pente-cost to the Feast of the Holy Trinity and satisfy the other conditions, the two Indulgences. We accord, moreover, that all these Indulgences may be applied in suffrage to the souls in And now our mind reverts to the de

sires expressed at the beginning. We ask, and shall continue to ask, in ardent prayer, their fulfilment of the Holy Ghost. Do you, our Venerable Brothers, join in these prayers, and let all Catholic nations unite their voices with ours in engaging the intercession of the most powerful and ever blessed Virgin. You know the close and wonderful ties which unite her with the Holy Ghost, whose immaculate spouse she is called. Her prayer was most efficacious for the

Incarnation and for the descent of the Holy Ghost on the Apostles. May she, by her gracious aid, fortify our common prayers, that the prodigie celebrated in the prophecies of David may be accomplished by the Holy host for all who labor throughout the earth. "Thou shall send forth thy spirit, and they shall be created; and hou shalt renew the face of the earth" Ps. ciii, 30) As a pledge of heavenly favor, and

n token of our good will, receive, Venerable Brothers, for yourselves, your clergy and your people, the Aposlic Benediction, which most affectionately in the Lord we accord you. Given at Rome, at St. Peter's, on the

of our Pontificate. Leo XIII, Pope.

A Voice From Canada.

The Missior ary, New York City. I take an intense interest in your work among non-Catholics. I am a comparatively recent convert myself. l earnestly hope you will continue to include Canada in the scope of your work. The secular clergy hereabouts are now getting infected by the move-God destroy. For the temple of God is holy, which you are "(I. Cor. iii, 16 17). A threat terrible, indeed, but free distribution of Plain Facts and

Catholic Belief, besides pamphlets, leaflets, etc. God has blessed our labors with one fervent convert (a fine young fellow), and others are plying all without wisdom or strength, over whelmed with temptations and inclined to evil; therefore should we seek a only too glad to welcome one of to evil; therefore should we seek a only too gian to metabolic and refuge with Him, who is the eternal source of light, strength, consolation and holiness. It is chiefly of Him that we must ask that most necessary of all stand your plan of campaign very gifts to man—the remission of sin. "It is the property of the Holy Ghost that He is the gift of the Father and bundred, and plenty of enthusiastic the Son and the remission of sin is workers. In every respect the field

THE CATHOLIC RECORD

pray for our intentions, we grant in THE ARCHBISHOP OF TORONTO.

There is a magnificent, soft swelling vale in South Kilkenny, where the 'gently Suir " pours along its crystal od past richest pasture lands and daisied meadows on the one side, and on the other proudly rising, wellwooded mountain slopes. This is the " Valley of the Suir," whose lovely beneficent presiding genius is the winding river so quaintly enshrined in song by the author of the "Faerie Queen ":

Ye gentle Shure that, making way By sweet Clonmel, adorns rich Waterford."

The cultivated slopes of the "Walsh Mountains "bound this valley on the north and east; poetic Sliav-na-mon towers against the western horizon, and on the south are seen the fissured, precipitous barriers of the Com meraghs, looming sublime.

On May 23, 1830, was born there, in the parish of Mooncoin, John Walsh, the well-known and well-beloved Archbishop of Toronto, a man whose character might be said to have moulded itself to that of the district where he was born: in repose great and rich and warm, like the vast valley ; beneficent and pleasant to contemplate, like the placid river ; in action strong and stern as the granite shoulders of the Commeraghs that buffet and battle the Atlantic gales.

The Walsh family is an ancient one. The first of the name in Ireland were two Barons of Cornwall, who were companions in arms of Strongbow in 1171 They acquired extensive posse as the great district called the "Walsh Mountains," in South Ossory, is proof

to this day. Their descendants were a large limbed, stalwart race; and the Arch-bishop is a representative specimen, being of powerful and heroic build and handsome and commanding presence. Around the old home in Ireland many tales are yet told of his prowess as a youth in athletics, and especially in the great national game of hurling, which flourishes still in Ireland as it did in the ancient days when, on the Plain of Tailtea, in Meath, the champions of the Red Branch and the Finian riann met with clashing camans.

John Walsh received his education irst at St. John's College, Waterford, and it was here that the desire came to Oth of May, 1897, in the twentieth year him to devote himself to the foreign missions.

Severing all home ties with resolute will, he left Ireland for Canada in 1852, and entered the Grand Seminary, Montreal, to study for the diocese of Toronto.

famed with zeal, the young priest en tered on the work of God, to which he was to devote the remainder of his life. The hard and laborious work of the missions in the backwoods but developed the great resources of his mind and body in conquering difficulties that would have overwhelmed a man of less heroic mould.

Amid the press of his duties he found time to add to the great fund of knowledge with which his mind was stored, and he has been heard to say that 'some of the most useful of his studies were made by the light of the tallow candle and the log fire of the settlers of the backwoods." In 1859 he became rector of St.

Michael's cathedral, and in 1862 Vicar-

THE POPE'S NEW POEM. ew York, June 7.-Pope Leo XIII.'s new in poem has been translated into English tin poem has been translated into English rese for the World by Andrew Lang, the holar, poet and critic. In the preface to this rision Mr. Lang says: "The Pope's poem in also of frugality is on the model of the sistles of Horace. From the reference to flee, he seems to have modern manners in his ad, but the 'banquet of greed' reflects the temperance of ancient Rome. The transla-n is necessarily in the manner of the eigh-nth century." The poem follows:

Be Content With Sparse and Frugal Fare : An epistle to Fabricius Rufus.

What diet lends the strength to life and frees The hower of health from each malign diseas The wood Ofellus, pupil from of old And follower of Hippocraies, has told.

Neatness comes first. Be thy spare table bright With shuing dishes and with napkins white. Be thy Chianti unadulterate, To cheer the heart and faise the spirit's weight.

Or deftly poached or simply served au plat, "There's wit in poaching eggs," the proverh

the are my precepts for a diet sage t leads thee sately to a green oid age, wise Ofellus still would sagely say, path of good lies quite the other way, t cruel, shameless siren only cares trap men's feet and spread her shining shares.

A cruck, shameless siren only cares itrap men's feet and spread her shining shares. se are her arts : to bid the table shine th varied ornament and purple fine. broidered nakins impudently glow ; cups are ordered in a gleaning row ; cups are ordered in a gleaning row ; lets and beakers, bronze and silver plate, if ragrant ilowers the table decorate. th these and seeming hospitable word draws her guests incautions to the board ; couches bids the languid limbs recline. d brings forth beakers of her choicest wine. at Chan vineyards or Falernian yield. j juices of the Amyclaen field. th such *liqueurs* as axious art distils ; m various juices dainty cups she fills. als in greed devour the jaicy cates. d cuest with guest in drinking emulates. oil and spice a boar Louenian swins; ise lend their livers, hares their tender limbs.

reed laughs triumphant in her cruel glee of drowns her guests like sailors in the sea; eli ludigesiton now her work begins; he liver finds the sinners in their sins; anguid, perspiring; fortured, tunid, they lith limbs that totter take their devious way, ith tongues that stammer and with faces pale.

pale. Sut greed would yet more potently prevail ; the broken, battered body is her own— Vhat if the soul herself were over thrown, and bound to earth in greed's unholy snare ! "hat we inherit of diviner air. "hen, if it might, the dood of greed would roll of the embers of the immortal soul !

MGR. MERRY DEL VAL.

Recieves a Warm Welcome in Winnipeg.

His Excellency the Apostolic Delegate, Mgr. Merry del Val, says the Winnipeg Free Press of June 7, arrived in that city on Saturday, and received a most imposing welcome from the Catholics of Winnipeg and St. Boni face. He was accompanied by his private secretary, and for a portion the journey by Vicar General Al-lard, Father Cherrier and Father George, O. M. I., who met him at Rat

Michael's cathedral, and in 1862 Vicar-General of Toronto diocese. Portage. When the train steamed into When, in 1862, Dr. Pinsonneault, Bishop of Sandwich, became broken in health, it became necessary to elect a successor, and the hierarchy of the man who has filled so prominent a nominated Vicar - General Walsh as place in the public mind for the past band, marched to St. Boniface, where month or two, amongst the crowd being His Grace the Archbishop of St. Bonithey were joined by the societies existface, with many of his clergy, and most of the leading Catholic laity. As ing there, and the combined body escorted His Excellency to St. Mary's church. The route of the procession the Delegate stepped from the train he was by way of Main street, Portage avenue and Hargrave street, and the was received by the Archbishop, who immediately introduced him to the streets were lined by interested spectatclergymen and others close at hand and a passage was made through which ors. The church would not accomhis Excellency made his way, bow-ing courteously, in response to the salutations he received. He was escorted to a carriage drawn modate half those seeking admission, and when His Excellency took a seat in the sanctuary, the building was packed almost from floor to ceiling. The children were arranged in the by four horses; and having taken his seat therein, in company with the Archbishop, Mr. N. Bawlf, and Mr. middle aisles, and the girls opened the proceedings by singing a chorus of welcome. Following this came seven boys of St. Mary's school, who, bear-Bleau, pro mayor of St. Boniface, a gigantic procession was formed, com-posed of scores of vehicles, containing ing in their hands letters forming the word " welcome," each stepped forward those who had assembled at the depot, and recited some appropriate lines. and a start was made for St. Boniface The boys next sang a chorus, and then Rarely has a more imposing demonstra-tion been witnessed in Winnipeg, and as Master Marrin advanced to the front and read a neatly-worded address, to the procession made its way up Main St which His Excellency replied as business of all kinds was practically suspended. On reaching Broadway follows: bridge the bells of the cathedral were "I beg you to believe that I am not heard ringing out a joyous peal of wel using a conventional phrase when I say that it has afforded me immense come, mingled with the stirring strains of the Industrial school band. It was pleasure to see you all here this after noticed, too, that flags were flying from almost all the buildings, and the noon, and I feel it so keenly that I de sire to express my thanks to his Grace own was otherwise gaily decorated the Archbishop, and to all concerned, who have been good enough to arwith bunting and green foliage, while the whole population who had not gone range this meeting for me. to the depot, including the inmates of knowledge yourself as being a humble portion of the flock confided to our the various institutions, lined the roadway and gave His Excellency a re- Holy Father's care, but, believe me, spectful welcome. Arrived at the your being humble and being a small cathedral the party were met at the portion of that flock does not make you door by the parish priest, Father Mes- any less dear to him. He watches over sier, and assistant clergy, with you tenderly, you are constantly in his acolytes and cross bearer, and conducted to the sanctuary. The sacred his prayers. I should not be here to day if that were not so. He is concrowd which sought admission, and as the grand music of a noble hymn of thanksgiving arose, and the responses were chanted by the priests who officiated, the scene was a most impress-ive one. After a short service His Excellency took a seat facing the con-gregation, and His Grace, the Arch-bishop stepped forward and read an

question in this province cational might be cleared away and the sun of right and justice shine forth.

Mr. Philip Marrin, who since 1890, has filled the arduous position of secretary treasurer of the Winnipeg Catholic school Board, then advanced to the sanctuary rails and read an address of a most complementary character from the English-speaking people. It was signed by that gentleman and also by Mr. Jones, secretary of the committee.

An address in French was likewise presented by the clergy and citizens of St. Boniface. He replied to both addresses in the language in which they were presented. To the English address he replied as follows :

"I cannot allow the address which has been presented in the name of the English speaking Catholics of Mani-toba to pass unnoticed. I wish to express my most grateful thanks for the words of welcome which have been uttered in their name, and I desire, too, to assure the English speaking Catholics of Manitoba of the great consolation I derive from the fact that they join hands with their French Canadian countrymen in telling meand therefore in telling our Holy Father, whom I represent here-that they are ready to accept any direction that he may be pleased to give them. You may rest assured that our Holy Father will never forfeit anything that is necessary for Catholic educa tion or for safeguarding Catholic prin ciples. Principles are the same in Canada as in Europe, and the Holy Father has given such proof of his inerest in Catholic education as should suffice to give you confidence and make you look to the future with hope and trust. Be sure that he will watch over your interests,, be sure, too, you may follow his guidance with out fear. It is difficult for me to be lieve that in this great country in which we are accustomed to hear that views are as broad and widespread as the horizon which we contemplate ; i is difficult for one, I say, to believe that in this country prejudices can be deep-rooted enough to debar any sec-tion of the community from sharing in

the privileges which should be the property of all. I ask you to give me the help of your prayers ; to pray for our Holy Father that he may long be spared amongst us to rule the Church, and also that we may increase in that beautiful loyalty and submission which, as you know, constitute the basis of our

prosperity, and which insure always the progress of the Catholic Church throughout the world. Let us conclude by wishing for every blessing upon you in the name of our Holy Father, for ourselves and your families.

His Excellency then solemnly blessed the congregation, and the proceedings at the cathedral were brought to a close with solemn Benediction of the Blessed Sacrament.

RECEPTION BY SCHOOL CHILDREN. On Sunday afternoon the Delegate was tendered a reception by the school children, and the occasion was taken advantage of by the Catholic societies

address of welcome for himself and clergy. This finished, Mr. Bleau read an address on behalf of the citizens of St. Boniface, the main points of which were a historical sketch of directions and his desires. I beg you the work of the church in Manitoba, a always to remember his presence profession of faith, with a hearty pro-testation of humble submission to the and no distance of land or ocean can Pope and his representative, and the destroy that ; he is always with you, expression of the hope that through and that thought ought to help you in the intervention of the Delegate the your difficulties - when lessons are mists which now surround the edu- hard when obedience is difficult, when it is hard to give up your own wills and to conform to rules in order to train yourselves for greater things, remember that our Holy Father thinks of you and expects great things of you, he expects you to do your duty If I for a moment put aside the official

5

representation which it is my duty to fill and to speak for myself personally, I should like here to deliver a message with which I have been a message with which I have been intrusted for you from Rome. It will astonish you perhaps, but I have a message to deliver to you personally. On the banks of the Tiber there are some two hun-dred and thirty hors in mean Lam

dred and thirty boys in whom I am greatly interested, and before leaving the Eternal City, when I went to say good-bye to those boys who are very dear to me, they said : 'Tell the boys

and girls of Manitoba that we are their friends, and we join hands with them across the ocean.' I promised them I would do so, and I shall be glad when I go back to tell them that I am going to add to that two hundred and thirty I don't know how many hundred more, in whom I shall for the future be personally and very affectionately interested.

His Excellency then replied in French, making a touching allusion to the hymn which had been sung to Saint Domingo del Val. He had naturally a great devotion to that saint, who years ago belonged to his own family, and whose history was well known in Mexico, but about whom he hardly expected to hear in Manitoba. He could only believe that the angels had whispered it to them. and he assured them the reference had touched him very much.

He then granted all the children a holiday for the next day, and the interesting proceedings were closed by a stirring rendition of "God Save the Queen.

ADDRESS FROM THE C. M. B. In the evening the Apostolic Delegate sang Vespers and gave Benedic-tion of the Most Blessed Sacrament at St. Mary's church, which was crowded to the doors. His Grace the Archbishop and most of the clergy occupied seats in the sanctuary. At the close seats in the sanctuary. At the close of the service the presidents of the various Catholic societies advanced to the front, and Dr. J. K. Barrett read an eloquent address, expressing the devotion of the members to the Holy see, their veneration for the Dalegate, and praying for his blessing on the work of the societies. In reply His Excellency said :

"I have listened with very great satisfaction to the address which has been presented to me on behalf of the Catholic societies in Winnipeg. I have

learned from the lips of those well competent to judge in such matters that you are carrying on a work use-ful indeed for the well-being of the community here in the city, and espec-ially of the members of the Catholic

Church. I need hardly remind you, for I think you must be well aware of the fact, that our Holy Father not only approves, but sanctions such societies, and that he has given the most ex-

On Nov. 1, 1854, he was ordained priest in St. Michael's cathedral. In-

seven quarantines for every day, and William Hopkins in Donohue's Magazine.

SHUN GREED ;

Rating base gluttony with anxious a He thus laid down the laws of frugal

weight. trust not much the rosy god : in fine, are that you put water to your wine. ted be thy grain and pure thy home-made

the bears and the state and dairy fed. meats be delicate and dairy fed. for nor highly spiced thy food; nor tense taste with sauces from Aegean seas, sh be thine eggs — hard boiled or nearly way.

And you may do them in a bundred ways.

Nor shun the bowl of foaming milk that feeds The infant and may serve the sentor's needs Next on the board of heaven's gift, honey, placed, and ensiting of Heidean next.

placed, sparing of Hyblaean nectar taste. es and salads on thy guests bestow— a in suburban gardens salads grow. chosen fruits—whate er the times afford rose-red apples crown the rustic board. comes the beverage of the orient shore-ha, far off, the fragrant berries bore. e the dark fuid with a dainty ip; estion waits on pleasure as you sip.

Mist ortolans and doves as white as snow. Fiesh mixed with fish and clams with oysters show. The mighty plate a huge murena fills, swimming, attended by a shoal of squills. The gapings guests adore and, feeding fine. Feast to disgust and soak themselves in wine. Then, blown with when and food and angry, all Arise and fight like furles in the ball, of instcueffs they take their eager till: At last, with wine and meat o'ercome, are still.

Son and the remission of sin is effected by the Holy Ghost as by a gift of God." (Summ. Th. $\exists a, q$ iii, a. $\exists ad \exists m$) In the Ritual the Holy Ghost newly formed "Catholic Club" arranging for a series of entertain ments (intended to be a permanent plan), at each of which the priest, asis the object of an assertion still more "He is the remission of sin sisted by three or four intelligent lay (In Miss. Rom., Fer. III. post Pent.) men, conversant with your methods WE SHOULD PRAY TO HIM and experience, will tackle the ques-The Church clearly teaches us how

tion box. We shall advertise the we should pray to Him. She invokes gatherings, and do all we can to atand adjures Him by the sweetest titles: "Come, Father of the poor; tract non-Catholics. The parish priest of the neighboring come, Giver of grace ; come, light of

own of Woodstock informed me to day hearts ; excellent consoler, sweet guest She conthat he is heart and soul in the move ures Him to wash, purify, infuse cur ment now being carried on in America and he is devising a scheme for getting minds and our hearts, to give them the ear of his non-Catholic townsmen who confide in Him the merit of virtue. a happy death, and eternal blessed by means of the question box. I hear also from active laymen in

Nor can we doubt but that He will hear these prayers, for it is written of Him: "The Spirit Him-self asketh for us with unspeakable Nova Scotia and Frince Edward Island that they are itching to commence perations all along the line in the Maritime Provinces of Canada. Withgroanings." (Rom. viii., 26.

out wishing to allow myself to become over sanguine, I think God has per-Lastly, we should ask Him constant ly and confidently to enlighten us even mitted us to witness the inauguration more and more, to consume us, so to speak, in the fires of His love, that, of what is soon to become a gigantic aggressive movement in North Ameristayed by faith and charity, we may ca. Everything points that way now. eagerly press forward toward The experimental stage has been eternal recompense, for He is the pledge passed successfully. W. B. Waterbury.

St. Thomas, Ont., May 1, 1897.

the following figures will show :

128

1897

Increase of Religious Orders.

of our inheritance. (Eph. i., 14) You know now, Venerable Brothers, the counsels and exhortations which we have thought good to publish for the promotion of devotion to the Holy Ghost We doubt not that these coun sels will, with the aid of of your zeal bare excellent fruit among the Chris tian people. To attain this end we shall, on our part, leave no effort untried, and we propose to nourish and

advance this piety by every means that we may deem suitable. SOME NEW DECISIONS.

 1857.
 1877.

 Jesuits
 45

 Benedictines
 44

 Dominicans
 10

 Franciscans
 4

 Franciscans
 4

 Passionists
 5

 Capuchins
 2

 Oblates of Mary
 7
 Two years ago, in our letter " Provides Matris," we recommended certain appropriate prayers for Pentecost, to hasten Christian unity, but we now think good to lay down more comprehensive decisions on the subject.

We therefore decree and ordain that during this and all following years, a

novena be made before Pentecost in all the cathedral churches, and, if the Or-dinaries deem it useful, in the figures given above, which will bring he is a cherished son.

Our future Bishop. He was consecrated in St. Michael's cathedral Nov. 10, 1867. In 1869 the See of Sandwich was transferred to London by a decree of Propaganda, and to that city, too, Bishop Walsh transferred the Episcopal residence.

It would require a whole volume to do justice to the immense amount of noble work Bishop Walsh performed in this diocese in every department that falls to the care of a Prince of the Church.

On the death of Archbishop Lynch of Toronto, Bishop Walsh was appointed to the vacant See by a Brief from Rome dated Aug. 20, 1889, and on Nov. 27 of that year he bade farewell to his be loved priests and flock of the London diocese and came to Toronto to take possession of the Archepiscopal See.

Since then, with firm but kind and fatherly hand, he has ruled the Archdiocese, beloved and reverenced by his priests and flock, and admired and re spected by all classes of men. His word is a great power in the land, not only in ecclesiastical but in civil and governmental circles. The Archbishop's love for the old

land where he was born is deep and strong as the rushing tide of his own native river Suir.

It is his greatest pleasure to converse about the scenes and memories of his Taking the whole of England and old home. He is a Celt of the Celts, "kindly Irish of the Irish," glorifying Wales during the past forty years, of the five principal orders the Jesuits have in the strength and staying powers of increased over five-fold, the Bene the ancient race, and a firm believer dictines nearly to the same extent, and in its grand possibilities for the future in the last twenty these two orders have nearly doubled in numbers, as He has worked heart and soul for the elevation of the Irish people in every

department of progress. The Archbishop's great political work in the cause of Ireland and his being the originator of the project for the Irish Race Convention-all this is part of history, and needs no mention here. The prayer of his priests and people

and of the universal Irish race is that 421 711 he may be spared long to bring honor In addition to these there are sev. to the Church of which he is a prince

for such societies havel always flourished under her protection, and we can look back many centuries to testify to that fact. It is natural that such societies should prosper under the Church's protection, for after all they insure order-that order which is the very nature and essence of society. and there cannot be any such order if society does not look to the source of all order, namely, to God Himself ; and for us Christians to the God made man who was the truth, the way and the life. Hence, if we place ourselves in opposition to God, or lose sight of God, we place ourselves in a position antagonistic to real society, to real order. This is why the CatholicChurch gives to Catholic societies a permanence and stability which must ensure their prosperity, and they have an a dvantage over other societies which are not guided by the Church. I encourage you in the Holy Father's name to continue your work ; always have God before you in all your actions, carry the banner of vour faith always with you, and never

be ashamed to proclaim yourselves good Catholics. If you are good Catholics you will be good citizens. I good Catholics. call down the blessing of God on you and your families, and wish you many long years of existence as societies to continue your work for the good of the Church and the country.

His Grace the Archbishop addressing the Delegate spoke of the fidelty of the people of St. Mary's to their church and their Bishop and begged him to give them as are ward for their staunch Catholicity , the Apostolic Benediction . His Excellency then complied with the Archbishop's request, the vast audience reverently kneeling whilst he invoked the blessing.

THE URSULINES.

Interesting Sketch of the Order Founded by St. Angela.

It was in the sixteenth century tha the Ursuline Order took its rise. The epoch was one peculiarly disastrous to the faith. Luther's heresy was eating its evil way into the fairest countries of Europe, spreading ruin and desola-tion. The torrent of corruption looked as though in its fully gethered as though, in its fully gathered strength, it might one day inundate the world. Where find a barrier to stem its further progress? The ques-tion, says a writer in the Messenger, was a momentous one, involving the honor even of Him who had given His life blood to save the souls of whom Satan was making an easy prey. All unknown to each other, two faithful children of the Mourning Church were just then occupied in studying the grand problem, and both succeeded in discovering the solution. Both were animated with one desire -- "the great er glory of God :" their end, the pre servation of pure Catholic faith, the means to gain that end, the education of the young. Yet a few years, and they would give to the world the prac tical result of their researches in the institution of their respective ordersthe Jesuits and the Ursulines. On November 25, 1535, the year that

followed the establishment of the Society of Jesus, Angela Merici and twenty eight companions offered their vows to God in the Church of St. Afra in Brescia, and devoted themselves to the Brescia, and devoted themselves to the education of young girls. The decay of faith and piety had long weighed heavily on Angela's heart; she sighed for the power to check it; when she asked herself what could a feeble woman do, the answer came, clear as daylight, educate the young and little

by little God's work would be done. Each mind enlightened would be a heart converted. Each child trained to piety would impart to others the good impressions she had herself received. Thus Angela reasoned, and yet for years she hesitated in her umility to obey the voice of our Lord Himself, calling her to establish an order of women whose chief end should be the education of children of all classes.

Warned in a vision of the British Virgin Martyr, St. Ursula, not to de and encouraged by the words of the Saint, who promised to take the order under protection, and that it should last until the end of time. Angela at length began her divinely ap-pointed work. The members of the "Holy Company," as it was called, first lived in their own homes. They met at their oratory for spiritual exer cises and business matters. In the troublesome times in which they lived they could thus exercise a wider in-

fluence for good In 1540, St Angela died. Feeling her end approach she gathered the senior Sisters round her to receive her last counsels. Happily the golden words of her "Testament" have de-scended to her spiritual children of all generations. In this Testament St. Angela gives an anticipated sanction to such changes of the primitive rules as might be found necessary in the development of the great work she had

lived to found but not to perfect. Four years after St. Angela's death, Pope Paul III. approved the new In-stitute under the title of the Company of St. Ursula. Shortly after, on receiving St. Ignatius in private audience, His Holiness said: "Father" Ignatius, I have given you Sisters," and, indeed, since the foundation of the order, the Jesuit Fathers have proved themselves the Brothers and

Violet of Brescia. The statue of St. Angela at St. Peter's occupies the first niche on the upper row to the left of the Confession of St. Peter. It is a common tribute of love and veneration from all her children throughout the world.

TEMPERANCE NOTES.

Bad as he is, savs a great saint, the devil cannot get drunk Many crooked lives have been shaped

by means of a corkscrew. Drunkenness will make you pauper, an invalid, a lunatic. It will send you an empty purse, an empty wardrobe, an empty shelf. It gives you a taste for swear-ing, obscenity and impurity. It inshelf. clines you to choose begging for a pro-fession rather than independence. It qualifies you to become an undutiful child, an unnatural parent, a cruel husband, or a disgusting wife. These

are but a little of what drunkenness Dr. A. Fick, professor of physiology in Wurtzburg, says: "The use of alcohol, even when taken in moderate quantities, has been proved to be par-ticularly injurious in case great physical endurance is required in cold climates. For decades, consequently, it has been a fixed rule of explorers in polar regions-a rule based on experience-not to give their crew any alcoholic drink whatever. Nansen, the now famous explorer of the northern regions, who recently traveled across Greenland on snowshoes, ascribes the success of his undertaking essentially to the fact that he and his companions

did not take a drink of alcohol. Prof. Gaule once told the writer, as in experiment during the strain of his "Staatsexamen," that he suddenly stopped his wine and beer, and was surprised to find how much better he could work. An eminent professor in Leipsic once said that the German students could do "twice the amount of work" if they would let their beer alone. Dr. August Smith has found that moderate non-intoxicant doses of alcohohol (forty to eighty cubic cen-timetres daily) lowered psychic ability to memorize as much as 70 per

cent.-Popular Science Monthly. The Rev. Dr. T. J. Conaty addressed a meeting of the United Catholic temperance societies in Worcester on Tuesday evening, April 13. He spoke of the work of the St. Vincent de Paul So ciety of Washington, and commended it to the Worcester societies. The members of the society work among the men whom they know to be afflicted with a desire for drink, and endeavor by example and words to make a better man of the imbiber. The Washington society has places where any unfortunate who will try to keep away from drink is housed and fed, and many who were formerly hard drinkers are now sober, industrious men

Not Guilty But Don't Do It Again.

Everybody has heard the " funny story" about the jary that returned the verdict of "not guilty" with a caution to the prisoner of "don't do it again." One might suppose it to be almost impossible for such a thing to actually occur, yet we find a case re-cently in a Dablin paper, which differs from the funny story only in the cir-cumstance that the caution comes from the judge. The trial took place in Limerick, the prisoner being charged with having put a large stone on a railway track with the intent to upset the train, and this is how the case ended, according to the Freeman re-

THE CATHOLIC RECORD

ST. FRANCIS OF SALES.

When Moses descended Mount Sinai after speaking with God face to face, his countenance shone and sent forth rays of light, which he endeavored to conceal from the people of Israel by covering his face with a veil.

In a similar manner the saints try to hide under the veil of humility their many virtues and gifts. Hence with all we know of their lives, we know very little. But there are some virtues that cannot be veiled, that transpire in their intercourse with their neighbor, that are exercised in this very inter-course; there are others still, whose powerful rays pierce the veil and shine forth clear and bright.

We have a striking instance of this in St. Francis de Sales. St. Jane de Chantal says: "With a foresight that was part of his humility, he endeavored to keep his virtues hidden from the public gaze so that no one might deem him a saint." And yet, with all his care, he was unable to conceal from the world many of his virtues ; and to day

he is the beloved saint of the people. It may not be out of place to say a few words concerning one or two of his principal virtues, a consideration of which will assuredly serve to draw is to love God still more, for the virtues that adorned the Patron of the Association of Salesian Co operators, ought always to be present to the members, whose sole desire should be to imitate him in everything.

First of all, then, St. Francis was animated by a great zeal for the salvation of souls. To give us an idea of vation of soulds. To give us an idea of the nature and intensity of this parti-cular virtue, St. Jane of Chantal says : "I am of opinion that his zeal sur-passes even his gentleness." We can mall biling this when we consider that

well balieve this when we consider that in all he did, St. Francis had in view to glorify God by the salvation of souls It was this zeal that prompted him to despise honors and riches and consecrate himself to God; it was this zeal that induced him to labor for many years amongst the Chablais, suffer their jeers and insults, and oftimes ex pose his life to danger.

The words: Give me souls and take the rest, were continually on his lips; and the sight of so many men living in sin caused him to say that he would deem it his greatest happiness to die

for their conversion. Another of his favorite virtues was love for his neighbor. Passis, his servant, says : "I believe that the world has never known anyone who loved his neighbor with such perfect love as Monsignor de Sales.

It was his continual study to be of service to his neighbor and to succor him in his spiritual and temporal wants. Sufferings, fatigues, dangers, were as nothing when it was a question of doing some little service for his fellow creatures. "It pleased God"these are his own words-" to give me a heart that desires nothing but to love

my neighbor Young and old, rich and poor, learn ed and ignorant, all, in fact, with whom he came in contact, he treated with the same kindness and gentleness. He was the friend and father of them all. If any of these had a particular attraction for him, they were the poor-est of the poor, the most wretched and the ignorant. "These creatures," he said on one occasion to a friend who expostulated with him, "stand in need of some one to help them. Little serv ices done them are great in their eyes : and, besides, it is no little service to comfort a poor soul redeemed by the blood of Jesus Christ!" And in one of And in one of his works he tells us that a tender love of our fellow-creatures is one of the great and excellent gifts that Divine

THE " STABAT MATER." I remember when a boy the effect

that certain words produced on me, even before I knew their meaning, writes Frederic J. Halm in the Catholic Mirror. This was especially the case with the "Gloria Patri" and "et in saeculorum." But what made a deeper impression on me than anything else was that hymn which is sung during the Stations of the Cross every Friday evening of the Lenten season, the "Stabat Mater." I recall how I memorized certain portions without effort, merely by hearing the choir sing it, and how I used to delight humming it to the old Gregorian tune, little caring whether I knew the meaning of the words or not. I have learned since

that the poem possesses a power, grace and music peculiar to itself, and there is something in the flowing and smooth versification and constant recurrence of the rhymes which is most grateful even to the most educated ear; and I now understand why it delights so many good aud pious Christians, al though, like Shakespeare, they know Little Latin .

The "Stabat Mater" was written by Jacopone da Todi-Italian for "Silly He was born of a good family Jack in Todi, a village in the province of Umbia, in the year 1280. He gradu ated high with honors at the University of Bologna, taking the degree of doctor of law. He at once entered upon the practise of his profession, and although he led a dissipated life, soon became one of the most successful and wealthy young men in the province. It was then he married Vanna di Bernidino di Guidone, a beautiful, highly-accom plished and most virtuous young lady in whose veins coursed the blue blood of the Ghibellines. He had not been married one year when, at the celebra tion of public games, on a certain fet day, which both he and his will attended, he in the capacity of one o the participants in the game, clad in rich garments, suddenly the tempor ary structure in which the audience was assembled fell in ruins, and mos of it, including the fair Vanna, wa crushed beneath the debris. Almos frenzied with grief the young husband sought his wife, whom he found bleed ing and fatally injured. It was then he discovered that she wore beneath

her splendid gown a shirt of hair cloth " It was for you," she told him, and with these words she died. Poor Jacoma! For the first time in his life he realized that he had been treading the primrose path of dalliance, no recking his own rede.

Hereafter, having so'd all his pos essions, and given the proceeds to the poor, he wanders about his native town pareheaded, barefooted and in rags The boys gather around and mock him He feigned madness, in order to punish himself for his love of vain glory and pride of intellect, and he is called Jaco pone — the silly one. But often when his deriders hemmed him in, he turned upon them and preached to them, ad monishing them to give up their sinful ways and lead better lives For ten years he led this kind of a life until he entered a Franciscan convent as a lesser brother.

He had hoped to find peace there, but having become involved in diffi culties with the Pope he was excom municated and imprisoned. It is pleasing, however, for Catholics to know that three years before his death he was absolved from excommun ication, and died fortified by the Last Sacraments of the Church, on Christmas night, in 1806, just as the priest in the convent chapel was intoning the "Gloria in Excelsis.

It is not known just where he wrote the "Stabat Mater." It is more than likely that it was the work of years for such masterpieces are not usually dashed off at one sitting. We have said masterpiece-for such it is as unique in its way as any of those painted by Raphael or chiselled by Angelo. "The Catholic liturgy," we are told by Ozanam, "has nothing more touching than this sad lament whose monotonous strophes fall like tears, so sweet that there can be here recognized a sorrow wholly divine and consoled by the angels." And Ludwig Tiek says of it: "The loveliness of sorrow in the depth of pain, the smiling in tears, the child like simplicity which touches on the brightest Heaven, had to me never before risen so bright in the soul. I had to turn away to hide my tears, especially at the place vidit suum dulcem natum." It has, moreover, been illustrated by some of the greatest painters. and set to music by some of the world's lead ing composers. Guido Reni, Salvi Sassoferrato and Carlo Dulce each devoted a canvas to the Mater Dolorosa Titian added two, and Murillo and Brockman each one. Lazerges devot-ed a canvas to the illustration of the poem which he calls the "Stabat Mater:" this is the only painting by that name which we know of. As to the musical settings, there is first of all the old Gregorian Chant tune to which the words are usually sung in our churches Palestrina was first to set it to more elaborate music; he wrote it for double choruses, with an occasional quartet, but the words of the hymn are never repeated, consequently the work is not of any considerable length. Rossini's melodious music is beautiful in itself, but it is rather operatic in its character and but little in keeping with the spirit of the text. The

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"Stabat Mater" of Anton Drovak comes nearêr to this; it is one of his best creations. The concluding num-ber is especially effective, and we are told by an eminent musical critic that " for rugged power and drastic energy it reminds us of Beethoven in one of his loftiest moods." It has also been put to music by Pergloese, Haydn, Bellini, Neukamm and Myerbeer. It may naturally be asked whether this was the only poem its author wrote. We are told by his biographer that he wrote a number of prose articles in which he attacked the corruption of the society in his day, and also quite a number of other hymns. But the Stabat Mater" was his masterpiece, and it is sufficient to immortalize him

All for the Glory of God.

It is very obvious to say that if we always knew what God wished, it would be a great help to us in serving Him. We should not surely throw our selves into open rebellion against the express will of God. Yet practically, in by far the greatest number of our actions, we do know this ; and in all of them, if we do not know what He would have us do, we know at least the motive from which He would have us act whenever we act at all. "What ever you do whether you eat or drink or whatever you do, do all for the glory of God." Saint John tells us that God is charity. Thus in the whole of the almost infinite and complicated system in which we live God has contrived all things, quite wonderfully for these two ends, if they might no more properly be called one end than two: He has arranged everything first, so that He may be loved; and, secondly, so as to enable us to love Him. If we may dare thus to speak of the Almighty, He seems to have no other end in view at all; and He manages things by artifices of almighty power in order to bring this about. This is His rule by which He has done everything. The hearts o His creatures are the only treasures He will condescend to accept from His own creation .- Father Faber.

Always Felt Tired.

Always Felt Tired. "I suffered with severe headache and loss of appetite and I always felt tired. I con cluded to try Hood's Sarsaparilla and aften taking one bottle my headache disappeared I continued taking it until now I am never troubled with headache and my appetite is good." Laura Garland, 247 Claremont St Toronto, Oat.

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JUNE 19.

FIVE-MIN THE HO

" " Jesus said to th he that cometh to I that believeth in M John vi, 35.) My dear b many profound surveying the ness, and in n discover the p are formed and mind. Within powers of thou sort of dark con been illuminate even by the e science. It is the masters of the thirteenth concerning the process of men pretentious m mysterious way and the other of ate with the f produce ideas. analyze the nevertheless co duced. The n to communicat spirit, and doe the senses. blem of menta how these se transmuted in how we obta inner world photograph, a

of the world a During the life he perfo miracles which over the forces His power in the grave. blind, health He mu dead. bread and som ger of five t peased. All t fell under the dences of His understandin channels of knowledge.

But in the brate during brethren, fait us of the grea His presence eves see self convince senses cannot is truly prese of bread and aid of faith t veil that his We believe s our Lord ; w He spoke at member that blessed who have believe Holy Commu Benediction, the Blessed act of faith i The myst

has chosen i the greatest considered a with wonder constant an miracle He He still dwe light in dis ings to the not sufficier of His plan human natu self to the of the peop He laid plan dors to sec of all natio

friends of the Ursulines.

St. Charles Borromeo, anxious to consolidate a work whose utility to the Church he clearly foresaw, obtained from Pope Gregory XIII. a Bull au-thorizing the Ursulines to live in community. The order spread rapidly many congregations arose, those of Milan, Paris and Bordeaux being the chief.

In the seventeeth century the Ven erable Mother Mary of the Incarnation. " the St. Teresa of New France " with a few Sisters from the house of Tours. set out for the New Dominion of Can ada. The Monastery of Quebec, the first educational house founded in the New World, is a monument of her zealous labors among the wild tribes of the far West. In almost every clime, wherever Daughters of St. Angela are working for souls, obedience and selfsacrifice are the spirit of the order To train the hearts and cultivate the minds of their pupils is the life work of the Ursulines. Not only for the years passed under the convent roof, but all through life, the children know that their Ursuline mothers are ever mindful of them, offering prayers and sacrifices to the Sacred Heart for their temporal and eternal welfare Since St. Angela founded her society many other institutes have arisen, the members of which devote themselves to education. It is the want of the yet the order which owes its birth to this blessed servant of God may never forget that led the van. Its chief aim, theremust be to keep the stand fore, ard of education as high as the exi gencies of all times may demand. To secure this end no sacrifice can be deemed too great. Every class of soci ety, every creed, every nationality are equally welcomed by the Ursulines, in whose numerous houses Separate schools are provided where all can be taught the truths of religion and every branch of science.

The remains of St. Angela repose in the Church of St. Afre in Brescia, in a state of wonderful preservation. They are clothed in the brown habit of They are clothed in the brown habit of S: Francis, with its white cord, thus testifying to the sanctity of the lowly appetite and new and needed STRENGTH.

His Lordship (the judge) having addressed the jury, they returned a ver-

dict of not guilty. His Lordship, addressing the pris-oner, said: The next time you do this—I don't know whether any of the jury will be in the train or not-but the next time you put a stone on the railway line you will kill somebody and then you will be tried for murder "-

The prisoner (interrupting)-I was

crossing the country. His Lordship - You will be tried for murder the next time. Let him be discharged, this unfortunate vagrant of a man. There have been many scandals in this country in the way of juries, but this is the greatest scandal ever witnessed. Discharge the prisoner.

The Dublin Castle judges always call it a "jury scandal" when any one is acquitted of a charge made by the Castle police, the judicial idea being that the latter never can, or do, or could, or would make a false charge or commit a mistake. In the case cited there certainly was a "scandal," but it was perpetuated on the bench, not in the jury box. We wonder "his lordship" did not send the man to jail in spite of the verdict of "not Just as outrageous things guilty. have been done, in the administration of "law" in Ireland. -N. Y. Freeman's Journal.

Some people are constantly troubled with pimples and boils, especially about the face and neck. The best remedy is a thorough course of Ayer's Sarsaparilla, which expels all humors through the proper channels, and so makes the skin become soft, healthy,

makes the skin become soft, healthy, and fair. Mrs. S. James, Seaforth, suffered for years with what is called old people's rash. She was treated by many physicians without any result. Mr. Fear, the local druggist, recommended Dr. Chase's Ointment, which relieved the irritation at once and spee lily effected a permanent cure of the skin erup-tion. Mrs. James also says Dr. Chase's Ointment cured her of liching Piles which she had been troubled with for years. *Tired Mathers*, find help in Hood's sarea.

codness grants to man. But the most striking characteristic virtue of St. Francis de Sales which above all others renders him so dear to the people, is his admirable gentleness. "I believe," said Mother de Chantal, "that it is impossible to express in words the exquisite sweetness which God has infused into the soul of Francis, and which beams in his countenance and accompanies his

words. This charming trait acted like a magnet and attracted crowds to his side during his life time, and ever since, it has increased in efficacy, draw ing both saint and sinner irresistibly towards him. A pious person who had spent a few moments in the company of St. Francis, thus writes: "It seems to be that he is the very type of

gentleneks. I could never weary in his presence."

Bat some one might be tempted to ask how St. Francis de Sales managed to carry this particular virtue to such perfection. The answer has been given us by the saint himself. "In order to steep my soul in mildness and sweetness towards my neighbor, "he used to say, "I always look at him as if he were in the Sacred Heart of Jesus

Oh! the Sacred Heart of Jesus! Here we have the fount of all virtue, the treasure trove of the saints, and, if we will, our treasure trove also. We desire to love Our Divine Lord, to be all for Him ; then let us nestle in His Sacred Heart, make for ourselves a home therein and study intently, Its tender beatings. Let us try to make it the starting point and terminus of our every thought, word, and deed, and be assured, dear Cooperators, that we shall daily more and more resemble our sweet Patron, St. Francis de Sales, whose sole desire was to love God.-Salesian Bulletin.

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JUNE 19. 1897.

pretentious modern scholars.

of the world around us.

knowledge.

Our eyes see nothing that would of it.

senses cannot perceive that our Lord is truly present under the appearances

of bread and wine. It is only by the aid of faith that we can penetrate the

We believe solely on the testimony of our Lord; we call to mind the words

He spoke at the Last Supper, and re

member that He has declared those

blessed who have not seen and yet have believed. So when we receive

He still dwells among us, and finds de-

light in distributing gifts and bless ings to the children of men. It was

not sufficient for the accomplishment

human nature, that He endeared Him-

self to the poorest and most destitute

of the people among whom He lived.

He laid plans and appointed ambassa-

of eternal life.

of His plan that He should assume our

act of faith in the Real Presence.

Our

self convince us of His presence.

How a Boy of Spirit Became a Great Man. An Irishman seldom admits his in-

 σ • Jesus said to them : I am the bread of life he that cometh to Me shall not hunger, and he that believeth in Me shall never thirst." (St John vi, 35.) ability to do whatever is asked of him. "I have it myself," said the late Charles O'Conor, the famous New York My dear brethren: There are many profound thinkers interested in awyer, referring to this Irish trait. I should never hesitate to undertake surveying the domain of conscious ness, and in making explorations to anything from dcubt of my ability to do it. I might have a good deal of discover the process by which ideas are formed and retained in the human

trouble about it, but I would manage mind. With'n the brain, where the powers of thought reside, there is a o accomplish it some way. A friend once said to him he had sort of dark continent that has not yet been illuminated by the sunlight, or een fitted by nature for a lawyer, and that no other profession would have even by the electric light of modern science. It is more than probable that proved so congenial to him.

mentary sense. "I do not think it would have made the masters of scholastic philosophy in any difference what profession I had adopted," replied O'Conor. "I should have attained about the same relative success whether I had been bred a on the other hand, is understood to be the thirteenth century knew as much one who is sly and unscrupulous. There is another derived meaning not concerning the laws that govern th process of mental growth as the most much used except by fond mothers, who describe their children as cunning In a mysterious way the sight, the hearing, and the other corporeal senses co-operlacksmith, a doctor, a theologian, or a lawyer. I was just as fit and as unfit for one thing as for another. With hard work, for which I had capacity, I ate with the faculties of the mind t produce ideas. Without being able to analyze the process closely, we are nevertheless certain of the results proould have mastered almost anything after some fashion." Lord John Russell's critics used to

duced. The material world enters inussed. They have to be intelligent insist that his self-confidence was as audacious as an Irishman's. Lord to communication with our immaterial spirit, and does so through the agency John, they said, would undertake to form a government, command the Channel Fleet, make a speech, compile the senses. The most difficult pr they use their talents for base and igblem of mental philosophy is to explain noble purposes or in mean and under-handed ways. how these sensible impressions are transmuted into thought, and to show a biography, write an essay for the Edinburgh Review, or a "leader" for how we obtain assurance that the inner world of thought is a correct the London Times.

Irishmen in thinking they can turn photograph, and exact representation, their hand to anything may be par-doned for their audacity, when one re-During the time of our Lord's public calls the fact that Sheridan was both life he performed many astounding miracles which proved His dominion dramatist and orator ; that Goldsmith was poet, novelist, essayist, comedy writer and naturalist ; and that Well over the forces of nature, which proved His power in the spirit world beyond themselves. ington could win battles, describe his the grave. He gave sight to the blind, health to the sick, life to the campaigns, and govern a nation. is not every nation who can back its self-confidence by such versatile deeds. dead. He multiplied a few loaves of bread and some fishes so that the hun-Mr. O'Concr's self-assertion is justger of five thousand people was ap fied by his early life whose study we eased. All these were miracles that ommend to those who excuse their fell under the senses. They are evi-dences of His power which come to our own failure by accusing circumstances His father, as we learn from an article understanding through the ordinary in the Century, was an improvident gentleman, who sent his son to school channels of human thought and

for only two months, and then put him with a manufacturer of turpen. But in the great mystery we cele-brate during this octave, my dear tine, pitch, tar and lampblack. brethren, faith and not the senses tells us of the greatest of all His miracles : His presence in the Holy Eucharist.

The boy received no pay except his board, but in one year he became se familiar with the details of the busi ness that when he signified his inten tion to leave his employer offered him a man's wages. The other workmen would not, however, submit to a boy of twelve years being paid as much as a journeyman, and Charles, therefore retired. His father then placed him with a

success cannot be achieved by any one awyer who had little business and no who is not honorable. The successful books. Charles managed, some hypocrite always fails in one thing : he stone's Commentaries," and read it through two or three times. He did Holy Communion, when we assist at Benediction, when we make a visit to not comprehend it, as his mind was too immature to grasp the principles of legal science. But his persistence is shown by his reading through, at least the Blessed Sacrament, we make an The mysterious life that our Lord twice, a book he did not understand.

has chosen in the Blessed Sacrament is He left that desolate office for an the greatest of all miracles, and when other, and in his eighteenth year he re considered attentively fills the mind with wonder and amazement. By a read Blackstone and comprehended it In those days even the most eminent constant and perpetually recurring miracle He abides with His creatures, lawyers owned very few books.

" A multitude of books distracts the mind O'Conor was forced to adhere to the old school system of reading. Instead of rambling through many books, as is now the fashion, he mastered a few so thoroughly that he never forgot their contents. He knew not many things, but much. Mr. Tilden said that O'Conor had a more precise knowledge of the science of jurisprudhonor and similar knowledge and skill ence than any other person living of the English-speaking race.

CHATS WITH YOUNG MEN. did at Balaklava. "Theirs not to reason why, Theirs but to do and die." To erect guide posts against false The highest courage is not exempli principles of life, is one of the objects

ed in dying, even dying for a prin-ple, but in living, and living for a rinciple. Charles I. could pose as a of this department ; hence this warnartyr on the death scaffold, but he uld not live either as a true man or The word cunning has various mean gentleman. Courage is not alway ngs accorded to it in the dictionaries, e nor allied to distinction, nor did but is generally in our day used with always gain publicity. A man ight be brave to a degree, and yet the sense of crafty, as describing one who in underhand ways uses his knowlo neither a soldier, painter, thinker or genius. Not every one could edge or his skill. Its primary meaning relates simply to knowledge and

at the call of duty would do as they

by derivation to skill, so that the term unning workman is used in a complice his opponents and denounce their alquity to their faces, yet there is not youth nor a maiden who could not A cunning politician, e a life that would speak for truth ed good.

an is disinterestedness. Too many re the slaves of egotism. Numbe he naster stroke of human policy in prominence of personal eminence some department or another ose who wish to attain to ideal man ood must throw away ambition of a lfish character; greatness is never ed to selfishness, and the man wh sires to give distinction to his epoch

rsonal and disinterested, seeking in hatever sphere a good providence ad put them to make life better, and help the thousands by whom they ere surrounded.

eareful, for while they could not take o lofty an aim, they might take too ofty an aim in the wrong direction definite purpose is essential, but i nust be in the right direction. W must remember that our accomplish ents can not rise above our charac What we are we shall perform rs. He hoped that everyone had a grand ourpose that tended to elevate himsel nd these around him. We can be nfluence others by perfecting our elves. Whether as lawyers, politi cians, tradesmen, or doorkeepers, i we are doing our best just where we are placed, then we are doing our quota in the handsomest way possible owards improving the system o which we are but an infinitesimal frac ion. The world is eager for supreme berformance, and tired of that which alls short. Let them have but brave ourpose, stout hearts, and magnani nous spirits, and their approx To say that the cunning man never chieves the full measure of success is wards the pinnacle of true ideal manli only another way of saying that such ness will be assured.

> A Protestant on the American Catholic University.

George P. Morris, of the editoria staff of the Congregationalist, has been any man's career. His fellow-men may not be able to put their hands up n Washington and has visited the Catholic University. He says : "One on any one dishonorable act he has committed, for his cunning prevents who visits the Catholic University meets its professors and studies the type of student there, comes away im-pressed with the high standard of its liscovery, but they have an ill defined ense that he is tricky and unreliable. and therefore they withhold from him full confidence and trust. Thus the founders, their breadth of purpose, the virility and courtesy of the men one meets, and the culpability of Procunning man is put at a disadvantage compared with one of less abilities who testants who affect either to ignore or despise the life and purpose of such men or such an institution. To do so is straightforward and honest, and those who attain distinction are the ex-These observations are made because there is a tendency among young mer just entering business life to exaggera e the value of cunning. They do most vigorous, skilful fashion, as all not draw the proper distinction be-tween knowledge and skill guided by may see who care to read the last num-

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for the good. Each and every individual soul was precious to Him, and the institution and the laws that He left for the salvation of man were the very best that could be left to a creature endowed

Catalogue Free.

The trouble with some of our Prot-estant friends is that they have attempted to build up a Church composed of all good people. That plan has never been a success. Like the farm er who concluded that eating was only habit, and proceeded to train his cow, when ready to pronounce the experi-ment a success, they had a corpse on their hands.

Catholics may not be all that they should be, but the fault rests in the in-dividual and not in their creed. Comparisons are odious. Volumes have been written on the relative merits of Protestant and Catholic countries, and he writers, when disinterested, invariably found in favor of the latter. They may not have been as shrewd

in driving bargains, the material side of life may have lacked some perfect. on, but in all that tended to elevate man, in all that brought the real and the ideal closer together, they had reached a state considerably beyond that of their dissenting brothers.--

A COUNT'S SAD PLIGHT.

Exiled From Russia, His Estate Confis-cated, He is Now With the Little Sisters of the Poor.

Count Casimir Sofchinski last week became an inmate of the home of the Little Sisters of the Poor. He is a descendant of Count Pulaski, who served this country so faithfully in its struggle for independence, and the love of liberty shown by his ancestor inspired him with sympathy for his native country in the Polish revolution is both foolish and wicked. John Fiske is a forman whom few care to and was sent to Siberia as an exile. joust with, yet Professor Shanahan of After seven to evers he was liber-this University has done it recently in a ated on condition that he should leave Russia and its possessions, never to return. He came to this country penniless, as his estate, a ber of the University Quarterly Bulleber of the University quarterly built this country pennites, as in solute, t in the country pennites, as in solute, t is the country pennites, as in solute, t is specimen of the stalwart, refined Irish is arrival he met with a warm wel-

Here the chaplain,

Standard and Times.

Spiritual Force.

The will to do the right as we see it spiritual force ; and spiritual energy is the best development of what is call-ed "force of character." It is a thing of the mind, a matter of wishing and striving, strongly, deeply, continuous-

Passion is always playing across the purposes that our moral being puts forth. Men of good intention are thus veered from the straight course. "The spirit is willing but the flesh is weak" -which is the time honored apology for want of spiritual force.

According to the old moralists the utterly reprobate are those who have not the will to turn from their besetting sins. They may, at times, repent, but they are never sincerely resolved to give up their pleasures. The intellect of conscience remains, but its will is dead.

"This is the best blood which has the most iron in't To edge resolve with."

That is the true spiritual life which makes for the right with forceful deter mination. It is so earnest in its ends that it calls to its aid every assistance. Altogether aside from any religious considerations, the influence of prayer, mortification and the avoidance of temptation must be recognized in the growth of spiritural force. From a purely psychological standpoint, fervent prayer is fervent wishing for the good resolved upon. It is an exercise and a formulation of spiritual force. The avoidance of temptation is the

weakening of those passions which play across the moral purposes.

"Refrain to night, And that shall lend a kind of easiness Tô the next abstinence : the next more easy, For use almost can change the stamp of nature."

And mortification and self-denial still further strengthen the spiritual will. Thus, when the will to do right is strong, there is also clearer moral vision. Make shifts, compromises, bribes of time and circumstance, are thrust aside and the man of spiritual force sees without hesitation that

If right be right, to follow right Were wisdom in the scorn of consequence. — Catholic Citizen.

ulate a Theodore Parker, who could ellence, and all that is noble, right

The second qualification of the ideal when they mean that they are bright and interesting. In general, however, the word cunning is used to describ people who misuse their knowledge in sly and more or less dishonest ways, and that is the kind of people here disand quick witted to be cunning, and that makes their offence greater when s not an egotist. If any would live he ideal life they must be nobly im-

Cunning men of this kind are to be found in all walks of life, even among the learned. They seek to gain by in direction that which might be accorded to them if they would manfully declare their desires or intentions. They are without sense of honor or moral courage, and even when in the right sneak

Again, the ideal manhood must have an ideal purpose. They must be through life instead of boldly declaring Cunning men naturally flourish to a ertain degree because they are intelligent or knowing, but they never achieve an honorable reputation. They are very often politicians of the baser kind ; never statesmen. This country has known several who have attained distinction, but failed to win the goal of their ambition for the simple reason that while their abilities were recognized, they were known to be ricky and dishonorable. In business and professional life, though there i less need for the exhibition of cunning in such callings than in that of politics, the same general result follows. The cunning man of business may be successful to a certain degree, winning fortune or reputation for skill, but he does not win that which he covets most -the respect and regard of his fellows

with a free will.

Catholic Witness.

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L CARDS. BOT ST., LONDON ous Diseases.

185 QUEEN'S AVE. impaired hearing, some throats. Eyes Hours. 12 to 4.

don. Private funds

dors to secure the peaceful conquest of all nations; He entered into an agreement beforehand with all who After Mr. O'Conor was admitted to should receive His doctrine : He promthe Bar, he had \$25 in his pocket. He ised to reward every one who would live righteously, in conformity with the law that He established.

hired an office, bought a desk, three old chairs, a little stationary, and put up a small tin sign, but he did own a He is still living with us. He is as single law book. really present on our altars as He is in the home of His eternal Father.

One day he saw a notice of a law library of one hundred and fifty-six He is with us because of His personal love for each one of us. His presence volumes for sale at \$2 a volume. Hav ing no money or credit, he asked Mr. among us is a great and unceasing Pardow, a merchant, whom he knew wonder, but it is a wonder that can slightly, to endorse his (O'Conor's) note. The merchant did so, as a favor, hav-ing faith in the success of his purpose only be explained by His love. Wherever the Holy Sacrifice of the Mass is celebrated, there is He present in life, and the young lawyer pur-chased the coveted books. The li-brary proved the means of his rapid not only in His Divinity, but in His ever adorable humanity as well. Thrones and temples have been built success ; from that day O'Conor rise to for Him in all nations, and from His never knew what it was to lack from a presence the sorrowful find comfort, want of means. When Mr. O'Conor had become the weak find strength, the cowardly find courage, and all find the pledge

famous and rich, he found the great grand daughter of Mr. Pardow poor. He adopted her, and when he died left

Maltine with Cod Liver Oil and Hy- her a third of his large estate. So vivid was the recollection of the days of his own poverty that he gave to all who came to him with the plea, "I am poor and needy." He knew that he was often deceived by impos-

Maltine with Cod Liver Oil and Hy-ipophosphites. Remarkable results have been obtained from the use of Maltine with Cod Liver Oil and Hypophosphites in cases of emanciation associated with bronchial irritation and cough. The efficacy of cod liver oil in this class of affections has long been conceded, and combined as it is in this preparation with the hypophosphites (which affords a valuable stimulus to the nervous system), and with maltine (itself a food and reconstructive of the greatest value), its usefulness is vasily intors, but he could not shut his ears to that plea, saying :

"I am better for giving, even if the receiver is unworthy." He was once stopped in Broadway by a stranger who asked him for the maltine (itself a food and reconstructive of the greatest value), its usefulness is vastly in-creased. Furthermore, by the action of mal-tine starchy foods are more easily digested and in larger quantities, affording additional nourishment for the replacement of the waste of the body and for reconstructive purposes. If you are now using cod liver oil or any of the emulsions of this agent, weigh yourself, use Maltine for two weeks and observe the re-sults. You will have gained both weigh and strength, and relief from cough, bronchial irritation, and the distress these occasion. We have no heating on the part of the part of the pro-

loan of \$5. He put his hand in his pocket, drew out the amount, and handed it to the man. The befriended person was penniless and in despair. He asked a man standing near if he knew the name of

the gentleman. "That was Charles O'Conor, the law-

We have no hesitation in saying that Dr. J. D. Kellogg's Dysentery Cordial is without doubt the best medicine ever introduced for dysentery, diard oa, cholera and all summer complaints, sea sickness, etc. It promply gives relief and never fails to effect a positive cure. Mothers should never be without a bottle when their children are teething. yer," said the man. Thirty years after, Mr. O'Conor re ceived a letter, enclosing \$5 from a person living in Virginia. It recited the facts, and promised to send thirty years interest as soon as the writer

The Horse-noblest of the brute creation-when suffering from a cut, abrasion, or sore, derives as much benefit as its master in a like predicament, from the healing, soothing action of DR. THOMAS' ECLECTRIC OIL Lameness, swelling of the neck, stiffness of the joints, throat and lungs, are relieved by it,

mployed in petty and dishonorabl American. To one who has known of and read Maurice F. Egan for many ways or for mean purposes. The boy who does his duty conscientiously for his employer appears to the inexperienced to be altogether commonplace beside the brilliant genius who can evade his duty and find excuse and explanation for his dereliction. But they will find in the course of future years that honor counts for a great expression or thought to produce im-deal in determining which of two men moral or unmoral literature." shall be advanced or shall be called to other and broader fields of activity It is true that all frank, honorable and faithful men do not attain higher place or greater emoluments than cunning chemers, but this is the general out come, nor do the exceptions count for much, for no success in this world can compensate for the loss of one's self re-

full confidence and trust.

ceptions, not the rule.

spect No young man should aim to be cun ning-in the bad sense of that word. His ambition should be to gain knowl-edge and skill while retaining his honor and manliness. Then, what ever may be his measure of success he will be a king among men in his own dominion, whether it be large or

upon "Ideal Manliness."

By ideal manliness he did not mean anything imaginative or high falutin, but that which is not only possible, but the choicest and highest of its kind. What is ideal manliness, and what supports it as the pedestal does the statue? - "Courage," was his an-swer. The highest possible manliness is marked by the highest possible courage. There are various kinds and degrees of courage. He upheld Socrates as an example of pagan cour-

years, it is a pleasure to find him in his proper niche at last, interpreting English and American literature to men of diverse nationalities, and ever insisting that no man is so base as he who prostitutes gifts of observation, house.

The article by Dr. Shanaban referred to above, "John Fiske on the Idea of God," was issued in pamphlet form soon after its appearance in the Bulletin and has had an immense circula tion. Dr. Shanahan is a priest of the Archdiocese of Boston, and a former parishioner of St. Thomas' Church, Jamaicia Plain. - Boston Pilot.

Cood and Bad in it.

If the Catholic Church is all that it laims to be, then there should be som signs of its divinity in the conduct of its followers. They should lead more pious lives, their remarkable virtue should be evident to everyone ; they should be more honest, truthful, pure temperate and industrious than their neighbors; their minds should dwell

on the things above, and not be con cerned in the small bickerings of trade; place, preferment, empty honor, the applause of men, should be spurned by them. But we see very little difference between them and those who worship

at a different shrine. "By their fruits ye shall know them," but the fruit is rarely in evidence. That is one of the stock arguments of those who are opposed to the Church, and that there is some force in it we cannot but admit. Like most arguments of its kind, it proves too much. Christ established His Church and

instituted the sacraments for the aid of man. He saw that for all ages the weakness of human nature would as-sert itself, and He destined His Church age, whose death was a spectacle for our golden moments. The present had been called an age of anaesthetics, to live for all ages, that it might assist and, it was alleged, that the ancients

man in his battle against his nature. He found a world of good and bad displayed more fortitude in their lovemaking than we took to the dentist. He believed that there still exists courpeople, and He accepted the conditions as He found them. He invited all to age of a very high order, and that Englishmen in the face of danger and follow Him. His mission was not alone

Mary, Queen of May come from Poles who had preceded him. and while his health lasted he pros May is preeminently the month of pered. Ill health put him in such a

flowers. In pagan days it was called Flora. Life and growth, youth and condition that he was unable to do hard work and was forced to peddle lead gaiety, and whatever there is of lovelipencils, but even this failed, him and ness or that hath in itself a budding he had to be sent to Blockley Almspromise, are all associated with May Rev. and at this season are regarded with Eugene McFlhone, interested himself an especial tenderness and affection. in his behalf, and also Rev. M. Kopytkiewicz, of St. Stanislaus' Polish It is the season of growing grass and unfolding leaf and budding Church, and they succeeded in havof renewed vitality and vigor through-out the domain of nature, the season ing him transferred to the Little Sisters of the Poor. Thecount, who is sixty-four years old, is suffering from paralysis. when earth and air teem with throbb ing life, and the season when the icy Congressman Young has introduced a hand of winter hath relaxed its grasp bill in the House of Representatives and nature thrills beneath the genial which, if passed, will grant a pension touch of Spring, and man's pulse beats to this heir of General Pulaski in in harmony with the newness of life recognition of the services of his dis-tinguished ancestor. - Philadelphia that is abroad—this season of full blossom and rich promise is consecrated to Mary, whom the nations call Blessed.

PARMELEE'S FILLS possess the power of acting specifically upon the diseased organs, stimulating to action the dormant energies of the system, thereby removing disease. In fact, so great is the power of this medicine to cleanse and purity, that diseases of almost every name and nature are driven from the body. Mr. D. Carswell Carswel P. O., Ont, writes: "I have tried Parmelee's Pills and tind them an excellent medicine, and one that will sell well." Nature is decked in her newest and her brightest, and whatever is best in nature we lay at the feet of this spotless Virgin and Mother with reverent hand and loving heart ; we decorate her shrine, and proclaim her Queen of May, blessed among women and fairest of God's creatures.



Joy and Smiles in place of sighs with SURPRISE SOAP. Easy, quick Work -- Snow white Wash,

small. Ideal Manliness.

Mr. George Raynor gave a most eloquent address at the annual meeting of the Adelaide, Australia, association

C.M BA.

2

Resolutions of Condolence.

cott. Ont.; or Rev. M. J. Stanton, Smith's Fails, Ont. 257 Remember date of excursion, Tuesday, 20th July next. Tickets good for eight days.

DIOCESE OF HAMILTON.

Resolutions of Condolence. The following resolution was unanimously adopted at a regular meeting of Branch 51, Barrie, held May 31, 1897 : Moved by Bro. Thomas Kennedy, seconded by Assistant Rec. Sec. W. H. Crossland, that the Brothers of Branch 51 have, with feelings of sincere regret, to record the Barnened and sudden death of their esteemed Bro., Jas. O'Farrell, and that the society has suffered an incalculable loss, and his wife and child are deprived of a devoted husband and father. Be it, therefore. Mesolved, 1st. That the members of the Brother, Jas. O'Farrell, as a true type of a thoroughly practical Irish Catholic, and, while they deplore his early and tragic death, how submissively to the inscruitable will of Providence, and hope that bis exemplary lie has merited for him the reward of the god an traithful servan.

life has merited for him the reward of the good and faithful servant. 2nd. That they hereby extend to his sor-rowing widow and his afflicted parents in Ireland the expression of their heartfelt sym-pathy in their bereavement. 3rd. That this resolution be inscribed in the minutes of the branch, and that a copy be forwarded to Mrs. O Farrell and to his parents in Ireland.

parent 4th.

ts in Ireland. I. That the resolution be published in *Canadian* and other Catholic news The

papers. Rev. J. J. Egan, Dean of Barrie, Spiritual Adviser ; Wm. Moore, President; P. Moran, Adviser ; Wm. Moore, 1 Rec. Sec. Barrie, May 31, 1897.

Kinkora, June 14, 1897. At a regular meeting of Branch No. 175, Kinkora, held in their hall, June 7, 1897, the following resolution was unanimously adopt-

following resolution was unanimously adopted: That whereas it has pleased Almighty God to remove by death Mr. James Murray, father of our much - esteemed Bro., Timothy Murray, Resolved that we, the members of Branch No. 175, hereby express our heartfelt sorrow for the loss sustained by him and extend to him our most sincere sympathy and condol-ence in his sad affiction. Also Resolved that a copy of this resolution be inserted in the minutes of this meeting, and sent to him, and also published in the CATH-OLIC RECORD. James Stock, President.

James Stock, President. John Kelly, Secretary.

Kinkora, June 14, 1897.

Kinkora, June 14, 1897. At a regular meeting of Branch No. 175, Kinkora, held in their hall, June 7, 1897, the following resolution was unanimously adopted : That whereas it has pleased Almighty God to remove by death Dr. M. J. Hanavan. Bro. of Branch 105, London, Ont, and ex Grand Medical Superviser of the Grand Council of Canada.

of Canada, Resolved, that we, the members of Branch Resolved, that we, the members of Branch No. 175, hereby express our heartfelt sorrow for the loss sustained by Mrs. Hanavan and family, and extend to them our most sincere sympathy and condolence in their sad afflic-tion. Also

sympathy and conductor of this resolution be Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and sent to Mrs. Hanavan, and also published in the CATHOLIC RECORD. James Stock, Pres. John Kelly, Sec.

Kinkora, June 14, 1897. At a regular meeting of Branch No. 175, Kinkora, held in their hall June 7, 1897, the following resolution was unanimously

following resolution was unaninously adopted: That whereas it has pleased Almighty God to remove by death Mrs. Lawrence Crowley, mother of our much esteemted Bros.,Jeremiat, Michael and Cornelius Crowley. Resolved, that we, the members of Branch No. 175, hereby express our heartfelt sorrow for the loss sustained by them and extend to them our most sincere sympathy and con-dolence in their sad affliction. Also Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and sent to them and one to the CATHOLIC KE-CORD for publication. James Stock, President John Kelly, Secretary.

Kinkora, June 14, 1897.

At a regular meeting of Branch No. 175 Kinkora, held in their hall June 7, 1897, the following resolution was unanimously adopted

dress of welcome to lis Lordship, who ex-dress of welcome to lis Lordship, who ex-dress of welcome to lis Lordship, who ex-dress of welcome to lis Lordship, who ex-to Drayton. During his stay here the Drayton. During his stay here the Bishop was the guest of Rev. Father Kehoe, and No. 175, hereby express our heartfelt sorrow for the loss sustained by him and extend to him our most sincere sympathy and condoi-ence in his sad affliction. Also Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and

Resolved, that a core of this meeting, and inserted in the minutes of this meeting, and sent to him and also to the CATHOLIC RECORD for publication. James Stack, President. John Kelly, Secretary.

DIOCESE OF HAMILTON. The ladies of St. Mary's Altar Society held a lawn social and strawberry festival on St. Mary's Presbytery grounds last evening, and their efforts to provide a pleasant enter-tainment met with the approval of a large and well pleased attendance. The piszza surrounding the presbytery was beautifully decorated with Chinese lanterns, which, combined with myriad of illuminations from the booths, made a very pretty spectacle. An excellent programme of vocal and in-strumental selections was presented, and in every case the selections were encored. Vocal numbers were rendered by H. N. Thomas, E. T. Martin, E. G. Payne, James Jardine and F. S. Morison, and Messrs. Thomas and Jardine gave a duet. Refreshment stands were erected at con-venient spots; but by long odds the pretinest and most artistically arranged booth was the one for the sale of flowers. This stand was presided over by Misses Louisa Blucke and S. McGrath. Hey. Father Brady, of St. Lawrence's,

THE CATHOL At 3:30 the children were invested in the scapular of Mt. Carmel by Rev. J. Sweitzer, C. R. The sermon was preached by Rev. F. X. Pruss. Alter the enrolment of the children, the Benediction of the most Blessed Sacrament was given by Rev. Father Sweit-zer, C. R. Thus ended a day which will be dear during life to many a child of St. Mary's. Its & ACRED CONDERT. In spite of the inclement weather a large growd attended the concert given by St. Mary's choir, the Separate school choir in St. Mary's choir, which was tastefully de-corated for this occasion. From overture to finale it was a preat success, reflecting much credit on all the participants, and especially on the director, Rav. E. J. Bourget, and the Sisters. The first song was a grand chorus, " Let was preat success, reflecting much credit on all the barticipants, and especially out the director, Rav. E. J. Bourget, and the Sisters. The first song was a grand chorus, " Let was preate school choirs – the children, to the admiration of all, fully holding their own against their more exter-tenced rivals, in the observance of the difficult rythm, and the flactuations from planissimo to fortissimo, there combined efforts reducing a maze of intricate sound and bewildering harmony, to one grand harmonious whole, which for its intrinsic merit and excellent interpretation was undoubtedly the best number on the programme. The classic selections of Rev. E. J. Bourget, on the organ and plano, and of Rev. I. S. Sidi, on the visite. Miss Lang distinguished herself in the one for the sale of howers. This stahd was presided over by Misses Louisa Bucke and S. McGrath. Rev. Father Brady, of St. Lawrence's, was among the clergy present, and doubtless observed many incidentals which will be of use to his coming fete. Nelligan's Orchestra furnished music in unlimited quantity and of excellent variety. The band stand was erected on the south west corner of the grounds, and was artistically draped with the national colors in honor of the diamond jubilee.

With beautiful weather, beautiful girls and

and piano, and of Rev. J. L. Seidl, on The violin, were rendered in their usual masterly styles. Miss Lang distinguished herself in the magnificent selection, "Inflammatus," and equally so in the "Ave Maria," adapted from the "Cavalliera Rusticana." She has a rich, beautiful soprano-the oftener it is heard, the more it is appreciated. The "Qaam dilecta" was interpreted in a manner befitting so magnificent a piece. As could easily be surmised, the Miss M. and Miss Annie Neubronn made it one of the best selections on the programme, and with the "Grand Chorus" and the "Inflammatus," already mentioned, it is hard to decide to which of the three belongs the laurel of su-premacy. Mr. Mockel figured conspicuously in the "Sub Tuum." For a full, sympathetic pleasing baritone he has no superior in this city. The same remarks apply to Mr. Stumph, excepting that his voice is not a bartone, but an enviable tenor. The lecture on "Mission Life in Turkey," by Rev. H. Aymans, C. R., was a treat in it self. The Rev. Father is a very pleasing speaker, and his lecture was alive with wit, interspersed with information both in-teresting and postical. Mr. Ziegler con-tributed a selection for the cornet; and he also assisted in the orchestra. He has proved again that he is a thorough musician of no ordinary talent and a master of his in-strument. The tableaux, of which there were three, With beautiful weather, beautiful girls and bountiful eatables, every one present voted the aflair a grand success. The following officers and ladies of the society are respons-ible for the evening's success: Mrs. Bastien, President: Miss Helena Bastien, Secretary: Mrs. Routh, treasurer: Mes-dames Reche, Zingsheim, Gowanlock, Jes sop und Wingate, committee; Rev. Father Mahouy, chaplain. The ladies also wish to thank the following gentlemen for their kind assistance: John Bucke, Jerome Freel, James Cummings, Leo Cherrier and Joseph Cherrier.-Herald. MRS. O'BRIEN'S GIFT.

Leo Cherrier and Joseph Cherrier.—Herald. MRS. O'BRIEN'S GIFT. Visitors to St. Joseph's Hospital recently have noticed with admiration a tastefully fitted up private ward on the first landing— "No. 4," as it is called. The late Prof. D. J. O'Brien had frequently expressed his intention of doing sometning to aid the Sisters in the work they are endeavor-ing to carry on almost single-handed in the hospital. His bereaved widow, with charac-teristic generosity, has carried out his pious intention by furnishing a ward, and the good lady's well known taste is displayed in every perfect detail of the work. The floor and other woodwork has been

The tableaux, of which there were three were a success in every way. For poetic composition, artistic arrangement, for grace ful pose, and elegance in every detail, they

lady's well known taste is displayed in every perfect detail of the work. The floor and other woodwork has been grained and polished; the walls are done in terra cotta, with borders of rich design; the furniture is of the latest and most approved kind for hospital purposes, consisting of a bedstead of white enamelled metal, with brass ornaments, and with bed and bedding com-plete; a carved oak dressing case and secre-tary; combined table and reading desk; a large upholstered easy chair, two handsome of music, seated at the organ and accompanied by angels in singing the praises of funsic, seated at the organ and accompanied by angels in singing the praises of fod. This also is the ceased husband—a fit-ting memorial of the gentle and noble spirit that so often inspired and directed voices and instruments, and evoked divinest har-mony from chorus and cathedral choir. Simplicity, taste and elegance combine to make "No. 4" one of the best appointed wards in the hospital.—Hamilton Times. CONFIRMATION AT DRAYTON.

composition, artistic arrangement, for grace ful pose, and elegrance in every detail, they were such in the truest sense. "Living Pictures," the second especially, entitled the "Angel of Peace," was absolute-ly perfect. A series of such pictures, under manzgement equally skillal, would make a successful entertainment at any time and in any place. The programme closed with the grand chorus, "The Maple Leaf." AT ST, JEROME'S. Among the many pleasant remembrances that the boys of '97 will carry away with them is the thoughts of St. Bonifaces Day, which was duly celebrated under the man-agement of the German Literary Society. The examinations are on, and every one is striving for the laurels, which are to be con-tered on the 21st. Plans for a new gymnasium have just been received, and if we are not mistaken we will be able to use it in September. Ambre.

ARCHDIOCESE OF TORONTO.

in the hospital.—Hamilton Times. CONFIRMATION AT DRAYTON. We learn from the Drayton Advocate of June 10th that a very impressive ceremony took place in St. Martin's church, Drayton, on Tuesday morning, when His Lordship Bishop Dowling bestowed confirmation on about fifty candidates, the sons and daugh-ters of members of the congregation living in Drayton or the adjoining locality. The ap-plicants were all neatly and becomingly attired, and, in response to the various ques-tions put to them by His Lordship, acquitted themselves creditably, and their marchings to and through the church were unique. The choir of the church discoursed very suitable music, and the large congregation appreci-ated the service and were edified in its solemn-ization. Mr. O. O'Boyle, on behalf of the congregation, read a very nicely written ad-dress of welcome to His Lordship, who ex-pressed himself much pleased with his visit to Drayton. During his stay here the Bishop was the guest of Rev. Father Kehoe, at the residence of Mr. M. Fox. In the after noon, His Lordship, Mather Kehoe, and several members of St. Martin's church, drove to Macton, where a similar service was conducted. Following is the address read : To Right Rev. T. J. Dowling, Bishop of Hamil-ton ARCHDIOCESE OF TORONTO. The new pipe organ was formally opened on Sunday last at St. Joseph's church, at 11 o'clock. Solemn High Mass was celebrated by Rev. Father Lynett, with Rev. Father McEntee as deacon and Mr. Dougherty sub deacon. Mr. M. Finucan was master of ceremonies. Mozart's 12th Mass was sung by the choir, which was considerably strengthened by members of the other choirs, among whom were Mons. F. X. Mercier, Mrs. Shea, the Misses Lemaitre, Miss Carroll, Brother Odo and Messrs. Tomney, Warde, Forbes, Anglin and Tumpane. In the evening grand musical Vespers were rendered at 7:30. A most impressive and eloquent sermon was delivered by Very Rev. Vicar General Mc. Cann. Choosing for his text " Praise ye the rev gentlemen held the attention of his vast andience throughout, the explanation of the relation between music and the ceremonies of the Church being particularly instructive. In his concluding remarks he said that while the other arts would perish, that of music ever present in St. Joseph's church attended the evening service, about one-third of the space being occupied by the Catholic Order of Foresters, from St. Joseph's, St. Leo and Sacred Heart Courts.

Oct., 1895. The Government seized the lumber

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WEDDING BELLS.

MOHAN-BROWN.

ing the event must have been to the Rev. Father Tiernan, as it was he who baptized the bride. Miss Brown was given away by her uncle, Mr. Thos. Coffey, publisher of the ATHOLIO RECORD, Londou: and Miss Minnie Payne, of Buflalo, New York, consin of the bride, acted as bridesmail. Mr. Frederick Spittal Parformed the office of groomsman. The bride was attired in white organdie (over white silk), with a white talle hat, trimmed with white illacs. The bridesmaid wore a dress of pink organdie (over white silk) and a white leghorn hat, beautifully trimmed with apple blossoms. At the Offer-tory Mrs. R. M. Burns sang a beautiful hymn composed by Adelaide Proctor, entitled "My Child, Give Me Thy Heart," and also a "Hymn after Communio. Attentives repaired to the residence of Mr. Thos. Coffey, where the wedding broak-fast was served. Mr. and Mrs. Mohan left on the 11 o'clock train for their honey moon trip. A large number of friends were present at the station to bid them good bye, and from one and all, as the train bore them away, went out the sincere prayer that every day of their voyage through life would be as happy as was the morning on which God had joined them together.

MAHER-DONNELLY. Tuesday, May 25, at St. Joseph's church, Kingsbridge, Miss Mary Donnelly was united in the holy bonds of matrinony to Mr. John Maher of Chepstow. The day was unusually bright, as were also the gay throng who came to witness the ceremony, which was performed by Rev. Father Dixon, our esteemed pastor. The bride, who looked magnificent in white, trimmed with pearls, and wearing a cala lily on her bosom, was attended by Miss Nellie Sallivan, who looked charming in pale blue; while Mr. John Purvis, of Holyrood, ably assisted the groom. Atter Nuptial High Mass, followed by ap-propriate selections from the choir, includ-ing a grand wedding march, the bridal

wheat, 29 to 32c.; turkeys, per lb., 11 to 12c. ducks, per pair, 40 to 80c.; chickens, per pair 30 to 50c.; geese, per lb., 8 to 02.; butter, li lb. rolls, 15 to 16c; eggs, new laid. 9c. potatoes, per bag, 30c.; hay, timothy, 511.00 i straw, sheaf, 88.00; straw, rye, 810.00 bucf, hinds, 7 to 8jc.; beef, fores, 4 to 8c. lamb, carcass, per lb., 105 to 12jc.; veal carcass, per lb., 6 to 7jc.; mutton, per lb., 5 to 8c.; dressed hogs, 85.50 to 87.00. PORT HURON. Dr. Williams' Medicine Co., Brockville, Ont. at 50: per box, or six boxes or 82 50. There are imitation pills colored pink against which the public are warned. The genuine pills are put up in boxes, the wrapper around which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People.

Dotte and the set of t

of the organization of the set of

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Descreed the state of the st (ESTALLISHED 27 YEARS.) We search . People who have heretofor search . People who have heretofor in the expense and inconvenience of one distant summer resorts, are gradually aware and the spectra and the search and the distant summer resorts, are gradually aware of the pretient phase near their own of the pretient of the pretient of the near the phase near the phase of the phase of the pretient of the preserve theory encounts. The bar room has been removed own the hotel, and a barber shop and those own the hotel, and a barber shop and the the phase near the port daily, connecting at Long own. The bar room has the phase of the the line port and y, connecting at Long own. FRANKER, Propietor.

The Sacred Heart is the Heart of our

Redeemer, yet it was not the Sacred Heart which redeemed us. It was pre cisely the Precious Blood, and nothing but the Precious Blood, which was the chosen instrument of our redemption -Father Faber.

SHE COULD NOT EAT.

"PUT IC OFF" is a bad max'm to follow. Its evil effects are particularly felt in the matter of education. Many a business man to-day regrets the time to "pat off" the oppor-tunity to see a better education. The The Statement of a Lady Who wa Dyspeptic,-Afflicted with Pains in Constipation, Headaches and Voniting-Constipation, Headaches and other Distressing Symptoms Followed. CENTRAL BUSINESS COLLEGE of Toronto is open to receive new members at any time. It offers e lent facilities for practical training in business motiond accounting. Its shorthand and Typewriting Departme particularly strong, Fresont seesion continues to July Holdways for August. Nold work says hep 1st. Get

From Le Sorelois, Sorel, Que.

Dyspepsia and kindred disorders of A.B. MAN, Prin. Jone and Original So AGENTS New Edition of "Queen Enhanged-thirty two full ages phates added. Era published The Queen and he waded. Era published The Queen and he waded. Era published The only Canadian book ac-cepted by Her Majesty. Sales enormous can-can the book of the only Canadian book ac-cepted by Her Majesty. Sales enormous can-canada the bottom out of all records. Easy to make thirty dollars weekly from now until Diamond Jublie. Particulars free. THE BRADLEY GARKETSON CO. L'TD. The BRADLEY GARKETSON CO. L'D. digestive organs are becoming alarmingly prevalent among the people of all classes, and it is safe to say that there are few ills afflicting mankind productive of more real misery than indigestion. It is said that happiness and a good digestion go hand in hand, and the statement contains more truth than has been generally admitted. It may be safely said, therefore, that the medi-cine that will cure dyspepsia is a bless-

ing to mankind, a promotor of human happiness, whose good work cannot be too widely known. Such is the opinion of Mrs. P. Lussier,

ment to a representative of Le Sorelois

VOLUME

JUNE 19, 1897

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THE GENES

Discourse The Rev preaching at

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MAHER-DONNELLY.

After Nuptial High Mass, followed by appropriate selections from the choir, includ-ing a grand wedding march, the bridal party, together with their numerous guests, drove to the residence of the bride's father, Mr. James Donnelly, where a sumptuous dinner was awaiting them, and where their wants were so well supplied that it was late in the evening before they departed. The presents were numerous and useful, and the best wishes of all follow them to their new hom a that their future may be as bright and joyful as was their wedding day.

PENITENTIARY SUPPLIES.

E. B. A.

St. Peter's Branch, No. 21.

The following resolutions were unanimous ly passed at the last regular meeting, May

Whereas, it has pleased Almighty God in

Whereas, it has pleased Almighty God in His infinite wisdom to call to His eternal reward Henry Carveth, father of our worthy president, Henry Carveth, be it therefore Resolved, That we, the members of the above branch, do tender to our worthy presi-dent and family our heartfelt sympathy and condolence in this the hour of their sad affliction, and pray that the Giver of all good may enable them to bear with Christian forti-tude the loss they have sustained. Be it, further, Resolved, that a copy of this resolution be sent to our worthy President, spread on the minutes, and a copy sent to the official organ for publication. The above resolution was signed by John Harrahan, Rec. Sec.

tin Fox. Drayton, June 8, 1897.

ST. MARY S. BERLIN.

Hanrahan, Rec. Sec., W. Lane, Grand Sec. Treas.

A RETREAT

For ladies will be given at the Convent of the Sacred Heart, in this city, commencing Monday evening, June 28, at 7 o'clock, and closing Friday morning, Jaly 2. For cards of invitation, and further particulars, apply to Lady Superior, Convent Sacred Heart, London, Out. 974-2

6th Annual Excursion to St. Anne de Beaupre.

Drayton, June 8, 1807. ST. MARY S, BERLIN. Pentecost Sunday is the day of first Com-munion in this parish, and though the sky looked lowering, still long before 10 o'clock, the appointed hour for the service, the sun shone forth and helped to make the occasion more bright for the children who were to make their first holy Communion. The pro-cession started from the school-house at 9:50, o'clock, Jead by the cross bearer and acolytes and followed by Communion class, which numbered fifty boys and girls; then the servants, the ministers of the Mass. These were Very Rev. Wm. Kloepfer, C. R., D. D., celebrant; R. J. L. Seidl, deacon; Rev. F. X. Pruss, subdeacon. The Mass was St. Louis' Mass, by La Hache, and was well rendered by the choir. The ''Veni Creator' of La Hache was sung at the offertory by Miss J. Lang, Messrs. J. Stumph and K. Mockel. At the Communion the Misses Yon Neubronn rendered very beautifully the '' O'Salutaris.'' The sermon was preached by Rev. Father Seidl. He spoke on the Holy Eucharist, taking for his text these words: ''Taking to them saying: 'This is My Body' which is rise, but we do not know that he ever spoke to them saying: 'This is My Body' which is taking for communion the children re-mewed their baptismal vow, and the Very Kev. Father Kloepfer received their pro-fession of faith. He spoke to them of the holiness of the He spoke to them of the holiness of the 6th Annual Excursion to St. Anne de Beaupre and Stanton, Smith's Falls, Ont. assisted by Rev. T. Davis, Madoc. Ont. He of Marker Anne de Beaupre a' miles below Que's Anne de Beaupre a' miles below Que's Anne de Beaupre and return is only \$500.
6th Annual Excursion over the C. P. R. to Stanton, Smith's Falls, Ont. assisted by Rev. T. Davis, Madoc. Ont. and Rev. W. McDoncgh. Preseoti. Ont. will be served at moderate and return is only \$500.
6th Annual fare. Refreshment cars with a factage and a state the secure at very reasonable rates. The very beautiful trains, and berths can be seeved at very reasonable rates. The Solid has preached here factage are attached to special excursion train without the secure at very reasonable rates. The Solid has preached here factor the secure of delay. Trains the schult to solid the secure at very reasonable rates. The Solid has preached here factor there communion the children the secure at very reasonable rates. The Solid has preached here factor the secure of delay. Trains the schult to solid the secure at very reasonable rates. The Solid has preached here factor there communion the children being south the children the communion the children the factor factor factor factor the secure of the secure and to return the secure of the secure at very trains at the secure them. The conflict or being south the the communion the children them the secure at the secure at conflict or berform at the them the secure and the secure at the secure and state the C. P. R. regular trains the factor factor being south the secure at the secure and the secure at the secure and the secure at the secure at conflict the secure at Rev. Father Kloepfer received their pro-fession of faith. He spoke to them of the holiness of the action they were about to perform and told them what pleasure it gave him to communi-cate them. It was evident that his words came from the abundance of a loving heart and fell like gentle dew on the souls of the chil-dren atvanced, two by two, and received. This year's class was large, and has kept Rev. Father Kleopfer and the good Sisters busy for many months, and it must be said that in their examination they reflected great credit on both the pastor and Sisters,

T3 Right Rev. T. J. Dowling, Bishop of Hamilton: My Lord,—We have presumed on your kind permission to give expression to our feelings of gratitude towards you for having so tar con-sidered our interest as to send us a pastor in the person of Rev. Father Kehee. It is true on his first arrival here your kind solicitation for in seemed not to have received the manimous appreciation of these which being you had so earnesily at heart. However, we are pleased to say that all such sentiments have quite faded away, and we have come to tell you that no choice could have been more favorable to the sentments of our people and to the people of this community; this earnest devolion for our spiritual welfare and his strict economy in the management of the finances of the parish is both gratitying and encouraging to all. We therefore hope you may consider our interest in the future as you have done in the past by leaving in our midst a pastor so devoted to the interests of his flock. Thanking you again for your kindness and assuring you of our shall be greeted with particular joy. Signed on behalf of the parishoners, O O Boyle, Partick Quinn, John Luurz, Mar-tin Fox. Drayton, June 8, 1807.

CROWN LAND DEPARTMENT.

RE MR. KILEY'S LETTER. Lindsay, June 12, 1897.

RE MR. KILKY'S LETTER. Indisay, June 12, 1867. Mr. R. Kiley, Lindisay : 4 Dear Str.-In reply to your letter of May john referring to the O'Niel Simpson and Me Donaid lumber deal, wherein you charge both the Government and myself with doing wrong: You,ask the Hon. Minister of crown lands a number of questions which he in bis-wrong to you, ask the Hon. Minister of crown lands a number of questions which he in bis-wrong to you, ask the Hon. Minister of crown lands a number of questions which he in bis-wrong to you, ask the Hon. Minister of crown lands a number of questions which he in bis-wrong to you, ask the Hon. Minister of crown lands a number of questions which he in bis-wrong to you. Ask the Hon. Minister of crown and the powerful and can afford to allow this charge to remain against them. With meit at fraud to which they have been a party. Question No. 1. 1s 't true that the Govern-ment of the Province of Ontario gave to the firm of Simpson and O'Niel, lumber men at Ris-eatasing, a statement showing that this com-pany owe the Government on the 16th day of otocher, 1895, \$3,005.95 for timber cut by them during the monets of September, Octo-mary. 1885, upon which Mr. John McDonald of Liftsay had loaned a large sum of money. — They ethat the Government tak we Simpson and O'Neil the statement kawe Simpson and O'Neil the statement tak we Simpson and O'Neil the statement tak a large sum of the day of the Government tak and and O'Neil the statement tak Secons. Relying on the the money, claimed a large sum for such my possession, and which I now hold. — The the state menney until the statement. — Mease the Government damand day.55, 53, 100 the such money until the statement. — The second the Government damand day.55, 53, 100 the such money until the statement. — The second the Government damand day.55, 53, 100 the such money until the statement. — The second the Government tak and the stat. — The second the Government tak and the stat. — The second the Governm

A Case of Bigotry.

To the Editor of the CATHOLIC RECORD : Sir-Kindly allow me, through your col-umns, to draw the attention of your numerous readers to the gross illiberality lately per-petrated by self-called Liberals in East

readers to the gross intogranty facily ber-petrated by self-called Liberals in East Northumberland. About six weeks ago, one John A. Robinson resigned his position as postmaster in Cod-rington, a worthy young Irish Canadian, a life-long Reformer like his father before him, named Thomas Gallagher was the sole rington, a worthy young Irish Canadian, a life-long Reformer like his father before him, named Thomas Gallagher, was the sole Liberal applicant for the position. He needed the position, as he has sisters depend-ent on him since the death of his parents. The office has been filled by a Conserva-tive named Alf. D. Richards. A number of Reformers signed a petition to get Richards appointed. The reason is too transparent-these Liberals (bless the mark !) could not stomach Gallagher-an Irish Catholic. As no Catholic should be ostracised on account of his creed, it is hoped that the Irish Catholic different the mark he person of poor Gallagher, unless justice be done in accordance with truly Liberal principles. Let those spurious Liberals of East Northumberland, who are now on trial. The Irish Catholic S the Star Northumberland, should see to it that they get equal rights. June 12, 1897.

MARKET REPORTS.

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"For some time past," she said, "I had been suffering from a malady that at first I could not define, but which proved to be a severe attack of dypepsia. After each meal I felt a sensation of overfullness, even when 1 had eaten most sparingly. This feeling was accom panied by severe pains in the region of the stomach, and frequently by sometimes vomiting. nausea, and Constipation followed, which added to my misery. In the interva I suffered from fever and slight head interval ache, and became generally indisposed At times the pain in the stomach was My appetite was leaving less severe. me. I had no taste for anything and at this stage my son, Alfred, assistant manager of Le Sorelois urged me to try Dr. Williams' Pink Pills, at the same time urging me to read an article in that paper which related to the cure of a person similarly afflicted. I was skeptical and did not believe the pills would help me, but a few days later I re-read the article, and decided that would try this medicine, and I have much reason to be glad that I did so.

of Sorel, Que., and it is because of this that she gave the following state

SEALED TENDERS addressed "Inspector of Penitentiaries, Ottawa, and indorsed-"Tenders for Supplies," will be received until Saurday, light of June, inclusive, from parties desirous of contracting for supplies, for the fiscal year 1867 38, for the following institu-tions, namely : Kingston Penitentiary. British Columbia Penitentiary. British Columbia Penitentiary. Regina Jail. Separie tenders will be received for each of

Separate tenders will be received for each of the following classes of supplies :

Flour (Canadian Strong Bakers').
 Beef and Mutton (fresh).

- Forage. Coal (anthracite and bituminous) Cordword.
- Corawoci. Groceries. Coal oil (best Canadian, in bbls.) Drugoods Druzs and Medicines. Leather and findings. Hard ware. Lumber.

12. Lumber. Details of information, together with forms of tender. will be furnished on application to the Wardens of the various Penitentisries. All supplies are subject to the approval of Warden.

All configures are subject to specify, clearly, All tenders submitted must specify, clearly, the institution, or institutions, which it is pro-posed to supply, and must bear the indorsation of at least two responsible surcties. DUUGLAS STEWAR T. Inspector of Penitentiaries.

Department of Justice. Ottawa, May 22, 1897.

Ottawa, May 22, 1897. WANTED - Agents for ". Queen Victoria, hee." Overflowing with latest and richest ple tures. Contains the endorsed biography of Her Majasiy, with authentic History of the remarkable reign, and full account of the Daa-mond Jubilee. Only \$1.50. Big book. Tre-mendous demand. Bonanza for agents. Com-mission 50 per cent. Credit given. Freight paid. Onlift free. Duty paid. Write guick for outift and territory. THE DOMINION COMPANY, Dept. 7, 356 Dearborn street, Chicago. 974 2



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C. M. B. A .- Branch No. 4, London,