For the CATHOLIC RECORD.

The Sacred Heart.

Hath the wounded dove no place to rest? Let her fly to her Saviour's open breast; There, from all tempests and storms apart, She may rest and repose in His Sacred Hear

Whatever evils and ills betide, Secure will she be in His wounded side; Nor poisoned arrow, nor fiery dart, Shall disturb her retreat in the Sacred Heart.

Is the path of life with thorns beset, And each step you take with blood-drops wet Bear bravely the pan and the cruel smart, A thorn-wreath is deep in that Sacred Heart.

Is the cross you carry too heavy a load? Do you murinur, and struggle against Do you murmur, and struggle against the goad? The cross was never bid depart When its banner waved o'er the Sacred Heart

For the CATHOLIC RECORD. THE MISSING DEED.

were shining over the hills; the trees, waving in the light breeze, seemed river, hastening on to join the great ocean, formed a low, melodious accompaniment to the gay carols of the

merry birds. A low, rambling old farmhouse that stood on the hill overlooking the river still lay in the shadow, an overtower- enough to make your mother look ing peak in the rear standing like a grim intruder between it and the sun. Just as the great sun rose high above the intercepting mass, the door of the last of May—the feast of Our Lady of old house opened, and a young girl, the Sacred Heart. See all the lovely as fair as the dawn and bright as the flowers I have gathered for her! And sunbeams, appeared. She was not then June, the month of the Sacred beautiful in the usual acceptation of the term, but her face was fair and child-like; her long, dark hair strayed in the same without one. What will you rich luxuriance over her shoulders, give me grandpapa, if I find the and her clear blue eyes, whether deed?" grave or gay, glanced into your very

the rolling river and the warbling birds flitting about from tree to tree. birds flitting about from tree to tree. coming a very productive mine; and Then, casting one look at the old house, if it is irrecoverably lost, I shall take she startled off up the steep hillside and was soon busy gathering all the blossoms within her reach. She wandered about, seemingly gifted with the fairy wand, for every mossy nook that she explored yielded her a rich harvest of fragrant blossoms, and at length she set off on her return path fairly laden with the sweet woodland

At the table were seated two persons -a gentleman considerably advanced in years, and a lady, whose widow's weeds and unmistakable likeness to the young girl, gave at least one chapter of their family history better than words could do.

A shadow intercepted the golden sun that irradiated the pleasant room and its inmates. Both looked up, and the smile of welcome which greeted the new-comer could have only one mean-ing—she was the sunbeam of the old house and the silver lining to the cloud of grief with which widowhood had over-shadowed the heart of the mother.

"Aurora herself, ladened with the pencil of her artist, the Sun?" ex-claimed the old gentleman. "Truly we have gone back to the Homeric age, when the Goddesses deigned to walk on agath and whell on the Homeric age, agath and whell on the Homeric age, when the Goddesses deigned to your tea you and Robert bring it into walk on earth and hold converse with

ATH-

ONTY-

ENTS,

postal

ow un-

93, and

you in-

ch will

visit the

Write

Iontreal:

World's amodation season by reet. Tor-le Bureau Chicago, 759-13W

MEN TO their own stly made. Address

oR CATH-ed postage and send iton, New idress, and xplanation sions.

DIES

the Sacred ng Monday day, July 8, ner particu-765 3 by a lead-ing Trust r. Suitable nvestments, ed by W. E.

"The Goddess is very hungry grandpapa," replied the young girl, laughing, "and her painter the sun laughing, "and her painter the sun employs a heated brush which penetrates not only his works, but the flower-gatherer herself."

"Put your flowers in the shade

your pale cheeks, mama. Grandpapa, why do you let her worry over that paper? It does not make very much difference, does it?"

' More difference than you imagine, Pussie. How would you like to see your mother and your old grandfather reduced to beggary in their old age?"

"Oh! I'm strong, and able to work for you both. But, grandpapa dear, please tell me all about it to-day. I'm sixteen now and old enough to share

your troubles. She looked from one to the other, joy from Erna.

That evening she went to the kitchen. and was surprised to see great tears

you only go on eating your breakfast, missing paper, which, if irrecoverable

Thus warned, Erna applied herself and grandfather as beggars on the and do not lose your appetite over it.' to her breakfast, and her grandfather cruel world.

idal house—what now comprises the assented. The entire household knelt kitchen and servants' apartments. before the statue; the wounded hands on the south-west. You will see the difference in the style of construction, the newest part of the house being the

only one which has high-ceiled rooms and large windows.

My grandfather bought the estate from the Government; and in the course of time, when the county became more thickly settled, land became more valuable. Parts of our estate were sold from time to time, and the amount realized by each separate transaction was more than what my grandfather paid for the whole concern.

About six months ago, as you heard at the time, a valuable silver-mine was discovered on a portion of my estate. I at once went to the Governmental Do you look for affection and true love in vain? In this valley of mourning all love is but pain: But you'll find its bright flames, if, from creatures apart.

You place all your love in the true Sacred of the transaction was to be seen in Heart. office to prefer my claim, and was requested to produce my title-deed to -A. San Jose. any of the Government transfers of land.

Last week I received a letter from the officials, telling me that if the deed was not forthcoming by the end of June, I would be prosecuted for selling The first rosy beams of morning Governmental property and receiving money ; that such money was to be re funded with interest; that my buildnodding a greeting to Aurora, and the ings would be seized as provincial river, hastening on to join the great property; and that rent for the occupation of the lands during the past century would be demanded of me as the present occupant, and the successor of the preceding generations. Now, Erna, don't you think that is

pale "Indeed, grandpapa, I do. But you will find the deed. To-day is the

"Anything you ask, Erna. But it eart.
She stood looking at the golden sun,
If it is found I shall have to reward you.
If it is found I shall be a millionaire,

leave of you to go to the poorhouse."
"Now, grandpapa, it will be found, and then remember your promise.

It was twilight. The hush of even had fallen on the tired earth, and all nature seemed resting after the fatiguing brightness of the day. Erna, too, was quiet, and she sat on a low stool trophies.

As she neared the old home she saw that great wreaths of smeke were curling up from the chimney, and signs of busy life were abroad in all directions. Pausing at the open glass door of the dining-room, she saw that the morning meal had already begun.

At the table were seated two persons do?

was quiet, and she sat on a low stool at her mother's feet, her head resting on her hands. She was thinking deeply. What should she do for the morning to the control of the churches? If only she lived near the city, where she each day, in one of the churches! But that was impossible. What should she do?

The sound of wheels aroused her from her reverie. She raised her head. "It is John returning from the city," said her mother. some groceries."

"I must see if he brought any letters, mama," and Erna flew out to the

"Any letters, John?" "Yes, Miss, here's one for you; and

"Where did you get it, John?"

"Twas at the dippo, Miss. I think it's all the way from Pennsylvany." "Hurry and bring it in, John, and

"Yes, Miss, I will," said John. She's so thoughtful," he muttered to himself, "she'll never inconvenience no one.

" Mama," cried Erna, bursting into the sitting room, where her mother still sat in the twilight, "I've a letter from my god-mother, and she says that where they will not wither, and come at once to your breakfast," said her mother. "I am glad the mountain air spend a very fervent mouth of June. statue of the Sacred Heart, that I may John has a box out in the wagon. mother. "I am glatt the mother has given you an appetite, Erna."

"I wish it would put some color into

"I wish it would put some color into "Indeed I am, dear, if it gives you pleasure. How kind of Mrs. May-

field! "Yes, indeed, mama; now we'll be sure to find the deed.'

In a few minutes John and Robert were seen approaching the house with the box, which indeed resembled, as John had said, "a baby's coffin."

It was taken into the library, the nails removed from the cover, and a

beautiful statue of the Sacred Heart of Jesus revealed, amid ejaculations of

stealing down her mother's white and asked the servants if they would neeks.
"Well, Erna," replied the old man Sacred Heart with her, as all the "I shall tell you all about it, if family were very anxious to find a would cast her with her dear mother

The servants, who were deeply My father added what seems to be the pointing to the more deeply-wounded main building; and I built the wing leart, and the kind, compassionate

"Every evening this month we will pray together," said Erna, "and surely the Sacred Heart of Jesus will not refuse us."

not refuse us. After the prayers were finished Erna and her mother, accompanied by the piano, on which the former was a skilled performer, sang a hymn to the Sacred Heart.

"Grandpapa," said Erna the next y, "Friday will be the Feast of the day, ' Sacred Heart. I wish we had a real altar to put the statue on for the Feast. Indeed we need a place to keep it alto-gether where we can have a real ora-Do you know what I would tory.

"What, Erna? You generally have what you like here."
"You know the niches in the library,

where the family portraits are?" 'I could scarcely remove one of the

old pictures, Erna."
"No, grandpapa, I do not want you to, but couldn't we have another niche The mantel in the sitting-room is very low and wide and would hold lovely decorations. Besides, the old-fashioned chimneys are so thick that I am sure a niche could be cut there."

"Well, Erna, send for the masons to-morrow, and have it done. Thank God! I am rich enough yet to yield

to your whims."
"Thank you, darling grandpapa;
once I get the men at work, I shall
lock the room until after the feast and then you shall see what taste I have. The next day the masons came, and with locked doors the work went on.

The statue was left in the library until everything was ready for it reception, and there, as on the first evening, the devotions were held. On the eve of the feast, when the prayers were over, Erna asked John to carry the statue to the library and it in the niche, adding that she

intended to remain there and decorate it, as she had gathered a quantity of flowers during the day. "Aren't you afraid to be alone,

Erna?"
"No, mama, I am afraid neither by night nor by day. In this particular case 'solitude is the best society,' you

"Don't stay up too late, dear, and take a lunch before you go to bed. "The careful little mother that it is," said the girl laughing. you need taking care of so much more than I. What will you do when we are poor and I have to work to support

you! "I hope that day will never come, and the mother's eyes filled dear : with tears.
"And it won't. I'll telliyou a secret

if you promise not to tell. I've found the deed. "Erna! do you mean it?"

"Yes, dearest; it is a solemn fact. To-morrow my grandfather shall have it and then I shall tell you all. Good night. The next morning dawned bright

and clear. Erna was the first one down, and awaited her mother and grandfather in the breakfast room.

"Are you very hungry?" she said as they appeared. "Do you think that if breakfast were delayed I would be in any danger of an attack similar to that attempted by Red Riding Hood's grandmother?"

"The mistress of ceremonies shall give any orders she wishes to her obedient servants," said the old gentleman, with a profound bow. "Let us be happy while we may."
"I predict that we may for some

years at least," said Erna. "Follow the mistress of ceremonies, if you please."

They entered the sitting-room Above the mantel was a deep niche, hung with crimson velvet fringed with gold. Within the niche stood the statue of the Sacred Heart and, forming a canopy of light, was an arch of golden lilies, in each of which blazed a tiny candle. Wreaths and bouquets of flowers tastefully arranged in handsome vases completed the decorations The servants were kneeling on each side of the hearth and the entering group also knelt while Erna began beads of the Sacred Heart, and then the sweet notes of the hymn 'Sacred Heart, in Accents Burning,' floated out on the morning air.

When the devotions were ended Erna said, "Now, grandpapa, what do you think of my taste?

"All is very beautiful my love, but see, you have left an old tin box on the mantel just before the statue. It is a wonder it did not offend your artis-

"That old tin box, as you are pleased to call it, will soon be the most artistic feature of the decorations in your eyes. Open it;" and she put it in the old man's hands.

It was full of great blue papers, tied with red tape.
"Behold your missing deeds," said Erna. "When the masons had taken out a few bricks they told me that there was a door in the partition behind them. It flashed across my mind

that my great-great-grandfather might ontinued:

"This farm, with a large tract of land on these hills was purchased by my grandfather. He built the origidal house—what now comprises the litchest of the service of their kind have kept his papers in the little cupmaster, and who had heard rumors of the approaching trouble, gladly and found it so. Now you will be a my litchest what how comprises the little cup.

The servants, who were deeply that my great-great-grandiather might have kept his papers in the little cup master, and who had heard rumors of the papers of the service of their kind have kept his papers in the little cupmaster, and who had heard rumors of the service of their kind have kept his papers in the little cupmaster, and who had heard rumors of the service of their kind have kept his papers in the little cupmaster, and who had heard rumors of the service of their kind have kept his papers in the little cupmaster, and who had heard rumors of the service of their kind have kept his papers in the little cupmaster, and who had heard rumors of the service of their kind have kept his papers in the little cupmaster, and who had heard rumors of the service of their kind have kept his papers in the little cupmaster, and who had heard rumors of the service of their kind have kept his papers in the little cupmaster, and who had heard rumors of the service of their kind have kept his papers in the little cupmaster, and who had heard rumors of the service of their kind have kept his papers in the little cupmaster, and who had heard rumors of the service of their kind have kept his papers in the little cupmaster, and who had heard rumors of the service of their kind have kept his papers in the little cupmaster, and who had heard rumors of the service of the service of their kind have kept his papers in the little cupmaster. millionaire, and you can give me my The old man was too overcome to He threw himself on his knees at least. before the statue of the Sacred Heart, and poured forth fervent prayers of

fast table, Mr. Tyrrel said:
"Erna, my child, I am most
grateful to the Sacred Heart and to you for this great blessing. member my father's building that new chimney-piece when I was a little boy, and one day while the work was going on they stood looking at it and my grandmother said: 'A few bricks removed would do, before the men wall it up entirely; and he answered: "It's not worth while for such a trifle. They will never be needed." Now I understand what they meant. papers were left there thoughtlessly, and my father did not think it would ever be necessary to prove his claim to

the property. Now, Erna, what is to be your reward?"
"Grandpapa, the poor men from the mountain have to go away down to the town to Mass on Sundays, and on week days and days of devotion they cannot hear Mass at all. Won't you build a church dedicated to the Sacred Heart You have lots of land now, and the silver mines will make you richer than ever. Then a house for the priest, and I am sure the Bishop will send

one to the new mountain parish. "Very well, Erna; I told you that anything you asked should be done, and I am only too glad myself to restore to its source the wealth regained

for me by the Sacred Heart.

So the chapel was built, with the hearty approval of the good Bishop and tourists who visit the little moun tain church wonder at the richness of its decorations, and above all at the costly silver statue of the Sacred Heart, which stands in a most artistically decorated niche in the sanctuary. A. SAN JOSE.

TOUCH NOT, TASTE NOT.

True Temperance is Abstinence.

At Columbus hall in the Art Insti tute the Catholic Temperance Congress began its labors on June 8. Three meetings were held, each being largely attended by leaders of the Church and members of the laity. The discussion took a wide range, but the keynote of each speaker was total abstinence. Among those on the platform at the opening session were: Archbishop Feehan; Right Rev. J. B. Cotter, of Winona, Minn.; Rev. James M. Scanlan, of Chicago; Rev. A. P. Doyle, of New York; Philip A. Nolan, of Philadelphia; J. Washington Logue, of Philadelphia; Rev. J. M. Cleary, of Minneapolis, and Miss M. A. Cramsie, of St. Paul, Bishop Cotter presided.

After invoking the divine blessing Archbishop Feehan opened the congress with the following address:

I find a very great pleasure as well as a great honor has come to me today in having the opportunity of opening the Catholic Temperance Congress in finding here those interested in this great work of temperance coming from different parts of our country, inspired by one great motive, and united together by the greatest of bonds, the bond of common faith. To me it is a sincere pleasure to welcome to the city the members of the Catholic congress. Our city at present is the center of many great activities. The great exposition is bringing people not only from this great, broad land, but from all the nations of the world. There are represented all the developments of human genius and human industry, giving us an idea of the condition of mankind towards the close of our century. Men of great talent and great administraive ability have brought together here the products of the land and of the sea, and they have brought the lightning down from heaven and have specimens of man's highest and best

genius and industry. MORAL WELL BEING OF MEN THE

OBJECT. And, yet after all that can be said in praise of this wonderful work is said, we will acknowledge that this after all is not the highest achievement of humanity-that there is some thing better, something greater and that above all this great material prosperity and advancement is the moral well-being of men. Whatever tends to make human life better, higher, holier, happier—this is more to earnest, thinking men than the mere material progress that we witness. And when earnest men and women come together from various points of this vast domain it is an indication that higher ideas of human good and real human progress prevail among men. You come together to hold a congress

by which you hope to benefit your-selves and your fellowmen; to advance, as far as you can, each one in his own sphere and place, the higher, better, greater interests of mankind. come to meet, as far as is possible for you, one of the great evils of the world the evil of intemperance. know that there are in the world very many evils that always have been and that always will be; and we are not dreamers, nor do fancy that we will realize any Utopia, or that we can remove and put an end at once and in

When they were seated at the break- who are great philosophers, orators, great poets-look out upon the world where evil exists in countless shapes and, disappointed many a time in their ideas of the progress of mankind, of the amelioration of the hard conditions of mankind, become pessimists, take an unfavorable, and depressing view of mankind and of the world. Their ideas are not realized. The world goes on. Its faults do not disappear. They find—those men of whom I speak—no real remedies, I may say, even no les

sening of the evils touching humanity And if we were only to listen to thos men our sanctuary would disappear in One of the greatest poets of the day acknowledges this, and sees in his old age nothing better than this and the refrain of one of his songs is 'Chaoes and cosmas! Who can tell

the end of it?" PESSIMISM NOT AN ACCEPTABLE WAS

THEORY. But we do not accept this theory of pessimism in view of the evils that afflict the world, for we know that the light that enlightens every man that meth into the world is still in the We know that God's presence is in the world; that the light of His truth shines through a divine society, through His Church that never disappear from the d. We know that the presence will He promised is always here, and that the spirit of truth and light and holiness that He promised never disappears, and that the soul, the spirit, His animating principle, is now and always is in the midst of man and in the midst of the world, and His spirit is not only the spirit of light and truth, but is also the spirit of grace and the spirit of strength in man. Men try to spirit of strength in man. Mentry to follow the guidance of the light; they try to avail themselves of the grace and of the strength that comes from their religion; and as long as men do the strength that comes from their religion; and as long as men do this their souls rest on an immutable and infallible basis, and there is hope for every man who does so.

Therefore, we hope for and believe in the benefit of mankind, because we believe in something outside of man— something better, higher, wiser, holier than he is—and because we find this visible world of ours is surrounded by an invisible and supernatural world, and that man finds his highest, best and holiest inspiration and strength and grace to come from God to carry out his best and highest motives and wishes. Among all the evils of this world there is one which we must reckon among its greatest, and that is the evil of intemperance, which ha been in the ages that are gone the curse of our fallen race. the great evils of the world, I may say one of the greatest. It is worse than war; it is worse than famine and pestilence, because, after the war, peace comes, and the famine and the pestilence cease when they have satiated their thirst for victims.

The speaker read a letter from the Pope, in which the Vicar of Christ urges the faithful in the cause of temperance. Continuing the eloquent speaker said: Where is there, would ask, a loyal Catholic who can, after this message which I have just read, doubt for a single moment the justice of the cause of total abstinence? Yet there are countless numbers of people who never give this important matter a moment's consideration.
Once while walking along Broad street,
in the City of Richmond, Va., I noticed three colored men approaching me. The middle one stopped and addressed me thus: "You are, I believe, Bishop Kean who preaches every Sunday night up there in the Cathedral." I answered yes. The colored man said he often went to hear me preach; but there was one question which he would like me to answer. I told him to proceed. "The question is this: Bishop Keane, if you say your religion is the only true and right one for salvation. would like to know why it is so many of your people sell liquor to ruin the people of our race?" Well, to be can did, I was really at a loss to answer the question, and very frankly told the colored man so at the time; and what is more, I have never been able yet to

say to you, it matters not what the ques tion may be, tell the truth and shamthe devil. My friends, do you understand the power which arises from the force of habit—a habit which silently grows upon you? The man will say, "I can stop drinking whenever I choose to do so," but the habit ceases not; like a silk thread it is wrapped around your body: "Yes, I can easily break it." Nevertheless, it continues to grow into numerous silk threads, this habit, it becomes formidable as a rope, aye, like an iron chain which eventually drags you down, down into the cesspool of despair. Such is the force We ail of habit. I will call your attention to what

answer that question.

the Supreme Court of the United States has to say touching this vital subject. The Court stated in a case that came before it in 1890, that no other cause was a more terrible source of crime than the our generation to all the evils of the -use of liquor, and especially its sale in small quantities at retail. soften, lessen, ameliorate some of them furthermore, it is a business attended with danger to every community, and Some men in our time, even men resonance as leaders of human thought and distinguished in the world—men court of the United States has said in control of the past may be lorgotten in the realization of the joys and virtues of that life that will daily become the present. —Catholic Columbian.

brief upon the matter. Will you,

therefore, dispute their verdict?
But this grand movement should be ed and countenanced by men of honor and respectability, who should take an active pride in such an organization. Reformed drunkards are not all that is needed. Every good citizen who loves humanity should take an earnest

Once on a voyage across the ocean, to while away the time I happened to glance over a book entitled Lord Roseberry's fascinating Life of Pitt. The drinking habit of his days was sad indeed, and impressed me how poor Pitt, a splendid, good-natured fellow among his class, as the book says, lived on port and at last died of it. Oh! what an epitaph for a monument. It was once considered respectable to get drunk, and the byword of that time "Drunk as a lord.

The real and only thing to day that the Catholic Church in America needs to be ashamed of, is the horrible fact that so many of her unthinking children are engaged in this ruinous business. By such unholy trade they are in a great measure deprived of praying in a proper and devotional manner to Almighty God, as every detail of the day should be offered up to God. The shover of the plane, the wielder of the axe, the breaker of stones - it matters not how humble the avocation in life may be, so long as it is legitimate — each laborer can legitimate — each laborer can fervently offer up his toil for the honor and glory of God; but for the poor unfortunate who stands behind a bar all day and frequently far into the night, how would it sound for him in supplicating tones to say, "Oh my God, to Thee I offer up every glass of whiskey that I sell to-day? How would such an offering sound, I ask you? And when he retires at night to sleep and dream such dreams; to behold the forms, perhaps, of broken-hearted wives, innocent children cry-ing for bread, the ruined homes and blasted futures. I only wonder that such people can sleep at all.

A LESSON OF LIFE.

The Manner in Which the Soul May Be Uplifted and Purified.

"The only way to get rid of your past is to get a future out of it. Get the pattern of your life from God, and then go about your work and be your-

self."-Phillips Brooks. Few words that have been spoken within the present century are more deserving of being taken as a motto of life than those that were uttered by the philosopher-preacher of Boston. Man never escapes from his school days. As a boy and as a young man his lessons are learned mainly from books, but as he grows older he passes from the hands of the tutor into the wider school where experience is the teacher. Still he must learn even to the end, for the step into the life that lies beyond death is like opening a book into which one has never peered -a book replete with mystery and subjects that never have been studied,

Amid all these earth-lessons mankind seems to be influenced by desire to learn how to forget the past; to brush it out of life into the Neverhave been. However much he may wish to do, this, he never can be rewarded with success. The past still remains, often like a huge blot on the pure white page, and he cannot re-

Phillips Brooks' words, therefore, present the only remedy that can be applied to this illness of the soul. If man will only get his pattern from God, and then set to work to get a future out of the past, he will rid himself of its memories far better than in any

other way. Because man has sinned it is not necessary that he should remain in sin. If he has been unfortunate or unhappy, there is no reason why his life should always be darkened by the black stains. The future always before him, and it is his own fault if he does not avail himself of the bless ings that it will certainly offer if his heart is ready to receive them.

God's love and charity and mercy are not measured by earthly standards If He judged man's soul as men would judge him and then punished as they punish we should have good reason to tremble. But God can forgive. Man may not, but the infinite Father is possessed of infinite compassion and He extends it to His erring children.

The way is open to every man, therefore, for every man can go to God. There he may learn what is demanded of him. He can get his pattern from God, and by following the livine rule he may make a bright and meritorious future for himself

To do this, however, God does not demand that man shall change entire nature. He wants him to be himself, just as He created him. course he must eradicate all of the alien desires and conditions with which he has surrounded himself, for then only can he obtain the blessings. God's pattern does allow for any physical deformities. If the lines are followed, however, the open up with renewed future will promise, and the sorrows and sins of the past may be forgotten in the reali-

The Cricket.

Oh, to be a cricket.
That's the thing!
To scurry in the grass
And to have one's fling!
And it's Oh, to be a cricket
In the warm thistle-thicket.
Where the sun-winds pass,
Winds a-wing,
And the bumble-bees hang humming,
Hum and swing,
And the honey-drops are coming!

It's to be a summer rover, That can see a sweet, and pick it With the sting! Never mind the sting!

And it's Oh, to be a cricket
In the clover.
A gay summer rover
In the warm thistle-thicket,
Where the honey drops are coming.
Where the bumble bees hang humain
That's the thing! -Chas. G. D. Roberts in the Arena

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER I.-CONTINUED.

Miss Mackenzie and Sir Raph's mother were sisters. Sir Ralph was not the eldest son; nor was it until several years after his marriage that he unexpectedly came into possession of his father's baronetcy and the estate of Elvanlee. But his elder brother died childless, and he found himself master of one of the finest properties in the north of England, and no longer under the necessity of pursuing his profession

acquired some reputation. Owing perhaps to his mother's Scotch connections, his education had been carried on, by her wish, entirely in Edinburgh. As a boy he had attended the High School, and in later years he completed his studies at the University. Hence it came about that his Scotch relations had a stronger hold upon his affections than those on his father's

For his young aunt Helen Mackenzie he had conceived a special devotion. She was younger than his own mother by ten years, and had always taken him under her protection from the day when, as a small boy of seven, he had been left in Edinburgh to begin his school life, attending as a daily scholar at the High School, and returning in the evenings to Carlton Terrace, where his grand-parents resided.

In after years, when Helen Mackenzie was left alone, the last survivor of the once happy family of Carlton Terthen Sir Ralph Forrester. endeavored to persuade her to make Elvanlee her home; but to this Miss associations; nor was it until Sir Ralph's somewhat sudden death had left his wife in a state bordering on despair that Miss Mackenzie left her Scotch home and went to live at Elvan-

The birth of little Mabel having been followed by the death of her mother, Miss Mackenzie became, by Sir Ralph's will, the sole guardian of the two children, who, according to the express wish of the diseased, were to be brought up as much as possible at Elvanlee, under the care of their mother-or, failing her, their aunt

Putting aside her own feelings with regard to Scotland, Miss Mackenzie had generously devoted herself to the tas's imposed upon her, and had exiled herself for some years from her beloved home, letting the house on a long lease until Guy should have attained his majority.

This event had taken place a year before the commencement but Guy had been so unwilling to part with his aunt and sister that Miss to his taste; and it was, in fact, on their way up to the north, to be present at his marriage, that Miss Macken zie and her niece happened to find themselves for one night in Glasgow.

Mabel had grown up in her beauti ful home like a wild flower in its native soil. Excellent as she was in her owr way, her aunt was not much of a companion to the ardent, thoughtful, passionate child, who, gifted with a keen sense of the good and beautiful, was incessantly craving after something whereon to expend the overflowing warmth of her affections. Companions she had none, except, indeed, her governess, who was not one to win the confidence of such a child as Mabel. Miss Rawlins was a good woman, and devoted to her little charge, but her manners were stiff, her ideas narrow. She was matter-of-fact, averse to al poetry or sentiment, which she consid ered the bane of modern society.

Quite unable to follow out the orig inal fancies in which Mabel continually indulged, she was forever jarring upon the little girl's feelings, so that Mabel by degrees shut herself up, even as a flower does that cannot bear upon its delicate petals the cold breath of night

The birds, the trees, the flowers. the skies, the rippling burn that murmured over the rocky beds of the glen, or lost itself, gliding in silver stream lets through the shady dells, became se many companions to the lonely child There was a language for her in the soft sighing of the wind, in the bab bling brook or the splashing waterfall The lark's glad song in the early morning, or the plaintive cooing of the wild dove through warm, glad summer days, spoke to her in so many words, which her heart could translate into well known meaning. She loved the roaring wind, and the surging o the angry ocean. Everything in rich nature, by which she was surrounded, gave her pleasure, each in its own

Mabel had many amusements; her avorite one in summer was to wander forth, with a favorite book, sometimes

perching herself on a spiral rock on the sea-shore, sometimes high up among the branches of a shady tree, oftener still lying flat on the grass, listening to the murmuring burn waters, or dreaming day-dreams, build-ing airy castles in the fleecy clouds sailing above her. Again, in the long summer evenings, she was constantly een roaming over tracts of moorland heather; two large deer-hounds bounding before her, her fair hair streaming in the breeze, and her fresh young voice carolling forth song after from a pure heart-a stranger yet to

In the Winter season no inclemency of weather ever kept her within; she was strong and hardy by nature, and able to bear any amount of cold. Skating on the broad lake, or, oftener, mounted on her Arab pony, she was to be seen, carrying bundles of Winter clothing, or basket of provisions, to her poorer neighbors, who for miles around plessed the sight of her, when she came among them, with her bright face and

cherry smile.

Mabel's religion, like herself, was deep and earnest, but somewhat of a dreamy nature. With her strong appreciation of the beautiful, there had grown up in her heart an ardent admiration for the human character of This had gradually dethe Saviour. veloped itself into a species of adora-tion, which had become the most powerful of the child's passionate feelings Hence arose, doubtless, her relish for at the Bar, in which he had already all the services of the Church; not that she either understood or enjoyed the good old rector's long, dry sermons, but she was vividly impressed with th idea that, in the solemn stillness of the dark old church, she was in an inexolicable way brought into closer communication with that Unseen Presence, after which, even in those early days she so yearningly craved.

She delighted in the quaint, myster ious remnants of bygone years which she was continually discovering in the old church, in the ancient figures curious crosses, strange symbols carved in the well-worn stone; a sort of instinct told her that much of beauty had gone away with the past, therefore she loved all which could help in any way to lift its mysterious veil.

Miss Rawlins would often shake her head, remarking sagely that there were "the makings of a Papist in that child." Greatly did Mabel's reverence for crosses, holy pictures, and relies disturb the peace of mind of her excel-

lent governess.
"I should like to know, my dear! Mackenzie would not consent. She she would remonstrate, "what you preferred the "old place," with its old can see to stare at so in those queer, outlandish figures in the stained win dows. If the saints were like them, God help them, poor things! they must have been very unsightly, and had no need to be tempted to vanity!"

Mabel only laughed in response, ne did she seek to make herself under He only who knows how to make use of the most simple creatures of His creation to draw the human heart to Himself, can tell how much of real, deep, religious feeling had found its way into the child's poetical soul with the golden and purple streams of light from the old oriel window.

I am well aware that this, to a great

many, will read like nonsense. There are, however, a few who will under I think the authoress of that poem called "The Lost Chord," if she were yet alive, would catch my mean-As a general rule, matter-offact people go through life with aunt. greater ease than those whose natures tree full of poetry, but I shall always thing so extraordinary?"
think the farmer are not to be envied. "Hush! Mabel; yes, I hear," said think the former are not to be envied. If a poetical mind has its deep sorrows, Mackenzie had agreed to remain with such as the many cannot fathom, it has him until he should marry. It was not long before he managed to find a wife stranger intermeddleth not;" and there is no keener one, as far as earthly enjoyment goes, than that responsive echoing of the heart to corresponding chords in the external beauties of creation; than the mysteri ous communication which exists be tween the human soul and the myriad phases of life which compass it. Thus it is that a single sunbeam shooting across the still surface of a quiet lake, a ray of silver moonlight quivering on the breaking wave, a few bars of simple melody—nay, the very scent of some fragrant flower, -each and all have power to strike and wake up chords in the human heart that may set it thrilling here on earth, but which will also vibrate in ceaseless echoes till they burst at last, some day, into harmony perpetual — harmony per-fected, — for the pure enjoyment of which the heart of man was created.

To Mabel, from her earliest infancy the suints in the colored windows had spoken lessons of unearthly wisdomlessons of which those in her narrow home-circle knew nothing. Once, indeed-but once only-had Mabel uplifted the veil which shrouded her inner life from observation. It was to ask, with some hesitation, an explanaion of the words in the Apostles Creed—"I believe in the Communion of Saints." Miss Mackenzie's reply had been so vague-so distressingly pelow Mabel's own conception of the beautiful mystery - that the child never again sought for a solution of her religious difficulties, but trusted to the dictates of her own earnest heart. It was therefore natural that her religion should be of a fanciful nature : he ideal was very beautiful, but it was nothing more than an ideal—a dim, faint foreshadowing of a glorious

reality On the morning which followed her adventure with little Katie, Mabel was roused, not without difficulty, from her only be in Glasgow for a few days slumbers by Linton, who, with her bonnet on, was standing over her,

shaking her, and calling—
"Miss Mabel!—Miss Mabel! get up directly! How you do sleep, miss!" her."
Whereupon Mabel started, remem- "Do, do! Thank you so much!

bering suddenly that her plan for an early pilgrimage in quest of Geordie must necessarily collapse, as it was already late, and she should have no "Sit down, dearie!" said Miss Macopportunity of evading her aunt's vigilant eye, now that she was up and

After a hurried toilet, followed by still more hurried breakfast, Mabel found herself, almost before she had had time to look round her, in the fly with Miss MacKenzie, rattling off to the

Just as the carriage drove away from the door Mabel suddenly thrust her head out of the window and waved her handkerchief.

"There they are, both of them, untie! Oh! do look!—standing on the steps.—They must have seen us coming out, and they wanted to say good bye to me. Oh! good-bye!—

"Mabel, child, you really must no behave like this! Whom in all the world are you nodding to?" asked Miss MacKenzie, looking utterly bewildered, as she drew Mabel forcibly back into her seat. body in Glasgow, and you must not pick up strange acquaintances where ever vou go.

"They are not strange acquaintances, Auntie," began Mabel excited-ly; but Miss Mackenzie was too busy arranging with Linton about some boxes that had to be sent on by luggage train, to pay heed to he neice's explanations. A few minutes drive brought them to the station where, while Miss Mackenzie busied herself about the tickets, Mabel amused herself by looking at the startling pictures on the back of the yellow railway novels on the bookstall.

Presently an exclamation uttered behind her caused her to turn round Great was her astonishment when she herself face to face with no other than the "Geordie" who had so powerfully attracted her interest He was actually laughing at her too just as if he were an old friend; and, still more extraordinary, Auntie her self was coming down the platform, side by side with the older gentleman, Geordie's father, to whom she was talking in the most friendly manner oossible.
"Does Auntie know him, I wonder?

said Mabel to herself, with a perplexed glance of inquiry at the young man. who had raised his hat, and stood waiting to shake hands with her. He relieved her of her embarrass

ment by his first words-"We may as well make friends. without waiting for a formal introduc tion; your aunt, Miss Mackenzie, is a very old one of my father's, and she is my godmother into the bar-

gain "Oh, I am so glad! What is your name?" asked Mabel gladly. "Now is it not a delightful coincidence? what a pity we did not know last night! Yes, I am awfully sorry!

name is Geordie Græme. "What? And is that your father. Doctor Campbell Græme, about whom Auntie has so often talked?"

"The very same. We both knew her as soon as we caught sight of her, when you drove away from the hotel. I hadn't seen Miss Mackenzie since I was quite a boy, but I knew her by her picture almost as soon as my father did, so we came off at once after you.

"Well, if this is not an adventure began Mabel, fetching a deep breath, as she tripped forward to meet her

"Auntie, did you ever know any

Miss Mackenzie absently, as she took her niece's hand and drew her closer "This is Ralph's daughter, Camp

bell; you have never seen her."
"Oh, but he has!" broke in Mabel impetuously. "I have seen him; I told you, Auntie, last night,"

"Hush hush! not so loud, child, monstrated Miss Mackenzie again. Ah, Geordie, my boy, is that you why you are grown out of my remem-Well, this is indeed an unexpected pleasure!'

I just knew fine it was a face of auld lang syne, last evening," said old Dector Græme, as he kindly stroked Mabel's face. "She is a bonnie lassie, her father's ain bairn all over. and Geordie's no an ill-looking lad, i he now?

"He is not like you, Campbell, remarked Miss Macker de, in a voice in which there was a slight intonation of disappointment; but, eh! I declare they are closing the doors; we must get into the train, Mabel, or we shall be left behind.'

"So you are for coming awa hame to auld Scotland once more; that's right, that's right!" laughed Dr. frame, when Miss Mackenzie and Mabel were safely ensconced in the orner seats of a first-class carriage. We will be seeing something of you again, Helen ; the lad is a student at

the University, following in the auld beaten track."
The "lad," as his father called him. was just then trying to convince Mabel that he had no mind to go on

her errand in search of Katie. "Why, you do not even know her address, Miss Mabel; you can tell me nothing beyond this, that you know her name is Katie, and that she lives somewheredown-where did you say?

"In the Vennel. I remember that name, for I said it over so often ; she has a sister called Maggie, and-oh

longer; but I will see what I can do. I assure you it is very unlikely that I shall come across her-but if I do; I will write to you and tell you all about

kenzie, for Mabel was preparing to shout some further directions out of the "I do wish you could learn window. o be less excited in public places!" Mabel drew herself back in her seat and remained pretty silent for about half an hour; then she sat up sud-

denly, asking,
"Auntie, is Doctor Græme a very
great friend of yours?" "Yes, child. Why?"
"I thought he must be, Auntie-

you looked so happy when you were speaking to him. "I thought you were too busy with

your own affairs to be looking at me, said Miss Mackenzie, laugh "Did you see anything particular in my face?"

"Oh yes, Auntie," replied Mabel thoughtfully—"something that made me wish to have a great friend too. I think I will make a friend of Geordie wish he would not call me Miss

TO BE CONTINUED

A LAST WORD AS TO THE ATTI TUDE OF CATHOLICS.

It remains for me to say a last word as to the attitude which I think Cathoics should maintain in view of modern Biblical science. Speaking generally, I would suggest a little more confidence in science—a little less confidence in scientific men. Of science, of accurate knowledge, we cannot have too much let it prevail, a very sea clipping th rock upon which we of the faith are standing, as closely as it may. welcome it as a most important element

in the interpretation of Scripture, though not the only one, and as factor in the integration of theologi cal thought. But for the "diiminores of science, the angry Æoluses who do so cast the water about, and would fain cover us with the foam of their onset until we are drowned, or pass for drowned, they gauge nothing -neither our position nor their own. We must possess our souls in patience and, making allowance for the subsidence of the foam-bells, endeavor ascertain where the line of steady water will ultimately rest. Some of us oppressed with the sense that the tide on all sides gaining, may be tempted to remove our position from the water's edge to some safe platform aloof from the stress of con flict. But surely such a policy argues a lack of faith. If we cordially recognized that no ascertained truth of science can be really antagonistic to our position as believers; if we remembered that the God of reason is also the God of faith, we should not be in such a hurry to escape from a conflict which must ultimately result in harmony and is its necessary "Gentlemen," exclaims prelude. Lacordaire in one of his famous "Conferences," "God is not afraid of your reason; He made it." "If the literal ense of Scripture seems to contradict eason," says Henry of Ghent, in words have already quoted, "we must seek or another meaning until one is found in accordance with reason." To conduct this search effectively we must

remain at the point of contact without shrinking from the pressure. A Catholic man of science may be a specialist, but he is bound to be-nay, he can hardly fail to be, something all the territories of science, their outlines at least, for he which is more than co-extensive with them all, and which has a word to say of each, though it be only, as is com monly the case, to assure the student that here he is within his right, and that his way is clear. Still, it may well be that from time to time such student is disturbed by the notification that though the route is not declared "de fide" impassable, yet that he may not walk therein with safety to himself or to those whom he would fain conduct; that, in fact, he must refrain from making this or that statement that he would like to make, or that at most he must ventilate it as a mere hypothesis In such a case he must remind himself that in the interests of traditional truth the Church is bound to be conservative of ancient forms; that she is entrusted with higher and more imperious inter ests than those of scientific develop-ment. Thus, although in the particu lar instance the action of authority may possibly be mistaken and produc tive merely of vexatious delay, the scientist whose Christian name is Cath olic will not be the man to say as much or even readily to suppose it. In the end science will hardly be the loser inasmuch as the truth in question will

get itself the better, because the more circumspectly, stated. Such I conceive to be the proper and natural attitude of the Catholic scientist He will be too loyal on the one hand to faith, and on the other hand to science, to believe that their last words can be otherwise than in accord. -Rev. H. I. D. Ryden in Catholic World for June ("The Proper Attitude of Catholics toward Biblical Criti-

In view of what Hood's Sarsaparilla has one for others, is it not reasonable to be-eve that it will also be of benefit to you?

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

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

SCORING THE BIGOTS.

Interesting Letter from a Protestant Clergyman.

The following letter from Rev Charles C. Starbuck, D. D., a Protestant clergyman of Andover, Mass. appears in our esteemed contemporary, the Colorado Catholic. Dr. Starbuck belongs to a class of Protestants who are able to distinguish, with an unerring instinct, between the wheat and the chaff, and who, our esteemed con temporary feels constrained to say, would were it not for so much chaff which is thrown in their way, be much nearer the Church than they are. Dr. Starbuck has, in common with a large number of Catholics, a notion that the divinity of the Church manifests itself in spite of those who seem to feel that God needs their help in sustaining His Church, sometimes by the suggestio falsi and sometimes by the suppres-His letter at this time will be read with interest :

Editor Colorado Catholic-Reverend and Dear Sir: A valued friend, a Methodist clergyman, has in a corres pondence, so well expressed in a few words the spirit of one part of our Protestant world, our irreconcilables, that I think you will be pleased to see his remarks.

" First, pound the Catholics because they are subjected to a 'foreign power, because the Pope lives in Rome, an 'Italian Papacy,' 'non-American,' etc. Secondly, now that we have a representative of the Pope on the ground, one who is here to

STUDY OUR INSTITUTIONS,

and bring the Church more and more into bring the Cauren more and more into harmony with the progress of the nation, then raise the cry, 'the Pope in Washington;' 'Rome right in the midst of us;' 'the tyranny brought So I fear that if the Pope home, 'etc. should defer so far to our Anglo Saxon feelings as to transfer his See to London itself-since it has never been defined as of faith that he cannot—the anti-Popery cries would be fiercer than ever. That spirit is never satis-

It is so much easier, you see, to blaze away at you, than to follow the Lord for ourselves. It might be called the cheap and easy way of going to

It is humiliating and heart-sicken ing to see circulating throughout our ountry a forged encyclical, of coarse and clumsy a style of imposture that one would think that even our current Protestant ignorance of Papal formulas of speech and the course of Roman Catholic thought would suffice at once to detect it. How many religious papers have exposed it? dependent and the Christian Union have, I know, and I hope they are no the only ones. If the Methodist Episcopal Church would issue an encyclical pledging their official character for its spuriousness they might shame it out of existence doubt whether the genera assembly of the Presbyterian Church could do so. To think that fables as MALIGNANT AND SENSELESS

as any of the stories of Titus Oates be finding circulation two centuries later among us, whose greatgreat-grandfathers several times re moved were Oates' dupes! However, there is one comfort, the whole thing rings hollow. No one is afraid, on the strength of it, that Archbishop Satolli hardly fail to be, something
He must know something of Virginia will take the place of Lord Stafford on the scaffold. So that after all, in spite of the devil and the Freemasons, and the A. P. A.s, the descendants of Titus Oates are gradually approaching the condition of bodyless shades as is attested by your late school election. Indeed, I fancy it is only a disreputable minority Freemasons that is art and part in this shame and scandal, notwithstanding the swaggering air with which one of their organs endeavors to bolster up forgery with a lie. CHARLES C. STARBUCK.

Andover, Mass.

THE DRUNKARD

The following is extracted from a ecture recently delivered by Rev. Robert Tobin, of Pittsburg:

The murderer or blasphemer usually violates but one commandment. his sinful act the drunkard violates all the ten commandments and precepts of the Church. He violates the first commandment by worshipping the devil of intemperance, instead of God He violates the second Almighty. ommandment by his drunken pro He violates the third commandment by his making himself un fit to keep the Lord's day. The Church begins the celebration of the Lord's day with the first Vespers on Saturday evening. The drunkard begins his worship of Satan with the first Vespers of Saturday, and usually continues his service through the fol lowing day. His drunken orgies have rendered him unfit to assist at the holy sacrifice of the Mass, and by his pro fanity, scandal and excess, the dese cration of the Lord's day is complete. He violates the fourth commandment by dishonoring the parents who have reared him and hoped that he would be the comfort and support of their declining years. He brings sadness to his mother's heart and covers his father with shame. If he be himself a parent, he sins by neglecting the obligations of giving to his children a father's love and education and sup-HEADACHE and CONSTIPATION vanish when Burdock Pills are used. They cure where others fail.

Minards's Liniment is the Hair Restorer.

deeds of violence to which drink is an for, rather than by those he wears.

incentive. Anger, quarrelling, fight-ing are the fruits of intemperance. The drunkard is the violator of pub-

lic and domestic peace. Our prisons tell the tale of drunkenness and its consequences. Two men confined in our county jail stand to-day in presence of the gallows. The only plea which was made in their defence was that they committed the crime of murder while intoxicated. This one crime was made the plea to escape punishment of a greater crime. In the sixth commandment his intemperance is the incentive to impurity, and those dreadful crimes which appal humanity. The drunkard is the greatest of thieves. He violates the seventh commandment. Other thieves steal from individuals; he robs the entire community by imposing on the tax-payers the burden of supporting police, patrol wagons, county jails, criminal courts and work houses, to protect itself from the ravages of his intemperance and punish his crimes. He robs the community by impoverishing him-self and family, making his self and family, making his family a public charity, and obliging the community to support almhouses orphan asylums and charity hospitals to relieve the distress and assist the helplessness of the drunkard and his victims. Even in death he preys upon the community by being often buried at the public expense and by leaving to his family nothing but the inheritance of the most wretched poverty and disgrace.

GIVE LOVE FOR LOVE.

What is Meant by Devotion to the

Devotion to the Sacred Heart of Jesus does not consist only in loving and honoring, in a special manner, the human heart, similar to our own, which formed a part of the adorable

body of Jesus Christ. The object and the chief motive of this devotion is that immense love of the Son of God which impelled Him to die upon the cross for us and to give Himself entirely to us in the most holy Sacrament of the Altar-love so great that, notwithstanding all the ingrati tude, the contempt, the injuries and outrages that He was to receive in this state of sacrifice, and all of which He vividly foresaw, He is there exposed, and He will there continue to

expose Himself, every day, for us. The end, then, which propose to ourselves in this devotion is this: First, to recognize and honor, by frequent adorations, by a just return of love, and by all kinds of homage, the ineffable dispositions of this divine Heart, and the infinite love that Jesus Christ has for us in the

adorable Eucharist. Secondly, to repair by every sible means the indignities, the base ingratitude, and all the outrages that men commit against Him in this Sacra-ment of Love, where He is so little known, and so often profaned even by His own children.

In our devotions, some sensible object is necessary, which, touching our feelings, lifts our souls on high; and the heart has always been the

symbol of love.

Now, what is there so capable of striking our senses, so well adapted to often our hearts, though they be as hard as adamant, as the Heart of Jesus, whose every movement, every throbbing, every aspiration has be for our welfare-that Heart which has been pierced by our sins, and which is yet ever ready to console and to pardon

us?
To be devoted to the Sacred Heart of Jesus is, then, to consecrate yourself to His divine love, to desire to be wholly engrossed in it, to make every effort to acquire it? What more worthy of the young Christian! If you desire, therefore, to have a genuine and lasting devotion to the Sacred Heart of Jesus, give Him love for love, thank Him for His benefits, repair, to the best of your ability, the outrages He never ceases to receive, especially in the Sacrament of the Altar

The Popes and the Marriage Tie.

Prejudiced writers have carefully searched the annals of ecclesiastical history for the differences between Popes and Kings, and have taken occasion therein to reproach the court of Rome with its intolerant obstinacy respecting the sanctity of marriage. If the spirit of party had not blinded them they would have understood that, if this intolerant obstinacy had been relaxed for a moment, if the Roman Pontiff had given away one step before the impetuosity of the passions this first step once made the descent into the abyss would have been rapid. They would have admired the spirit of truth, the deep conviction, the lively faith with which the august see is animated; no consideration, no fear has been able to silence her when she has occasion to remind all, and especially Kings and potentates, of this commandment, "They shall be two in flesh; man shall not separate what God has joined." By showing themselves inflexible on this point, even at the risk of the anger of Kings, not only have the Popes performed sacred duty which was imposed on them by their august character as chiefs of Christianity, but they have executed a political chef d'œuvre and greatly contributed to the repose and well-being of nations. "The mar-riages of princes in Europe," says Voltaire, "decide the destiny of nations, and never has there been a court devoted to debauchery without Whose children are so much producing revolutions and rebellions. -Balmes, European Civilization.

Judge a man by the clothes he pays

CONSISTENCY. So far as we can learn fro history, the early Christians w

given to worry over the "Bib may be that othe kept them busy; what with e ing churches, and looking ou poor and getting ready for the the flames, they had little time cism either higher or lower. main reason of what might se oversight was that the did not exist, and the Bible we have it, was unknown to Stephen and James. In Founder of Christianity did much stress on scriptural Though He certainly might His doctrine, clearly and cate into a volume of reasonable did not, to our knowledge, l writing beyond a few charact in the sand. If He gave His instructions to write, no n this command appears in th and if writing were an esse of the apostolic calling, the n the chosen twelve were sadl, in duty. It is no excuse for the press was not yet invente Bible Society organized; r it do to say that thousands with souls to save, were una reason or another, to read might have fixed on papyrt If it were their founders of the Church to they ought to have done their works to succeed the Apostolate, instead of orda men and commissioning th

The whole matter could arranged before they separa was no mistaking the nat task imposed upon them "Teach all nations" is a explicit that they who hea neither ubiquitous nor imn to have agreed at once on tribution of the "written necessity of some such plan appeared even more clear learned that the Holy C teach them "all truth. What better chance to Scriptures than that Per

which not only fill

ing, which not only fill the Divine Spirit, but power of speech which a of earth could understan the Apostles, it is true, it ings that are inspired much of the doctrine and prises us is that they d gether a canon of books of the New Testaments, synodal approbation, and to be the sole rule of Perhaps they suspected assertion would occasion of interpretation than in the Bible; or it is pos of them, having died Testament was compl well give their approb rate, it would seem tha ent idea had possessed t their individuality body, and looking intoth their own life limit, that what Christ told for the Church. Her stood how Christ could "all days, even to the of the world," and why not hear the Church sh 'as a heathen and Hence, too, the convithey imbued their co Church, not the Bible. and ground of truth. of course, cannot b vance;" but they have terest, because they

> regarded as first-rate Though no exact announced in the Bil summation of the w sion sprang up early century that Christ with the Church, or to the same thing, the ceased to be the It was not merely lives fell short of the the Church maintai Church herself, desp of the Paraclete, ha

Here at last, aft

fifteen hundred yes like advance! A had appealed to se or supported their revelation they mi at least on their sic was " back to Chris age." And strang made to appear, the that the Bible alc of belief and its arbiter of all disp became a Church ing by his priv things which an 'hard to underst of Scripture of duced to uphold be f Christ had failed changed. But it of settling things rule held as we faith. A large doubt, was three Ghost, for if it to the writer of a bo Divinity could interpretations equally true.

A startling a fidence in the tra also have been new apostles acc Scripture to w Shrewder men, would have as has corrupted h

know that she h with the sacre

CONSISTENCY.

So far as we can learn from their history, the early Christians were not given to worry over the "Bible ques It may be that other things kept them busy; what with establishing churches, and looking out for the poor and getting ready for the beasts or the flames, they had little time for criticism either higher or lower. But the main reason of what might seem their oversight was that the "Question" did not exist, and the Bible itself, as we have it, was unknown to men like Stephen and James. In fact, the Founder of Christianity did not lay much stress on scriptural polemics. Though He certainly might have put His doctrine, clearly and categorically, into a volume of reasonable size, He did not, to our knowledge, leave any writing beyond a few characters traced in the sand. If He gave His disciples instructions to write, no mention of this command appears in the gospel; and if writing were an essential part of the apostolic calling, the majority of the chosen twelve were sadly wanting in duty. It is no excuse for them that the press was not yet invented, nor the Bible Society organized; neither will it do to say that thousands of people, with souls to save, were unable, for one reason or another, to read what they might have fixed on papyrus or parch-ment. If it were their business as founders of the Church to write books they ought to have done so and left their works to succeed them in the Apostolate, instead of ordaining other men and commissioning them to teach.

The whole matter could have been arranged before they separated. There was no mistaking the nature of the task imposed upon them by Christ. "Teach all nations" is a command so explicit that they who heard it, being neither ubiquitous nor immortal, ought to have agreed at once on a proper distribution of the "written word. The necessity of some such plan should have appeared even more clearly when they learned that the Holy Ghost was to teach them "all truth."

What better chance to complete the Scriptures than that Pentecost morning, which not only filled them with the Divine Spirit, but gave them a power of speech which all the peoples of earth could understand? Some the Apostles, it is true, have left writ ings that are inspired and contain much of the doctrine and moral teaching of their Master. But what sur-prises us is that they did not get to-gether a canon of books of the Old and of the New Testaments, seal it with a synodal approbation, and declare them to be the sole rule of saving faith. Perhaps they suspected that this very assertion would occasion more quarrels of interpretation than any other line of the Bible; or it is possible that some of them, having died before the New Testament was complete, could not well give their approbation. At any rate, it would seem that quite a different idea had possessed them. Merging in a teaching their individuality body, and looking into the future beyond their own life limit, they conceived that what Christ told them was meant for the Church. Hence they under stood how Christ could be with them "all days, even to the consummation of the world," and why He that would not hear the Church should be regarded "as a heathen and a publican." Hence, too, the conviction with which they imbued their converts that the Church, not the Bible, was the "pillar and ground of truth." Such notions, of course, cannot be called vance;" but they have a peculiar interest, because they obtained among a class of persons who are generally a class of persons who are generally a large transfer to the same fate is in store for others a class of persons who are generally a large transfer to the same fate is in store for others.

ttle

the

d to

e as

rery

has

rdon

effort

esire,

hank

o the

es He

ly in

Cie.

efully

stical

tween

taken

court

riage. linded

I that.

Roman

e step

lescent

see is to fear

nen she

especi-of this be two te what

them-even at

gs, not ned the osed on

cter as

ey have wre and loose and

ne ma**r**-

tiny of

without ellions."

he pays ars.

regarded as first-rate Christians. Though no exact date had been announced in the Bible for the "consummation of the world" an impression sprang up early in the sixteenth century that Christ had ceased to be with the Church, or, what amounted to the same thing, that the Church had ceased to be the "body of Christ." It was not merely that men in their lives fell short of the standards which the Church maintained, but that the Church herself, despite the indwelling

of the Paraclete, had gotten astray.

Here at last, after a standstill of fifteen hundred years, was something like advance! And if the advances had appealed to some new principle or supported their claims with a fresh revelation they might have had logic at least on their side. But their cry was "back to Christ and the Apostolic age." And strangely enough it was made to appear, though all the Christian centuries had not perceived it, that the Bible alone was the source of belief and its silent pages the arbiter of all disputes. Every man became a Church unto himself, decid ing by his private judgment those things which an apostle had found "hard to understand." No warrant of Scripture of course, could be adduced to uphold the "reform," as none could be found to prove that Christ had failed in His promise or changed. But it was a pleasant way of settling things, especially since the rule held as well for morals as for A large responsibility, no doubt, was thrown upon the Ghost, for if it took Divinity to inspire the writer of a book it was more than Divinity could do to make all the interpretations of private judgment

A startling amount of naive confidence in the traditional Church must also have been required to make the new apostles accept from her hands the Scripture to which they appealed. Shrewder men, though less perfect, would have asked: If the Church has corrupted her doctrines, how do we with the sacred text? But passing Minard's Liniment cures la Grippe.

over these and other troublesome ques tions, which were swept aside in the ardor of reform, it is remarkable that cooler heads did not see what natural results would follow. If the old Church had fallen into error, what was to save the new or make it any better? then, as every man was to read and judge for himself, it was evident nonsense to talk of orthodox or heretic To say nothing of a any longer. respectable majority who would never learn to read, and who had to depend upon the word of their teachers,

it was certainly bad form for a preacher to get up and expound his views before an edu-cated audience with the Bible on their It was worse than impolite, it was uncharitable and inconsistent, to rail at those whose interpretation of the Bible led them to hold views in which their pastors did not concur. And to impose upon the pastor himself, in his "vow of ordination," any particular form of belief was obviously to forestall and condemn those change which further study of the Scripture or brighter gleams of the "Spirit" might produce in his faith. But the possibil ity of widest import was most strangely overlooked. If every one, independently of any authority, has a right to judge the several texts of Scriptures as he shall please, what is to hinder less reverent minds from passing judgment on the book as a whole, calling in question its inspiration and reducing it even as a human document to the level of legend and myth?

History has answered the question too plainly. The movement which began by exalting the Scriptures has ended by tearing them to shreas. Christ is become as another Socrates. and the Holy Ghost, who was supposed to be the guide of Bible readers, is re-replaced by Strauss and Renan. Such is the logical outcome of the doctrine of private jugdment set up in opposition to the authority of the

But now comes the third and most interesting phase in this evolution. A learned man, following the dictates of aching Church. his scholarly judgment, proposes to search the Scriptures with the aid of modern critical methods, and to hold certain opinions of his own regarding their contents. Whereupon he is suspended from his ministerial office for having "uttered, taught and propagated views, doctrines and teachings as set forth in said charges contrary to the essential doctrine of Holy Scripture and the standards of the Presbyterian Church in the United States of Amer ica, and in violation of the ordination vow of said appellee (Briggs), which said erroneous views and doctrines said erroneous strike at the vitals of religion and have been industriously spread." Had this document issued from the Vatican Council, a good deal would have been said about the "intolerance of the Church," and so on, but no serious man would have brought up the charge of inconsistency. Nor need we bring it up here, for our feelings towards Dr. Briggs and all other Presbyterians are only of the kindliest sort. Principles are at stake in this matter even more than individuals. To our way of thinking, a body which claims to be the true Church of Christ does nothing amiss in asserting its authority and sitting in judgment on its members. A legitimate zeal for the "vitals of religion "may oblige an organization to girt itself about with claims which were discarded three centuries back. seeing that private judgment is, from the Protestant view-point, the very first and most essential "vital of religion," we fail to understand how this

> to ascertain before taking his ordina-tion yow just how far the standards of the Church allow him to go in his ex ercise of private judgment. But here again the trouble would be to decide who shall interpret the standards. As these are not infallible, their meaning is subject to change, and the strongest influence for effecting the change is the leaning of men like Dr. Briggs and his friends. That such modification may be brought about is already the conviction, if not the hope, of many earnest men in the Presbyterian earnest men in the Presbyterian Church. On this score we have no predictions to make. We have seen the same tendencies at work in countries like Germany, far more conserva-tive than America. Havnack and his school have cast the tatters of canon and creed upon the ebb-tide of criticism, and it is not for us to say what is left. But when the final revision is accomplished, we should be glad to know what proportion of its members yet cling to that Church as an offset to those who have drifted by broader channels into wider seas. Possibly those that remain may be able to show us the logical connection between the three phases of Church development which we have outlined here. this is done we have no desire to zig-

zag from authority to private judg-ment and back to authority again. Since we must have a "judicatory" in matters of faith, we prefer to accept that which alone, in the face of all human variations, has asserted its right to judge. For us this claim in itself is a note of the true Church, inasmuch as it is a carrying out of Christ's command. Teaching without authority is no teaching at all so far as religion is concerned. And authority which cannot trace its continuity through time to its origin in Christ is an empty usurpation. A Church founded by Christ, teaching and deciding in His name—this is the only way we can realize that He is with us always. - Philadelphia Catholic

Times.

"TRUE AMERICANISM."

Father Sherman's Eloquent Address Against Allen Societies.

Rev. Father Sherman, S. J., spoke on "True Americanism" at Exposition the committee on decoration believing that in placing it there they were not only honoring both father and son, but appropriately placing before the pub-lic gaze on this occasion the wellknow likeness of one whose Americanism and loyalty were never called in if it takes every drop of life blood in question.

Among other things, Father Sher-

man said : "The right of religious liberty is one of the principles that made this glorious nation. It is not true Americanism to seek to trample upon the religious rights of our fellow citizens.
(Applause.) By the term 'Americanism' I mean citizens of America, and by America I mean the United States. A man may be a Canadian or a Mexican and be regarded as an American. There is no such recognized adjective The term 'United Statean.' American'should distinctively belong

to a citizen of the United States. hold the same opinion in this respect as the distinguished James Gillespie Blaine. (Prolonged applause.) He said that the United States is America and America is one. When I say the doctrine of America, I therefore mean the doctrine of the United States and not the doctrine of Canada or Mexico. I believe in sole allegiance, to the principles of American independenceprinciples of liberty gained by our great grand fathers when they severed the strings that tied them to the skirts of England. (Applause.) Americanism is not one opinion—a universal unanimity. It includes, among other things, a combination of sentiments, differences of opinion upon many Differences of this kind, subjects. however, should be settled openly and honorably and with some regard for truth. (Applause.) They should not be settled in secret lodges, where men's rights are trampled upon. (Prolonged

applause.) "Patrick Henry and the forty men who framed the constitution, which was purchased by the blood of the revolution—now threatened in its strong est principle—believed in open discus sion on that sacred subject. ever got up and said that religious liberty should be restrained in those days. The first principle of America is liberty, and especially religious lib erty. (Vociferous applause). Religion has vested rights and should not be thrown down as a fire brand into the midst of political life. There is discord enough in politics now. (Laugh-

ter and applause.) "These zealous assassins of truth these products of secret organizations that are anti-American in sentiment and principle, falsely prate that the Catholics are seeking to unite State and Church. I stand before you to night as a citizen—a proscribed citizen, if you will. I might plead that my father fought for the union. (Tremendous applause.) Union means peace; these assassins mean war. Union means concord; they mean dis They are men utterly opposed to principle.

ORANGEMAN'S IDEA OF LIBERTY "Dean Swift once said that if you want to get an idea into an Orange-man's head you first should get an auger and bore a hole in his cranium and then drive the idea in. (Laugh-So it is with these Orangemen

treason in denying religious liberty. "When a citizen of the United States takes the oath of allegiance he agrees that all must have equal rights ; and yet these so called exponents of America principles who have started this religious strife profess great loyalty to the constitution upon which this grand republic was founded! SPIRITUAL AND POLITICAL ALLEGI

ANCE. "If the Pope imagined that he had political power and called upon me to renounce my allegiance as an American citizen to the president of the United States, the elected chief of the American nation, I would resist the Pope. (Applause.) If President Cleveland called upon me to renounce my spiritual allegiance to the Pope as Vicar of Christ and the head of the Vicar of Christ and the head of the Church, I would resent such an inter-ference. (Applause.) "Monsignor Satolli, the Pope's re-presentative at Washington, is a

presentative at the problem of the p and goes about his business like a plain every-day American citizen. He has no strength to threaten a He is a man without any shadow of physical force, and there is none at his command. I therefore cannot conceive how he can endanger even the power of a village magistrate Why, the other day he obeyed the summons of a Jersey julge. (Laughter.) Yet this is the man who is pictured as the standing menace to the safety of this great, powerful union! (Laughter.) There is no danger of papal aggression dividing this country. The danger in politics is not a spirit-(Applause.) The idea is

American citizen should possess. Is a dream of the moment, but it is a menace to the peace and happiness of the constitution, like a man who puts man that should be downed."

an orange blossom in his hat and jumps in front of an express train that is going sixty miles an hour in the hope of stopping it. (Laughter).

GETTING AN ENEMY ON THE RUN. "General Stanton's idea of fighting Hall, Omaha, on Monday evening.
Directly above the speaker hung a large painting of General Sherman, on the run. That is the way we should treat these people. (Applause.) I fired the first gun in this campaign at Detroit, at U. K. Booth, the unknown assassin of the constitution. I have got him on the run, and I propose to put the whole organization on the run,

my body. (Cheers.). "Every man, one and all, who be longs to the secret organization that seeks to tear away constitutional rights is a traitor. They are all traitors, and, like Benedict Arnold, they meditate for excuses for their treason. Arnold's punishment shall be theirs also. plause.) Is there one of these cowards here to night who will get up and de-clare his principle? (A pause and clare his principle? You may rest assured no response.) there are some in the audience listen-(Laughter.) If they are afraid ing. a sheathed sword, what would be their fear of an unsheathed sword? They make assertions utterly devoid of truth. I say they are liars. (Ap-

"Among other assertions they say that Catholics cannot be loyal Ameri cans. How about General Sherman (tremendous applause), Thomas Ewing, Captain Washington of Company A at Vicksburg, Luke Clarke and thou sands of men in blue that fought for the flag we all love so well? (Cheers It was a Roman Catholic who planted the stars and stripes on the parapet at Vicksburg after three other union soldiers had fallen in the attempt. It was a Roman Catholic who led the most dashing charge on that occasion and fell just outside the trenches of the enemy. Had it not been for Irish bayonet and the soldiers who came over with Lafayette in the revolution, how would American independence George Washing have been gained? ton instructed his soldiers not to speal against the Catholic religion. Had it not been for Roman Catholic assistance we would not now be a nation. (Applause.)

PROFESSES THE REPUBLICAN FAITH. "I could take from my quiver many more arrows barbed with silver that would reach your hearts and dis prove this silly assertion that Roman Catholics were not loyal Americans. Who ever heard of the 'loyalist party in America in politics? I am not a politician, though my sympathies lean to the principles of the republican party; (Major Furay— Bully for you, laughter and applause.) There is the republican party and there is the democratic party, the populist party

and other parties, but no 'loyalist party exists. 'Now for the personnel of these polit ical nonentities, these Hessians, attack us. It is composed of all kinds of ingredients. There is, notably, the spavined hack of politics. There is another spavined hack, also - the

fallen priest. Among the chosen twelve there was a Judas. At the head of this secret organization there is a fallen priest, who is like Judas. except that he had not sense enough left when he fell to go out and hang This broken (Laughter.) down political back and this fallen the leaders of this crew, are breeders of the worst of all discord-religious discord. On their head will fall the responsibility. (Applause.) No man in America will plause.) have his rights threatened, especially If the same fate is in store for others who imitate Dr. Briggs, the wisest thing a candidate for orders can do is is to kill everybody who differs from him upon religion. (Laughter.) He does not realize that he is committing uniform of loyalty at Shilob, Vicks-burg, at Atlanta (cheers) and other tests of devotion to our flag. These men will not be crowed down by a few Hessians led by fallen priests. (Ap-

plause. "By a strange dispensation of God a soldier's son is a Catholic priest. (Loud applause.) He stands before you with a sword of truth tonight, ready to fight for the rights of every man, be he Jew or Gentile. I have a plan of treatment for these Cheers.

I move that the Govern ment give them a reservation and fence it in with a red fence, and let the red-coated soldiers do guard duty on top of the fence. (Laughter.) Paint their cottages orange color and give them a lake upon which they may float a crescent shaped ship similar to the one Washington Irving describes in 'The Knickerbockers.' On the poop of this ship let them erect an equestrian statue of William of Orange. (Laughter.) Let them adopt Washington Irving's 'Knickerbockers' at their Bible. (Laughter.) The word 'Cathtion, and they should be left to their own isolation where they cannot poison the public mind. (Major Furay: second that motion." Interrupted the audience with a chorus of votes in

the affirmative.) "I am surprised that John Wanamaker issued those Columbian stamps, because every time a man licks one his face gets so near to a Roman Catho-

lic." (Applause and laughter.)

Father Sherman concluded his lecture by reading from the "private work" ritual of the Junior Order of United American Mechanics, and proceeded to pour hot shot into that order He concluded his lecture by upholding "The constitution says that there shall be no religious test for office; it does not seek to ostracise Catholics from the political rights that over the constitution says that there in Missouri, and gave a parting shot by saying that "this attempt to deny from the political rights that over the constitution of the constitution says that there is a constitution of the position taken by Governor Stone in Missouri, and gave a parting shot by saying that "this attempt to deny from the political rights that over the constitution says that there is a constitution of the position taken by Governor Stone in Missouri, and gave a parting shot by saying that "this attempt to deny from the political rights that there is a constitution of the position taken by Governor Stone in Missouri, and gave a parting shot by saying that "this attempt to deny from the political rights that over the position taken by Governor Stone in Missouri, and gave a parting shot by saying that "this attempt to deny from the political rights that over the political rights that over the political rights the position taken by Governor Stone in Missouri, and gave a parting shot by saying that "this attempt to deny the political rights that over the political rights that the political rights the political right from the political rights that every American citizens their vested rights is a dream of the moment, but it is a

Angels of Charity.

Rev. Dr. Howard Henderson, a prominent Protestant minister and journalist of Cincinnati, paid the following beautiful tribute to the Sisters of Charity in the Cincinnati Post of October 14th: "It is said that when the cholera visited Florence, a bevy of beautiful girls volunteered to nurse the sick, soothe the dying and comfort the bereaved. and wearing only a simple badge betokening their mission of mercy they threaded the narrow streets and alleys in search of the afflicted, passed through crowds of ruffians What was their protec unmolested. What was their protection? Not that the city was hung in weeds, not that every house had its sufferer and many its dead-for crime has held high carnival when death was abroad like the angel of doom that destroyed Sennacherib and his host; hearses have run mad races to funerals, and reckless and dissipated youth east dice on their father's coffin and rattled off a clog dance on their mother's tombstone. Their shield was their goodness. The rude soldiers of the Crimea kissed the shadow of Florence Nightingale on the wall. A raving maniac, listening to the silvery voice of Elizabeth Fry, fancied that he heard the converse of angels Why is the Roman Catholic Church

strong Is it because of her magnificent cathedrals and mighty ministers, or her Georgian chants and sacred scriptures and pictures, or her sublime Latin liturgy? Nay, nay! Her greatest power is in her charity, and she is impregnable while she continues to multiply her benevolent institutions and so long as her sweet-faced and gentle hearted Sisters of Charity smooth the pillows of suffering and the corrugated brows of the anguished and take to their ward the orphans that otherwise would be left to struggle unfriendly and alone, and Brothers of mercy give ears to the deaf. eyes to the blind, limbs to the lame. and hope to the despairing. Protest antism is learning that to rival her power it must emulate her multiply her colleges and hospitals, and make common such philanthropists as Howard and Oberlin and Wilberforce. One cannot contemplate the possibility of a cholera epidemic force. without calling before the mind visions of them that brighten the scene of desolation, and like a rainbow born of storm lending to the war as elements a beauty born of heaven. God bless the Sisters of Charity! God bless the the Deaconnesses !—Antigonish Casket.

Are you Nervous.

Are you all tired out; do you have that tired feeling or sick headache? You can be relieved of all these systems by taking Hood's Sarsaparilla, which gives nerve, mental and bodily strength and thoroughly purifies the blood. It also creates a good appetite, cures indigestion, heartburn and dyspepsia.

Hood's Pills are easy to take, easy ction and sure in effect. 25 cents a box.

Parents Must Have Rest. A President of one of our Colleges says:
"We spent many sleepless nights in consequence of our children suffering from colds, but this never occurs now: We use Scott's Emulsion and it quickly removes pulmonary troubles."

troubles."

A Dinner Pill.—Many persons suffer excruciating agony ofter partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmelee's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open the secretions and convert the food partaken of into healthy nutriment. They are just the medicine to take if troubled with Indigestion or Dyspepsia.

or Dyspepsia.

Mrs. M. Stephens, of Albany, N. Y., writes us as follows: My stomach was so weak that I could not eat anything sour or very sweet, even fruit at tea-time would cause Heartburn, fullness or oppression of the chest, short breath, restlessness during sleep, and frightful dreams of disagreeable sights, so that I would often dread to go asleep. With the use of Northrop & Lyman's Vegetable Discovery this unpleasantness has all been removed, and I now can eat what suits my taste or fancy." taste or fancy

Tariff Reform.

Tariff Reform is in the air. The praises of B. B. B. are also heard everywhere. No other medicine cures all diseases of the stomach, liver, bowels and blood so rapidly and so surely as Burdock Blood Bitters. Satisfaction is guaranteed to every consumer of Hood's Sarsaparilla. One hundred doses in every bottle. No other does this.

need Dr. Pierce's
Favorite Prescription—those who
want to be made
strong, and those
who want to be
made well. It
builds up, invigor
ates, regulates, and
cures. cures. cures.

It's for young girls just entering womanhood; for women who have

reached the critical reached the critical "change of life"; for women expecting to become mothers; for mothers who are nursing and exhausted; for every woman who is run-down, delicate,

For all the disorders, diseases, and weaknesses of women, "Favorite Prescription" is the only remedy so unfailing that it can be guaranteed. If it doesn't benefit or cure, in every case, the money will be returned.

Father Damen, S.J

One of the most instructive and useful pamphlets extant is the lectures of Father Dames. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, namely ."The Private Interpretation of the Bible." "The Catholic Church, the only true Church of God." Confession, and "The Read Presence." The book will be sent to any address on receipt of 15 cents in stamps, Order may be sent to Thos. Coffey CATHOLIC RECORT Office, London.

BOYS If you are intelligent and energetic enough to sell goods and honest enough to make prompt returns, address J. J. HAZELTON, Guelph, Ont.



Miss Lettle Huntley

Is the sister of Mr. W. S. Huntley of penter and builder. Her frame state-ment below gives only the absolute truth concerning her illness and mar-velous recovery by the aid of Hood's Sarsaparilla. She says:

"C. I. Hood & Co., Lowell, Mass.:
"Dear Sir: Twelve years ago I began to
have hemorrhages and four years ago became
so low that the physicians told me

There Was No Hope

and I should soon die. I could not be moved from my bed. Under my face were napkins

A Wasto of Money

First Time I had Felt Hungry for Two Years

Ikept on with Hood's Sarsaparilla and in six months was as well as ever in my life. It is now four years since I recovered, and I have not had a day's sickness since, nor any hemorphage. If ever a human being thanked the good Lord on bended knees it was I. I know that Hood's Sarsaparilla, and that aione, unquestionably Saved my Life."

inquestionably Saved My Litte.

Messrs. Sager & Jennings, the well known druggists of Cortland, say that Miss Huntley "is a highly respected lady; her statement of what

Hood's Sarsaparilla Has done for her is worthy the highest confidence." Kood's Pills cure Liver Ills.

STAMINAL

A FOOD A TONIC.

The Vital Principles

BEEF & WHEAT -WITH-HYPOPHOSPHITES.

STAMINAL

The Johnston Fluid Beef Co. MONTREAL.

CHURCH BELLS & HEALES Meshane Bell Foundry, Baltimore, MD

MENEELY & COMPANY MENETT IROY, N. Y., BELLS
WEST IROY, N. Y., BELLS
Paverably known to the public singuis26. Church, Chapel, School, Fire Alacce
and other bells: also, Okimes and Posts.

THE KEY TO HEALTH.



Unlocks all the clogged arenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

For Sale by all Dealers. For Sale by all Dealers.

T. MILBURN & CO.. Proprietors. Toronto.





The Catholic Record. Published Weekly at 484 and 486 Richme street, London, Ontario. Price of subscription—\$2.00 per annum.

EDITORS: PEV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels." THOMAS COFFEY.

THOMAS COFFEY.

Publisher and Proprietor, Thomas Coppey,
MESSRS. LUKE KING, JÖHN NIGH, P.
J. NEVEN and M. C. O'DONNELL are fully
authorized to receive subscriptions and transact
all other business for the CATHOLIC RECORD.
Rates of Advertising—Ten cents per line each
'nsertion, agate measurement. Dominion.

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

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

London, Saturday, June 24, 1893.

OFFICTAL.

The annual retreat of the clergy of the diocese of London will begin at Assumption College, Sandwich, Ont. on the evening of July 10, and not of July 3, as had been announced. The change has been made to allow the exercises for the first Friday to be held as usual in the various parishes. By order of His Lordship.

M. J. TIERNAN, Sec. London, Ont., June 12, 1893.

THE CHURCH AND THE FRENCH REPUBLIC.

There are every day new evidences that the cause of religion, which has now been persecuted for more than twenty years in France, is on the eve of a great triumph. Time and the experience of the results of a purely secular education before now convinced Mr. Jules Ferry that he committed a grave error in setting up his judgment against that of the Catholic Church, in his advocacy of irreligious education, and he acknowledged that France had suffered morally from the policy of which he had himself been one of the chief promoters. We have now a somewhat similar acknowledgment from Mr. Constans, ex-Minister of Finance, the recognized leading spirit of the Republican Party; and it Father, Pope Leo XIII., which has produced the change in this instance.

Mons. Constans is certainly not Catholic of the most fervent kind, but it seems he is after all a Catholic at his political party.

Considering that for over twenty years, or ever since the Republic was established in France, the leaders of Church, it is no wonder that sincere Catholics have looked upon the Re public itself with suspicion; and it was with no little surprise that the Catholic monarchists heard Pope Leo XIII's word recommending them to accept the Republican form of Government without reserve, and to withdraw their support from those worn-out ably to find a throne in France.

estly seconded the Pope's advise, but there were high ecclesiastical dignitaries who regarded the Holy Father's policy as a mistake. Among most prominent; and he did not hesitate to assert this openly.

The Holy Father, however, always views. With the Church all forms of Government are acceptable which are galling as that existing in France. well administered; and though the Republic was not well administered, the Pope saw clearly that time had proved that the French people were in favor of it, and would have no other. The Pope's advice was, therefore, wise, whether we regard it as giving security that it will be no longer possible for the factions of the old monarchies to carry on the plots and counterplots which so disturbed the country in the past, or as an assurance that the Church conforms herself to the desires and needs of the whole people, and will work with them for the general interest, instead of being subject to the suspicion of things.

good effect, which, though not its direct purpose, will nevertheless have a great influence in reconciling the leaders of the Republican party to the Church. This is made evident by the speech of M. Constans, delivered before the Republican Club of Toulouse, in which he welcomes the Catholics to the Republi Prof. Briggs do the same? What every Canadian, irrespective of creed. congenial to his ideas and notions of liberities of British subjects, it being annexation; but it would not be out of

can side in the politics of the country.

"I am in favor of absolute liberty of conscience. I recognize that Catholics in following the advice of Leo XIII. are strengthening the Republic, and I would wipe out all cause for grievance tending to create inequalities or arouse heartburnings. My theory of freedom of conscience I believe to be in accord with the real interests of religion and of man, and with the spirit of equality, liberty and fraternity which has nade our popular Government dear to The fundamental prin the people. The fundamental prin-ciples of the Republic must be maintained. They give the opportunity for progressive action. Religious toleration should be extended to all. and the Republic be made accessible to old foes. I would not indeed en-trust them with the task of bearing the standard of the Republic, but would accept their help if sincerely proferred.

With the Catholics of France taking a new interest in the political struggles of the country, and using their strength for the consolidation of the of the Republican form of Government, they cannot but have a powerful influence on future legislation; and the olive branch thus extended by Mons. Constans is an assurance that the Republicans are disposed under the new circumstances which have arisen, to repeal the anti-religious legislation which now disgraces the statute-book.

Before it can be said that religious toleration exists in France the schools taught by Christian Brothers and Sisters of various religious orders must be recognized by the State, and religious education must be introduced programme. The military laws must be amended so as not to take seminarians from their studies to spend one or two years in barracks to learn military drill, and the Sisters of Charity must be once more admitted as nurses in the State hospitals from which they have been excluded to the great injury of the public.

The condition of things arising out of the laws which have been passed on these subjects is not as bad as might have been expected, owing to the fact that the religious order have exis the wise course followed by the Holy hibited so much zeal in the face of prohibitory legislation that their schools even now are better attended than the godless State schools; and the young seminarians, forced to live in barracks for a year or two years, heart, though he has hitherto made his set an example of morality to their religion a secondary consideration to soldier comrades which makes the latter better Catholics, and when they themselves go back to the seminaries, their attachment to their sacred vocation is stronger than ever; and when they are the Republican party have shown ordained there is a new tie existing themselves hostile to religion, and between them and the soldiery which have legislated constantly against the is sure to have a good effect in the future, and to spread abroad a respect for re ligion through the country when the soldiers themselves return to their homes after the expiration of their term of service.

In addition to all this, the Catholicswho formerly seemed to be apathetic and discouraged from the fact that the Freemasons and Infidels, by their active dynasties which can never hope reason- interference in all political movements, had secured the reigns of power in all The late Cardinal Lavigerie earn-departments of Government-are now taking a decided interest in the doings of their rulers, and the day cannot be far distant when they will resume the control to which their predominance these the Archbishop of Paris was in the country, entitles them. We do not doubt that when the proper time arrives they will achieve just such a victory as the Catholics of Belgium far-seeing, did not cease to urge his gained, after they had been harassed for years under an Infidel rule as

DR. BRIGGS.

"A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead."

Dr. Briggs must, as he heard his condemnation, have thought of that historic voyage. Going quietly down to the great region of free thought, he is attacked, and found but few charitable Samaritans to bind up his wounds. He was following his own path of private interpretation of the Bible and employing critical analysis to discover what was authentic and what not, and that she takes any part with the all at once he is denounced as a hereplotters who are endeavoring to tic. The doctor's equanimity is unoverthrow the present established order disturbed, and he, doubtless, does not attach much importance to the impu-The Pope's course has had another tation. He was obeying the dictates of Protestantism not wisely but too well. Does it not uphold as a cherished dogma the private interpretation of the Bible, and encourages all to have done with a Church that claims the right to infallibility. If Calvin rejected certain portions of Hely Writ declared in favor of granting complete that did not accommodate themselves

power has the Presbyterian body to They are entitled to the honor that into forbidden paths? What right has woman. it to curb the thoughts of her offspring and point out the truth that must be accepted without a remonstrance? It surely does not pose as an infallible body! And if not, why may it not be hopelessly wrong in condemning Prof. Briggs? We repudiate the professor's doc.

testantism. It, as a writer remarks, is in the presence of Rationalism like an iceberg gradually melting before the sun. Analysis of the Bible is destroying, block by block, the foundations of Holy Writ: and a man, wedded to certain lines of thought, must, if there be no warning voice to remind him of danger, drift out upon the quicksands of unbelief. Give him time, and he will be able, as Ingersoll says, to beat the ten commandments. And again how can Prof. Briggs, or any other Presbyterian, declare, with any show of reason, that the Bible is the Word of God? A Catholic only has the privilege of making this assertion, for he follows the teachings of a Church which he knows to be the pillar and ground of truth. A Protestant admits only those portions of Holy Writ that seem to him to be authentic. He may call to aid him in his investigation all the powers of criticism and analysis, but he will be ever unable to know what is authentic and what not. He may believe that his conclusions once more as part of the educational are accurate; but from conjecture to certainty there is a long step. And when there is a question pertaining to our eternal destiny we must have nothing but certainty: we need a voice that speaks without error and that can without doubt or hesitation point out the truth. How, then, may our separated brethren declare to us what books are not authentic? There are few ministers who will confess that they are able to grapple with the difficulties which this question entails. How also can he know if they are inspired? Some admit the four Gospels, and others accept only St. Matthew's and St. John's. "I would not believe the gospels," says St. Augustine, "if I were not forced to it by the authority of the Catholic Church:" and every Protestant who appeals to the authority of the Bible makes the same in-

fallible testimony. The recent controversy has had a very depressing effect upon Presbyterianism. It is a sign that its nembers are beginning to reason for themselves and that the old landmarks will in a short time be submerged beneath the tide of public criticism. Slowly and surely are the waves advancing, and Presbyterianism is powerless to stay their progress. It poor, and go to their graves with the has no ready answer for the question that is asked by its adherents, "What is truth." We may hear the flashing epigram and sparkling bon-mot of the eighteenth century, but we will see bands of ministers paring and cutting down the Bible, with scientific scalpers It is not an easy matter for the rank and file of Protestants to know what to believe. "The most simple of the faithful must before he can trust his faith revolve questions of authenticitycritic and history. In sooth it is not a of the faithful." No wonder they are "as little children, tossed to and fro and carried about by every wind of

SLANDERING RELIGIOUS ORDERS

doctrine."

bors," said a Protestant the other day. highest and peace on earth to men of appeal to the vitiated and prurient themselves on being men of honor, species of accusation against a body of are Catholics. They should bid the poor deluded woman who is degrading perfection. them on every ministerial platform to go into retirement and reflect serioussays awaits the liar.

The nuns whom she vilifies are proving themselves, by the ministrations of mercy in the hospital, by the works of charity among the poor and by their

restrain its adherents from straying every man of clean living pays a true

A Religious leads a life incomprehensible to the world. It cannot fame. understand that renunciation of self demanded of all who give themselves to the service of Christ. It is pious by fits and starts, and has sentimenta longings for better things; but to work and live without earthly pleasure, in trine, but we cannot help seeing in his humility and obedience, unto the end, position, the logical outcome of Pro- is beyond its comprehension. Priests and nuns are better than others, and they know well that they are what they are by the gratuitous gift of vocation. They want room only and freedom to act. They are certainly doing much for the common weal. They are in most cases men and women of culture, and can justly claim a right to social amenities. The fanatical crusade against them can be explained only by a hatred of Catholic ity - a fundamental article in the creed of some Protestants. No other reason can be assigned. If some souls are called to a higher spiritual level who can complain. "The vocation of many," says a learned writer, "is to marry; of others, to remain unmarried; of some, to quit the world ; of others to mix with it for its advantage; of some, to give the superfluity of their wealth to God and the poor : of others, to leave all that they possess for the higher departments of Christian service." This is the Church's doctrine; and it is most obviously and unquestionably borne out by the very letter of the

They will be persecuted, but persecution is to them what the rain and sun are to the flowers of the field. If earnest and intent upon the glory of God they will always succeed, despite the lecturers of the Margaret Shepherd stripe and the ministers who are devoid of every manly feeling. "In all things we suffer tribulation, but we are not distressed : we are straitened. but are not destitute; we suffer persecution, but we are not forsaken; we are cast down, but we perish not. Such is the spirit that animates every religious. What boots it for the ministers to prostitute their time and talents to a cause that can be productive of no appreciable good? The very garb hey wear should remind them that they are pledged to speak true and fair, to feed their flocks with the solid food of truth and not upon the garbage of falsehood and misrepresentation. Happily for the honor of our country theministers engaged in this delectable occupation are not numerous and represent a species that can be found nowhere except in Upper Canada. There are others who have but scorn for the ignoble warfare. They live in peace, and are content to let others do the same. They visit the sick and respect and esteem of those with whom they lived. Every honest opinion has rights, but rampant bigotry deserves the contempt of all who think life a

THE SOCIETY OF JESUS.

The secession of Count Paul von Hinstroch from the Jesuit order is agitating the minds of certain writers who do not hesitate to repeat the oft-refuted calumnies against the Society of dish of very palatable food for the mind Jesus. The Count severed his connection with the order because, forsooth, it was destroying his individuality. And yet for some years he was a witness of the daily life of a Jesuit, and apparently failed to realize the truth of the axiom that grace does not destroy but perfect nature; that "How revolting is it to hear such nature, under the influence of the monealumnies against our Catholic neigh- astic principle, assumes in a measure the high prerogatives of which it was He was not in sympathy with the deprived by the sin of Adam. Monasmethods adopted by some divines in ticism purges nature of all that is low our midst, for the purpose of propagat- and ignoble, gives it a clear perceping the gospel of "Glory to God in the tion of its destiny, and courage to accomplish it. Nature is left intact, good will." What woeful malice but all that may retard its activity they display who give their approval and usefulness is swept away. A man to the sickening publications that imbued with the monastic idea is no longer swayed by the selfish motives taste of the ignorant! They pride that dominate the actions of the world: his higher faculties, freed from the and they permit itinerant lecturers of servitude of the organs of sense, find shady antecedents to vomit forth every their legitimate sphere of action among what is true and best. In a word, he women whose sole crime is that they acquires complete control of himself; and this is individuality in its highest

The Count has not yet given to the world the true reason of his secession. ly on the punishment that St. Paul We do not question his right in leaving the order because he did not have the grace of vocation, but he proved recreant to his duty as a true man in attempting to justify his action by maligning the Society of Jesus. He incessant labor in the cause of educa- should have stepped gently out and liberty of conscience, adding that he to his peculiar views, why may not tion, to be worthy of the respect of played a role in other scenes more

individuality. The traditions of the understood, of course, that they would family of which he is a member should be as faithful and loyal to the British have induced him to pursue a course throne as other races. more consistent with its honorable

And yet the Society of Jesus needs no vindication. Its past history, gemmed with deeds of heroism and of unwearied endeavor for the temporal and spiritual advancement of mankind, commends itself to the praise and

admiration of impartial men. Our own age beholds the sons o Ignatius true to the spirit of their saintly founder; and we could mention many a tribute from distinguished lips to their learning and self sacrificing devotion. They adorn everything they touch. Their names are written on the roll of the world's famous literati and scientists. Every scheme that may improve the condition of the human race absorbs their attention, and every system born of falsehood and error finds in them stern and relentless antagonists. The world hates them, as it hates everything that runs counter to its interests and objects.

"It is an unparalleled glory for the the Church should unanimously strike at it, denounce it and calumniate ita singular privilege, a glorious prerogative, which has made their name the most glorious that could be borne by Christians in the times in which we

They have been accused of "moral corruption :" and Voltaire, their most bitter enemy, does not hesitate to declare that the charge astonishes him, because for seven years he saw them leading a most laborious and frugal life, and that this fact could be attested by thousands of men who had been pupils beside him.

live." They numbered but ten at the time of the Bull of their institution, and to-day they are in every part of the globe. In great cities they are combating error, forming young men to bear the banner of a blameless life; and in desolate missions, far away from civilization, they are planting in pagan hearts the seeds of Christ's teachings. A Jesuit is called a slave -a mere tool of his superiors. True, he pledges himself to obey his superiors; but their behests are ever for good: and better far a man to consecrate his energies to a noble cause than to devote them to pleasure or to worldly ambition. His independence is simply restricted, not destroyed. If To this we may well reply that we too he chooses to give up rank and all that would sooner see that Act shattered man holds dear the world is the gainer.

They are-and we use the words of an Atheist-they are successful in all paths of learning-in eloquence, history, antiquities, geometry, light and the destruction of the British North profound literature: there is hardly any class of writing in which they do not number men of great merit.

A TREASONABLE DESIGN.

We called attention last week to a ent of Mr. Dalton McCarthy in his speech at St. Thomas to the effect into the United States; and it is clear that the French-meaning the French- enough that those who, like Mr. Mc-Canadians-have not "equal rights Carthy, are laboring to break up the with us (British Canadians) in this Dominion."

In his Woodstock speech he further declared that if the people of Quebec are successful in their endeavors to protect the Manitoba Catholic minority, federation, the New York Sun is destruction of the British North America Act than if twenty Governments had been defeated." This is a threat that if by constitutional means the Protestant Ascendancy Party cannot establish the ascendancy they are looking menaces which Ontario is making Canadian Confederation.

We are glad to have these avowals from Mr. McCarthy of the designs he entertains, with the full approval of the new party he has undertaken to are in the New England States, close form, and who, we are informed by the Province of Quebec. applauded vociferously these announcements of his intention to estab- Canadians to set before their comlish a despotism in this Dominion in patriots still living in Canada the which the ascendancy of the English- advantages of political union with the speaking races is to be established; and United States. It points out that by this he means, of course, Protestant under the Federal Constitution each ascendancy and Catholic inferiority. State is at liberty to make its own

Mr. McCarthy's intentions could be State, be subject to that interference read in his every speech; but as he in her domestic concerns with which was the originator of the defunct she is constantly threatened from "Equal Rights" movement, some Ontario. Only the Federal Governpersons might have been attracted to ment is prohibited from making laws his party under the delusive belief giving special rights to any particular that they were really the friends of religious body; and under the Conequal liberty for all British subjects. stitution of the United States Quebec It will now be known that it is the could have its Catholic and Protestant avowed purpose of the McCarthyites to school system as at present, and could, upset the order established by the if she saw fit, preserve even the tithe Parliament of Great Britain at the con- system also. We do not for an instant quest of Canada to granting to the suppose that these inducements will French population all the rights and lead the people of Quebec to desire

The French-Canadians have observed faithfully their part of the compact, and on many occasions sealed it with their blood.

When the other British colonies of America declared their independence, the French-Canadians were invited to cast in their lot with them; but they refused, and by this refusal saved the whole of British America to Great Britain. Afterwards when war was declared between Great Britain and the United States, they repelled all attempts at invasion, and thus again made secure the basis for what is now the Dominion of Canada. In return for all this the McCarthyite programme is for Canadians of British origin to institute a policy of petty persecution against all Catholics under pretence that the British must be the dominant

This is, of course, a breach of the

original compact, and the pretext is a very shallow one. We are well aware that the object of attack is really not so much the race as the creed of our French-Canadian brethren. To repel this, we by no means ask that Catholics should unite to form one party against their Protestant fellow citizens We do not for a moment believe that the Protestants of Canada will as a body second Mr. McCarthy's views. and we do not desire to see the political parties of Canada formed on religious lines. There must be mutual toleration if we desire the prosperity of the country in which we live; but for this very reason Mr. McCarthy's efforts to create religious dissensions must be They have been persecuted, "but defeated. We therefore ask equally because they did not fear to die they our Catholic readers and all liberal Protestants to set themselves resolutely against all politicians who adopt the McCarthy programme and platform. It is the platform of the P. P. A.; and, though not the platform of all the Orangemen, it is likely to have the support of the most rabid classes of Orangemen. Firmness and cool determination on the part of Catholics without any exhibition of needless alarm will certainly be crowned with success in the end, and defeat the pro-

> We have seen that Mr. McCarthy's party are ready to destroy the British North America Act if their designs cannot be otherwise accomplished. than permit the accomplishment of such designs: so the threat can have no terrors for us.

But what would be the result of America Act? It is now pretty generally conceded that if the plan of Confederation, whereby the many petty isolated Provinces which now constitute Canada were made one strong Dominion, prove a failure, there will be no serious obstacle to our absorption, Province by Province, friendly union are in reality aiming for this end.

It is interesting to notice that at the very time while Mr. McCarthy is thus laboring for the breaking up of Conmore would be done towards the agitating for the annexation of Canada, and more especially of Quebec, to the United States.

It is pointed out in a recent issue that the only way in which Quebec can relieve herself of the constant for, they are ready to break up the against her liberties is by throwing in her lot with the United States.

It is now certain that in the United States there are nearly a million French-Canadians, of whom one-half The Sun advises these French-

It was not absolutely necessary that laws in regard to education and religsuch an avowal should be openly made. ion; so that Quebec would not, as a place for the general public to con whether the real designs of fanatics, who are endeavoring to discord in Canada, are not to such a disgust with the present of affairs in Canada as will first up the Canadian union, and bring it about that some Provi other will start the movemen annexation, in the hope that t pulse thus given, weakening the Provinces, will cause them, nothing else than to save then the debility of isolation, to strength by following the exam It will be remembered that now the Toronto Mail, und

editorial management of Edward Farrer and Goldwin pursued precisely this coucreating dissension, when suddenly discovered that ultimate object was beyond exactly what we have indicated. It is not unreasonable to think t similar purpose underlies the no Popery campaign also. W not decide whether Mr. McCa making a tool of the Mail, or t of Mr. McCarthy; but the perhaps the more probable, reasonable to suppose that the being now under the same pro ship as it was when the tre designs of its editors were made has the same purpose in view then. But perhaps both Mr. M and his organ are agreed in object. The public may form judgment as to the real sta

> THE CANADIAN GEN ASSEMBLY.

The General Assembly of byterian Church of Canada session at Brantford, Ont. ; an the denomination is not so or numerous as its sister Chu United States, the Assemble deniably a gathing which probably in preportion to its more talent and less ten Rationalism than the similar ing which met recently in W representing the Presbyteria of the United States. We may here remark that

bodies, though both called by Presbyterian, are entirely di each other: as much so a both from the Church of E the Methodists. There is a authority having control and the only thing which l species of fellow feeling be is the fact that up to the p they have both retained the fession of Faith which was the Commissioners from Eu land and Scotland, who as Westminster in 1643 to d a common Presbyterian f held in the three kingdom

The Presbyterian Chu adhered to this Confessi markable tenacity down to day; but it is worthy o though the English sect Church was the one most presented on the Asser adopted it, the English I have been the first to reject t sion as behind the presen adopt a new one which ably more lax, and peri members more liberty of English Presbyterians, have adopted a short definite creed.

We have before now several times that the r quence of having national churches is a creed; and notwithstand byterianism has been ten to retain one creed in branches, the divergence made considerable adv have stated, the Engl ians have now a re Those of the United St vision under considerat of Canada, though no question professedly un tion, have practically creed, notably by the the ministry of a minist the express doctrine of that such marriages a the law of God, marrie The Canadian Assem

with an address by Re the retiring Moderator We have often ha differ strongly from numerous attacks on but in the present in cidedly approve of th of his address, because not approve of Presb whole, we are glad to to maintain the funda place for the general public to consider whether the real designs of those fanatics, who are endeavoring to sow discord in Canada, are not to create such a disgust with the present state of affairs in Canada as will first break up the Canadian union, and thus bring it about that some Province or other will start the movement for annexation, in the hope that the impulse thus given, weakening the other Provinces, will cause them, if for nothing else than to save them from the debility of isolation, to seek strength by following the example.

It will be remembered that before now the Toronto Mail, under the editorial management of Messrs. Edward Farrer and Goldwin Smith, pursued precisely this course of creating dissension, when it was discovered that their suddenly ultimate object was beyond doubt, exactly what we have here indicated. It is not at all unreasonable to think that similar purpose underlies the present no Popery campaign also. We shall not decide whether Mr. McCarthy is upon this rock I will build My Church, making a tool of the Mail, or the Mail and the gates of hell shall not prevail of Mr. McCarthy; but the latter is perhaps the more probable, as it is reasonable to suppose that the Mail, being now under the same proprietorship as it was when the treasonable designs of its editors were made known, has the same purpose in view as it had then. But perhaps both Mr. McCarthy and his organ are agreed in the same object. The public may form its own judgment as to the real state of the

THE CANADIAN GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church of Canada is now in session at Brantford, Ont. ; and though the denomination is not so extensive or numerous as its sister Church in the United States, the Assembly is undeniably a gathing which includes Rationalism than the similar gathering which met recently in Washington representing the Presbyterian Church of the United States.

We may here remark that the two bodies, though both called by the name each other: as much so as they are the Methodists. There is no supreme authority having control over both; and the only thing which keeps up a species of fellow feeling between them is the fact that up to the present time they have both retained the same Confession of Faith which was adopted by the Commissioners from England, Ireland and Scotland, who assembled at Westminster in 1643 to decide upon a common Presbyterian faith to be held in the three kingdoms.

adhered to this Confession with reare no such references to prove markable tenacity down to the present that the books of the New Testament day; but it is worthy of note that are equally the work of the Holy Ghost though the English section of the Church was the one most largely represented on the Assembly which adopted it, the English Presbyterians have been the first to reject the old Confession as behind the present age and to adopt a new one which is considerably more lax, and permitting to its members more liberty of belief. The English Presbyterians, in a word, have adopted a shorter and less definite creed.

ıe

ec

nt

ed

on

lf

se

h-

m-

he

he

nat

ch

wn

ig-

a

ice

ich

om

rn-

ws

lar

on-

bec

ant

ıld,

the

ant

will

sire

We have before now pointed out several times that the natural consequence of having independent national churches is a divergence in creed; and notwithstanding that Pres byterianism has been tenacious enough to retain one creed in nearly all its branches, the divergence has already made considerable advance. As we have stated, the English Presbyterians have now a revised creed. Those of the United States have revision under consideration; and those of Canada, though not having the question professedly under consideration, have practically revised their creed, notably by their retention in the ministry of a minister who, against the express doctrine of the Confession, that such marriages are contrary to the law of God, married his wife's sis-

The Canadian Assembly was opened with an address by Rev. Dr. Caven, the retiring Moderator.

differ strongly from Dr. Caven's numerous attacks on Catholic belief; but in the present instance we decidedly approve of the general tenor of his address, because, though we canwhole, we are glad to see a disposition good reason to believe that it was not to maintain the fundamental truths of to the New Testament at all. It is, maids produce the sweetest of butter

Christianity against the insidious assaults of Atheism and Deism. This disposition has been shown by the doctor, though we cannot say he has been very successful. He shows learning indeed, and extensive acquaintance with the text of Holy Scripture: but it is a hopeless task to endeavor on purely Protestant grounds to prove the inspiration of Scripture; and it is for this reason, and not on account of any lack of good intention that the doctor has failed.

On Catholic principles the proof of the inspiration of Holy Scripture, both of the Old and New Testaments, is complete and satisfactory. The New Testament is proved to be a true record of the sayings and doings of our Lord while on earth, for it was written by witnesses who were not themselves deceived, and who possess all the characteristics of sincerity. From their true writings it is shown historically that Christ established a Church on earth to teach His doctrine, promising that she should never fail in so doing for we read: "Thou art Peter, and against." (St. Matt. xvi, 18.) And, "Going, therefore, teach ye all nations

. . 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." (xxviii, 20.)

The Church of Christ is, therefore, an unerring and infallible teacher; and it is by the authority of this Church that we know the infallibility and inspiration of the Bible. It was upon this principle that St. Augustine declared he would not receive the Gospels were he not moved thereto by the authority of the Catholic Church.

It is evident, however, that this method of reasoning cannot be acknowledged by a Presbyterian as correct; for if the authority of an infallible Church is to be recognized, it must be recognized in all things, and probably in preportion to its numbers all doctrines pronounced upon by it more talent and less tendency to must be received as God's sure revelaians, as it would follow that they are in a state of rebellion against the Church of Christ, and that they should submit without reserve to the author-Presbyterian, are entirely distinct from now reject. It was, therefore, necessary for Rev. Dr. Caven to find some both from the Church of England or other means for proving the inspiration of Scripture, and the means he adopts is to appeal to the Scripture itself.

As regards the Old Testament, we

may freely admit that quotations therefrom made by Christ and His Apostles are spoken of as the sayings of the Holy Ghost, and we may justly infer that the Scriptures from which the extracts are taken are truly the word of God. But this can only refer to the Old Testament, from which The Presbyterian Churches have alone such extracts are taken. There Hence, any proof of this kind if attempted must necessarily be defective. Notwithstanding this difficulty Dr. Caven attempts a proof drawn from several passages of the New Testament. Most of the passages which he quotes to this purpose have reference to St. Paul's epistles only, and are therefore not at all applicable as a demonstration of the inspiration of the New Testament as a whole. We shall hereafter show that the doctor has strained them to his purpose by making them mean more than can be proved from them. We shall here confine curselves to the consideration of the only passage which he quotes as satisfactory proof that the New as well as the Old Testament is divinely inspired.

To this effect he quotes the passage from 2 Tim. iii, 16: "All Scripture is given by inspiration of God and is profitable, etc." He shows that Timothy is praised because from childhood he knew "the Holy Scriptures which were able to make him wise unto salvation, through faith which is in Christ Jesus.

This context shows that the Apostle is here speaking certainly only of the Old Testament, with which alone Timothy could have been conversant from childhood, as no part of the New Testament was then written; and even when St. Paul wrote this, only a part of the New Testament was written, and a very small portion We have often had occasion to thereof was accessible to Timothy, as the books which were already written were issued for special purposes, for the instruction of particular persons or localities. The reference, therenot approve of Presbyterianism as a Testament as a whole, and we have

fessor Caven aims at thus extending Blarney Castle there is a relief map of its meaning, as he does in the following words :

"It will not be questioned by Christians that the books of the New Testament may claim equal rank, at least, with those of the Old, and thus we can regard our whole Bible as inspired and profitable.

It needs no lengthy argument to show that this inference is a mere assumption. The question is how it can be proved that the New Testament is inspired. It is to beg the question, if it be asserted that the New Testament must be of equal authority with the Old : but from the Presbyter ian or Protestant standpoint there is no other way of arriving at the desired conclusion. The truth is the Catholic method of proof is the only way by which it can be reached.

Further, it will be remarked that the text as quoted by Dr. Caven from the Protestant version of the Bible is an incorrect translation. It seems to have been so translated for the purpose of giving the ordinary reader the impression that the New Testament asserts its own inspiration, which is not the case. The correct reading is that of the Catholic version:

"All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice."

This reading has been restored in the recently revised Protestant version, which thus recognizes the accuracy of the Catholic translation; and it is evident that if we follow it tions of the Christian faith are there is no means of ascertaining at all what Scripture is inspired except through the authority of the unerring Catholic Church.

EDITORIAL NOTES.

Mons. EMILE ZOLA has been for the third time defeated in his attempt to become one of the forty members of the French Academy. Ferdinand Brunstiere, the illustrious author of several works on French literature, has been elected by 22 votes against 4 given to M. Zola. It is difficult tion. This would not suit Presbyter- to imagine on what grounds M. Zola can claim this position, unless being unrivalled in his peculiar department of writing indecent books should make his qualifications indubitable. But it ity of the Catholic Church, which they is evident the Academicians do not place so high a value upon literature of this kind as M. Zola thinks it is en-

> HARVARD UNIVERSITY has now distinctly Catholic Club. President Eliot gives it every encouragement. Its object is to make known Catholic doctrine, and to aid in the accomplishment of any purpose of benefit to Catholics. There are about two hundred and fifty Catholics attending the University; and, judging from a circular lately sent out, they mean to give evidence of the truth within them. We wish them every success.

titled to.

ARCHBISHOP SATOLLI, writes Father Phelan, editor of Western Watchman, on the union that alone can enable the Catholic press to exert its full power, "The Catholic press cannot and still greater strength would it have if the associated Catholic journals of America would in some practical way be connected with the Catholic journals of Europe similarly associated." We believe that such a plan should have excellent results. Many editors forget, at times, their grave responsibility, and make their papers vehicles for personalities and mouthpieces for views that cannot stand the test of brotherly charity.

LORD AND LADY ABERDEEN, OR their arrival at Queenstown, Ireland, received a hearty welcome from a deputation of prominent citizens appointed to meet them on their return from America. An address was also presented to them by the Mayor of Cork on their arrival in the city. Lord Aberdeen said that himself and the Countess were proud of the beautiful display of Irish industries in the Irish village at the World's Fair, Chicago. It is their intention to return to Canada in September, when the Earl will begin his duties as Governor-General of Canada. The indications are that all classes and creeds will accord him a hearty welcome to the Dominion.

THE Irish village at the World's Fair attracts much attention from Irish-American visitors, to whom it is the most attractive spot in the great park. Blarney Castle, with its celebrated Blarney stone, the Rock of Cashel, and the ruins of Muckross Abbey, are all represented with the

therefore, an evident error when Pro- from the cream of Irish cows. In Ireland by Professor Conway, of Marlborough College, Dublin, which shows in miniature with great accuracy every hill and dale, lake and river. Bog oak emblems manufactured on the spot may be obtained, and also the famous laces of Limerick, so suitable for ecclesiastical vestments. Lady Aberdeen is especially hopeful that the exhibition will be the means whereby a large trade in ecclesiastical laces will be created, as in such case employment would be ensured to a large number of Irish girls, and great benefit accrue thereby to the country. A number of American Bishops, including Cardinal Gibbons, and Archbishops Ireland, Feehan and Ryan, have ordered some of these laces.

CIRCULAR LETTER

Of His Grace The Archbishop of Toronto to the Catholic Clergy of the

REV. AND DEAR FATHERS: - We deem it our duty to call your attention, and the attention also of your people, to the recent action of the City Council Executive in refusing the allowance hitherto given for the treatment of the sick poor in St. Michael's The reasons given for this hostile action rest on foundations of One member spoke against sand. sectarianism in the public dealings with the hospitals. "Sectarianism" with the hospitals. is here doubtless meant for distinctive religious beliefs and ministrations. Now, if the teachings and ministraat all times of the greatest moment to man — if the consolations and hopes and the sustaining influence and graces which the Chris-tian religion imparts are at all times of priceless value—surely they must be of infinite importance and of inestimable value to all, but especially to the poor, in the time of pain and suffering, and amid the sorrows and anguish and fears of the death bed. If public charity should always be given not only in a spirit of impartial justice, but also in a spirit of Christian tender ness and compassion, it should be ad ministered with special sympathy and kindly thoughtfulness during the visitations of sickness, and in a way that will bring most comfort to the heart and the soul that are sick as well

as to the suffering body.

Can any one for a moment deny that for the sick Catholic poor the ministrations of the Sisters of Charity, their Christ-like sympathy for the suffering, their life long consecration to the alleviation of human misery, their prayers and spiritual exhortations and instructions, the hopes and the trust in the merciful God their presence and example as well as their words inspire, are of a value and importance that ar simply inestimable? Is it kind, is it charitable, is it Christian to take the poor that are at our mercy, and espec-ially in the dark hours of their sickness that for many may be unto death, away from such blessed influence and comforting surroundings, and force them into institutions where, from the nature of things, they cannot have these priceless advantages in full measure and completeness?

But says another sapient alderman -a medical doctorable institutions are mere 'fads ;' and were the grants continued to them the General Hospital would be sadly crippled." So that it is the welfare of the General Hospital that must be considered. sidered, and not the interests of the sick poor; in other words, the sick exert it full power unless it is banded; poor exist for the sake of the hospital, and not the hospital for the sick poor. The doctor justifies his course by what, in the face of the evidence, we must call false allegations and accusations. Hear him: "The responsible Superin tendent is not a qualified physician for it is no other than Madame de Chantal." This lady is the responsible superintendent of the institution as far as its general and economic manis concerned, but she has agement nothing whatever to do with the medical treatment of the patients; and the institution has a qualified resident physician who is medical superintend-Hence the allegation doctor is false, in the sense which he

> Again he accuses the religious Again he accuses the nurses of the institution as negligent and inefficient, and serious charge he bases this serious charge on the evidence of two physicians whose names are not mentioned, but which he was prepared to impart privately. What sort of evidence is this on which to assail the character and smirch the fair fame of an impor tant institution? Such back-stair evidence would be laughed out of a court of law: and yet it is on the strength of such testimony the public are asked to believe the story of the inefficiency and negligence of the Sisters as nurses! Who are those unnamed physicians? If they exist let them, in common fairness and manliness, come forward and give their names, and then we shall be able to estimate the value of their testimony Happily for the interests of truth

and for the defence of the Sisters we have not to depend on the hole andcorner evidence of nameless doctors Here is the evidence of the resident Medical Superintendent, and here also is quoted the testimony of the Medical Staff of St. Michael's Hospital:

DR. DWYER'S STATEMENT.

Editor News:—In Friday's issue greatest fidelity. The Irish dairy-maids produce the sweetest of butter

| Easter News: In Friday's Issue of your paper certain statements were made by Ald. Orr concerning St. Michael's Hospital. These statements were made during a

committee meeting of the City Council, and

as follows:
That I am not not a qualified physician.
The nursing is defective.
That no advantages are given to

3. That is students.
4. That patients are kept after being cured and given work to do, such as cooking, That patients are not properly at-

tended.
To all of the charges I give an absolute denial, as follows:

1. I am a graduate of Toronto University, and a licensed practitioner, and I am and have been the resident medical superintendent of St. Michael's dating from its inception

tion.

2. We have a competent staff of nurses, while of their faithfulness and efficiency the staff and I are the best judges, and they are fully up to the standard.

3. The students of the Women's Medical College have had clinics all winter, and the same liberty has been given to Toronto University—a privilege which has been taken advantage of, as will be seen by the curriculum.

curriculum.
4. Patients are not given work to do when convalescent any more than at the Geoeral hospital, where one of the printed rules is that convalescent patients must assist the

The fifth charge may be characterized as

The fifth charge may be characterized as grossly untrue.

It is also insimated that St. Michael's is a sectarian institution. Since the opening one one hundred and sixty-nine Protestants have been treated, and no distinction has ever been made between denominations. This does not savor of sectarianism.

Dr. Orr further states that Dr. Sheard substantiated the above statements. From my knowledge of Dr. Sheard I will take the liberty of doubting this.

R. J. DWYER, M. D., M. C. P. S. O., Medical Superintendent.

St. Michael's Hospital, June 2, 1883.
TESTIMONY OF THE MEDICAL STAFF. Owing to statements made concerning St. Michael's Hospital by Dr. Orr, as reported by the public press, a meeting of the Staff was called on Thursday afternoon. Sth. June, and it was unanimously resolved:

1. That the resident physician is a throughly qualified and efficient Superintendent.

2. That the nursing has been satis-

thoroughly qualified and efficient Superintendent.

2. That the nursing has been satisfactory, and the nurses have been efficient and attentive.

3. That the Hospital has been extensively for clinical instruction by the Faculty and Students of the Woman's Medical College, and that the Students of the University of Toronto have had the same privileges.

4. That the management and equipment are excellent.

5. That patients have been admitted and treated without regard to creed.

6. That a down town Emergency Hospital is desirable for the reception of severe accident cases.

pital is desirable for the reception of severe accident cases.

7. Moreover, that since Dr. Orr's statements have influenced the public as well as the City Council prejudically to the interests of the Hospital, we desire to contradict them, and express the hope that St. Michael's Hospital will continue to receive the same aid from the City Council that it had in the past.

C. R. CUTHBERTSON, M. D.

N. WALLAGE, M. D.

T. F. MCMAHON, M. D.

WALTER MCKEON.

R. B. NEVITT.

J. A. AMYOT.

EDMUND E. KING.

J. H. CAMERON.

J. H. CAMERON.
C. MCKENNA.
A. McPhedran.
A. H. Garret.
D. Campbell Meyers.
John Caurn, M. B.

In the face of such overwhelming evidence we repel with just indignation the false charges and malignant accusations made against St. Michael's Hospital and the devoted and Christiconsecrated women who minister within its walls, and who have left the world and all that it holds dear to expend their lives, for Christ's dear sake, in the service of the poor, the sick and the suffering. They labor not for earthly gain or human applause; they do good by stealth and blush to find it fame; and in this materialistic age their self-denial and self-sacrifice, their disinterested labors, their life-long consecration to the great and holy cause of aiding and relieving the suffering poor, in smoothing the pillow of the sick bed, and raising heavenward the thoughts and hopes of the dying, deserve public recognition and commendation instead of the revillings and injustices of blind and brutal bigotry.

In this connection we make bold to affirm that neither the action of the Executive of the City Council nor the groundless reasons on which that action is sought to be justified represent the views or receive the approval of the fair-minded, intelligent citizens of Toronto. These citizens are largeharted and tender towards the poor, and are animated by the spirit of jus-Hospital and the devoted and Christ-

hearted and tender towards the poor, and are animated by the spirit of justice and fair play towards their fellowcitizens of all denominations; and we are very much mistaken if, in due time, they will fail to right the wrong inflicted, and to require that the sick poor shall be sent to the institutions of

their choice. What good can this wretched intolerance and religious bigotry effect? Will they contribute to the promotion and diffusion of the sweet charities of life? Will they make the social rela-tions of our citizens pleasanter and happier? Will they not, on the contrary, serve to offend and irritate, and to sting with a sense of wrong a large class of our fellow-citizens?

In any case, the duty of our Catholic people in this emergency is as clear as the day. We must protect, help and uphold St. Michael's Hospital. We must aid it by our sympathy, our encouragement and by monetary contri-butions. We must enable it to keep its doors wide open for the sick poor, whether Catholic or Protestant. child of misfortune of any creed or color must ever be refused its sacred hos pitality when suffering from the pangs of disease. Above all, we charge the Catholic clergy of this city to see to it that all our sick poor who need medical treatment shall be sent to St. Michael's Hospital. There they will be heartily welcome; there their bodily ailments will be carefully and scientifically treated, and their religious interests will be in safe keeping there the holy sacraments can ministered with the respect and rever ence due to them, and can be received by the sick and dying poor in prayer-ful recollection without the fear of the scoffs and sneers of unbelievers.

We require of the clergy to announce from their pulpits on Sunday next our express desire that all cur

sick poor shall henceforward go to St-Michael's Hospital for medical treatment, and we expect of our clergy that they will faithfully carry out our desires in this respect.

This circular letter shall be read at all the Masses in all the Catholic churches in this city on Sunday next.

Believe us to be, Rev. and Dear Fathers, Your devoted servant in Christ,

† JOHN WALSH, Archbishop of Toronto. St, Michael's Palace, Toronto, June 17, 1893.

N. B. It is but fair to state that His Worship the Mayor, and several Aldermen did their duty nobly by St. Michael's Hospital, and the fact will not be forgotten by our people.

THE DUKE OF VERAGUA AT LORETTO.

From the Niagara Falls Gazette of June 10 we take the annexed account of the visit of the Duke and his distinguished companions to Loretto Academy, Niagara Falls:

An elaborate invitation had been prepared by the Sisters of Loretto Convent on the Canadian side, and were extended to the Duke and Commander Dickins by Superintendent Welch. The party then drove up to the convent, where a cordial welcome was given them.

When the Ducai party alighted at the convent doors they mounted the steps and were received by the Sister Superior and some forty nuns and Father Best of the Carmelite Monastery. A motto "Welcome to Loretto," hung suspended between the pillars in the reception hall. The party was conducted to the large assembly room, which had been profusely decorated in honor of the Dake's visit. The pupils, to the number of eighty to one hundred, were present, most of them in Spanish costume of black velvet bodices, white gipe blouses and black skirts. Spanish flags were pinned on their gowns. The Spanish colors, the yellow and red, were profusely displayed in decorations. Bunting, American and Canadian flags, interspersed with the Spanish colors, made the interior quite inviting and gay. A fine picture of Columbus before the court of Ferdinand and Isabella was on the other side. A dais had been prepared for the reception of the Duke and Duchess, while chairs were ranged on either side for the ladies and gentlemen in the party. They arranged themselves after the Duke and Duchess had seated themselves. Two little girls—Ethel Howard and Mattie Bampield—presented two large bouquets of flowers, which the Duke graciously received, and When the Ducal party alighted at the Duchess had seated themselves. Two little girls—Ethel Howard and Mattie Bampfield—presented two large bouquets of flowers, which the Duke graciously received, and tendered to his wife and daughter. Miss Loretta Muldoon then stepped forward, and in a very appropriate address presented His Highness with a memento of his visit. It was a large book in white moire highly illuminated with pictures of Columbus in 1492 and of the Statue of Liberty in 1863. The whole was embossed and engrossed by the Ladies of the Loretto Convent, and was a very elaborate piece of work. The Duke received the same by a gracious bow. Miss Marie Johnson, one of the pupils, then gave an operatic selection from Faust. Miss Julia Hubbard accompanied Miss Johnson on the piano. The rendition of the selection was a rare vocal treat, and the lady was highly complimented. Miss Nora O'Brien then gave Joaquin Miller's splendid poem, "Sail On." Miss O'Brien was a revelation in her way of treating of this poem, and the thought and emotion she displayed in rendering it. Her power as a recitationist is wonderful, and she stirred the hearts of all present by her mastery way of delivery. The poem was singularly apropos on this visit of the only lineal descendent of the subject of the verses.

A Petrolea Lady's Worth Recognized.

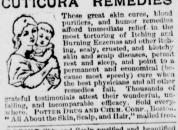
In Lincoln, Nebraska, a contest was held to decide who of all the school teachers was most popular. The prize was a magnificent piano, donated by the publisher of the News. At the close of the contest it was found that Miss Hattie Eckhardt, late of Petrolea, was the successful contestant, polling a vote of 50,615,—nearly double as many as any of the other teachers. We congratulate our Canadian young lady on the manner in which her worth has been recognized in the land of the free.

NEW BOOK.

Benziger Bros. have lately published "A Lady: Manners and Social Usages." By Lelia Hardin Bugg, author of "The Correct Thing for Catholies," etc. 16mo, white cloth, gilt top, 81,00. There has never been a time when so many people were asking what is "proper to do," or, indeed, when there were so many genuinely anxious to do the proper thing, as in the time in which we live. The author of "A Lady" has condensed into this volume the principal rules and regulations of society as laid down by recognized authorities.

BABY'S BLOOD AND SKIP

nsed and purified of every humor, eruption, CUTICURA REMEDIES



BABY'S Skin and Scalp purified and beautified by Cuticura Soap. Absolutely pure. HOW MY SIDE ACHES!



FOR SOCIAL PURITY.

The Address of Archbishop Ireland at the Social Purity Congress.

The following are the salient portion of the address delivered by Most Rev. Archbishop Ireland before the Social

Archbishop Ireland before the Social Purity Congress on Friday, June 2.

"The highest evidence of civilization in a people and their practical Christianity is social purity. Civilization is the freedom of the human being from animalism and its enthronization when the algorithd plane of rational upon the elevated plane of rational life. The strongest hold which animalism has upon the race lies in the sex The triumph over this on, the reduction of it under the passion, the reduction of laws of reason, is the supreme act of the spiritual power in man. The rether spiritual power is man. ligion of Christ at once differentiates itself from all religions, present and past, in demanding as none others do did, the complete triumph of the spiritual over the animal in man. moral standard is divine on its face, worthy to have come from the home of the angels. The founder of a human religion, dependent in its extension upon human sympathies and aids would never have dared basing his moral code upon the taking of the Cross and the nailing to it of all one's concupiscences. So zealous was Christ for social purity that He wreathed His own personality in its most translucid holy virginity. He was born of a Virgin Mother, and He lived a The two noblest Christian virgin. The two noblest Christian ideals, Christ, divinity incarnate, and Mary, humanity sublimated into maternal relation with the divinity, were virgins.

The purpose of the heroic form of purity was to emphasize the sacredness and the importance of purity under its more ordinary form in legitimate wedlock. How grand and noble is the of Christ regarding marteaching He declares it a divine institution. He assigns to it a divine purpose-the procreation of the children of the human family. He makes it the union of one man with one woman, and blesses this union. puts upon it with the stamp of His emnipotent authority the seal of indis-And with divine jealousy He guards the divine rights of mar riage, forbidding, under penalties supernatural, immixture away from its hearthstone, and in his pursuit of carnal sin, in man or woman, reaching into the secret recesses of the soul. Christ condemns impure thought and desire, as well as impure act, and, in this manner, He demonstrates by its moral elevation that His doctrine is from heaven, and makes manifest to all nations heaven's abiding interest

in social purity. The superiority of the Christian over other civilizations comes chiefly from its elevated standard of morals, and

the visible manifestation of this superiority appears in the position of the Christian women. In pre-Christian religions and civilizations woman was the servant, without honor or rights, the mere toy of passion. What else could she be in Greece or Rome, where the ideal woman was a Venus. The pure virgin of Nazareth, from whom as born God incarnate, became the ideal woman of the new dispensation; and ail was changed for daughter, The woman hencewife and mother. forward was queen of the home; and as the power of the Christian religion grew, so grew in the minds of peoples high civilization, is woman, and all her power for good comes from her purity and from the love for purity which she has been able to maintain in the world around her. With the decay of social purity woman's reign diminishes, the Christian home yields the place to the harem or, the house of sin, and with the degradation of woman civilization perishes.

Oversensitive friends of purity interpose an objection. Purity, they say, delicate as the tender bloom on the petals of the rose, as the trans-parent softness of the morning's dew-drops, shrinks from expos-ure, and is harmed amid discussions and public movements. On the other hand, impurity is pitch; the purest tongues speaking of it are sullied and the purest hands reached out toward it are stained. The effect of this objection, if allowed, would be to abandon the world to impurity. God does not intend that this be done. Nor is there reason to apprehend the dangers that are pointed out when holy thoughts preside over labors in aid of purity, and prudence directs them. Wherever there is a fellowbeing perishing the hand extended toward him will be sustained by God, and the mind planning how to avert from him danger and bring to him salvation will be guarded by the Master

and Redeemer. Impurity, we are told, is widespread, corrupting body, damning soul, breaking up homes, degrading beings into depraved and ferocious always bold and daring; Goodness too

book agents baskets. Papers teeming tion regarding social purity are mostly with salaciousness obtain readers by the hundreds of thousands and drive hands is the guardianship of private out of the market self-respecting and and public morals.

decent publications. Painting and sculpture, whose mission it should be to elevate and ennoble the mind by the representations of humanity's best deeds and dreams, reveal the human form in hideous suggestiveness. Theatrical posters, nailed up in prominent streets and squares of cities, are to our young people unmistakable object lessons in lasciviousness, and, the stage, which might be one of the useful interpreters of wisdom and virtue, not unfrequently be-comes the panderer to lowest passions. Cultured society, un-consciously, perhaps, but not less effectpassions. vely, serves the interests of vice by its immodest fashions in dances and in female dress. Public opinion is debased; virtue, it is thought, is sufficiently avenged when a fallen women is declared an outcast; but the man who compassed her ruin goes scot-free and is the welcome visitor to club and drawing room. Laws against open immorality are dead letters. Tempters to sin promenade unmolested our streets; homes of iniquity flaunt their wickedness before the public gaze orgies born of demonaic fancies occur in public halls with the avowed conniv once of the police. Sin set itself up as a profession under shadowy names through which the purpose is easily read and advertises itself through the columns of our newspapers. Base men and women go around entrapping unwary girlhood into lives of shame procurers and procuresses are constantly prowling, as so many jackals, in search of human bodies to cast them in prey to cruel lust.

I have 'pictured in barest outlines the war waged against purity. The miseries, the sins which follow I shall not attempt to rehearse. I shall ask, however, can we in loyalty to our consciences and to God standidly by, saying nothing and doing nothing? confess the apathy of Christians in regard to social purity is to me a mys-stery. I hail with delight the beginnings of an awakening. I hail the laborers who, misunderstood often and with slightest encouragement, have entered the field. I name with fulless appreciation the Sisters of the Good Shepherd and other devoted women who establish homes into which the sorrowing victims of sin may be received the courageous members of the White Cross society, who in the common pathways of society speak and work for brave men, like Anthony purity; Comstock, who prosecute before the tribunals of the land the venders of obscene literature and imagery; noble-hearted women, like Mrs. Josephine Butler, who, in the name of womanhood, utter loud spoken and availing protests against the legalizing of licentiousness. I hail with de light and hope this present congress courageous man, Aaron Powell, who has organized it; I pray hat its work will be potent and last

The chief result which I would have come from our congress is a general awakening among good men and women of a sense of duty to labor for purity. This awakening obtained, the special plans and methods of work easily suggest themselves. 1 might, however, mention a few lines of action which seem to me to need particular attention from us. The sale and distribution of immoral literature is working immense harm. I do not mean by immoral literature books which are ostensively and thoroughly obscene; the public eye shrinks from those. the dignity of womanhood, its influence and the respect awarded to it.
The hope of pure morals, the hope of tions of society pander to passion. The tions of society pander to passion. The news companies dealing in such publications ought to be put under a severe boycott and persistently denounced to public indignation. All due efforts should be made to bring before the bar of public justice and have severely

punished the men, young or old, who petray and ruin innocent girls. the infamous procurer no penalty can be imagined too heavy. It is a terrible comment on our civilization and our laws that the kidnapping and en slavement of girlhood for loathsome purposes is possible among us. This kidnapping under varied forms and pretenses is taking place throughout the country, to its eternal disgrace.

Next to aiding the innocent come in importance the aiding of the unfortunate one who is willing to tread again the pathways of virtue. world, the good and religious world, is cruel to her. We pass her by disdainfully and pitilessly, oblivious of what we might have done had we lived under the pressure of lesser tempta-tions than those which had fallen upon her. There is no cheering word of hope, no welcome back to righteous-ness, no means of honorable livelihood. What can she often do but fall back into a life of misery and despair? Homes there are for repentant mag-dalens in our cities, but they are few,

out of proportion to the need, and illsupported In the war which I would have waged in defence of social purity, I women, turning by hecatombs human address my most earnest appeal to beings into depraved and ferocious women. In the spread of immorality version of the public and shameless immoralities of paganism. Nor need we wonder when so much is done by the enemies of purity and so little by the enemies of purity and so little by its friends and abettors. Badness is polluted hands from so many young girls who are under our eyes entrapped often is timid and retiring. The need of the hour is armed, soldierly virtue.

See the wiles and activeness and dire slavery because of poverty and open warfare of impurity. The popular literature of the day is largely subroundings? Whatever alterations for servient to it. Novels exhaling its the better have in late years taken stygian stench burden news stands and place in public opinion and in legisla

lutions of the congress shall follow it is not my province to indicate. The united wisdom of the members shall decide those points. All methods, in themselves legitimate, shall be welcomed by me and shall receive my heartiest co-operation. When a giant evil stalks through the land I call for allies from all directions, whatever be their peculiar arms or whatever their peculiar organization. Each and every one of them shall do something to weaken and repel the enemy, and this is the end we are seeking. said that I invoke the energies of men and women. I now say I invoke the energies of people of all forms of Chris-tian belief, and of people who if not Christians have yet to heart natural morals and good citizenship. It is useless to hope in our present condi-

FIVE-MINUTE SERMONS. Fifth Sunday after Pentecost,

tions that public opinion can

affected and public dangers repulsed

if we do not bring together as citizens

all our forces and act as one people,

independently of church organizations

or other limited influences

FEAST OF SS. PETER AND PAUL. To-day, my brethren, holy Church celebrates the Feast of SS. Peter and Paul, one the prince of the Apostles the other the great teacher Gentiles. Their glorious martyrdom took place the same day in the imcity of Rome. victory indeed was their death, one being crucified, head downwards, the beheaded, sealing thus with their blood that invincible faith in our Lord and in His religion which has made them fit to be corner-stones of His spiritual temple. Besides their faith, they were most distinguished for confidence in God. The two virtues, faith and hope, of coarse, blended together in their souls, borrowed from each other, and in the fire of heavenly love were melted into one. Yet confidence in God, or the virtue of hope, was the very impulse that set them forth to preach, gave them their gift of miracles, and led them out at last

sacrifice of their lives. And it was by such heroic trust in God that our holy Church was founded. The beginnings of the true religion may be summed up by saying that God sent out men who were willing to stake their lives upon His fidelity to His promises. The soil on which our Saviour planted the true vine was watered by the blood of martyrs. The Breviary speaks of the blood of our two great Apostles as the purple robe of immortal Rome. And their virtue of implicit, instinctive confidence in God's love for us and for His Church is the spiritual garment every Christian puts on when he is made nember of Christ.

Looking across all those centuries, my brethren, and contemplating the martyrdom of SS. Peter and Paul, our hearts should be strengthened. What are the trials of the Church now compared to those at the very beginning ? We lament, indeed, that St. Paul's successor is a captive in his own house and also that in many regions of the world the true faith of the Apostles has to struggle for its very life. Yet the struggles of the Church are now those of a giant, are against a world in grea part doubtful of its own cause— struggles which make us only the more evidently pleasing to God, as they are gradually forcing us to strip ourselves of the Acts of the Apostles we find the every human help and practise the Apostolic virtue of trust in God alone. "Some upon horses and some upon chariots, but we call upon the name of the Lord. Oh! when we come to realize that the welfare of the Church is not in numbers, or in fine buildings, or in the wealth and power of Catholics, but only and entirely in the practice of the virtues of our religion, we shall not have long to wait for the triumph of the truth. When the vast world-power that we call the Catholic religion was seemingly) but the frantic experiment of a handful of men, just then it won its noblest victories. Heathenism could not be voted down, nor fought down; nor did God send earthquakes and floods to cleanse the earth of its foulness. The men who founded our faith won the victory because they were penetrated with the conviction that the Maker and Governor of mankind was their Lord, and that Jesus Christ, His Son, would never swerve from His pledged word.

Such, then, brethren, is the virtue I bid you learn from the example of SS. Peter and Paul-confidence in God. Learn that and it will teach you all. How the value of prayer is shown forth by this virtue; how the practice of patience is commended; how the purely spiritual side of religion is brought forward by trust in God!

As a blood-purifier, the most eminen physicians prescribe Ayer's Sarsa-parilla. Is is the most powerful com-bination of vegetable alteratives ever offered to the public. As a spring and family medicine, it may be freely used

by old and young alike. by old and young alike.

There are so many cough medicines in the market, that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we would try Bickle's Anti Consumptive Syrup. Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folks like it as it is as pleasant as syrup.

Are your come harder to remove than those that others have had? Have they not had the same kind? Have they not been cured by using Holloway's Corn Cure? Try a bottle.

Do not delay in getting relief for the little.

Do not delay in getting relief for the little folks. Mother Graves' Worm Exterminator is a pleasant and sure cure. If youlove your child why do you let it suffer when a remedy is so near at hand?

What special line of thought and the resonable Reasonableness of the Practices of the Catholic Church.

By REV. J. J. BURKE. Holy Communion.

"He that eateth this bread shall live forever. St. John, vi.-59.) Holy Communion is receiving the Body and Blood of Christ in the Blessed Sacrament. The clergy when saying Mass, except on Good Friday, receive under both forms. When not celebrat ing Mass, they receive only the one kind, the consecrated Bread. In the early ages of the Church, Communion was given to the people under both forms.

The faithful, however, could, if they wished, dispense with one form and receive under the form of bread. This shows that the Church always taught that Christ is entire both under the form of bread and under the form of

At one time the faithful received under both forms; now they receive under one form—the form of bread. It is merely a matter of discipline, which the Church could change, if circumstances demanded it. Whether you receive under one form or both, you receive whole and entire the Body and Blood of Christ. This is clearly taught by St. Paul in the 11th chapter of the First Epistle to the Corinthians, where he says: "Whosoever shall eat this Bread or drink the chalice of the Lord unworthity, shall be guilty of the Body and Blood of the Lord."

How could a person eating that bread unworthily be guilty of the Body and Blood of the Lord, unless the Body and Blood of the Lord were there under the form of bread?

Since Jesus Christ is whole and entire under the form of bread, as well as under the form of wine, the prac tice of the Catholic Church of giving Holy Communion under one form is reasonable.

Good Christians frequently receiv their Lord and their God in Holy Communion. He inspires them with eelings of love, gratitude and adora-He reminds them to think fre tion. quently of their Creator-to give Him their first thoughts in the morning and their last in the evening. He gives them strength to restrain their guilty with the deepest joy to offer up the

Holy Communion is the seed of im-"He that eateth this bread mortality. "He t

Confirmation.

"Then they laid their hands upon them, and they received the Holy Ghost" (Acts viii, 17). Before the coming of the Holy Ghos on Pentecost, the apostles were weak and vacillating. One of them betrayed his Master for thirty pieces of silver another-the Prince of the Apostleshe whom Christ afterwards made head of His Church-thrice denied his Lord and his God.

After the descent of the Holy Ghost. what a change! What a wonderful transformation! They who before had been as timid as the lamb, as changeable as the chameleon's hue, became now as bold as the lion, as firm as Gibraltar's rock.

In a similar way does confirmation act on the receiver. Confirmation is that sacrament in which, by the imposition of the Bishop's hands, we receive the Holy Ghost to make us strong and perfect Christians and soldiers of Jesus Christ. It is the second in the order of the sacraments, because the early Christians were accustomed to receive it immediately first recorded instance of the administering of confirmation by the apostles Here we are told that St. Peter and St John confirmed the Samaritans wh had been baptized by Philip. prayed for them that they might receive the Holy Ghost. Then they laid their hands upon them, and they received the Holy Ghost." In a similar way does the Bishop, the successor of the apostles, administer confirmation at the present day. First, he turns toward those to be confirmed and says: "May the Holy Ghost come down upon you and the power of the Most High keep you from sin." Then extending his hands over them he prays that they may receive the Holy In the 6th verse of the 19th chapter

of the Acts the sacred writer, after telling about the baptism of the dis-ciples at Ephesus, adds: "And when Paul had laid his hands upon them the Holy Ghost came on them." In the 6th chapter of the Epistle to the Hebrews St. Paul mentions confirmation, the laying on of hands, with baptism and penance, as among the principal practices of Christianity. The sacrament of Confirmation has

een administered to the faithful of every age from the time of Christ until the present. We learn this from the fathers and writers of the various ages. Among them St. Clement says: "All must make haste to be confirmed by a Bishop, and receive the seven-fold grace of the Holy Ghost." The practice of administering confirmation is founded on tradition, then, as well as on Scripture. Is is not reasonable to believe that, to practise that which the Christian Church of every age believed and practised?

The apostles of Christ administered confirmation by praying that the faithful may receive the Holy Ghost and laying their hands upon them and laying their nands upon them.
The successors of the apostles do likewise. Who will say that this practice is not reasonable? Baptism gives spiritual life; confirmation increases it. Baptism makes persons children of God; confirmation strengthens them.

All the morality of life is implied in the sacrament of Confirmation. It strengthens man, gives him courage to confess God; and as sin is the denial of God, whoever has courage to confess God will practice virtue.

TO BE CONTINUED. BACKWOODS PROTESTANT CRE-

The New York Times does not observe any raison d'etre for the A. P. Yet there is a reason for it. The Times says:

DULITY.

"The American Protective Association does not occupy so broad a field as the old Native American Party, since it appeals only to the Protestan and not to the native prejudice. There is no chance of life for such an organization, and it is not likely to frighten any but very feeble-minded politicians. * * At present there is really no question between Catholics and Protestants that can fairly be called or that can properly be made a political question. Wherefore the a political question. Wherefore the American Protective Association appears to be an absurd and belated organization of persons who are not familiar with current news." The Protestant rural pulpit is the

A. P. A. fons et origo. Persistent no-Popery preachment year in and year out cultivates the temper which finds expression in A. P. Aism. The rural minister is not usually a man of breadth or education. His force is in strong language rather than in truth Romanism is one o the devils he must fight, and it occupie a place no higher than Rum and no less hateful. Burchard's "Rum, Romanism and Rebellion" expressed the diabolical trinity of the backwoods Protestant mind. The credulity and superstition prevailing among certain elements of our population are made painfully evident by the bogus Papal encyclical now being circulated by A. P. A. (Protestant) papers. The Pope

is represented as proclaiming to the Catholics that "on or about the feast of Ignatius Leyola, in the year of our Lord 1893, it will be the duty of the faithful to exterminate all heretics found within the jurisdiction of the United States of America."

The A. P. A. press and the A. P. A. leaders in circulating so absurd a document may seem to be doing a silly and harmless thing. But they know the ignorance and the credulity of the rural Protestant, masses better of the rural Protestant masses bette than we do. And this is their estimate of the intelligence of their co-religion-ists. Substantially they act on the theory that no story about the Catholics is too absurd or too unlikely to be rejected by the element of Protestants whom they are leading. The stories fabricated about Catholic arms secreted in the cellars of cathedrals are further indications of the credulity of those in the A. P. A. movement.

Our remark is that the rural and village Protestant pulpit, instead of educating and refining a large portion of Protestant population, has tended to make them the most credulous and easily misled element in the nation. They are in that frame of mind that the spiritualists and medium fakers may count on a rich and inexhaustible harvest for many years to come .- Mil-

Experience has Proved it.

A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use health and vigor could be fully restored.

Bad Blood Cured.

Characteristics Library and Your Burdock

Bad Blood Cured.

GENTLEMEN,—I have used your Burdock Blood Bitters for bad blood and find it, without exception, the best purifying tonic in use. A short time ago two very large and painful boils came on the back of my neck, but B. B. completely drove them away.

SAMUEL BLAIN, Toronto Junction.

CHILLS and FEVER MALARIA etc. are

CHILLS and FEVER, MALARIA, etc., are promptly driven off by Milburn's Aromatic Quinine Wine, the potent invigorating tonic. No other Sarsaparilla can produce from actual cures such wonderful statements of relief to human suffering as Hood's Sarsapar-

Minard's Liniment is the Best.



There's Nothing SUNLIGHT SOAP

IT DOES AWAY WITH BOILING HARD RUBBING BACKACHES' SORE HANDS

Don't wash-bay without trying

REFUSE CHEAP IMITATIONS

For Bronchitis

"I never realized the good of a m so much as I have in the last few m during which time I have suffered in from pneumonia, followed by broa from pneumonia, followed by bronchit After trying various emedies without beacht, I began the use of Ayer's Chen Pectoral, and the effect has been marvelow a single dose relieving me of choking, a securing a good night's roat. Higginother, Gen. Store Long Mountain Higginother, Gen. Store Long Mountain.

La Grippe

"Last Spring I was taken down with la-gripre. At times I was completely prostrat-ed, and so difficult was my breathing that my breath seemed as if confined in an iron eage. I procured a bottle of Ayer's Cherry Peetoral, and no sooner had I began taking it than relief followed. I could not believe that the effect would be so rapid."—W. H. Williams, Cook City, S. Dak.

Lung Trouble

AVER'S Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass, Sold by all Druggists. Price \$1; six bottles, \$5. Prompt to act, sure to cure



RAMSAY & SON, MONTREAL Established 1842 Glass Painters and Stainer

M - Emmanuel - Champigneulle PARIS. BAR LE DUC. FRANCE. FIGURE WINDOWS) FOR CHURCHES. STATUARY

Approved by His Holinezs Fepe Flus IX., Eriof 1835.
Gold Medals at all the Universal Expositions.
Grand Prix d'Konneur, Fomo, 1870. AGENTS IN AMERICA :

CASTLE & SON. 20 UNIVERSITY ST., - MONTREAL Also for JOHN TAYLOR & CO., England, BELL FOUNDERS

ONTARIO STAINED GLASS WORKS.

STAINED GLASS FOR CHURCHES. PUBLIC AND PRIVATE BUILDINGS

asned in the best style and at prices low gh to bring it within the reach of all. WORKS: 484 RICEMOND STREET, R. LEWIS.

DUNNS BAKING

180 KING STREET. JOHN FERGUSON & SONS, The leading Undertakers and Embalmers. Open night and day. Telephone-House, 373; Factory, 543.

EDUCATIONAL.

SSUMPTION COLLEGE, SANDWICH, Ont.—The studies embrace the Classical Ont.—The studies embrace the Classica and Commercial courses. Terms, includins, il ordinary expenses, \$150 per annum. Fot all particulars apply to REV. D. CUSHING

ST. JEROME'S COLLEGE, BERLIN, ONT.

Complete Classical, Philosophical an Commercial Courses, And Shorthand and Typewriting. For further particulars apply to

REV. THEO. SPETZ. President. ST. MICHAEL'S COLLEGE, TORONTO ST. MICHAEL'S COLLEGE, TORONTO, versity. Under the patronage of His Grace the Archbishop of Toronto and directed by the Basilian Fathers. Full classical, scientific and commercial course. Special courses for students preparing for Interestly matrice unition and non-professional certificate. Terms, when paid in advance. Board and autition, Si5o per year, half boarders, 351 day pupils, 35, For further particulars apply to REV. J. R. TEEFY, President.

BENNET FURNISHING COMPANY Manufacturers of

CHURCH, SCHOOL

AND HALL FURNITURE.

Write for Illustrated



COMMERCIAL HOTEL, 54 and 56 Jarvis street, Toronto. This hotel has been refitted and furnished throughout. Home omforts. Terms \$1.00 per day. Proprietor M. DONNELLY, Proprietor

Ayer's Hair Vig Makes the hair soft and glossy. "I have used Ayer's Hair Vig-mearly five years, and my hair is a glossy, and in a excellent state of ervation. I am forty years old, and idden the plains for twenty five years. When the plains for twenty five years.

Ayer's Hair Vig

Prevents hair from falling out Prevents hair from failing out
"A number of years ago, by
mendation of a friend, I began
Ayer's Hair Vigor to stop the ha
falling out and prevent its turn
The first effects were most satis
Occasional applications since ha
my hair thick and of a natural of
H. E. Basham, McKinney, Tex

Ayer's Hair Vigor

A present the force of the service of

Restores hair after fevers. Restores hair after fevers.

"Over a year ago I had a seve and when I recovered my hai to fall out, and what little rurned gray. I tried various rubut without success, till at last to use Ayer's Hair Vigor, and hair is growing rapidly, and is hair is growing rapidly and is to its original color."—Mrs. A.

Ayer's Hair Vi Prevents hair from turning Prevents hair from turning
"My hair was rapidly turning
falling out; one bottle of Av
Vigor has remedied the troubl
hair is now its original color
ness."—B. Onkrupa, Clevelan
Propared by Dr. J. C. Ayer & Co., Lo
Bropared by Druggists and Perfur

Farms for Sale Ch And on Easy Tern

Part Lot 12, broken fronts, tp. Charlotteville, Co. Norfo and fine buildings..... Lets 33 and 34, 2d con. Mid R., Co. Norfolk, 193 acres, n and buildings..... Parts N. 1 and S. 1 Lot 29, McGillivray, fifty acres, n good orchard; excellent and other buildings......

E. ½ Lot 6, con. 4, tp. Sat Bruce, fifty acres, more

Souvenirs for First Co Prayer-books bound in the folk Ivorine, Ivory, Tortoise, Pearl, loid covers from The First Communicant's Manua The Great Day. By Mrs. J. Sadi cloth gilt.

cloth gilt Stories For First Communicants A. Keller A. Keller.
Considerations For Communion
Caddell.
My First Communion. By Rev.
D. D. D.D.
Holy Communion. By Rev. J.
R., paper.
Holy Communion. By Mon

PICTUR Holy Communion Pictures; nand used as Book Marks, fr and used as Book
wards.
FirstCommunion Pictures, Engl
Size, 05 x1°, boys or girls, pe
Size, 9x12, boys or girls, pe
Size, 12x18, boys and girls, y
Size, 12x18, boys or girls.
Sacred Heart, per dozen.

PRIZE BO

D. & J. SADLIE 1669 Notre Dame St. | 12 MONTREAL. | 12



WORDS OF WISDOM FR TURES. A Concordance Books. Edited by Rev. cloth,

NEW MANUAL OF THE OF JESUS. A Complete for Daily Use. 24mo. New Edition. Cloth, red A GENTLEMAN. By Mar LL.D. 16mo, cloth, gilt t FLOWERS OF THE PA. of St. Paul of the Cross, sionists. Gathered from Saint. 32mo, cloth, NEW MONTH OF MAR Sales. From the French Visitation. 32mo, cloth.

Visitation. Sendo, cloth.

THE DEVOUT YEAR.
Clarke, S. J. Short Me
efit Season of the Year.
LITERARY, SCIENTIF
GON. Selected by H
12mo, cloth,
THE SECRET OF SAN
St. Francis de Sales
S. J. 12mo, cloth. Sold by all Catholic Bo

BENZIGER I New York, Cincin WE WANT TO CATCH

WE ARE SELLI Teas & ONE TRIAL ONL James Wil

398 Richmond THE LATE

Scotch Su English !

Spring O See our Perfect I

PETHICK 8

Ayer's Hair Vigor

Makes the hair soft and glossy. "I have used Ayer's Hair Vigor for nearly five years, and my hair is moist, glossy, and in an excellent state of pres-ervation. I am forty years old, and have ridden the plains for twenty twe years." —Wm. Henry Ott, alias: "Mustang Bill," Newcastle, Wyo.

Ayer's Hair Vigor

Prevents hair from falling out. "A number of years ago, by recom-mendation of a friend, I began to use Ayer's Hair Vigor to stop the hair from falling out and prevent its turning gray. The first effects were most satisfactory. Occasional applications since have kept my hair thick and of a natural color."— H. E. Basham, McKinney, Texas.

Ayer's Hair Vigor Restores hair after fevers.

Mestores hair after fevers.

"Over a year ago I had a severe fever, and when I recovered my hair began to fall out, and what little remained turned gray. I tried various remedies, but without success, till at last I began to use Ayer's Hair Vigor, and now my hair is growing rapidly and is restored to its original color,"—Mrs. A. Collins, Dighton, Mass.

Ayer's Hair Vigor

Prevents hair from turning gray. "My hair was rapidly turning gray and falling out; one bottle of Aver's Hair Vigor has remedied the trouble, and my hair is now its original color and fullness."—B. Onkrupa, Cleveland, O. " Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.

Farms for Sale Cheap And on Easy Terms.

Part Lot 12, broken fronts, tier of lots, tp. Charlotteville, Co. Norfolk, 100 acres and fine bulldings. \$1,000

Lots 33 and 34, 2d con. Middleton, N.T. R., Co. Norfolk, 193 acres, more or less, and buildings. \$2,000

ses,

sub-

ulle

HES.

4.

REAL.

JRKS.

DINGS

REET

ND

人高级

ONS.

balm-

, 543.

DWICH, Classical

Classical including ium. For CUSHING.

EGE,

ical and

resident.

roronto Uni-His Grace lirected by ical, scien-cial courses ity matric-pertificates. Board and arders, \$75; uniars apply President.

OMPANY

Proprietor'

.pi

iting.

Prayer-books bound in the following: Ivorine, Ivory, Tortoise, Pearl, Jet and Cellu-loid covers from 75c upward. The First Communicant's Manual, from 50c up-

ward. The Great Day. By Mrs. J. Sadlier, cloth 45c, cloth gilt. cloth glit
Stories For First Communicants. By Rev. J.
A. Keller.
Considerations For Communion. By. C. M.
Gardioli My First Communion. By Rev. R Brennan. Communion. By Rev. J. Furniss, C.S S paper. Communion. By Mons. de Segar.

PICTURES.

Holy Communion Pictures; mounted in lace and used as Book Marks, from 5c each upand used as Book Marks, from wards.

FirstCommunion Pictures, English and French.

FirstCommunion Pictures, English and French.

Size, 68x10, boys or girls, per dozen.

Size, 9x212, boys or girls, per dozen.

Size, 12x18, boys or girls, with picture of Sacred Heart, per dozen.

PRIZE BOOKS.

Our Premium Catalogue containing List of Books suitable for Colleges, Convents, Separ-ate Schools and Sunday Schools, will be mailed D. & J. SADLIER & CO.

Catholic Publishers, Church Ornaments and Religious Articles. 1669 Notre Dame St. | 123 Church St. MONTREAL. | TORONTO.



THE MARRIAGE PROCESS in the United States. By Rev. S. B. Smith, D. D., author of "Elements of Ecclesiastical Law," etc., 250, cioth,

WORDS OF WISDOM FROM THE SCRIP-TURES. A Concordance to the Sapiential Books. Edited by Rev. J. J. Bell. 12nd cloth, het. \$1.25

cloth,

NEW MANUAL OF THE SACRED HEART

OF JESUS. A Complete Manual of Prayers

for Daily Use. 24mo. Saza inches.

New Edition. Cloth, red edges. 60 cts. A GENTLEMAN. By Maurice Francis Egan. LL.D. 16mo, cloth, gilt top, 75 cts.

FLOWERS OF THE PASSION. Thoughts
of St. Paul of the Cross, Founder of the Passionists. Gathered from the Letters of the
Saint. 32mo, cloth,

NEW MONTH OF MARY. St. Francis de Sales. From the French by a Sister of the Visitation. 32mo, cloth. 40 cts.

Visitation. 32mo, cloth. 40 cts.

THE DEVOUT YEAR. By Rev. B. F. Clarke, S. J. Short Meditations for Different Season of the Year. 15mo, cloth, \$1.00. LITERARY, SCIENTIFIC, AND POLITICAL VIEWS OF ORESIES A. BROWNSON. Selected by Henry F. Brownson. 12mo, cloth, 12mo THE SECRET OF SANCTITY, according to St. Francis de Sales and Father Crasset S. J. 12mo, cloth.

Hold by all Catholic Booksellers & Agents. BENZIGER BROTHERS, New York, Cincinnati, Chicago.

WE WANT YOU TO CATCH ON.

WE ARE SELLING THE BEST Teas & Coffees

ONE TRIAL ONLY TO CONVINCE.

James Wilson & Co. 398 Richmond Street, London.

THE LATEST STYLES

Scotch Suitings English Trous rings Spring Overcoatings

See our Perfect Black Socks 15c. pr.

PETHICK & McDONALD, 393 Richmond Street.

THE BOYS IN THE BLOCK.

By MAURICE F. EGAN, LL. D.

Father Raymond was instructing his First Communion class. He held it three times a week—on Sunday, Wed-nesday, and Friday nights. Twenty nesday, and Friday nights. Twenty boys of various sizes came tramping through the streets and pulled the bell-handle at the basement door.

It was about 8 o'clock on the usual Wednesday night. The Bowery glittered with lights; the elevated trains thundered at intervals overhead; Ah Wung, who kept a laundry at the edge of the Chinese quarter, gazed serenely at the vases of hideous flowers that stood on a shelf over his ironing table. His eye caught Tom Keefe's as Tom peered through the window. Ah Wung shook his head, and muttered something unpleasant in his mysterious language against this 'Melican boy. The glance of the 'Melican boy had rudely brought him back from a dream of the Florest Flor dream of the Flowery Kingdom, when those hideous buds and blossoms in

their dragon-covered vases were made. But Tom Keefe meant Ah Wung no harm. The last time he had been at confession, he had told the priest how often he had "chased the Chinee"—a form of amusement much in vogue in his part of the city-and he did not

intend to do it again.

He was innocently wondering how Ah Wung managed to get his shirts so glossy; but Ah Wung did not know that. He suddenly rose out of his beautiful dream of Canton, or some other Celestial city, where he hoped that his bones would be buried, and he began very grimly to fill his mouth with water, and to spurt it out on the clothes before him. He kept an eye on Tom, and Tom knew, from previous experience, that Ah Wung was ready

Souvenirs for First Communion

Souvenirs for First Communion

Late Ned?"

Father Raymond does not

"No. Father Raymond does not

begin work till 8:10."
"What kept you?" "Oh, you see, John didn't get in till after 7. It was a late day at his office and Larry was stuck with six Telegrams, and seven Mails and Expresses nearly 7, for the snow made until people hurry along, so that they didn't stop to buy papers. And after supper was over, I had to wash the dishes, for

along!"
Ned looked at Ah Wung and gave a startling how!, that made the poor washer-man start in terror.
"Pon't" said Tom. "Let the "Don't," said Tom. "Let the Heathen alone. Father Raymond says

it was my night, you know. Come

they're fellow-creatures like us."
"They may be," answered Ned,
"but I'm glad I'm not a fellow-creat-

ure like them. Good-bye, cork soles." Father Raymond said that we were not to plague them."
"All right. I will not. But I for-

Ned Smythe is a ruddy, freckled boy with a snub nose, a sly twinke in his blue eyes, and big hands and feet, which seem very prominent, for he does not know what to do with them. His clothes are patched, but warm ; he

clothes are more carefully kept and better fitting than his companion's. better fitting than his companion's. "Henry and Michael Schwatz and "Henry and Michael Schwatz" an Looking at them, one could see at a glance that Tom had a mother and

Ned had not. Father Raymond sat at a desk in the church basement with nearly all his boys ranged before him. He was dignified, but benevolent looking. Even his spectacles seemed to reflect

things good-humoredly.
"Where's Larry to night?" he asked, as Tom and Ned entered. Larry was a year younger than his brother Ned. "Please, Father, it's his washing

night," said Ned. Father Raymond looked at Ned with

a slight air of surprise. Several boys giggled. Ned kicked the nearest one. "Order!" said Father Raymond. When everything was quiet he be-an the Our Father. Then he and the gan the Our Father. Then he and the boys said the Hail Mary and the

Gloria. The lesson began. Most of the boys had been to confes-sion, but none of them had made his

First Communion.
"'What's a Sacrament?" asked Father Raymond, of a small boy at the end of the bench. He hung his head

and stammered. "Don't be afraid, Charlie," Father

Raymond said, kindly.
"There are seven—" began the A dozen hands were put up.

"A ceremony-" began another, boy, eagerly.

Tom Keefe tried to collect his senses It was near his turn. Oh, dear, if he had only paid particular attention to

at answer.
"Next!—next!—next!" "nexts" were Father Raymond's like the snapping of a whip, sharp and

quick. "Well, Tom Keefe!" "All the Sacraments give gracemumbled Tom.

astonishment.

mean," they said.
Tom sat down, his ears tingling.

As he did so the answer came to him, and he put up his hand.
"Too late," said Father Raymond.
"What is a Sacrament?"
"Please, Father," cried Ned Smythe, trembling, and almost ready to cry, "please say that over again?"

Father Raymond repeated the ques tion as if he were reading to very small and stupid children. The boys felt ashamed of themselves.

"Oh, I know?" cried Ned. "A Sacrament is an outward sign, insti-"It is nearly time somebody answered it," commented Father Ray-

The lesson went on, with many disasters. The boys worked hard all day, and it was hard for them to get down to the study of even the chapters of the Catechism. some of the boys had called out "Good-night, Father," and had run out into the street, Father Raymond called Ned to his desk.

Ned went, expecting a reprimand.
Father Raymond looked at him kindly.
"Why isn't Larry here?" he asked

again.
"It's his turn to wash, Father."

Father Raymond looked puzzled. "John takes care of us, you know, Father," explained, Ned, "and he makes us take turns in doing the work. He does the washing one week, I take the second, and Larry, the third. Larry has had to do it two weeks in succession, because he did not come home one night until after 10 o'clock. He went to the theatre. John keeps

up discipline."
"Do you mean to say that John and you, and Larry, keep house your-

"Yes," answered Ned. "Of course, Father, at the old stand, where father and mother used to live. Father was killed by a wall falling on him, two years ago, and mother didn't live six months after that; so we have to look after ourselves.'

Father Raymond smiled. "Are you a good cook, Ned?"
"No," said Ned, very earnestly,
"John is a good cook. You ought to
taste his hash. It is splendid! Oh,

taste his hash. It is splendid! Oh, my! I can wash though."
"Yes, he can, Father," put in Tom Keefe, forgetting his manners, in his anxiety to support his friend. "His shirt bosoms are almost as shiny as Ah Wunge."

Wung's. I don't sprinkle 'em with my mouth, like a Heathen, either," said

Ned, proudly. Father Raymond smiled. He seldom laughed when the boys were present. If he laughed, they would be sure to attempt "monkey tricks" to make him laugh again. He knew

them well. "Tell Larry to come to my room in the parochial house, to morrow night. How many boys are there in your

"Thirteen," answered Ned, prompt-"It's a very short block, you v. There are the Murphys, two of know. 'em, the three Malones, Tom and Bill Keefe, we three, and Alfred Schwatz, and his brothers, Michael and Henry. You mean the Catholic boys, don't you, Father?"

"Oh, yes." "That's all then. The Italians

"Yes they do; but Father Bianchi looks after them. Some of them are

very nice boys."

Ned and Tom made no answer. and tied over his ears.

"Tom Keefe is paler and more thoughtful-looking. He is much thinner and taller than Ned, and he walks more slowly, as if he were tired. His pleaker are not supported by the support of the sup ians. Father Raymond wanted to stop

the Malone boys do not come to the First Communion class. Do you know

them? "Oh, yes," said Tom, "they're good fellows, but they like to go to the theatre on Saturday nights, and then

they dont' feel like getting up in the morning."
Father Raymond shook his head gravely

"Could not you boys bring them to "Not much!" cried Ned; then he

reddened and stammered, "I did not mean to talk that way, Father, I forgot myself." Father Raymond nodded.

"Well good-night, boys. Study your Catechism lesson well for next class night, and don't be too hard on the Italians. Stop—here are two tickets for a concert, to-morrow night."

The bots took the tickets, and thanked the priest. He bent down to finish a letter. They locked at the tickets, and read the programme on the back of them.
"A lot of hi-falutin' music we can't

understand!" said Tom. "If it was only Gilmore's, now! I tell you, he had the boss band at Coney Island, last summer"

"It's no use to have Father Ray mond waste his tickets on us. We don't care for this classical stuff;" and he spelt out "Moonlight Smata." What does that mean? I'd rather hear Harrigan sing 'A Pitcher of Boer."

Ned took the tickets back to Father Raymond, and said, respectfully—
"We hope you will give these tickets

to someone proper, Father. The music would be just wasted on us. We'd rather go to the theayter. We're much obliged. You don't happen to have any obliged.

obliged. You don't happen to bill-poster tickets, do you? They'd be good enough for us."

Tom Keefe pulled Ned's jacket as hard as he could. He was shocked by such a bold request. Nevertheless, he waited anxiously until Father Ray-mond sealed his envelope, in the hope Agent. E. W. Saunders & Co., Druggist, to loan. Father Raymond's face expressed he waited anxiously until Father Ray-

"That always made them feel that the good priest might possibly produce some theatre-tickets from the breast of his cassock, where he was supposed to keep a supply of pictures, medals, scapulars, pen-knives, and

lead pencils. Father Raymond knew very well that Ned did not mean the faintest dis respect. What would have been dis-respectful in boys of better breeding, was simply the usual way of these children, who were without much di rection at home.

"I wish you boys would go less to the theatre," said Father Raymond.
"Once in a while, it does no harm;
but as a regular thing it is bad.

"But it brightens a fellow up, when he's been selling papers all day," said Tom, "and things are rather dull at home. Oh, Father Raymond,"-Tem was so sure of the kind priest's sympathy, that he often made sudden confidences, which gave Father Raymond many clews in dealing with the boys—
"you ought to see 'The Cow-Boy's "you ought to see 'The Cow-Boy's Revenge!' It is boss. There's a fellow that got into trouble, because he killed his own brother, and he goes to Texas, and resolves to blow himself up with dynamite, which he carries in a ring on his little finger, and he meets a cow-boy, and the cowboy sees a scar on his third finger, and says, thinks I see one I have known,' in a thunderous tone, and then a damselshe was a girl with red cheeks, but the people in the play call her a damsel-rushes out of a castle and says, 'He-is your-long-lost - brother-there-is - dyna mite-in-his-ring,' and then the cowboy grips the ring, and then the cowody grips the ring and, there is an awful explosion, and then—"
"Stop," said Father Raymond,
"that's enough. What good does all that stuff do you!"
"It livens a fellow up, "said Ned, in

"It livens a fellow up," said Ned, in a discouraged voice. He thought that Father Raymond might have waited till he told how the dynamite blew up a desperate villian, who was concealed in the castle, and how the long-los brothers were happily united; but Father Raymond did not seem to care. "Next week, I'll tell you the story of St. Sebastian," said Father Ray mond. "It's true, and more thrilling

than those cow-boy lies." "Thank you, Father," said the

boys.

"And, Ned, give my best regards to
John, and tell him I'd like to see him
sometime. Keep out of mischief. God
bless you both."

TO BE CONTINUED.

"It has cured others and will cure you" is true only of Ayer's Sarsapar The motto suits the medicine, and the medicine the motto. What better assurance could you have that a remedy will cure you, than the fact that it has cured such multitudes of others?

Why Suffer from Coughs, Colds, Hoarse less, Asthma or Bronchitis when perfect are is so easy with Dr. Wood's Norway Pine

Stick to the Right.

Right actions spring from right principles. In cases of diarrhea, dysentery, cramps, colic, summer complaint, cholera morbus, etc., the right remedy is Fowler's Fxtract of Wild Strawberry—an unfailing cure—made on the principle that nature's remedies are best. Never travel without it.

can Recommend it.—Mr. Enos Bornberry, Tuscarora, writes: "I am pleased to say that Dr. THOMAN ECLECTRIC OIL is all that you claim it to be, as we have been using it for years, both internally and externally, and have always received benefit from its use. It is our family medicince, and I take great pleasure in recommendical its control."

ing it."

Mrs. D. A. Campbell, North Segram. Ont., writes: "I cannot praise Dr. Williams' Pink Pills too highly. My daughter was a terrible sufferer with sick headache for twelve months, and no medical aid could relieve her, but, but he use of two boxes of your Pills, she is completely cured." From all dealers, or by mail at 50c a box, or six loxes for \$2.50. Beware of initiations. Dr. Williams' Med. Co., Brockville, Ont.

A Complicated Case.

DEAR SIRS.—I was troubled with biliousness, headache and loss of appetite. I could not rest at night, and was very weak, but, after using three bottles of B. B. B. my appetite is good and I am better than for years past. I would not now be without B. B. and am also giving it to my children.

MRS. WALTER BURNS.

Maitland, N. S.

Forewarned is Forearmed. Many of the worst attacks of cholera morbus, cramps, dysentery, colic, etc., come suddenly in the night and speedy and prompt means must be used against them. Dr. Fowler's Extract of Wild Strawberry is the remedy. Keep it at hand for emergencies. It never fauls to cure or relieve.

NO CHILD is safe from Worms unless Dr. Low's Worm Syrup is at hand. It is a complete remedy both to destroy and remove vorms of all kinds.

Minard's Liniment for Rheumatism.



GENEROUSLY GIVEN THE POOR.

A Valuable Book on Nervous Dis-cases and a sample bottle to any ad-dress. Poor patients also get the mod-ries frency has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1876, and is now under his direction by the

KOENIC MED. CO., Chicago, III. Sold by Druggists at SI per Bottle, Gfor SJ. Large Size, 51.75. 6 Bottles for S9.



It's 80ap, pure Soap, which contains none of that free alkali which rots the clothes and hurts the hands.

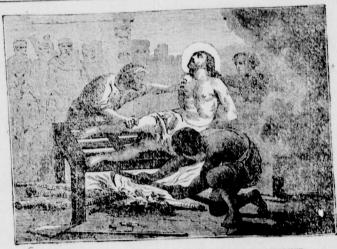
It's Soan that does away with boiling or scalding the clothes on wash day.

It's 8020 that's good for anything. Cleans every-

thing. In a word—'tis Soap, and fulfils it's purpose to perfection.

SURPRISE is stamped on every cake.

ST. CROIX SOAP M'rg. Co., St. Stephen, N. B.



With Reflections for Every Day in the Year.

m "Butler's Lives" and other approved sources, to which Lives of the American Saints Recently placed on the Calendar for the United States by special petition of The Third Plenary Council of Baltimore, and also the Lives of the Saints Canonized in 1881 by His Holiness Pope Leo XIII.

Edited by John Gilmary Shea, Li. D. With a beautiful frontispiece of the Holy Family With a beautiful frontispiece of the Holy Family ns. Elegantly bound in extra cloth. Greatly ad-L, who sent his special blessing to the publishers: and approved by jorty Archbishops and Bishops,
and approved by jorty Archbishops and Bishops.
The above work we will send to any of our subscribers, and will also give
them credit for a year's subscription on THE CATHOLIC RECORD, on receipt
of Three Dollars. We will in all cases prepay carriage.

HEALTH FOR ALL CONTRACTOR STATES OF SAVAGORED STATES

THE PILLS

Prifty the Blood, correct all Disorders of the Liver, STOMACH, KIDNEYS AND BOWELS.

LIVER, STOMACH, KIDNEYS AND BOWELS.

They invigorate and restors to health Bebilliand Constitutions, and are invaluants in all complaints incidental to Fenselse of all ages. Enr Children and the agest they are priceless.

THE OINTMENT

Is an infallible remedy for Bad Loss, Bad Bressis, old Wounds, Soras and Ulcers. It is an infallible remedy for Bad Loss, Bad Bressis, old Wounds, Soras and Ulcers. It is an infallible remedy for Bad Loss, Bnd Bronchtills, OUGHE, FOR SORE THROATS, BRONCHTHS, OUGHE, OUGHE, Swellings and all Skin Diseases it has no rival; and for contracted and stife loint it sets like a charm.

Manufactured out, St. Fullshot in Children and any prescribing ment.

Manufactured only at Processor is OLIOW A Yes negabilishment.

78 NEEV OXFORD ST. (LATE 523 OXFORD ST.), MONDON.

And art sold at is, igd., 2s. 2st., 4s. 3d., ils., 22s. and 3ss. each Mox or Pot, and may be had art sold at is, igd., 2s. 2st., 4s. 3d., ils., 2s. and 3ss. each Mox or Pot, and may be had art sold at is. Sid., ils. 3d., ils., 2s. and 3ss. each Mox or Pot, and may be had art sold at is. Sid., ils. 2s. and 3ss. each Mox or Pot, and may be had are sold at it. Igd., 2s. 2st., 4s. 2st., inc. 2st. and 3ss. each Mox or Pot, and may be had are sold at it. Igd., 2s. 2st., 4s. 2st., and 3ss. each Mox or Pot, and may be had are sold at it. Igd., 2s. 2st., 4s. 2st., and 3ss. each Mox or Pot, and may be had are sold at it. Igd., 2s. 2st., and 3ss. each Mox or Pot, and may be had are sold at it. Igd., 2s. 2st., and 3ss. each Mox or Pot, and may be had are sold at it. Igd., 2s. 2st., and 3ss. each Mox or Pot, and may be had are sold at it. Igd., 2s. 2st., and 3ss. each Mox or Pot, and may be had are sold at it. Igd., 2s. 2st., and 3ss. each Mox or Pot, and may be had are sold at it. Igd., 2s. 2st., and 3ss. each Mox or Pot, and may be had are sold at it. Igd., 2s. 2st., and 3ss. each Mox or Pot, and may be had are sold at it. Igd., 2s. 2st., and 3ss. each Mox or Pot, and may be had are sold at it. Igd., and are sold at it. I



WALLES AND THE TANK The CATHOLIC RECORD FOR ONE YEAR

Webster's - Dictionary FOR \$4.00.

By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers.

The dictionary is a necessity in every home, school and business house. It fills a vacancy, and furnishes knowledge which no one hundred other volumes of the choicest books could supply. Young and old, Educated and Ignorant, Rich and Poor, should have it within reach, and refer to its contents every day in the year.

As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life were so well employed in writing. If somains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and definition of same, and is he egular standard size, containing about 300,000 square inches of printed surface, and is bound in cloth.

A whole library in itself. The regular selling price of Webster's Dictonary has here-tofore been \$12.00.

N. B.—Dictionaries will be delivered free of all charge for carriage. All orders must be accompanied with the cash.

If the book is not entirely satisfactory to the purchaser it may be returned at our expense.

"I am well pleased with Webster's Unabridged Dictionary. THOMAS D. EGAN,

the purchaser tracy pense.

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

"I am highly pleased with the Dictionary," writes Mr. W. Scott, of Lancaster, Ont. ary, writes Mr. W. Scott, of Lancaster, Ont. Address, THE CATHOLIC RECORD, PLUMBING WORK

Opp. Masonic Temple. SMITH BROS.

Sanitary Plumbers and Heating Engineers London, Ont. Telephone 538. Sole Agents for Peerless Water Heaters. POST & HOLMES, ABCHITECTS.—Offices
Rooms 28 and 29 Manning House, King
street west, Toronto. Also in the derric
Block, Whitby.
A. A. PORT, R. A.
A. W. HOLMES. LOVE & DIGNAN, BARRISTERS, ETC.

-OBJECTS OF THE-New York Catholic Agency

New York Catholic Agency

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

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

1st. It is situated in the heart of the whole-saledrade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—

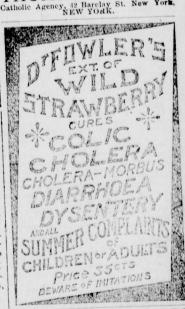
2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

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

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

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

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



CONCORDIA VINEYARDS

ERNEST GIRADOT & CC
Attar Wine a Specialty.

Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux.

For prices and information address,

Branch No. 4, London, at on the 2nd and 4th Thursday of every a at eight o'clock, at their hall, Albion Richmond Street. O. Labelle, wm. Corcoran, Recording Secretary.

C. M. B. A.

Resolutions of Condolence.

At a regular meeting of Branch 124, Lucan, held in their hall on the 9th of June, it was moved by Brother Patrick O'Shea, seconded by Brother John McLoughlin, and unanimously adopted:

Whereas it was the will of Almighty God to remove from our midst, Michael Dewan, eldest son of P. J. Dewan, our late and lamented first President of this branch, be it therefore
Resolved that the members of this branch tender to his mother, sisters and brothers our sincere sympathies, and condole with then in the loss they have sustained, and pray the Almighty God may console them in their troubles of this life. Be it further
Resolved that a copy of these resolutions be presented to the mother, sisters and brothers of the deceased, and recorded on the minutes of the branch, and one sent to the CATHOLIC RECORD for publication.

WILLIAM TOOMEY, Rec. Sec.

Petrolea, June 6, 1863.

At last regular meeting of Branch 27,
Petrolea, the following resolutions of condolence were nassed:

Petrolea, the following resolutions of condolence were passed:
On motion of Brother A. Kavanagh, seconded by Brother John T. Hoban, and Resolved, whereas it has pleased Almighty God in His infinite wisdom to inflict our worthy Brother, Thos. Burns, by the death of his mother, be it.
Resolved that we, the members of Branch 27, C. M. B. A., extent our sincere sympathy to Brother Thos. Burns in this the hour of his Brow. Be it further Resolved that these resolutions be spread on the minutes of the Branch and tendered Brother Thos. Burns and published in the CATHOLIC RECORD.

G. A. BAYART, Rec. Sec.

Resolution of Condolence.

Resolution of Condolence.

Petrolea, June 6, 1803.

At a regular meeting of Branch 27, Petrolea, held in their hall, Tuesday evening the 6th inst., the following resolutions of condolence were unanimously passed:

Moved by Brother Wim, Gleeson, seconded by Brother Chas, McManus,

Whereas Almighty God in His infinite wis dom, has seen fit to afflict our esteemed Brothers, Maurice and Wim, Kelly, by removing by death their beloved brother, John Kelly, bet

Brothers.

Brothers and their beloved brother, John Rendy, be it

Resolved that we, the members of Branch 26, tender our heartfelt sympathy to Brothers Maurice and Wm. Kelly, in their sad bereavement, and earnestly pray that Almighty 600 may grant them fortitude to bear their affliction with Christian resignation. Be it further Resolved that copies of these resolutions be presented to Brothers Maurice and Wm. Kelly, and a copy be sent the CATHOLIC RECORD for publication, and recorded on the minutes of the meeting.

G. A. BAYARD, Rec. Sec.

A. O. H., TORONTO.

OFFICERS ELECTED FOR ENSUING TERM.

No. 1 Division.

Pres. J J McCauly, vice-pres. Joseph Rutledge, rec. sec. Thos. McKague, fin. sec. John
Travers, treas. E. Rutledge, sergeant at arms
Wm. O'Reilly, sentinel Wm. Richardson, mar.
Jas. Bannon. OFFICERS ELECTED FOR ENSUING TERM.

No. 2 Division. Pres. John Falvey, vice pres. John A Lee, rec. sec. M. J. Ryan, fin. sec. F. Highland, treas. Patrick Falvey, sergeant-at-arms Joseph Highland, sentinel J J Ryan, mar. J Pierce. No. 3 Division.

No. 3 Division.

Pres. Daniel Glynn, vice-pres. John Brennan, rec. sec. Geo. Owens, fin. sec. Wm. Colgan, treas. Wm. Moore, sergeant-at-arm Geo. Richardson, sentinel Patrick Lowe, mar. Thos. Marshman.

No. 4 Division. Pres. J. Fenelly, vice pres. Jas. Conlin. rec. sec. W Condy. fin. sec. W Raheilly, treas. Thos. Delany, sergeant-at-arms T Glooster, sentinel Patrick Kennedy, mar. John Sullivan.

Patrick Kennedy, mar. John Sullivan.

Toronto, Ont., May 31, 1893.

At a meeting of C. Board of York County, A. O. H., held on the above date, the following resolution of condolence was unanimusly passed:

Resolved, whereas we, the members of the C. Board, York County, A. O. H's., having learned with sadness of the death of Miss Mary Hyland, the beloved sister of our esteemed Brother M. F. Hyland, be it Resolved that we tender to Brother M. F. Hyland and other members of his family, in the hour of their grief, our sincere sympathy and condolence, and trust that Almighty God will grant them the grace to bear their misfortune with Christian ioritiude. Be it further Resolved that we copy of this resolution be forwarded to Brother M. F. Hyland, and inserted in the minute book of the County Board and published in the Catholic Register and CATHOLIC RECORD.

Toronto Ont., May 31, 1893.

Dublished in the Calmole Register C. Sec.

Toronto Ont., May 31, 1893.

At a meeting of the C. Board, A. O. H., York county, held on the above date, the following resolutions of condolence was unanimously passed:

Resolved, whereas we, the members of the C. Board, York County, A. O. H., here assembled having learned with siecer ergret of the death of Miss Rahelly, the beloved sister of our esteemed Brother, M. Rahelly, be it Resolved that we do hereby tender to Brother M. Rahelly, and other members of his family, our sincer sympathy and condolence in the loss they have sustained; and hope that Ahmighty God will give them the grace to submit with resignation to His holy will. Be it further

Resolved that a copy of this resolution be such as the condolence of the condolence of the condolence of the Catholic Register and Catholic Record

DIOCESE OF PETERBOROUGH.

St. Joseph's Consecrated to the Service of Almighty God.—His Lordship Bishop G'Connor Performs the Solemn Function in the Presence of a Large Congregation—A Splendid Church Structure, Substantial and Elegant—The First Mass Celebrated.

Church Structure. Substantial and Elegant—The First Mass Celebrated.

The day awaited with pious impatence by the good priest and people of St. Joseph's Roman Catolic church, Douro, came yesterdor in the consecration of the completed persons being present at 10:30 a. m., to witness the consecration of the completed new church. His Lordship Bishop O'Connor, who laid the corner-stone on May 2th, 1892, performed the ceremony, assisted by Very Rev. Monsignor McEvay, Missionary Apostolic, Hamilton; Very Rev. C. H. Gauthier, parish priest of Brockville, and Vicar General to Archibishop Cleary of Kingston, whom he represented on the occasion; Rev. Father Conolly, Downeyville, and Rev. Father Keilty, rector of St. Joseph's. At the appointed hour the Bishop, in ful canonicals, crowned with the mirre and accompanied by the clergy, came out of the sacristy and amnounced that the church would be blossed so that the curse of original sin that affected all things, even the inaminate materials a church, might be consecrated to the service of God, and that consecrated to the service of God, and the consecration of Bishop and clergy, preceded by the crucifer and altar boys, pressing down the middle aisle to the door, where certain preservible prayers were recited. The procession then made the circuit of the outside of the building, the Bishop sprinkling holy water on the walls above and below and the clergy chaulting certain psalms. It then returned to the interior of the church and proceeding to the altar chanted the Litany of the Saints. The circuit of the outside of the building, the Bishop sprinkling pealus. A return was made to the altar, where other prayers were recited. The procession then made the circuit of the outside of row by the procession of Bishop and clergy, preceded by the crucier and altar boys, passing down the middle aisle to the door, where certain preservible prayers were recited. The procession then made the circuit of the outside of the building, the Bishop sprinkling hells of the day of the saints, and

pied his throne in the sanctuary, attended by Monsignor McEvay, who preached the sermon; and an excellent ELOQUENT AND APPROPRIATE SERMON it was. He took for the subject of his sermon the passage in the Epistle of St. Paul to the Ephesians:—
"Christ leved the Church and delivered Him-

"Christ loved the Church and delivered Him-self up for the Church, that it might be with-out spot or blemish."

out spictor bisenish."

In this pisted 8t. Paul, the preacher said, laid down clearly the sanctivy of the Charcel, be entirely boly. The Church, considered in relation to the Holy Ghost, through which it acted, must be holy. The Church, considered in relation to the Holy Ghost, through which it acted, must be holy. The Church, which commer the Church and the world, promised the Holy Ghost, to the Church, which commer the control to the church which commer the control to the church which commer the holy Ghost was sent. Christ was the head of the Church the soal. The apostless were grillity of evil acts towards Christ till the Holy Ghost was sent. Christ was the sent of the Holy Ghost was sent. The pift of the Holy Ghost was sent which the source that it of the third which the source that it of the third which the source that it of the present time the present cine of the Holy Ghost in the Church was filled with the Holy Ghost, shared its attributes, and was therefore holy. It was Catholic as to time and place the Church was filled with the Holy Ghost, shared its attributes, and was therefore holy. It was Catholic as to time and place the Holy Ghost that fell upon the apostles. It was imperishable because the Author was everlusting. As the soul was the hife of the body, it was Catholic Church was not dispraced by the present time and the present of the Holy Spirit in the Catholic Church, which was not hispared the present time and the present time and the present time and the present of the Holy Spirit in the Catholic Church, and when the church which taught, besides all the Church was presented the present of the Popular was an historic fact that every country that had been christianized had received this bleesing through the Catholic Church, which was a creditable travel to whic

OBITUARY.

O'FLAHERTY GARNIER.

Mr. John O'Flaherty, proprietor of the Wellington House, city, was, on Wednesday, the 11th inst. united in marriage to Miss Lon. Garnier, also of this city. Miss Hattic Clark assisted the bride, and Mr. O. Brenner acted as groomsman. The ceremony was performed by Rev. Father Tiernan in St. Peter's cathedral. The happy young couple left for a trip up the lakes. They have the good wishes of a host of friends.

The fourth annual convention of the Grand

The sixth does got allower good in the company of t

Bienheim, May 9, 1893.

The Nees has every faith in the above statement, which was chee fully made by Mr. Blair, without solicitation, and we give it publicity both as a matter of news, and with the hope that perhaps it may aid another who is suffering similarly, or from some other of the many ailments this great remedy is designed to cure. Dr. Williams Fluik Pills for Pale People are manufactured by the Dr. Williams Medicia Co., of Brockville, Ont., and Schenectady. N. Y., a firm of unquestioned reliability. Pink

I. C. B. U. OF CANADA.

Pate People and refuse an inflations a distributes.

Dr. Williams' Pink Pills may be had of all druggists, or direct by mall from Dr. Williams' Medicine Company from either address, at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

A ROYAL ORDER.—An order received in a recent European mail, by the Dr. Williams Medicine Co., of this town, probably stands unique in the history of Canadian or American proprietary medicines. It came from St. Petersburg, Russia, enclosing a rouble note (55 cents) for a box of Dr. Williams' Pink Pills, the sender being the Count de Bodisco, Grand Chamberlain to His Majesty the Czar of Russia. It would appear that even royalty, in far away St. Petersburg, has learned of the virtue of this remarkable Canadian remedy, and turn to it for relief in preference to others. It is more than probable that in the near future this unequalled blood builder and nerve tonic will be the standard remedy throughout the civilized world, as it is to-asy in Canada, the United States and Great Britain. Its virtues cannot be too widely made known. The rouble accompanying the order is a fair sample of Russian bank notes, and in this country is somewhat of a curiosity. The note is at the company's office, and may be seen by any who have not had an opportunity of examining a specimen of Russian curreucy.—Brockville Times.

MARKET REPORTS.

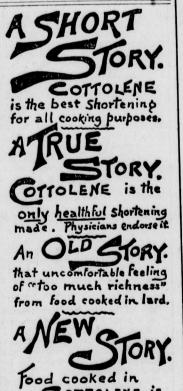
London, June 22.—Wheat was firm, at \$1.07 to \$1.10 per cental. Oats \$1.10 to \$1.15 per cental. Good beef sold at \$81 to \$7 per cent. Lambs \$8.50 to \$5 apiece. Veal 5 to 67 cents a pound. Fowls and chickens 40 to 75 cents a pair. Spring ducks, \$0 cents to \$1 a pair. Good roll butter 17 cents a pound, and by the basket at 16 cents; crock, 14 to 15 cents. Eggs 12 to 16 cents a dozon. Potatoes \$1.15 to \$1.25 a bag. Strawberries had a ready sale at 17 to 20 cents a quart. Early cherries are coming forward at 20 cents a quart. Young pigs \$5 to \$7 a pair. Several milch cows were offered. \$35 to \$45 a piece. Hay scarce at \$7 to \$8.50 a ton.

Toronto, June 22.—Flour,—Straight roller, \$2.95 to \$3.10; extra, \$2.35 to \$4.70. Wheat, white, 62 to 63c; goose, 69 to 61; No. 1, Man, hard, \$5 to \$1c; foose, 69 to 61; No. 1, Man, hard, \$5 to \$1c; to 60 c; goose, \$0 to 61; No. 1, 50 to 35 c; goose, \$0.2, \$7 to 37 lo; No. 3, 41 to 15 35; No. 2, 37 to 37 lo; No. 3, extra, \$4 to 35c; No. 3, 30 to 32. Oats, No. 2, \$80 to \$4.70. Ottawa, June 22.—Potatoes \$9c to \$1 a bag.

Ottawa. June 22.—Potatoes 8°c to 81 a bag. Butter steady at from 15c for pail to 19 and 2°c per pound for print. Oats remain at 35c per bushel.

East Buffalo, N. Y., June 22—Sheep and lambs—A deck of choice fat yearlings brought \$8,\$ that \$8.51\$ was offered for yesterday, while anything below choice kind is not quotable above 23.95 to \$4.50. In sheep a few extra wethers might have been sold at \$5,\$ but \$3.50 to \$4.50 would buy the good and choice sheep, and cuil stock of both yearlings and sheep sell as to quality at \$2 to \$3; plenty of bunches of common and cuil grades are in the pens unsold. Hogs—Twelve cars on sale, More active: bulk selling at \$6.75, and two decks of pigs and light Yorkers at \$8.50.

CHICAGO.



Food cooked in COTTOLENE is delicate, delicious, healthful, comforting. Do YOU use COTTOLENES Made only by

N. K. FAIRBANK & CO., Weilington and Ann Streets, MONTREAL. TEACHER WANTED.

ADV. AN ASSISTANT FO? THE R. C. Separate School, Chepstow, Ont., for 1893, Durles to commence August 21. State salary and references, if any. Application will be received up to July 25. Address M. M. Schurter, Sec. Treas., Chepstow, Out. 785-4

Piso's Remedy for Catarrh is the Rest, Easiest to Use, and Cheapest. CATARRH



C. C. RICHARDS & Co.

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

Bridgewater, N. S.

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

Scott's **Emulsion**

of Cod-liver Oil and Hypophosphites is both a food and a remedy. It is useful as a fat producer and at the same time gives vital force to the body. It is beneficial in CONSUMPTION

because it makes fat and gives strength.

SICKLY CHILDREN because they can assimilate it when they cannot ordinary food. It is beneficial for

COUGHS AND COLDS because it heals the irritation of the throat and builds up the body and overcomes the difficulty.

"CAUTION."—Beware of substitutes, Genuine prepared by Scott & Bowne, Belleville. Sold by all druggists. 80c. and \$1.00.

A COMPLETE ACCOUNT OF HER LIFE. Single copies, 25c.: fifty or over 15 cts. Address, THOS. COFFEY, Catholic Record office, London, ont. THE RITUAL OF THE P. P. A.

We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well-meaning Protestant friends from falling into the trap set for them by designing knaves. The book will be sent to any address on receipt of 6 cents, in stamps; by the dozen, 4 cents per copy; and by the hundred, 3 cents. Address, Thomas Copfer, Catholic Record Office, London, Ontario.

THE HURON AND ERIE Loan & Savings Company

Subscribed Capital, - \$2,500,000 Paid up Capital. - - - 1,300,000 Reserve Fund. - - - 626.000 J. W. LITTLE. President JOHN REATTIE, Vice-President

at highest enrant rates.

DEBENTURES issued, payable in Canada or in England. Executors and frustees are authorized by law to invest in the debentures of this company.

MONEY LOANED on mortgages of real estate.
MORTGAGES purchased.

G. A. SOMERVILLE.

END TWENTY-Railway

Fare Paid to Chicago and Return, 1893.

FIVE CENTS, stamps or postal note, for the C.M.B.A. Journal, from now until Dec. 31st, 1893, and we will send you instructions which will enable you to visit the World's Fair. Write at once, Address, JER. COFFEY,

P. O. Box 347, Montreal. THE DOMINION

Savings & Investment Society Dividend No. 42.

Notice is hereby given that a dividend of three per cent, upon the paid up Capital Stock of this Society has been declared for the current half year, and that the same will be payable at the offices of the Society, opposite the City Hall, Richmond St., London, can and after the third day of Tuly 1883. on and after the third day of July, 1893.

The transfer books will be closed from the 20th to 30th June instant, both days inclusive. London, June 16th, 1893. H. E. NELLES, Manager. Offices - Opposite City Hall, Richmond sta, London, Out.

THE WORLD'S FAIR.

Catholics desirous of visiting the World's Fair can secure now all the accommodation they wish, for any time during the season by applying to P. J. NEVEN, 23 Mutual street, Toronto, representative of the De La Salle Bureau of Information and Accommodation, Chreago-Ill.

A SIMPLE WAY TO HELP POOR CATHolic Missions. Save all cancelled postage
stamps of every kind and country and send
them to Rev. P. M. Barral, Hammonton. Ngw
Jersey, U. S. Give at once your address, and
you will receive with the necessary explanation
a nice Souvenir of Hammonton Missions

A RETREAT FOR LADIES

Will be given at the Convent of the Sacred Heart, Queen's avenue, commencing Monday evening, July 3rd, and closing Saturday, July 8. For Cards of Invitation, and further particu-lars, apply to the Lady Superior.

OVEGUARANTEED by a lead-ing Trust Company is offered at par. Suitable

DR. WOODRUFF, No. 185 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes tested. glasses adjusted. Hours, 12 to 4.

VOLUME XV. Reported for the CATHOL

LECTURE BY REV.

Delivered at St. Louis C CHRIST'S CHURCH VISIBI IBLE HEA

IV.

In my last lecture I s
Bible alone cannot be
truth and salvation, i established a teaching to every creature-to To-night I will pro established a visible (visible head, and that remain thus organize

visible by its very natinnumerable texts of The Church of Law was visible. I the Old Law was a f the Church of Christ, must be visible too.
2. Indeed a dozen Saviour represent it s to a light placed in and put under a b

built on a mountain by all; to a farm soil and also some mustard tree in w birds of the a to a vineyard in w hired every hour or vine with many bra quet, etc., etc.

3. This society deed our Saviour c sheepfold under one 16.); with a kingdo

there shall be no en

with a human boo

4. Christ expres established one Churches. (Matt. 5. This Church faith, sacraments divided and distra a. Christ praye Father are one.

b. St. Paul says is one Lord, one F is but one Faith

(Ephes. iv. 3 6.)

c. St. Paul fu

and declares that

sects shall not e

heaven. (Gal. v. Now how was t government, so y our Lord, s peace, harmony tianity to be mair interpretation of seen, for that lesarily lead to div divisions and sul II. But by the Christ of a vis govern His visil Indeed if we find (1) that Ci

point Peter the Head of His

had made a 1

Christ is the Sor

Jona, because fi revealed it to th is in Heaven. art Peter, and build My Chu hell will not pr I will give to kingdom of H bound also in ever thou shall loosed also in 13, 19.) If th mean anything that Peter v Church what a ing, giving it ity, the power all onslaughts gates of hell, shall not prev Why not? b was to be its of the keys sig doubt could be stating by stating
"Whatsoeve
shall be boun evidently g

> authority.
> This pros xxii. 31, etc arisen amon of them was buked them among ther smaller. T desired to h you as whe

> down what is ruling t