LYAGUE OF THE SACRED HEART.

General Intention For July.

"ELEMENTARY CATHOLIC SCHOOLS IN

ENGLAND."

Messenger of the Sacred Heart. The General Intention for the month of July, which was first approved of, and blessed by the Holy Father, was the religious mental culture of the children of the People; but during his recent visit to His Holiness Leo XIII., Cardinal Vaughan begged the Pope to designate as General Intention of the Apostleship of Prayer the Elementary Catholic schools of Eng-

Seeing how urgent and of what vital importance this question was for England, and eager to favor the cause of religion in that country, in hopes of bringing it back to the unity of Catholic Faith, the petition of His Eminence Cardinal Vaughan was favorably received.

Elementary education in England is imparted either in Voluntary or Board The voluntary schools are built by private contributions, and, provided certain conditions, which seem reasonable enough, be complied with, they are entitled to State aid. With this Government subsidy, about half the expense may be defrayed; the balance must come from the voluntary subscriptions of the faithful.

The board schools are founded and supported at the public expense, and are all. whether secular or religious, placed under State control.

These latter schools were instituted to supply any deficiency of voluntary schools. They are to be opened only when and where the former are insufficient for the needs of education Formerly they received children of all denominations without distinction. This state of things could not last, and the question of religion came to the front and demanded a solution. Thereupon it was enacted, in 1871, that the instruction given in those schools should be distinctly religious and based on Holy Writ, but so modified as to leave in abeyance the peculiar doc-trinal tenets held by the various denominations. This compromise was accepted for what it was worth by many Protestant parents. Since then, to save themselves the trouble of build ing new schools or enlarging those already existing, the Protestant direct ors of voluntary schools accepted in many cases the proposal of the Government, and leased their schools with a view of placing them under board management.

Catholics have invariably held aloof from this movement; for it was man! fest to them from the beginning that in board schools proper religious instruction could never be imparted to

their children.

It must be remembered-and it was loudly proclaimed when the measure was first proposed—board schools were devised solely to come to the relief, when needed, of the voluntary system; but it did not take long to find out that the aim of the promoters of the board school system was not to help the At liberty to draw largely on them. the public funds, and openly favored by the administration, board schools prospered and developed rapidly. At the outset, it is true, there was some show of keeping within the bounds of impartial dealing, and the voluntary schools came in for some share of

consideration and patronage. But if it were once so, it is so no onger. The records of what has taken place of late make this but too painfully evident. The public funds set apart for education are expended for the sole purpose of crushing the voluntary schools. For it now betheir slender resources, to compete at all advantageously with their wealthy

Our own Manitoba school question is a fair illustration of the injustice perpetrated, and gives us a perfect understanding of the thing. Our English co-religionists are actually heavily taxed to maintain the board schools—schools to which they may not in conscience send their children; and after they have thus, at their own expense, enriched their rivals, the situation requires that, at the cost of much hardship and unceasing effort, they fit out their educational establishment with the same rich appointments and costly apparatus as do the directors of the board schools with so little trouble at the expense of others. Could there be a more flagrant act of injustice? To levy upon a class of citizens heavy contributions with which to work their very ruin exceeds all measure.

It is to help Catholics in England to secure more equitable legislation for their schools that Leo XIII. has asked the prayers of the members of the

On Jan. 4, 1895, a council of Catholic Bishops of the ecclesiastical province of Westminster was held, with His Eminence Cardinal Vaughan presiding. They read the report of committee appointed to draw up a bill intended to remedy the grievances of Catholics in the matter of education the Cardinal and five Bishops, of the Duke of Norfolk and of five members

of the committee on Catholic schools.

The draft of the bill was unanimously adopted.

The action of this meeting was brought to the notice of the faithful by the following joint pastoral letter emanating from the united hierarchy of England:

"The Cardinal Archbishop and Bishops of the province of Westmin-ster cannot allow the occasion of their annual end of-week meeting to pass by without renewing their appeal to the Catholics of England to rally in close and determined union around their chief pastors in support of the great cause of denominational education.

"The justice of the claim put for ward in the draft Bill adopted unani-mously by the Cardinal Archbishop and Bishops in January last ought to be more and more urgently pressed home upon the minds of the electorate of the country, and upon statesmen and politicians. No efforts should be spared to convince the English people that the public Elementary schools used by parents determined that the secular education of their children shall be associated with definite religious training cannot be thrown upon private charity (and thus be placed at a fatal disadvantage with Board schools) without national reproach and dishonor in a Christian country like England.

"The electorate must be persuaded and convinced that all denominational schools, faithfully complying with the requirements of the Education Department, have a right to receive an equal proportionate share with Board schools of all public moneys, whether paid from rates or taxes, for educa tional purposes, and that liberty should be granted to open new denomina-tional schools wherever required by a sufficient number of parents and chil

"The Bishops feel that their educational policy should be made a test question at the polls, and that no candidate or Government is worthy of their support which refuses to meet the just claims of the denominational schools. They have resolved to invite all Catholic members of Houses of Parliament to support their policy and to press its acceptance upon the Government of the day. invite all the Catholic clergy and laity of England to use their best endeavor to inform and convince the public mind of the justice and the importance of giving full recognition to these parental claims which form part of the natural law, and this with a view to the permanent happiness and welfare of the country.

"Finally, the Bishops have appointed the committee who drew up their draft Bill to take counsel with experienced statesmen as to when the Bill shall be brought before Parliament, and they have commissioned their committee generally to watch the edu cation movement in the country and in Parliament, and to advise upon the practical measures to be adopted as circumstances develop, and as the mind of the country becomes more

clearly defined." Such are the words of the Bishops of England in their appeal to the faithful under their pastoral care. It is not possible for us to remain cold and idle lookers on in presence of that great struggle for religious educational liberty in the Mother Country. We shall aid them with our prayers all the more fervently, as we ourselves have a school question of the most vital importance for our co-religionists in Manitoba. With all our heart, then, shall we heed the invitation of the Holy Father to make their cause the object of our supplications during the month as our special General Inten tion, but we shall not forget to ask at the same time that a similar burthen of injustice be removed from our suffering brethren nearer home.

PRAYER.

O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer; in particular that the Catholics of England may secure the enactment of laws protective of their dearest educational rights, and that a like blessing may be accorded us. Amen.

A Reported Convert.

Report says that the Church is soon to receive another recruit in the person of Mrs. Ogden Goelet of New York. The lady is now in England and those who presumably should know, say that immediately upon her return she will be baptized and confirmed.

It is said that she has been anxious for some time to become a Catholic, and since last winter she has made frequent visits to the church of St. Francis Xavier in West Sixteenth street, where she was received by Rev. Harman C.

Denning, who was her spiritual adviser. In society few women are more widely known than she. The Goelet house at Newport is a beautiful one, and The council consisted of attention has been recently drawn to by the rumor that the Prince of Wales may be a guest there this summer.

ARCHDIOCESE OF TORONTO.

Dedication of the New Church of St. Gregory.

Mail and E npire, June 21.

Oshawa, June 21.—(Special).—The opening and dedication of the new St. Gregory Roman Catholic church took place here to day. So long a time has elapsed since such an event was celebrated here that the people of the town and surrounding country took bore than passing interest in the ceremony, and turned cut in large numbers to attend the services. The special train from Toronto and intermediate points brought with it about three hundred visitors, and the major portion of them attended the church.

In opening the service Bishop O'Comnor explained that their first duty was to dedicate the edities to the service of God, to be henceforth set apart for the purpose of, and for the furtherance of, hely religion, prayer and sacrifice. The ceremony of the dedication then took place, and was performed by the Right Rev. Bishop O'Comnor of Peterborough, assisted by Vicar-General McCann of Toronto, the Rev. Dean Harris of St. Catharines, and the Rev. Fathers Redden of St. Paul's, Toronto, Gallagher of Pickering; Mulcachy, of Toronto, and Jeffcott of Oshawa. The parity, headed by the sanctuary boys, proceeded of the front of the principal church doors, where they recited the 50th psalm, after which they walked round the catside of the church, saying prayers and sprinkling the walls with holy water. Ar riving at the front entrance more prayers were said, followed by the Litan yof the Saiuts. Then came the blessing of the sanctuary, and sprinkling of the walls of the interior with holy water, and the recitation of prayers. The Bishop then announced the church dedicated according to the rites of the Roman Catholic Church. The choir of the day was composed of members pickel from the various churches of Toronto, and the singing, both morning and evening, was above criticism. The solvits were Miss Kate Clark of St. Mary's, Miss Elliott and Mr. Anglin of St. Mirkels cathedral, and Mis es Ward and Kick of St. Basil's. The organist was Mr. W. F. Tasker, of Toronto.

The morning service cloved by an apology for the absence of Archbisho

EARLY CHURCH HISTORY.

of brilliancy, with its array of electric lights.

EARLY CHURCH HISTORY.

Catholicity in Oshawa is said to have existed as far back as 1825, when a priest made occasional visits. In 1830 Mass was first celebrated by the Rev. Father O'Grady, in the house of the late Daniel O'Leary. Early settlers mention the names of Fathers McDonagh, Gibney and Quinlin, of Toronto. From 1836 to 1842 this parish was under the pasters of Cobourg, and in 1811 Father Kirwan commenced. the erection of the old frame church, which was used as a place of worship up to the time of the commencement of the building operations on the new edifice in August, 1803. The first resident priest was Father Henry Firzpatrick, then Father Nightengale (who during his term built St. Winefrid's church in Pickering), and these two priests alternated in the charge of this mission between the years 1843 and 1847. Father Smith followed, and his pastorate lasted until August, 1848, when Father Proulx took charge, and for twelve years he labored in the Oshawa mission, which then included the whole of the courty of Ontario, and during which time he calarged the church, built the school and established the Sisters of St. Joseph. In 1860 he was succeeded by Father Eugene O'Keefe, a man of wonderful literary attainments. During his torm as pastor he established a Separate school at Whithy, and was the first priest to say Mass every Sunday in that place. The pastorate of Father Shea lasted from 1862 till 1872, during which time he built the partsh church at Whithy. His death a few years ago was deeply regretted by all who knew him. Father McCann, now Vicar General, was appointed in November, 1872. During his stay, which lasted five years, he enlarged the school and built the present priest's residence. He was followed in 1877 by Father McEntec, who remained here for thirteen years. In January, 1890, Father Henry each of pastor; and he commenced the vork of the erection of the present handsome structure, which was continued by the five of the feet of the erection

liand, at present at St. Faul's, Toronto, assumed the duties of pastor; and he commenced the work of the erection of the present handsome structure, which was continued by the five. J. M. Jeffoott when he assumed charge in October, 1892, and by his unitring energy and the co-operation of his congregation, there has sprung up in the place of the old frame building, which for many years was so familiar a figure, one of the host beautiful and substantial structures in the county of Ontario, and one of which the citizens of Oshawa have every reason to feel proud. In 1883 Whithy was separated from Oshawa, but since 1891 has been attended from here.

The new church stands in one of the best situations of the town, on an elevation to the north of the town, on an elevation to the north of the town, on an elevation to the north of the town, as discreted on the site of the old church, with a trontage of 47 teet and transpis 60 feet in wid h. The tower is erected on the north-east corner, and is 115 feet in height. The corner-stone bears the inscriptions: "This corner-stone bears the inscriptions: "This corner-stone of the Church of St. Gregory the Great, was lad and blessed by the most Reverend John Waish, Archibinop of Toronto, on the 19th day of August. A. D. 1892."

The church is of French Romanezque style of architecture, has a searing capacity of 1,600 people—80 in the body and 250 in the gallery—and was erected at a cost of 82,000. It is built of Don Valley pressed brick, with slate roof, and terra cotta weather strip. The foundation is of Credit Valley cut stone and dressed field stone, and the slide windows—eight in number—were donated in memory of departed friends, and contain the life-size figures of Matthew, Mark, Luke, John, St. Peter, St. Paul, St. Patrick, and St. Michael. The sanctuary contains three stained glass windows, one to the memory of St. Gregory, do atted by the Altar Society and the standard pass of his probable and power being of the same material. There is a beautiful pipe organ, situated in t

of Whitby; the painting, etc., by John Brewer, of Osnawa; and the roofing by Messers, Stewart and Kilakeky, of Tononto. Such an elegant piece of a chilecture is vield to the firm of Messrs. Post and Holmes, of Toronto and Whitby, who had charge of the work.

Keep a Lookout for Talent.

The priest to whom we re ferred above by giving little prizes of money saw that the mother was not eprived of the scanty earnings of her ontinue his studies. With the imoughly. Many thousand dollars revelation. are wasted on the college training of Tony Lumpkins, and the highly endowed son of a poor man lives and dies in obscurity and neglect. tion can be known only by revelation; for once the idea of the perfect Being

When will Catholics, Bishops, priests, parents and all, realize that they who think shall and must by a law of nature govern those who toil? What

is only a question of time when our man has never been without revelation grand churches will mock us by their since God spoke to Adam in the teremptiness. - Philadelphia Catholic restrial paradise, revealing to him lan Times.

A COMMON-SENSE VIEW

Regarding the Conversion of England to the Catholic Faith.

So much has been written in a hopeful vein regarding the conversion of England that there is a danger of los-ing the true point of view. Cardinal Vaughan and the English Bishops, for instance, are surely as zealous for the conversion of their fellow-countrymen as Americans can be, yet none of the English prelates is deliriously hopeful. The same may be said for the Catholic press of England. The Liverpool Catholic Times, for example, speaks thus soberly of the prospect :

"It is well to dispel delusions. They are mischievous, by reason of the reaction which follows on disappointed hopes. Now, a delusion it certainly imagine that England is ripe for biection to the Holy See. When for subjection to the Holy See. three centuries the mass of the people have considered themselves individu ally as the ultimate authorities in ligious matters, have carved and fashioned their doctrines according to their own tastes and inclinations, and have preserved only a fragmentary knowl dge of Catholic truths, it should readily be understood that such a change as will enable them to accept Catholic dogmas and submit to the spiritual power of the Supreme Pontiff can not be effected in a brief span of years. No: England is not ready to return to the faith : and, except by a special favor of Divine Providence, will not be for many generations. More tolerant Englishmen have become more just toward Catholicism, more respectful towards the Pope; but between this state of feeling and conversion there is a discuss at another time. wide gulf. A percentage of Ritualists there are who are not far removed from us, and amongst these the Letter of the Holy Father will undoubtedly exercised such an influence as may, sooner or later, bring them within the Catholic fold.

This is a judicious statement of the case. If the Anglican body, as a whole, held the same faith with us-if Anglicanism, to speak plainly, were a schism instead of a heresy—we might breathern as a unit. But "the Spirit breatheth where He wills;" and, although individual conversion alone seems probable, co operation with the Holy Father by fervent and unremitting prayer is the duty of the hour .-Ave Maria.

If men made Me any return, what I oldness for Me. -Our Lord to B. Margaret Mary.

As long as we live in this world we cannot be without tribulation and temptation.—Imi-

REASON AND REVELATION

In reference to our article on the nature of proofs of the existence of God a friend sends us a clipping from a German paper, and asks what we think of it. After a careful reading of it we find nothing in it that antagonizes our thesis. The writer in sists on revelation as necessary to a sists on revelation as necessary to a sist of the s think of it. An up-to date priest, in a recent conversation, related an incident with a very practical moral. He missed from his school an exceedingly bright lad and on inquiry found that the poor mother was obliged to send the boy out the second that the poor mother was obliged to send the boy out the second that the poor mother was obliged to send the boy out the second that the poor mother was obliged to send the boy out the second that the poor mother was obliged to send the boy out the second that the poor middle and practical was a second that the poor middle and practical was a second to that an agood men, good men mind can grasp them. Our thesis does not deep this. It simply asserts to make a few pennies by helping around stores and market-places. The priest sent the boy back to school at once, and in a quiet way he gave out little premiums in money, which the boy studied to win and which soon equaled the paltry sum which he would have received for his labor in the market.

The children of our poor must go to work at the age of fourteen or fifteen, though they may have talents of a high order. "Slow rises worth by poverty popressed" is as true now as in Dr. Johnson's day. To add to the complication of the problem, illiterate parents cannot be convinced of the value of education. Johnny or Jimmy can earn a dollar or two a week. That settles the question.

Instead of spending money on beautifully-bound books and handsome pic. Instead of spending money on beau-is holy, eternal, infinite, one almighty, is presbyterian denominations? What fully-bound books and handsome picall wise, omnipresent, all knowing, of the ten thousand resolutions affect tures our schools should put up cash Christian revelation alone can teach us, ing politics and national policy adopted

with certainty.")

By the first sentence in the above with certainty.")

By the first sentence in the above quotation our friend will see that the article he sent us admits our thesis, namely, that the existence of God can be sent us admits our thesis, namely, that the existence of God can be sent us admits our thesis, namely, that the existence of God can be sent us admits a sent use to time in denominational assemblies throughout the Union?

Beware the glass house!

"Well, they get money from the lented son, who was also enabled to namely, that the existence of God can be demonstrated by reason alone enlightened by primary, intuitive, selfct remains that only the rich evident truths that depend in no way can afford to educate their children on what is ordinarily understood by

> We do not concede that the attrien- butes of God noted in the above quotafor once the idea of the perfect Being is clearly apprehended by the mind,

priest has not sighed to see a class of When we say that these attributes can bis brightest boys broken up after a few years of schooling and doomed for are in fact so known to the mass life to the drudgery of the mili and the of mankind. We simply assert the possibility to the human mind Our real Catholic jewels, like those of the Roman marron Cornelia, are the large of them without revelation. This by no means obviates the necesour parish schools. If we lose them, it

guage and the names of things. The writer of the article errs when

he speaks of the great minds of Pagan times as being without revelation. The wisdom of the great men of antiquity was not the result of reason alone. The primitive revelation came down to them through tradition, obscured indeed by errors, but yet it never entirely failed. The farther we ascend in antiquity the clearer this revelation becomes, Idolatry and polytheism were a falling away from the true religion, which rested on primitive revelation. Powerful and great as reason is, God never left man to its unaided efforts. To the internal light of reason He always added the external light of His revelation, and from the direct or indirect influence of the latter no man who ever lived in human society as ever been entirely free. when men of pagan antiquity-a Zoroaster, for instance—speaks of Goodas the Living Creator of the Universe he Living God, the Good Spirit, Sublime Truth, the Creator of Life, the ssence of Truth, the Primordial Spir t, the Source of Light, the Most Holy Spirit, the Author of the World and of Law, the Most Powerful of Beings, etc. we are not to infer that they came t these sublime conceptions by the aid of reason alone. These great pagans used the light of the primitive tion which was handed down through

the ages. But all this is aside from our original thesis, which is that we can come to a knowledge of the existence of God by the natural light of reason alone. Whether we can come to a knowledge of His attributes by the same means is another question, one which we may

In considering geometric truth as of the divine essence we did not refer to any particular proposition or to the lines, angles, circles, etc., that are printed on paper and which can be seen by the physical eyes. We meant that eternal and necessary truth which is ever one and the same, however diversely manifested by particular symbols; that truth which is seen by the eyes of the mind only, and which is back of and independent of all ex ternal symbolism. - N. Y. Freeman's Journal.

SAM SMALL ON BIGOTRY.

Sam Small, the noted evangelist, is editor of the Evening News, Norfolk Va. Under the caption, "The Anti Catholic Crusade," he says:
"What is it all about, anyhow

have done for them would seem but little to My Heart; but they have only the faithful devotees of the Roman Catholic religion have as good a right to the liberties of the land as Episcohundreds—yes, thousands—like him in the non-Catholic denominations. palians, Methodists or Baptists. matter whence they come they are en-titled, when they are citizens, to wor- Catholic News.

ship God according to the dictates of their consciences. Any feeling of en-mity femented against them because of their faith and religious allegiance is un Christian, un-American, and un-just and indefensible. Those who are

South? Likewise of the Baptist and Presbyterian denominations? What

public treasuries for their schools and charities! Yes, and Protestant poli-ticians vote it to them. And other denominations share the appropriations with them. We could wish very heartily that all national moneys were as well deserved and well spent as the appropriations made to aid governschools for Indians and hospitals for the indigent conducted by deputies from the Catholic orders.

"Last of all, it is charged that the Romanists want to rule the nation. If they are in the majority in the United States, or can command a majority of the votes, what law is there to prevent them from dominating the government? Until such law is made we see no way to keep them from that right whenever they can cast votes than the Protestants.

"The truth is that all this anti-Catholic talk is worse than lunacy. We are in no more danger in this country from Pope and priests than we are from Presbyterians and 'perfec-The nation will live and tionists. prosper and the people will never more readily and easily give up their religious than their civil and political liberties.

ELOQUENT TRIBUTE TO THE CHURCH.

By a Methodist Divine. We doff our hat to the Rev. A. M. Courtnay, a Methodist minister of Allegheny city, because he is an hon-He has convictions of his est man. own, and he is not afraid to express them, even if they should not agree with the notions of his brother clergy, concerning the Catholic Church. the Catholic Church, 'said Mr. Courtnay recently in a lecture.

'Tirst, the name Catholic is admirable. It means universal. It is the expression of the Lord's aspiration that all the Churches may be one. The Roman Catholic Church, more nearly than any other on earth, represents this universality. These Church divisions are shameless and useless. It is an inestimable waste of energy in Christian effort — a burning, blistering shame on Protestantism. The world owes an everlasting debt to the Roman Catholic Church for the preservation of the noblest art and architecture the world has ever produced. The music of the hymns you have heard to-night was written by monks, and I have seen in Catholic books of devotion John Wesley's and Toplady's hymns. Protestantism owes much to the Catholic devotional literature. I admire, also, the firmness of the Catholic Church in asserting her authority. We ought to thank God that in many regions this Church can hold masses of men, whose sudden release from some controlling honor the Roman Catholic Church for its enforcement of the sanctity of the marriage vow, and its staunch opposi-tion to divorce. Lax divorce laws are the nation's curse. Again, the Cath-olic Church never turns out her chil dren. She takes them as babies, and though they may become the veriest outcasts, she welcomes them to her sacrificial grace, whenever they may care to come. She prays for them, degraded as they may become. I wish ve had some such hold on our people. The Roman Catholic Church is extremely wise in its exclusiveness. has a place for its scholars, orators, musicians and executive brains in the Church. The Catholic Church will never disintegrate. Dynasty after dynasty has fallen into dust, and the lines of the Popes go on." this generous Protestant clergyman for his words in our behalf, especially at a time when it is the fashion to

malign us. Would that there were

E.



despondent, nervous, "tired out" men -those who uffer from Tbackache, weariness. loss of enpaired mem ory, dizzi-ness, melan-choly and discour-me

hausting disearly vices, are treated through correspondence at their homes, with uniform success, by the Specialists of the Invalids' Hotel and Surgical possessor many years of vigorous Institute, of Buffalo, N. Y. A book Medical Association, at the above mentioned Hotel. For more than a quarter of a century, physicians connected with this widely cele-brated Institution, have made the treatment of the delicate diseases above referred to, their sole study and practice. Thousands, have consulted them. This vast experience has naturally resulted in improved methods and means of cure.



WEBSTER'S DICTIONARY

The Catholic Record for One Year FOR \$4.00.

asked if this is really the

ries will be delivered fras twith the cash, not entirely satisfactory to may be returned at our ex "I am well pleased with Webster's The bridged Dictionary. I find it a most value ble work. "I Am A. PAYSE," "I am highly pleased with the Diction ry," writes Mr. W. Scott, of Lancaster, Out

Address, THE CATHOLIC RECORD LONDON, ONT

EDUCATIONAL ST. JEROME'S COLLEGE,

BERLIN, ONT. Complete Classical, Philosophical av Commercial Courses, And Shorthand and Typewriting.
For further particulars apply to REV. THEO. SPETZ. President.

THE PINES URSULINE ACADEMY

CHATHAM, ONT. The Educational Course comprises every ranch suitable for young ladies. Superior advantages afforded for the culti ation of MUSIC. PAINTING. DRAWSE, and the CERAMIC ARTS.

ING, and the CERLAMIC ARTS.

SPE IAL COURSE for puolis preparing for
Matriculation, Commercial Diplomas, Steve
ography and Type-writing.

For particulars address.

THE LADY SUPERIOR.

A SSUMPTION COLLEGE, SANDWICE Ont.—The studies embrace the Classica and Commercial courses. Terms, including all ordinary expenses, \$160 per annum. For full particulars apply to Rev. D. Cushike C.S. R.



PLUMBING WORK opp. Masonic Temple.

SMITH BROS

Sanitary Plumbers and Heating Engineers London, Ont. Telephone 538. Sole Agents for Peerless Water Heaters. 180 KING STREET.

JOHN FERGUSON & SONS, The leading Undertakers and Embalmers. Open night and day.
Telephone—House, 373 Factory, 543.

OR, WHO WAS GUILTY?

By Christine Faber, Authoress of "Carroll O'Donoghue.

The rigid corpse lying on the table in the morgue was a ghastly sight-a loathsome sight, as the bright morning ergy, im- sun shone on its gory hair and made sickeningly visible the great gash that ory, dizzi- disfigured the countenance.

The eyes were only half closed, but choly and the lips were firmly compressed, and, discouragement, the rewore an expression of defiance as if sion which had raged in the last mo eases, or drains upon the system, ment of life. The form was well and excesses, or abuses, bad habits, or powerfully made, the limbs strong and graceful, and the constitution evi-dently had been one that, with regular living, might have promised to its

There were few stains on the black of 136 large pages, devoted to the consideration of the maladies above fisher to indicate that there could have hinted at, may be had, mailed se- been a struggle before the death blow. curely scaled from observation, in a In age the man might have been thirty plain envelope, by sending 10 cents but it was difficult to judge ; for at first in one-cent stamps (for postage on Book), to the World's Dispensary crisp black curls clustering thickly round his ample forehead seemed to mark him a very young man, but a longer look into the gashed face would make one decide that he must be in the very prime of life.

He had been found in the early morning of that day lying upon the sidewalk dead, evidently murdered.

There was no clew by which to trace the perpetrator of the deed; not even a trace of blood beyond the immediate spot where the corpse was found.

The object of the crime had not been plunder, for a handsome watch and a litaire ring had been found on the body. Nor was his portmonnaie touched, but it contained nothing by which his identity might be discov-

He had been borne to the morgu and placed on one of the tables between a dripping form taken from the river an hour before, and an unknown per on who had died in the hospital, on the previous night, of delirium tr mens. But there was something about the murdered man that at But there was something tracted the most attention, and the people who visited the morgue during the day, whatever their motive, found their eyes, repulsive as was the sight turning repeatedly to the ghastly, gashed face

Relatives claimed the remains of the drowned man, and a friend was found for the wretched creature who had died in his drunken fit, but no one claimed the corpse of the murdered victim.
All day long he lay with stray rays of the bright sun gleaming upon him, and no one came to identify him.

"It's a queer case," said one of the employes, in reply to the question of a "the doctors say it wasn't the the breast. I guess he's a stranger in these parts ; no owner 'll be found for him 'till the description of him gets to other cities. When it was nearly evening a

woman, unaccompanied, sought admission to the morgue. She was very plainly dressed, and so heavily veiled nat not a feature in her face could be discerned. She was slight and girlish in form, and her manner seemed to in-dicate shy youthfulness. Her voice was tremulous, but singularly sweet,

The officer who met her at the enrance accompanied her to the side of the murdered man.

She drew her ungloved hands from the folds of her shawl and clasped them ogether so tightly that the tops of her slender fingers under the nails became almost as ghastly as were those of the

orpse. "You know him?" said the officer in an undertone. "I knew him once," was the reply in that singular voice, "but "-turn

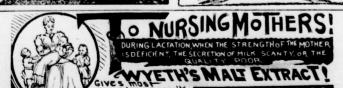


IT MAKES HOME BRIGHTER

The last glow of sunlight at the close of "wash day," falls on a cheerful home where Sunlight Soap is used. The washing's done and at evening the housewife is fresh, bright and light-hearted because Sunlight Soap washes clothes so easily, so quickly, without rubbing and scrubbing.

Cents Less Labor Twin Bar Greater Comfort Books for Wrappers

For every 12 wrappers
sent to
Lever 8 Roos, Ltd.,
23 Scott St., Toronte
a useful paper-bound
book will be sent.



in her manner—"there is no tie be-tween us. I have not come to claim "That will do, miss; I'll question ; only to see if he is the same whom I knew.

But you may be able to throw some light on this strange affair?"

None, none! I have not seen him for a long, long time," and with singular nerve for a timid seeming creature like her, she bent to the loathsome gash as if to peer into its bloody depth, and she lifted the curls from the forehead as if searching for some other murder

Is this all?" she asked, pointing to the cut when she had finished her survey.

No, ma'am ; there are bruises on the breast as if he was struck by some owerful body."

Her voice became animated. "Which killed him-the cut, or the blow?

The man looked sharply at her be fore he replied. "Why, the doctors says it was the blow as done it : but that looks ugly

enough to do it," and he pointed to the gash The woman sighed and turned to de

Her questioner had all the smartness metimes accredited to men in his position, and having strong inducement in the reward which he knew would be forthcoming for official expertness in this case, he contrived to intercept her. In a few moments she found herself confronted by other offic

One of them, though suspicious of her agitation, could not help pitying her; she seemed so young, and, despite the plainness of her dress, so much above those of her sex who usually

visited the place. He said, kindly:
"This case is a very strange one and it requires rigid investigation. As yet not a single clew has been found to tell by whom, or for what reason, the murder was committed, or even to re veal the identity of the murdered man. You say that you have known him. Then you will be able to tell us something about him-not now, child "seeing her about to speak-" but at the proper time, before proper authorities," giving a sidelong glance at the map who had brought about the meet-

"All we require at present," he con tinued, "is an assurance that we can find you whenever we may want you to tell what you know of this unfortun ate man, and that assurance we mus get by detailing some one to accom pany you home in order to ascertain our correct name and residence. To norrow perhaps some light may thrown on this singular affair.'

The girl was sobbing with all the wild abandon of passionate woe. startled men glanced significantly a each other, but no one spoke, until the first wildness of the burst had spent

As if in a moment of forgetfulnes she threw up her veil, disclosing on of the loveliest and saddest counten inces the world-hardened men had ever haheld : it was so delicately fair, with large eloquent eyes-now mournfull eloquent because of the tears with which they were filled-and every fea ture, from the intellectual forehead down to the small, sensitive mouth, regular and perfect ; short dark curls had straved beyond the confines of her bonnet, and lay in becoming rings upon her forehead.

"Calm yourself, my child," said the officer who had spoken so kindly to her before; "no one is going to harm

intonated voice. "Ah! if only I-" She stopped suddenly, her very lips blanching, and her breath seeming to

desert her for a moment.
"I must go home," she resumed when at length she recovered herself. At a sign from the gentleman who had last spoken, and who seemed to be highest in authority among the party, one of them prepared to accompany

He was not in official dress, but if he had been it would have made little difference to the trembling girl beside shom he walked; she thought only of what might happen from this unlucky visit to the morgue.

After a walk which occupied nearly three-quarters of an hour, she paused before a very handsome ouse. Her strange companion muttered some explanation whose import she did not catch, and he looked with a puzzled expression from the plain garb of the girl to the magnificent appearance of the building-its situation in the very centre of a fashionable locality, and its style in-dicated great wealth. He mentally solved the difficulty, however, by supposing her to be an upper servant.

"Lady's maid, or some such," he said to himself; but she disabused his mind of that idea by saying, as they ascended the stoop:

"My aunt is an invalid, and of a sensitive temperament. It would kill her to know of my visit to the norgue. If you have any inquiries to make, could you make them without letting her know?"

"I suppose so," he answered, too thoroughly puzzled to know quite what he ought to reply: "but I'd like to see some member of the family. She looked at him with those thrill-

ing eyes.
"There is no one for you to see save the servants. My uncle is dead, my aunt is ill. You can ask the help to tell you all they know about me, uttering the last word a little defiantly. as if some sudden thought had dis sipated her former fears.

The officer was in a quandary,

anybody you like, and I won't say anything about why I'm doing it."

She put out her small, white hand, and caught his rough bronzed one. and to hear again the grateful "thank that lingers about it and that is reyou," which fell from her lips, he felt membered long after the color of the ne would be willing to go away with-but asking any questions at all. A trim, tidy little maid opened the

"Oh, Miss Margaret!" she said,

your aunt has been asking for you. The girl thus addressed looked sigigeently at her strange companion, ut she made no remark until she had rought him with the maid, whom she the parlors opening from the tessel-The heavy gilt chandelier was partially lighted, but the man had hardly time to observe fully the magofficence of the apartment, for she who had been addressed as Miss Margaret, eaning against the door which she had softly closed, said hurriedly :

"Tell this man, Annie, what my name is, and all that you know about

The maid was so astonished at the mmand that she only stared with ondering eyes and open mouth. The officer stroked his chin a second

ime in perplexing thought.
"Answer," said Margaret a little

mpatiently

The maid stammered. "Your name is Miss Margaret Calvert-but I don't know what else you want me to say about you."
"How long have you lived in this ouse?" questioned Miss Margaret.

Two years." "What have you learned about me during that time-in a word, who am

But a wondering stare was the only "Let me question her, Miss," said

the man, who at last had recalled his Who is this young lady?" point

ing to the form beside him.
"I told you her name once, what ore do you want to know?" seeming divine with the smartness which is isual to some of her class, that ques-ions were being asked which it was ot desirable for her to answer He assumed his most stern official

"Is Miss Margaret Calvert a daugh-

ter of the lady of this house?"
"No, sir," awed a little by his stern 'she is a niece, so far as I

"Be quick, please," said the sweet roice at his side: "I fear my aunt is raiting for me."

He gave a puzzled look from her the maid, stroked his chin a third e, and with a muttered:

"Hang it! I can't do it anyhow. urned to depart, saying : 'That will do for the present, Miss.

She accompanied him to the door, gened it for him, and waited on the toop until he was half way up the Once he turned; her mourn-

ful eyes haunted him. "Hang it," he muttered again; then remembering that he had not even ascertained the name of Miss Calvert's aunt, he cursed his stupidity, wished ne had never been detailed for the duty, and finally compromising with his conscience by returning to one of the adjoining houses, he learned on nquiring from a servant, that Miss Calvert was the niece of a Madame Bernot, and that the latter had no fam-

ily save a son who was traveling. with a peculiar intonation that once you."

The maid had remained to close the heard was seldom forgotten.

"Me!" she said in that peculiarly door when the lady should return from

the stoop.

The young lady strove to be calm: but the weakness and the terror of the past hour had returned to her, she clutched the oaken balustrade for sup-

port, and sank on the lower step of the The maid hurried to her with much

"I do not need you," Miss Calvert hastened to say. "I am better now leave me."

Prudence and compassion whispered to the servant silence upon what she had witnessed and heard, but her woman's curiosity, which she thought might be gratified if others assisted to discover the import of the strange affair, and her love of gossip that de lighted to speak about it, even though so doing would be vain to unravel the apparent mystery, prompted her to tell bout it in the servants' hall; but though each of the domestics comment ed, and offered various conjectures, not one of them thought of tracing the slightest connection between the strange murder of which the evening papers were full, and lovely Margaret Calvert.

Miss Calvert had grown calm at last and had returned to her room that she might put off her out door gar ments before attending her aunt : but she had not quite finished bathing her face in order to remove the tear stains, when another summons came from the invalid's apartment.

It was a spacious airy room, just above the parlors and luxuriously furnished; but the object which first and immediately attracted attention was a large, peculiarly constructed chair. Even without seeing the form the baluster. that reclined on its soft cushions, its use was at once apparent from the peculiar castors, the adjustable back ready to prop the occupant or to form a couch. Now, its back was turned almost upright, and the form that reposed against it seemed to fill entirely its ample space—so large a form that it was difficult to think it could be a woman until the face was seen, and that, with its regular, feminine feaand he stroked his chin, looking into tures, though they were slightly her sweet face all the time. He could sharpened by severe physical suffering,

Hypochondrical, A MOTHER'S SACRIFICE; ing to her questioner with slight alarm not resist the imploring glance of her told at once of a noble and devoted sometimes meets in rare old paintings, not beautiful because of perfection of feature, but because of the singular expression which the countenance ears, the indescribable something membered long after the color of the

eves and the hair is forgotten.

Such was the face of this invalid.

Few looking into her eyes thought of their color, but few forgot their ex-pression. For seven years she had ecupied this chair, leaving it neither by day nor night. It was so constructed that she could rest on one side while her cushions were being arranged on the other.

For seven long weary years she had not been moved save as they wheeled her chair about, and lifted her in strong arms while they changed her soft white robes; but this last motiongentle as they sought to make itcaused her intense agony. The lifting of a finger or the moving of a foot was accompanied with such pain that she preferred never to leave her invalid

Her countenance, even apart from the lines which suffering had worn in it, indicated her age to be fifty or more but her gray hair was abundant and glossy, and, free from cap or re straint of any kind, clustered round her head in curls that many a youth-ful beauty might have envied. She dire visitation of God - not even a hired attendant had ever heard her murmur he asked quickly : save when a throb of pain unusually severe had wrung from her a half

stifled cry.
It was this wonderful endurance and resignation which gave to her character so noble a cast, that it was reflected in her appearance, and invariably impressed beholders with a sense of her exalted virtue.

'Is Margaret coming?" she asked of the attendant whom she had sent to summon her niece, in a voice that had nothing of the querulousness of sickness in it - clear, sweet-toned, and possibly as strong as it had been in her healthiest days.

Margaret entered and went at once to the invalid chair. "You have been very long, child-

your walk must have extended itself much further than usual. "Perhaps it did, aunt," was the re-

ply, accompanied by a kiss on the invalid's forehead; and then she proceeded to do the numerous nameless ittle things incidental to a sick room, moving about in so noiseless a manner that it was soothing to watch her. But the poor invalid's eyes could not

follow her very far, for the head was unable to turn without great pain. 'It was cruel of me to leave you s long when Hubert was not here to take my place," said Margaret, when, having finished her little services, she knelt beside the sick woman, gently rubbing the poor hands that could no

help themselves. The soft pressure of

another's fingers upon them seemed to

allay the pain that at times started violently in every joint. She slumbered at last : one of those infant-like dozes into which she some times fell, and which were the only sleep she knew even in the longest

nights.
Margaret motioned to the attendant, a tall, stout, kindly-faced woman, to take her place, and rising softly she

went from the room. On the hall above whither she had gone, she was confronted by a white, startled face. It peered over the

hand she extended "There is nothing to fear," she whispered. It came toward her then, to where

the faint light from a lowered gas jet beamed shadowingly upon it. It belonged to a young man whose age could have been little more than a score of years; but there was a manliness about the slight straight form that might have belonged to thirty. A glance at his face told of the near relation he have to the investigation between the investigation has been at the contract of bore to the invalid below, but his features were not characterized by the

peculiarly beautiful expression which Yet his eyes had the same lock— the same lock, despite the wild, startled expression of his whole face

Margaret attempted to turn the jet that a brighter light might be shed

through the hall.
"Don't!" he said in a tone tremulous from fear. "I can't bear the light

She desisted, replying in as low but a firmer tone. "You must nerve yourself; this fear will never do."

He drew her into a recess that even the faint light that shone, might not reach them. "I was firm, Margaret, till I saw ou from the window of my room coming home accompanied by a strange

man ; an unaccountable fear took pos session of me then, and I am under its influence still. But, tell me quick, did you see him f Was he there?" There was the sudden shutting of a door on the floor below. The young man started and shrank further into

the recess, while Margaret looked over " It is only Annie who has gone into the parlor," she said, returning to him, and then she drew him into one of the rooms that opened from the hall, and for a few moments was busy in assuring herself that there was no

ments. Then she returned to him, took both his trembling hands in her own, and said firmly "Hubert, you must be brave for your mother's sake. I saw him; it is he whom they found and carried to the

person in either of the adjoining apart-

morgue-I recognized him only too surely But they say it was a blow on the breast that killed him."

He shook his head, while she con

tinued: "They found him in the street early this morning, but no one knows him nor has a single clew been discovered to tell who did the deed. Be brave

Hubert.
"Yes," he said, turning away from her, "I shall be brave until the torture caused by remorse for this deed, and the secret fear of detection, goad me to desperation—until my life snaps under the strain. Tell me, Margaret," turning suddenly back to her, "would it not be better to give myself up at once-to face it all, the cell, the scafonce-to face it all, fold perhaps, the gaping multitude, my mother in her coffin from the blow, and our name a thing of scorn for all time? but "-with a sudden change of voice - "I cannot die - oh, God! cannot die !'

He covered his face with his hands "No, Hubert, no;" she passionately answered, though in her secret soul she was struggling with her own scrupulous sense of duty, which told her that the course he suggested was the only right one. "The yielding of your life cannot restore the one you have taken-rather live and offer penitential acts and works of charity for

his soul. "Works of charity," he repeated. taking his hands from his face and had never been known to repine at this smiling bitterly; then, as if impelled by some sudden and alarming thoughts

"Can you keep my secret? are you sure that you will never betray me? "Betray ! oh, Hubert !"

There was such keen reproach in her tones that he could hardly bear it. " I did not mean that you would de nounce me, Margaret, but have you thought how heavily the burden of my confidence may press upon you-how in the future when you may become desperate from its weight, some unguarded word may fall unintentionally from your lips; have you thought of

"It is not necessary to think of it." she answered mournfully, "it is enough that you have trusted me-sooner would I die, than betray that

trust by a look."
"Are you willing to take an oath to that effect-will you solemnly swear

never to betray me? She replied, with her head bowed, and her voice more mournful: "If you trust me so little as to re

quire an oath-"It is not that I do not trust you," he answered passionately; "but my fears have made me cowardly and unreasonable-to know that you have sworn, will be an assurance to me, and it may be a safeguard to you.

Will you take an oath, Margaret? She bowed her head, and repeated after him the solemn words which bound her to inviolable secrecy. See-ing her intense pallor, and noting the convulsed agitation of her form, he continued: "It is your own fault to be continued: thus burdened-you sought my confidence, you implored me for it when returned this morning. You must pay the penalty of your guilty knowledge-you must help me keep my wretched secret, even though it should burn into your soul, as it is now scorching, shriveling mine.'

She did not answer. "Poor child!" he went on, and his tone assumed a tenderness befitting the comforter of a penitent. It was as if she were the perpetrator of some balustrade at her, and shrank from the dark guilt and he was showing her its orrible consec nces : detailli black remorse in his own soul as if it were a description of what was passing in hers, and his face came back to its own expression, and his attitude became more erect, for his guilty heart reveled in the knowledge that another would suffer from the weight of his unhappy secret-he would have com-panionship in his hidden misery.

Still she made no reply, and he as if to rouse her from her apparent lethargy, began tenderly to stroke her hair.

She started from him.

"You shrink from the murderer's touch," he said bitterly, "though you have consented to share the murderer's secret suffering She shook her head. 'Margaret," he resumed in a plead

ng tone, "a while ago you bade me be brave—you alone can assist me to be so—nerve yourself and I shall cast aside my fears—my plans are laid; safe ones, I think, since you have consented to bear part of my wretched burden, do not go back, nor falter now-help me, oh, help me, Mar-garet!" The last words were a despairing

cry that came up from the very depths of his sick heart. He extended his hands to her, and his face betrayed more than it had done yet, the insupportable anguish under which he labored. His cry, his look, raised all the compassion in her nature-fling-ing aside every thought save that it was in her power to aid him, to com fort him, she grasped his outstretched hands, and said tremulously:
"Fear not! I am strong again—

use me as you will, I shall never falter more in your service. He drew her unresistingly to a

chair, and seating himself beside her, began to talk calmly of his future "And, now, tell me about the

stranger who accompanied you home this evening," he said. She repeated without reserve what had taken place in the morque

His face darkened, and he shuddered. "How near you came to giving them a clew.

"I know it," she answered, almost

And how do I know but that you will be unnerved again when they summon you to the witness-stand?" "No! the worst has passed—I have

gone through the most severe ordealyou need not fear for me now."

She spoke calmly, and looked up at

him with an expression of firmness in her face which he had never seen be-He seemed satisfied, and, rising, he said quietly: There is but one thing I wish to

do before I leave — to see my mother. You must manage that for me, Margaret ; arrange to have no one in the way. "You had better not," she re-plied; "how will you account to her

for your sudden return? and if you should be seen by any of the servants, it might cause sad consequences.' It will be your business to provide

for my not being seen," he answered somewhat imperiously, "and my mother asks so few questions, it will be sufficient to tell her I was delayed. But, Margaret, I must see her-I shall have more heart for the future knowing that I have looked into her face -since the deed -than to think I must meet on my return her pure eyes for the first time since I have become the guilty wretch that I am.'

She attempted no further remonstrance, but rose at once to obey him. The invalid was awake when Margaret descended to her. She was wondering in her uncomplaining way

at the absence of her niece.

The girl had taken the precaution to send the attendant from the room on some pretext which would detain her long, and then stooping to her aunt she said softly :

Hubert's departure was delayed, and he desires to see you once more before he goes.'

boy?" the invalid mur-Dear mured, and so far from seeking to know the cause of his delay, she made no other remark, but turned her eves to a picture which hung directly

opposite. Unable to bow her head, or to clasp her hands in the attitude of prayer, she had caused to be hung just before her a painting of the thorn-crowned head of Christ. It was only the head, but it was life-size, and so vivid in coloring and expression that the very blood-drops on the forehead looked as if each moment they would trickle down on the cheeks, and the eyes as if they implored compassion from every

The invalid's eyes were wont to turn upon this picture with so absorbed a look as to convey the impression to those who had seen her thus, that her clear vision beheld something which was invisible to ordinary observers.

Will Hubert see me now?" asked when the mental prayer which accompanied her gaze was ended.

"Yes, I shall go and tell him that you are ready.'

She hastened to the servants' hall to assure herselt that each of the domes tics was safely at his or her labor, and would not be likely to come up stairs for some time, and then hurrying to the room where Hubert impatiently awaited her, she preceded him to his mother's apartment.

The velvet-covered stairs returned no sound of their careful steps, but to Margaret's excited mind it seemed as if their descent was frightfully audible; often she paused to look above, or below, lest some prying eye might be fastened on them, but the spacious halls contained no person beside themselves, and the only sound was that of laughter which floated indistinctly up from the servants' hall.

Both entered the sick room in the same stealthy manner, and Margaret softly turned the key in the lock, while Hubert went forward to his mother's chair, kneeling beside it, and resting his face on her hands lest she might read his guilt in his counten-

Even then she did not inquire the cause of his return, only murmured as she had done before:
"Dear boy!"

It was not till Margaret knelt on the other side of the invalid chair that Hubert could summon sufficient courage to lift his face and look into his mother's eyes. He met there only the most tender expression. Evidently she read nothing of his crime, and he breathed freer.

"I thank you, my God," she said, "that I have again the privilege of blessing this, the only child Thou hast left me. Make him accomplish Thy will; put more suffering upon me if it so pleaseth Thee, but preserve his inno-

Hubert's face sank suddenly in her lap again, while successive chills ran through his form; but his mother was indifferent to everything save the pic-ture on which she was looking. Mar-garet Calvert grew white to the lips and lowered her face lest its pallor might betray her; but in a few moments the young man recovered him-self, and, rising, he said hurriedly;

My time is limited, mother; I must

She could not lift her face to respond to the passionate kisses he gave her, but he bent low so that her quivering mouth might touch his, and Margaret raised the poor helpless hands and placed them upon his drooped head. She turned her gaze to the picture she said in a voice which brought the tears to the eyes of her

"God bless you, my darling boy,

and God protect you!"

He turned to leave the room, Margaret preceding him; she unlocked the door as noiselessly as she had locked it, and she looked cautiously travagant.

Then she summoned his mother's attendant, and she returned herself to the invalid fearing lest any stray word might escape from her relative to her interview with her son, but her fear, as she had felt it would be, was ground less; the sick women had never dur ing her illness referred to events after their occurrence; nor did she break her rule in this case—her son's name did not once pass her lips even to her

When the evening was far advanced, Hubert Burnot left his home. Margaret's adroit management had rendered his departure secure from observation, so that not even a stray neighbor seemed to be looking when he quickly descended the marble stoop and nurried up the street. The serv-ants of the house supposed him to be The serv hundreds of miles away, and little dreamed as they sat cosily chatting, of their broken-hearted young mistress above stairs. She wrung her hands, and walked the floor of her room, and tried to pray; but the words froze upon her lips, for in the giving of that oath to Hubert, she had gone against every dictate of her own sensitive and scrupulous conscience.

That concience, tender and over exacting as it had been from her child hood, would have urged her, nay, would have sternly insisted, that it was her duty to denounce the murderer, dear though he was to her; and because she could not do this cruel duty, because every impulse of her being rose in desperate resistance to such a mandate, she felt, that to approach the sacraments again would be a farce-that even to pray would be idle, for had she not chosen to serve a creature instead of her God?

TO BE CONTINUED.

HOW TO BUY A HOME.

"I tell you, my dear, it is utterly impossible! Save \$300 a year out of my salary? You don't understand it," said Charles Converse to his young wife.

"Perhaps I do not," replied Mrs. Converse, "but my opinion is very "Women don't understand these

things. You think my salary of \$800 a year a fortune.

No such a thing, Charles.' "But \$300, let me tell you, won't

buy all the world."
"I had no idea that it would; yet, if you only had the habit of saving what you spend for things that you can get along without, you would be able to build a house in a few years."

"Build a house?" "Yes, build a house, Charles.

"Well that's a good one."
The young man laughed heartily at the idea — too chimerical, too absurd to be harbored for a moment. How much do you suppose it cost us

to live last year? "Why, \$800, of course. It took all my salary-there is none of it left. The young wife smiled mischievous ly as she took from her work-table

drawer a small account-book. "You did not know that I kept account of all these things, did you."

"No; but how much is it?" And Charles was a little disturbed by cool way in which his wife proceeded to argue the question.

"Four hundred and ninety-two dol lars," answered Mrs. Converse.
"Oh, but, my dear, you have not

got half of it down." Yes, I have -everything.

"My tailor's bill was \$65.
"I have it here." "I have them all." "The deuce you have."

"When you had any new thing, you know I always asked you what you gave for it."
"I know you did; but I will bet \$5

can name a dozen things that you have not got down."
"Done!" said the lady, with a laugh as she took from her drawer a 85 bill

and placed it on the table. Charles Converse covered the money "Capital idea for you to bet against me with my money!" said he good

humoredly.
"If I lose, I will do without that new

barege I am to have."
"Nay, my dear, I don't want you to do that. "But go on."

"Pew-rent, six dollars," said the husband promptly.
"Here it is," answered she, pointing to the entry in the book. "Try

again."
"Season ticket on the railroad-

twenty."
"I have it."

"Sawing the wood." " Entered.

Charles reflected a moment; the case

began to look desperate. "New linings for the cookingstove. "Here-two dollars."

"Cleaning the clock."
"One dollar—here it is."

Mr. Converse began to look hope-

less.

" My taxes.

" Well I have not got that." But that was the only thing he could mention of these necessary expenses,

that was not found to be regularly entered on his wife's book. Still Mr. Converse was not satisfied. "Your figures cannot be correct,

Mary," said he. "Why not?" " My salary is all used up, and you

can account for only \$492 of it."
"You must explain the balance."

"I! Why, Mary I have not been exinto every room and hall ere she beck- many little things in the course of the dozen big ones, for that matter.

where the money goes, you may depend upon it.' Nonsense! You women don't mind to have them.

understand these things. Of course, we don't

"Well, your figures show you don't

-where has the \$300 gone to, then?"

"I don't know, Charley. I haven't
the least idea. I am sure that I have got down all the items that came within my knowledge. I am positive that you have brought home no article of any description that has not been entered upon the book — I mean the articles of food and clothing, and

things for the house."
"But just look at it a moment. You don't mean to say that I spent \$300 over and above our necessary expenses?" said Charles, a little warmly.

"I don't mean to say anything about it, for I don't know anything Now I think of it, there's my life

insurance, have you got that down?' "I have not.

"There is forty of the three hundred. "But it leaves \$260 unaccounted

"It would take a great while to collect money enough to build a house, even if the whole of this sum were

saved."
"Not a great while, Charles. You know my father has promised to give you the land when you have the means to build a house upon it. "It will be a long while," laughed

the husband. "Five or six years, perhaps, if you are prudent. Hasn't the president of bank promised you \$1,000 a year?"

"Then you can certainly save \$400

a year.
"There is a thousand things we want when my salary is raised."
"But we can do without them.

"I suppose we can.

"Just look here, Charles."
Mrs. Converse took from her pocket a circular issued by the "People's Savings's Bank," in which the accumulation of several small sums deposited weekly and quarterly, were arranged

in a table.
"Fifty dollars deposited every quarter will net in five years, \$1,141.25!" continued she, reading from the circular.

"Bah!" added Mr. Converse.
"That sum would build a very comfortable house; and when your salary is \$1,000 a year you can save more than \$50.00 a quarter."
"A 5 per cent. institution, isn't

it?" asked the young man.

But he was much impressed by the reasoning of his wife, and in the course of the evening he carefully read the circular of the "People's Saving's Bank."

Certainly he had every inducement for being saving and economical. He had lived very cheaply in a small house belonging to his father in law, for which he paid a merely nominal

His wife's father was a wealthy farmer, or rather he had been a farmer, before his domain was invaded by the march of improvement, and his passures and mowing lots laid out into house lots. As it was, he still, from the force of habit, improved a few acres, kept a couple of cows, a

henery," and a half dozen a pigs Charles Converse found this prox imity to the "old folks at home, rather satisfactory, in a pecuniary as well as a social point of view, for his larder was partly stocked from the farm ; and, of course, no account was ever made of half a pig, a barrel apples or potatoes, or a pair of chick ens. Milk and eggs were so much better and fresher from "pa's," that of course the young couple never de-sired to obtain them from any other

They lived cheaply and lived in clover besides. Charles never liked to talk about financial matters with "pa" because the worthy old gentleman used to tell him how he lived on \$150 a year after he was married -thought he had a fat salary, and supposed, of course, he saved \$400 a year out of his -and always wound up by saying that he would give him a lot-might take his pick of all he owned-whenever he got ready to build.

All these things rather worked upon Charles Converse. He hadn't saved a dollar, and, what was more, there was no present prospect that he would do so. The promised advance in salary was already appropriated to sundry luxuries. The idea of taking Mary to the opera, or a pleasant trip to Niagara, and other amiabilities, had taken possession of him.

But the reasoning of his wife had produced a strong impression upon his She had been brought up mind. the strictest habits of economy. father, though rich, had an army of children; but they were all wealthy in their thrifty habits.

Charles read over and over the cir cular of the Saving's Bank in the evening, figuring up the statistics, and wondered what had become of that

Before he went to bed he had matured a resolution, though he did not say a word to his wife about it.

The next day, Charles Converse re-ceived a quarter's salary, and his first step, after receiving it, was to visit the People's Saving's Bank, where he deposited fifty dollars.

But the \$150 which he had left

burned in his pockets. It was all he had to carry him through the ensuing 7, Mary I have not been exthree months. There were a dozen our county paper," exclaimed Charles, It is true, I buy a great little things that he wanted, and a looking with amazement into the face

sobbing again, "but the sight of him oned him to ascend to his own apart- year, but they are hardly worth the Against the latter he resolutely set his face—though, in consideration of that," said his wife.

the fact that his salary would be "Sherry cobblers, ice creams, and "Sherry cobblers, ice creams, and stoom of the company of meution."

Ah! there's the mischief. That is the fact that his salary would be \$1,000 a year, after the next pay day, he had a week before made up his continued he turning to his figures

Among other things his cigar-case was empty, and he stopped into Seavy's in Congress street, to have it replenished. Cigars were a great luxury—in fact, a necessity to him, in his own drank, Charles."

"Say no more, Mary, I am done."

"Say no more, Mary, I am done."

upon the counter.

Something new," said he. Charles took up a handful and smelt them.

"Best cigars in the market," continued the vender.
"Tip-top," replied Charles, inhal-

ing the grateful odor. you sell them?" " Four cents apiece."

Six of thom were transferred to the ease, a quarter thrown down, and, as it was not magnanimous to pick up a copper's change, he left the store. But then, a little fellow inside seemed

'Charley, you can't afford to smoke such cigars as these. They will hardly last you two days. If you must smoke, buy a cheaper cigar than such that. You will not be able to build

house in ten years at this rate. He did not pay much attention to the monitorial voice, however, and as he passed along he drank a sherry cobbler himself and paid for three friends, whom he could not help asking to drink

with him, at Barton's At Vinton's a Charlotte Russe was disposed of, and so on to the end of the chapter. And these were his daily habits. It was only a sixpence or a quarter a time, and these were so ridiculously small that they never caused him a thought. The idea that they absorbed any considerable por-tion of his salary never occurred to him. He had always gratified his ap petite or inclination in these matters, as they had come to be regarded as necessities.

Still Charles Converse had turned over a new leaf. He refrained from purchasing a great many articles which he had intended to get when he received his quarter's salary, and as he seated himself in the cars, he congratulated himself on the firmness with which he had carried out the resolution of the previous evening.

"You are late, Charles," said Mary, when he reached his sunny little cot-

tage.
"I have been paying my quarter bills," replied he, with a smile.
"Here they are, my sweet account-He threw the bills upon the table

threw his bank-book in her face. "What!" exclaimed she, in aston ishment, as she saw the book. dollars !'

and while she was examining them, he

"Yes, my dear, female influenceof a wife," and the husband playfully kissed her. "I am convicted of sin, and converted, too, which is better still. I am resolved to be prudent, economical, saving, even parsimoni

"I am glad to hear it. "And the house will be built in just five years, according to the programme

of the Saving's Bank. As he spoke, he took from his pockets three of the city evening papers. "Not quite cured, Charles," said

Mary with a smile. "What do you mean?"
"Journal, Transcript, and Traveller, 2 cents each," laughed Mary
"You are determined the publishers

shall live."
"Why, Mary, you wouldn't have vithout you? That would be a depth of barparism to which I would never de scend," replied Charles, with a look of astonishment, at the interesting men-

paper a day enough?"
"That is but a trifle." "The rain falls in drops, but washes the whole earth. Four cents a day, or a year, amounts to about \$12. It was

Charles scratched his head.

most astounding revelation to him. "You are right, Mary : one paper is Charles ate his supper: but was

moody and abstracted. A new idea was penetrating his brain, which, he began to think, had been rather nuddy on financial affairs. As he rose from his table he took out his cigar case, and as he did so, the little fellow within, who had spoken to him when he came out of the cigar

shop, began to upbraid him pretty sharply. He burned his fingers in attempting to light the fragrant roll, and then relapsed into a fit of deep musing. "What are you thinking about, Charles?" asked Mary, after she had

cleared away the table. "Eh! Oh, I was thinking how much twelve times three hundred and sixty-

Twelve means 12 cents, I suppose? said she, performing the problem on the margin of one of the newspapers.

'Here it is, \$43.80."
"For cigars," added he, blandly. "Which added to the sum paid for superfluous newspapers, makes \$56.28 cents

"And \$20 for shaving, which I may do myself, are \$76.28," continued he, taking the pencil and ciphering away with all his might for a few moments

Gleason's Pictorial Home Journal, Saturday Courier, and your county paper come to—"
"But, my dear, we can't do without

of his wife.

"I don't want you to do without

oysters, over a \$100 by thunder!

"Say no more, Mary, I am done. And he was done. The idea of "saving up" something took complete possession of him—not so far as to make him niggardly—but far enough to make him abandon the 4 cent cigars three evening papers, Vinton's compounds, and especially sherry cobblers On the next quarter day \$100 was added to his deposit at the Saving's Bank, and as his habits improved after

wards, and his salary still further in creased, much greater sums were added. In four years the house was built, new furniture bought and paid for aud Charles is considered one of the most thrifty young men in the townall of which propitious events, we honestly believe, had their origin in the beneficent influence of the Saving's Bank whose circular had opened his eyes, and stimulated him to carry out his resolution.

A Catholic Charity Recommended to Protestants.

To recommend a Catholic charity to the benevolence of Protestant readers i not in all cases a hopeful proceeding. Nevertheless, I feel sure that there are, among the readers of Truth, many o creeds and denominations who would, if they knew the facts, be only too eager to give some help to the work carried on at St. John's Laper Asylum Mandalay. Father Wehinger, the head of this institution, is now in England on a mission, the object of which is to interest the British Government and public in his work. From his annual report, which is before me, it is clear 1) that leprosy, in all its most terrible forms, is nowhere more prevalent than in Upper Burhma; (2) that work of valu; not onlyin tending but also n curing the lepers, is done at this Asy lum; (3) that the work is sadly hamp ered and restricted for want of funds These facts, if known, ought to b enough to ensure the success of Father Wehinger's mission. -London Truth.

Blood purifiers, though gradual, are radical in their effect. Ayer's Sarsa-parilla is intended as a medicine only and not a stimulant, excitant, or bey Immediate results may not erage. follow its use : but after a reasonable time, permanent benefit is certain to be realized.

Mother Graves' Worm Exterminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing. when purchasing.

Thos. Sabin, of Eglington, says: "I have removed ten corns from my feet with Holloway's Corn Cure." Reader, go thou and do

likewise.

Free and easy expectoration immediately relieves and frees the throat and lungs from phlegm, and a medicine that promotes this is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickle's Anti Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it the pleasant, adults like it because it relieves and cures the disease.

Can Recommend it.—Mr. Enos Bornberry, Tuscarora, writes: "I am pleased to say

Tuscarora, writes: "I am pleased to that Dr. Thomas' Eclectric Oil is 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 medicine, and I take great pleasure in recommending it."

Dyspepsia and Indigestion.—C. W. Snow Dyspepsia and Indigestion.—C. W. Show & Co., Syracuse, N. Y., writes: "Pleas send us ten gross of Pills. We are selling more of Parmelee's Pills than any other Pil we keep. They have a great reputation the cure of Dyspepsia and Liver Complaint. Mr. Chas. A. Smith, Lindsay, writes: "Par melee's Pills are an excellent medicine. My sister has been troubled with severe head ache but these pills have cured her." ache, but these pills have cured her



Mr. Jacob Wilcox of St. Thomas, Ontario, is one of the best known men in that vicinity. He is now, he says, an old man, but Hood's Sarsaparilla has made him feel young again.

"About a year ago I had a very severe attack of the grip, which resulted in my not having a well day for several months afterwards. I was completely run down

and my system was in a Terrible Condition.

I lost flesh and became depressed in spirits. Finally a friend who had been benefited by Hood's Sarsaparilla advised me to try it and I did so. I continued taking it until I used twelve bottles and today 1 can honestly say Hood's Sarsaparilla has restored me to my former health." JACOB WILCOX, St. Thomas, Ontario.

Hood's Sarsaparilla Is the Only

True Blood Purifier Prominently in the public eye today. It cures when all other preparations fail.

Hood's Pills the after-dinner pill and



Sick Headache CURED PERMANENTLY

Ayer's Pills

Began taking Ayer's Pills

that I received permanent benefit, single box of these pills freed me from headaches, and I am now a well man.—C. H. HUTCHINGS, East Auburn, Me. Awarded Medal at World's Fair



CHURCH VESTMENTS

Chasubles in Red, Black, White and Purple, ad styles from the plainest to the richest materials and designs. Copes and Ben-ediction Veils.

Preaching and Confessional Stoles.

Benediction Vells not made up, Fronts and Backs for Chasubies, material for mak-ing Stoles; Albs. Patterns for Chasubles.

Altar Lace, Watered Silk for Vestments, Cloth of Gold for Vestments, Lining for Vestments, Canvas, Gold and Silver Fringe. Church Ornaments.

Silver and Plate I Candlestieks, Processional Croses, Callees, Ceboriums, Cruets, Ostensoriums, Sanctuary Lamps, Holy Water Pots and Sprinklers, Crystal and a var. d assortment of Candelabra.

Mission Supplies. Ca hale Missions supplied with Prayer Books, Beads, and all articles of Catho-lic devotion.

The day the mission opens.

When ordering please state Who is to give the mission. About how many families will attend.

How the goods have to be shipped to reach salely, D. & J. SADLIER & CO.

1669 Notre Dame St. | 115 Charen St. TORONTO.

FOR CHURCHES. Best Qualities Only.
Prices the Lowest. McCAUSLAND & SON

76 King Street West, TORONTO. O. LABELLE, MERCHANT TAILOR 372 Richmond Street.

Good Business Suits from \$15 upwards. The best goods and careful workmanship.

Pictorial Lives of the Saints The Catholic Record or One Year

For \$3.00.

The Pictorial Lives of the Saints contains Reflections for Every Day in the Year. The book is compiled from "Butler's Lives" and other approved sources, to which are added Lives of the American Saints, recently pigaced on the Calendar for the United States by special petition of the Third Plenary Council of Baitimore; and also the Lives of the Saints Canonized in 1881 by His Holineas Pope Lee XIII. Edited by John Gilmary shea, LL.D. With a beautiful frontispleed of the Holy Family and nearly four hundred other il ustrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father, Pope Lee XIII., who sent his special biessing to the publishers; and approved by forty Archbishops and Bishops.

The above work will be sent to any of our subscribers, and will also give them credit for a year's subscription on The Catanolia R. Cord, on receipt of Three Dollars. We will in all cases prepay carriage.

CONCORDIA VINEYARDS SANDWICH, ONT. ERNEST GIRADOT & CO.

Altar Wine a Specialty.

Our Altar Wine is extensively used and ecommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux. For prices and information address,

L OVE & DIGNAN, BARRISTERS, ETC.;

E. GIRADOT & CO. Sandwich, Ont.

The Englotte elecure. Fublished Weekly at 484 and 488 Richmond Price of subscription-\$2.00 per annum.

EDITORS:
REV. GEORGE R. NORTHGRAVES,
Author of "Mistakes of Modern Infidels."

Author of "Mistakes of Robert Indianas Coffey.
Thomas Coffey.
Publisher and Proprietor, Thomas Coffey.
Messas, Luke Eng. John Nigh, P.J.
Neven and WM. A. Nevin, are fully authorized to receive inscriptions and transact allother business for the Catholic Record. Ten cents per line each

Rates of Advertising—Ten cents per line each unsertion, agate measurement. Approved and recommended by the Architishops of Toronto, Kingston, Ottawa, and St. Boniface, and the lishops of familton and Peterboro, and the clergy throughout the

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

London Saturday, July 6, 1895.

THE SCHOOL QUESTION.

It was said by one of our prominent politicians, a few years ago, when speaking of the treatment of minorities, that the majority should be not merely just, but likewise generous, to the minority, and that the greater and more powerful the majority the more generous should it be. Undeniably the Catholic majority in

the Province of Quebec has shown itself thus generous to the Protestant minority in regard to education. This has been admitted by Quebec Protestants of every shade of polities - and it cannot be denied -nor can it be gainsaid that this state of affairs was the spontaneous work of the Catholic majority, which established a Protestant school system even before its union with Ontario, then Upper Canada. There was not, either at that time or at any time down to the present, any anti-Protestant party to raise an outery against this righteous arrangement. On the contrary, when the Confederation of Canada was on the point of being settled, it was agreed to by the leading representatives of Catholic opinion in Quebec that a law should be passed by the Canadian Parliament making some desired improvements in the school laws of that Province so that the rights guaranteed to Protestants by the B. N. A. Act might be more extensive! than they were before, though they were a ready larger than those which would be guaranteed to the Catholics of Ontario under the Ontario law.

It is well known how the proposed generous action of the Province of Quebec was for the moment prevented. When it was known that the Separate school laws of Ontario equally needed some amendments without which they could not be smoothly operated, and that a one sided measure could not be passed, giving all the guarantees to Protestants, and as a strong Ontario party absolutely refused to co operate in granting equal rights to both minorities, the proposal for Quebec had to be dropped. But even under such circumstances the generosity of the Catholic majority was not to be baulked. One of the first acts of the Quebec Legislature after Confederation, was to grant to the Protestant minority the amendments they desired, with the full knowledge that by so doing it could not repeal its own Act without subjecting itself to the authority of the Dominion Government and Parliament to remedy any injustice of which the Protestant minority might complain.

We do not regret that such was the case. The Quebec Separate school laws are a monument of Catholic liberality which cannot be gainsaid.

We have no desire to institute a comparison to the disadvantage of Ontario, by the Protestants of which Province much liberality is shown; but the truth of history obliges us to record the fact that tardily, with the liberal example of Quebec before its eyes, Ontario at length made some needed amendments to the Ontario school laws, till they stand in their present tolerably fair state; but it is pretty well understood that if the Ontario Separate School Act had not been granted in the first place by the United Parliament of Canada, it would probably never have been granted at all by an Ontario Legislature; and it is also well known that Catholics have been obliged to maintain their acquired rights, only by many a hard-fought contest at the polls-a hardship to which the Protestants of Quebec have never been subjected.

The situation in Manitoba is another case in point. The minority rights Dominion Parliament, and accepted by the Manitoba Legislature, unite the interior and the scraps of doubtful information, of Christianity of the Britons was as much by the Manitoba Legislature, which he will take advantage to show the work of a Pope as was that of St. united the interior and the maxim which so many of our Protestant of St. united the interior and the maxim which is maxim which so many of our Protestant of St. united the interior and the maxim which so many of our Protestant of St. united the interior and the maxim which so many of our Protestant of St. united the interior and the maxim which so many of our Protestant of St. united the interior and the maxim which so many of our Protestant of St. united the interior and the maxim which so many of our Protestant of St. united the interior and the maxim which so many of our Protestant of St. united the interior and the maxim which so many of our Protestant of St. united the interior and the maxim which so many of our Protestant of St. united the interior and the maxim which so many of our Protestant of St. united the interior and the maxim which so many of our Protestant of St. united the interior and the maxim which so many of our Protestant of St. united the interior and the maxim which so many of our Protestant of St. united the interior and the maxim which so many of our Protestant of St. united the interior and the maxim which is a standard or the maxim which

Can it be doubted that if these expectations had been realized the Catholics would have adhered faithfully to the agreement thus made? And if they had not been adhered to, can we doubt for a moment that Ontario, of all the Provinces, would be in a ferment from end to end, in denunciation of Catholic tyranny? But the tyranny is on the other side.

It is admitted by the highest judicial authority in the British Empire that this tyranny has been perpetrated, and how do the Protestants of Ontario regard it? When it is considered that they have always been very forward in assuring us that they are the real champions of equal rights, and that the noisiest among them on the present occasion are precisely those who attempted not very long ago to monopolize the name and character of Equal Righters, we must say they are remarkably quiescent about insisting on equal rights for all now. Even the Toronto Globe, to which we give due credit for having ably maintained the cause of right and justice for many years, now advises us to leave the matter in the hands of the Manitoba Legislature, the very body which inflicted the injustice of which we complain, and under which our co-religionists in Manitoba have been suffering for five vears.

A few days ago the Globe told us, in an elaborate article, that the Manitoba egislature will probably see justice done if it be left alone!

"Why should we doubt that time, prudence, conciliation, and the with-holding of the Federal hand, will promote and finally accomplish the establishment of a not less satisfac-tory situation in the west? In fact, we already have evidence that the be administered in this spirit by the Manitoba authorities.

Certainly we do not claim to be endowed with the spirit of prophecy, but we fail to see any evidence of a disposition in those authorities to repair the evil they have done. They passed the school law of 1890, fully conscious of the injustice they were inflicting-to which effect we have now the testimony of the Hon. Joseph Martin himself, who framed and introduced the iniquitous law into the Legislature. Here is what Mr. Martin says in his letter of curious admissions, published only a few days

"When I introduced the school bill of 1890 I pointed out that in so far as it provides for religious exercises in schools it was in my opinion de fective. I said then, and I still think, that the clause of the 1890 Act, which provides for certain religious exercises, most unjust to Roman Catholics. If the State is to recognize religion in its school legislation, such a recognition as is acceptable to Protestants only, and in fact only to a majority of Pro testants, is to my mind rank tyranny.

This is the tyranny which has been inflicted, and which the Government and Legislature of Manitoba have posi tively declared they will not remedy.

It is true that Mr. Martin tells us in his letter that he believes the people of Manitoba will make all needed reparation of Manitoba itself that it will do nothing of the kind. Mr. Martin is not now a member of the Manitoba Government, and that Government is n no way responsible for his beliefs: and it looks very much as if Mr. Martin desires only to throw us off the scent. We see no remedy but that which the constitution affords -immediate remedial legislation by the Dominion Parliament, which will re store a Catholic school system which shall be beyond the control of the local authorities, who have told us plainly enough that if such legislation be passed, they will place every pos sible obstacle in the way of its being put into execution.

We have every confidence that the Dominion Government and Parliament will afford the relief required. These are not Catholic bodies, but Catholics are pretty well represented in them. and there is enough honor among Protestants to agree to a fair remedial

But we are told, if the Dominion Parliament should pass such a law, the local authorities will make it ineffect ual. We are not alarmed on this score. Let us have the law, and surely it will have vitality enough to assert itself through the courts.

THE Summer School of America will commence, on July 8, its fourth sesestablished in Manitoba were not, sion, and, judging from the diversity from the beginning, intended as a of subjects and the lecturers who are guarantee to Catholics. It could not to discuss them, it will cause no feeling then be foreseen that the majority in of regret either to its promoters or to the new Province would be Protestant, these who will assist at it. The School the Pope, was not given him, it will sion of England, and that the Britons and the very general opinion was that does not aim to give systematic and be known also that it was only by held aloof from St. Augustine when it would be Catholic as it was when the protound instruction, but rather to spying around the backstairs that he the latter established Christianity Manitoba Act was passed by the unite the intellectual forces of American

FAITH AND SCIENCE.

M. Emile Zola, smarting under the condemnation issued against his book on Lourdes by the Holy Father, has put himself forward in a new character, that of the champion of science as opposed to faith and revelation.

At a banquet given during April in honor of M. Berthelot, the eminent French chemist, M. Zola made his debut in his newly assumed role; and appropriately enough for the occasion, inasmuch as the banquet appears to have been given for the express purpose of enabling those in attendance to give full expression to their hatred against religion.

The most eminent men of science have not been enemies to religion. Tycho, Brahe, Copernicus, Kepler, Newton, Leibintz, Lagrange, were eminently religious, and firm believers in the Christian revelation - some being Catholics, other Protestants. But there are modern dabblers in science, or in some special branch in science, who have pretended to find an opposition between science and religion. Huxley and Tyndall were particularly hostile to religion. Tyndall was especially hostile to the Catholic Church, having been reared by parents who had all the passions and pre judices which prevail among the Orangemen of the North of Ireland, his father having been himself a North of Ireland Orangeman; but this hatred became afterward turned against Christianity in every form. Young's beautiful thought on the direction which learning should receive from religion appears to be entirely overlooked by the modern sciolists:

How empty learning, and how vain is art But as it mends the life, and guides the heart."

But it is the unexpected to hear Zola making pretence to be the man of science, freed by his vast knowledge of truth from the trammels of relig ion. His speech at the Bertholet ban quet had this pretentious peroration :

"Gentlemen, simple writer as I am, I thank science, the good mother wh as made me free. She is the eternal, immortal one, and mystery is hers alone, whereas she is always marching to victory." If there is anything which is most

conspicuously lacking in Zola's writings it is science, and it is now acknowledged that even in literary merit they are wofully deficient. Zola's science may be measured by the support which rallied to him when he attempted to gain admission to the Academy of the French Immortals. There was a bare corporal's guard to vote for him, though the Academy is by no means a distinctively religious body. It is in fact controlled rather by an irreligious majority, and religion is rather a disqualification than a recommendation to membership, so Zola was rejected, not because of his lack of religion, but for want of the first requisite of an Academicianliterary and scientific eminence. The sole quality which gave Zola's novels popularity is their filthiness. In this he undoubtedly stands in the first rank.

In the following passage Zola proclaims that there is an irrepressible

conflict between science and religion: "Gentlemen: People tell us that science is on the point of becoming bankrupt, and that Faith will take her place in the conduct of affairs on earth. This makes me tremble somewhat. De you know what would become of the liberty of thinking and writing should this menace ever become realized-i Faith should reign as mistress of law and police? It is easy to imagine. when we realize the attitude which Faith assumes toward the books of our writers to-day when her regime over the world is still only a dream."

Thus M. Zola endeavors to make it appear that his book on Lourdes was condemned because it is a scientific work! It is in reality neither scientific nor historical. The sole intention for which it was written was to make money out of the class who are easily satisfied when their worst passions are pampered, enmity to religion and love

of what is most disgusting to pure souls. The book has been proved to be a tissue of falsehoods: and no wonder for it has been shown that he took no pains to discover the truth when he went to Lourdes to gather his mater-

His book on Rome, which is soon to appear, written while he was still smarting under the Papal condemnation, will without doubt be equally a burlesque of history, but as everybody knows that the opportunity he sought into the mountains of Wales by the of visiting the Vatican, and of seeing Anglo Saxon pagans who took posseswas able to pick up perhaps some among the Anglo-Saxons, but the tion, and the following resolutions become Christians otherwise - and the

circles in the Eternal City. It is not true that there is any real

and sciolism ; for "A little learning is a dangerous thing; Drink deep, or taste not the Pierian spring There shallow draughts intoxicate the brain And drinking largely sobers us again."

Truth cannot be contradicted by truth, so the truths of divine revelation can never be in opposition to the revelations of science-M. Zola to the contrary notwithstanding.

WELSH DISESTABLISHMENT.

There are some curious facts related in regard to the status of the Church of England in Wales. The Bishops who oppose disestablishment would make the public believe that the Established Church is really the Church of the majority of the people, though this is notoriously a mis-statement of the case. How else can we account for it that 32 out of 34 Welsh members of Parliament were elected under promise to vote for disestablishment?

There are in Wales over 4,000 non-Conformist chapels, built without help from the State, whereas the churches of the Establishment do not come up to one fourth of that number. In one parish-Swansea, the largest in Wales, -there are three churches of the Establishment and forty non Conformist chapels; and at one of the forty the attendance is twice as great as at the three Established churches combined.

There is not the least doubt that if the Welsh people could do so, they would long ago have rid themselves of the incubus of the Establishment, to which they are bitterly opposed. Its continuance has caused, within not a remote period, outbreaks of resistance to the collection of tithes, which have almost amounted to rebellion, and the like of which, if repeated with persistence, will assume the proportions of a rebellion, a contingency which is not at all improbable under the Tory rule to which the empire is to be subjected for a time. We confess we do not regard the prospect with unmixed re gret. There is small reason to regret to see a spirit of determination among the people to resist an unjust imposi-

Some of our contemporaries who might be named will probably tions. say to this: "But why then are not the people of Manitoba to be admired if they determine to resist the imposition of a separate system upon them, similar to that of Ontario or Quebec ?'

We answer that there is no parallel whatsoever between the two cases. Nobody desires to impose a Separate school system upon the people of Manioba who do not wish for it. The Catholics of Manitoba who ask that rights which have been guaranteed to them be restored, do not wish at all to impose their Separate school system on the Protestant majority, but they justly demand that they shall have the liberty of educating their own children at their own expense. There is all the difference in the world between this situation and that of the Welsh majority who have to pay for a religion for the minority, while maintaining their own religion at their own private expense. In Manitoba the situation is completely reversed.

The arguers-we cannot call them reasoners or logicians - who would maintain that there is any resemblance between the two cases, are not to be dealt with by any of the rules of logic. They require a surgical operation on their brains. However, we have no expectation that the Welsh trouble will culminate in rebellion. It will be remedied by concession on the part of the British people; and the grievance.of Manitoba ought to be remedied also, as it undoubtedly will be, by the people of Canada.

A writer in the Montreal Witness of the 25th ult. defends the continuance of the Established Church in Wales, on the plea that there was "amidst all these changes and developments a substantial identity and continuity of existance in our (Welsh) National Church from earliest history down to the present time." The same writer says: The Christianity of Wales is more ancient than Anglo Saxon Christianity, as a little investigation would have

proved to you." It is quite true that the Welsh Christians were the ancient Britons driven

the routine of life in ecclesiastical ceived his commission from Pope Gregory, the missionary Fulgentius, who baptized the British King Sucius, in A. opposition between science and relig- D. 183, received his commission from Pope Eleutherius. ion. The opposition is between Faith

National jealousy prevented the British Bishops from co-operating with St. Augustine to convert the Saxons, and it was not till many years afterwards that there was a good feeling established between the Bishops of Wales and those of England, but the unity of faith prevailed, at last, and there was in practice, as well as in doctrine, but one Catholic Church.

The identity-continuity theory is a poor subterfuge. The Church of England of the Reformation retained neither the headship, nor the universality of the ancient Church, nor its doctrine, nor its worship. It retained the Church property, because with the civil power on its side it was strong enough to steal it. The modern Church is identical with the ancient, only in the sense in which we might call a bandit the identical continuation of his victim whose clothes he wears and whose purse he carries in his pocket.

A TERRIBLE PLOT!

A Church of England clergyman, the Rev. Thos. Berney, rector of Bracon Ash, near Norwich, England, and a member of the Cambridge University Senate, has just issued a pam phlet in bright orange covers, which professes to expose a fearful plot of the Jesuits to "revert" England back to Popery, and he has made a present (?) of his "address," as the pamphlet is called, to every member of the British Parliament, both Lords and Common ers. According to the veracious scribe, there is a secret order among the Jesuits called "Crypto-Jesuits" whose duty it is (if they are boys) to go through all the training of an English Church minister in the Church of England school and universities, and to become in fine Anglican clergymen, so that they may undermine British reedom and religion.

He declares, moreover, that the Jesuits have succeeded in making the Archbishop of Canterbury their efficient tool, and that two Jesuits occupy important bishopries of the Anglican Church, besides six others who occupy colonial or suffragan episcopal posi-

Some of these Crypto-Jesuits are declared to be females, in which case they become Anglican nuns, and undermine Protestantism in that capacity.

The following remarkably beautiful and charitable prayer is uttered by his sapient and saintly rector, to be earned by his readers, and offered up by them at their matutinal and

nightly devotions: " May the Lord smite every Crypto-Jesuit in the Church of England, and every one affiliated to the Jesuits, whether male or female, who are working treacherously for the perversion of Great Britain or Ireland to the Papacy may their heads and necks be hung round to their left, and their nose point over their left shoulders, or a plane; and so to their work with what appetite they may.'

This brilliant and pious cleric would with some Canadian clergymen whom we could name.

As might be expected, the pamphlet concludes by requesting readers kindly to send the writer donations or sub scriptions to enable him to pursue his work of suppressing Jesuitism, as, he says: "Expenses will be great, and I am in great pecuniary difficulties."

The Irish Catholic suggests that Mr. Berney should exhibit at Westminster a couple of live Crypto Jesuits with their heads and noses turned in the fashion indicated in his sweet prayer, as the members of parliament would surely then be glad to pay out the pennies for the treat given them by such a peep-show.

IN SACK CLOTH AND ASHES.

The people of Kansas City, Missouri, have soon tired of A. P. A. rule in educational matters. The last elections resulted in the return of an A. which proceeded at once to do the work expected of it, and dismissed all of the gospel in India. Catholic teachers. But many of those who thus lost their positions were excellent and successful teachers, and through the Protestant world when the the people's eyes were rudely opened late Bishop Colenso informed the pubwhen incompetent teachers took their lie that he had found it necessary to places. Accordingly a mass meeting permit the Zulus of South Africa to reof citizens was called a few days ago tain their plurality of wives when beto take the situation into considera- coming Christians. They would not

how intimately he is acquainted with Augustine. Just as St. Augustine re- nation has been aroused by the conduct of the Commissioners:

"Whereas, a majority of the school board of Kansas City, Kan, have allowed partisanship and sectarianism to govern their actions in excluding schools, because of religious views they

choose to entertain; and
"Whereas, our Public schools should be free from partisanship and sectarianism for the reason that the same are antagonistic to American institutions, and for the further reason that said schools are maintained by the taxation of the whole people of all parties and sects ; therefore be it

Resolved, That we, the citizens of Kansas City, Kan., in mass meeting here assembled, irrespective of party or religious predilections, condemn this act of said members of our school board as un-American, retrogressive and detrimental to the future prosperity of our rising young metropolis.

The citizens were rather tardy in their action-though we must say that their last act has been to some extent a reparation of what they did previously. If the schools have become inefficient, or less efficient than before, they have only themselves to blame. The commissioners would not have acted as they did, intolerantly and in an un-American spirit, if the citizens had not elected them just to carry out that purpose. It is to be hoped, however. that with the new light which has been thrown upon the matter, the wave of bigotry which passed over the city so recently will not submerge it again.

Kansas city has had just a similar experience to some of our Ontario cities, which are now in sack cloth because of the petty spirit of intolerance which they have been so ready to exhibit in the past.

It is just such proceedings as the Kansas city commissioners have taken which make it an absolute necessity that there should be a Separate school system. Catholics want Catholic schools as their ideal of what is requisite in education, so that their children may have a religious education, but they know that in many instances they must be content with less, and if there were some tolerance shown by their Protestant neighbors, they would be much more ready to bear with the Public school system, without any religious teaching, than they can possibly be where such bigotry is displayed as has been shown in Kansas

The main object to be gained by the establishment of Separate schools is to ensure religious teaching to the children, and when this can be satisfactorily secured in any other way than by the establishment of Separate schools, Catholic parents will not be in such a hurry to take advantage of the Separate school law. But a display of bigotry toward Catholic children attending the Public school is very apt to precipitate the establishment of a Separate school in the local-

We know of the first Separate school legally established in Ontario under the School Act of 1855, and the immediate occasion of its establishment was just such bigotry as has been manifested by the commissioners, or trustees, of Kansas city. To our least at right angles to their central knowledge, many other Separate schools owe their establishment to similar causes.

suit admirably to work in conjunction POLYGAMY AND PRESBYTER-IANISM.

A new and curious trouble has arisen to perplex the Presbyterian Church authorities, and its presentation before the General Assembly which has just closed its labors in Pittsburg, Pa., caused no small amount of commotion in that body. The trouble arises out of an overture from the Synod of India on the question of the baptism of polygamous converts. A Mohammedan was admitted into the Church recently, permission being given him by the Indian synod to re-

tain "both wives in his house." The report is not specific as to whether the two wives were to remain on an equal footing, but it is very easy to read between the lines how the matter stands, and if anything were lacking in the way of evidence on the subject, the discussion which took place would throw sufficient light on the subject, showing that polygamy has P. A. board of school commissioners actually been adopted as a settled principle of action in the propagation

Some of our readers may remember that great excitement was created the Jesui a very co Bishop to · The The er

the mean of India adopt th The S of the A and was circumst rison, re explaine deemed relating India, at polygam

" would Church. lengthy India. would b the cont and wor shame. " to kee ence of the prac to recog some car It has best of a

ant den and Afr tend the religiou such is ly be de Dr. Mon The . action i case ba polity, already structe was to taken.

> discreti Church plained Ameri author THEThe Episco the 26t most fi people prelate throug

ment is

but the

strate can r the na found facult terse him a pised. ween lance His were that

reign

has gi

ecutiv

him in hi not v and their The beca five the c quea heri

by I was. thou now fax. 14:

tarn

tha rela

the

a very convenient one for an Anglican Bishop to apply to the occasion:

· The end justifies the means.' The end was the salvation of souls, the means, polygamy, and the Synod capital as firmly as those of labor. of India have deemed it advisable to adopt this means of spreading the gos-

The Synod of India is under control of the American Presbyterian Church, and was bound to appeal to it under circumstances so grave, and Dr. Morrison, representing the Synod of India, explained that the Synod should be deemed competent to decide questions relating to the customs and practices of India, and held that the recognition of polygamy in India is absolutely necessary. "Any other rule," he added. "would put King David out of the Church.

The rev. doctor made quite a lengthy plea in favor of polygamy in India, as the result of prohibiting it would be to cut off the children from the control and support of the father, and would drive the mother to a life of shame. It is necessary, he pleaded, "to keep the children under the influence of the Church: and indeed it is the practice of other Churches in India to recognize polygamous marriages in some cases."

It has been stated before now on the best of authority that several Protestant denominations had tolerated Indian and African polygamy in order to extend their apparent following ; but the religious press strenuously denied that such is the case. The fact will scarcely be denied any longer in the face of Dr. Morrison's positive assertion.

The Assembly did not take decisive action in the matter, but referred the case back to the committee on Church polity, though the committee had already made a report. It was instructed to amend its report, which was to the effect that no action be taken. In what direction the amendment is to be made was not decided, but the probability seems to be that discretionary powers will be given the Church in India: though it is not explained why polygamy should be declared contrary to God's law in America, if the Church in India has authority to permit it.

THE EPISCOPAL JUBILEE OF BISHOP CAMERON.

The twenty-fifth anniversary of the Episcopacy of Bishop Cameron was, on the 26th of June, commemorated in the most fitting manner by the priests and people of Antigonish. The venerable prelate is well known and favorably throughout Canada. During his long reign over the Antigonish diocese he has given manifest proofs of keen executive ability and has amply demon strated his claim to every virtue that can render endearing and beloved the name of a churchman. His profound knowledge of theology and the faculty of expressing his thoughts in terse and forcible language have made citizenship; but the Church felt that him a controversialist not to be despised, and few are there, we ween, who would care to break a lance with him on the debating field. His polemical conflicts, however, were always fought earnestly, but with a charity and tactful courtesy that caused his opponents to admire him if they could not coincide with him in his particular views. But this was not why on the 26th of June his priests and people gave public testimony to their attachment, love and reverence. They raised their voices in thanks giving because their spiritual ruler had borne well and nobly the burden of twentyfive laborious years; had advanced the cause of the Church and had bequeathed unto them the priceless heritage of a priestly life, fair and untarnished. The sermon was preached by His Grace Archbishop O'Brien, and was, as usual, characterized by the thought and diction that Canadians now look for from the prelate of Halifax. Histext was taken from Heb. iv. 14: "Having therefore a great high priest, who hath penetrated the heavens, Jesus, the Son of God, let us

EDITORIAL NOTES.

hold fast our confession."

Notwithstanding that so many reports have been published to the effect that the Pope is failing in strength and is almost hourly in danger of a serious relapse, his physician, Dr. Lapponi, states that he is in perfect health, as he has been generally during his long life. He is fragile in appearance, but is much stronger than one would imagine from his looks. He sleeps but a few hours, and works sixteen out of the twenty-four hours of the day. the mind, all of which points are this great and premising institu-

always turn toward bettering the condition of the poor, but he does not yield to anarchistic or socialistic notions, and he upholds the rights of

WE were very glad to notice that the discourses delivered by ministers before the graduating classes of various colleges laid great stress upon the necessity of strong and steady faith. Coming from any individual not a Catholic the remarks were decidedly illogical, but they served to show that our clerical brethern recognize in faith the only barrier to the ever-encroaching waves of materialism and infidelity. We say the remarks were illogical, because the fundamental principle of Protestantism, "private judgment," is destructive of all faith, as understood by St. Paul: "The substance of things hoped for, the evidence of things un seen," which we accept on the author ity of another. Private judgment ac cepts no authority save that of reason and intellect, and hence there may be conviction but no faith.

THE Rev. Jas. Hunt, of Belfast, has got himself into trouble by telling his congregation a home truth. He said in a recent sermon:

"Now, sir, bring any Zulu to Belfast during the present week. Let him spend three days in the Catholic churches; let him see there the peni-tents crowding to the confessionals to make their preparations for Christmas Communion ; let him note the earnestness of the rest who are kneeling in all mosphere of doubt and error they parts of the church. Then let him spend the rest of the week in walking ciples of their actions upon Catholic around the Protestant churches, mark ing well their bulk, for inside the barred and locked gates he would not be able to enter, and then ask him whether the devil, knowing that his time is short, could devise a greater cruelty than to endeavor to seduce the congregation of the former into the

For this he has been tried for heresy. It appears that it is a worse heresy in some churches to tell the truth about what occurs in the Catholic churches every day than to deny the divinity of Christ or the inspiration of Holy Scripture. Dr. Heber Newton does this with impunity in the P. E. pulpits of New York almost every Sunday.

THE CATHOLIC SUMMER SCHOOL OF AMERICA.

The Catholic Church has been in all ages progressive in the true sense of the word, and nowhere to-day is there greater evidence of this than in the commendable efforts which she putting forth in the Republic to the south of us in behalf of higher education as well as the education of the masses. For years she has maintained in that country, by a sacrifice and devotion really wonderful, a system of parochial schools wherein her children equipped and manned with the State's money, for the purpose of giving the children of the country an education which would fit them for the duties of to make good citizens heaven and conscience must be at work, and therefore she determined to fit her children, faction of the senses? not alone for the discharge of civic duties, but for that much more important and higher work, the citizen-

The Catholic Church has no quarrel with secular schools, and utilizes them where she cannot have her own ideal school wherein knowledge and re-ligion go hand in hand. She knows ligion go hand in hand. full well that to an extent even secular schools are a great safeguard of the State — much better than a standing army-that ignorance is productive of vice, but she recognizes too that only in Christian intelligence and Christian virtues can a safe and trusted citizen-

ship be built up.

Now what has the Catholic Church in the United States done during the past few years along the intellectual lines? Has she not thrown her activ ities out in every direction? The school, the college and the university have felt her divine impulse, and are responding as if by very magic at the touch of her spiritual wand. Truly the times are big with possibilities for the Catholic people of this country if they are but alive to the demands and conditions which circumstances impose upon them and realize individually the collective duty of the whole.

This is an age for a Catholic laity with strong, active, intelligent and practical faith. The Catholic Church in the United States is awake to these condi-tions—these surroundings. No person attending the Catholic Columbian Congress at Chicago two years ago could fail to discern the growing power of the American Catholic laity—how vital

and intelligent is their faith. The Church has been the handmaid of science and art in every age of the world's progress. Is it any wonder, then, that from her throbbing brain beginnings of a great seat of learning in this country-the Catholic University of Washington, destined to do for

the Jesuits of maintaining, was found worthy of imitation. His thoughts tion will have difficulties to encounter is a certainty, but the history of every great achievement that stars the world's progress is a history of struggles and trials and momentary darkness ere the full dawn of triumph

set in. Almost co evil with the founding of a great Catholic University in America. which owes its existence to the wisdom of the Catholic hierarchy and the munificent gifts of a Catholic lady, the Catholic Summer School, which may be justly designated the People's Univer sity, found birth and origin in the brain and solicitous heart of a progressive Catholic young layman, Warren E. Mosher, of Youngstown, Ohio. The present summer will be the fourth year of its existence, and it now has a delightful and permanent home on the picturesque shores of Lake Champlain, at Plattsburgh, N. Y. The good which this Catholic Summer School will do is incalculable; and it is touching its work and the aim of its promoters of which I wish specially to speak in this paper. The Catholic Summer School has really grown out of the intellectual needs of the Catholic people of America. It had to come, just as the Catholic University of Washington had to materialize in face of the urgent and pressing needs of the Catholic Church in this country.

lectual activity not alone in the few but also in the masses. Man in his pride is testing everything, challenging the solutions of science, the truths of philosophy-yea! the very foundations of faith. It is an age rich in the advantages which secular knowledge offers, but dangerous to faith and morals, because of the poison which lurks so insidiously in the intellectual repasts that are offered. The Catholic Church feels that for her children to be safe amid such a pestilential atteaching and be guided by those who are in her heavenly wisdom instructed unto light. You cannot shut your eyes to the needs of the times, and one of those needs is that Catholic laymen be trained along Catholic lines of thought and possess a scholarship adequate to cope with the very boldest assaults of the Agnostic and the Infidel-for the battle of the future must be waged with the scientist, not the theologian—thus proving that the ark of God's Faith is also the ark of all true knowledge and wisdom.

This is an age of wonderful intel

With this object in view the Catho lic Summer School invites as lecturers the most eminent Catholic scholars of the country - professors who are specialists in philosophy, psychology literature and history, social science, art, that the student and thinker, earn est for the truth, the whole truth and nothing but the truth, may not only catch up something of the divine fire of enthusiam for study but may bear away in his intellect a light which may make clear the dark visions of

others. Now what is Canada going to do for the Catholic Summer School of America? What will be her share in this intellectual revival of Catholic America Will a land which has given a McGee, a Cartier and a Thompson to statesmanship, a Connolly, a Laval and a Lynch to the Church, have no share in formative years an education based upon sound Christian principles. The Catholic universities and calls and catholic universities State built palatial schools, splendidly and useless? Is it our only duty equipped and manned with the State's henceforth to amass money and be successful men-leaving to our children fine estates and palatial residences, and to God's Church the memory of selfish and mis-spent lives? Is there

Here in Ontario we Catholics are as one to five in numbers. Does it not be-hoove us, therefore, to seek intellectual strength that we may in some measure be able to cope with the forces arrayed And if we seek further against us? intellectual strength it must be through ourselves—the laity. The priests of God's Church—God bless them!—cannot do everything for us.

They have for years—so to speak— borne us upon their backs—fighting our battles, educating our children and wrapping about our souls the mantle of spiritual comfort. Should not Catholic laymen in Canada, therefore, be up and doing-awake to the needs of the times are the Catholic laymen of the UnitedStates? If we make mistakes the livine light of the Church will set us right. What are we doing for Catholic literature? What are we doing to spread the truth abroad?

A few individual efforts have been made by one or two Catholic societies, but with no concerted action. Here, then, is a grand opportunity for Catholic young men and women, to unite in furthering the interests and aims of the Catholic Summer School. Its location is not remote, its interests are iden tical with our own, its spirit truly cul tured and Catholic. Nearly every city in Canada has its contingent of clever Catholic young men and women. Why should they not be represented at the Catholic Summer School? Look at the work which the Catholic Young Ladies Literary Association of Toronto has done during the past three or four years, and tell me if we have not the material for intellectual achievement ! This society has succeeded marvelously well, because it started out with high ideals and lived up to them. Let Canadian Catholic young men and women, and spiritual heart have flowed the therefore, possessing the taste and dis position, place a pilgrimage to the Catholic Summer School at Plattsburgh, N. Y .- which opens July 6, and closes Catholic higher education in America August 19-upon the programme of their summer vacation and they need out of the twenty-four hours of the day. What Louvain, Salamanca and their summer vacation and they need have little fear but that delight will Bologna have done for advanced have little fear but that delight will ant to the taste and invigorating to Catholic thought in Europe. That prove the guerdon of their trip.

Catholic thought in Europe. That prove the guerdon of their trip.

COMMENCEMENTS.

De La Salle Institute, Toronto.

The annual commencement exercises in connection with the De La Salle Institute were held in the Pavillion on the 25th, and were witnessed and enthusiastically applicated by an audience which filled the building to its utmost capacity, standing room being at a premium. Among those present were: Very Rev. J. J. McCann, V. G.; Rev. F. Ryan; Rev. A. Wynn, C. S.S. R.; Rev. S. Grogan, C.SS.R.; Rev. J. L. Hand: Rev. F. Hayes, C. S. B; Rev. J. L. Hand: Rev. F. Hayes, C. S. B; Rev. J. L. Hand: Rev. F. Hayes, C. S. B; Rev. J. McEntee; Rev. Mr. Coty, St. Michael's College; Drs. McKenna and McMahon; Hon, T. W. Anglin; E. O'Keefe; Prof. Hirschfelder; W. T. J. Lee; Messrs. Baldwin, O'Connor, Herson, McNamara, Holones, and Trustees Ryan, Carey and Ray. An excellent programme was rendered by the pupils, in a manner that was not only highly creditable to themselves, but to their teachers. The first part of the programme was a salutory chorus, admirably given by a choir of about five hundred boys. An elocution contest followed, there being six competitors, and the judges must have found it a hard matter to decide on the winner, so excellent were all. The first prize was won by Augustine Tierney of St. Paul's school, with one hundred and fifty. Francis Fulton of St. Mary's, came second, with 140: Joseph O'Grady, St. Patrick's, 127; Wilfrid Madgin, St. Helen's, 121; Joseph Murphy, St. Francis', 116, and Garfield Hugches, 110. The "Ave Maria," by Millard, was admirably rendered as a vocal solo by Frank Horan, who was loudly applauded. A fine exhibition of club-swinging and dumb bell exercise was given by a company of about twenty five boys, and was followed by another The annual commencement exercises in connection with the De La Salle Institute Horan, who was loudly applauded. A fine exhibition of club-swinging and dumb bell exercise was given by a company of about twenty five boys, and was followed by another elocution contest, in which the first prize was won by John Costello, St. Patrick's, 146 points, John E. Shea securing second, with 126 points. The diplomas were presented by Very Rev. J. J. McCann, V. G. The successful graduates in the commercial course were: Wm. O'Connor, John Thompson, John Muldoon, Arthur Travers, Francis McDonnell, John E. Shea, John Colgan, William Christie, Daniel J. Simons, Miles McDonnell, John Lysaght and George Boland, each of whom received diplomas.

Wm. O'Connor was awarded the gold medal for excellence in Christian doctrine, the presentation being made by Rev. Father Ryan, the donor. John Thompson won the gold medal for excellence in mathematics, donated by Mr. E. O'Keefe. Wm. O'Connor received the gold medal given by Mr. Hugh Ryan for excellence in phonography. The presentation was made by Mr. Ryan. For general proficiency in Form 2, John O Connor received the gold medal, presented by Lieut, Col. Mason, and for general proficiency in Form 2 Francis Thornton received the silver medal donated by the De La Salle Institue.

At the close of the presentation Vicar-

silver medal donated by the De La Salle Institute.

At the close of the presentation Vicar-General McCann made a brief speech, congratulating the pupils on their success, and the members of the Separate School Board on their painstaking efforts to provide good teaching and good teachers in the schools. He said the great aim of the Separate schools was to give a good moral, physical and intellectual training; to teach their pupils to do to their fellow men as they would wish to be done by. The rev. gentleman closed by paying a high tribute to the harmonious actions of the school board, and wishing them every success.

The audience then repaired to the gardens, where the drill corps of St. Mary's gave a school'd exhibition of drill. This corps is

wishing them every success.

The audience then repaired to the gardens, where the drill corps of St. Mary's gave a splendid exhibition of drill. This corps is one of the finest in the city, and they won a grand ovation at the completion of their exercises. During the afternoon a splendid orchestra, under the leadership of Mr. W. Oboreier gave a programme of choice J. Obernier, gave a programme of choice nusic, which was very much enjoyed. Al-ogether, the day's proceedings were a reat success.

Standing in the Various Subjects. DE LA SALLE INSTITUTE.

Form I.

Prize List.

Christian Doctrine—I B. Mitchell, 2 J. Carolan, 3, T. Simons.

English Grammar — 1 B. Mitchell, 2 T. Simons, 3 J. Christie.

Composition—I J. Christie, 2 F. Thornton, 3 J. Carolan.

Reading—1 F. Thornton, 2 C. Malone, 3 R. Burns. Dictation-1 F. Thornton, 2 J. Doyle, 3 E.

Dissotte.
English Literature—1 J. Uttenweiler, 2 A.
Aymong, 3 C. Gillely.
History—1 R. Burns, 2 B. Mitchell, 3 J.
Carolan. Carolan.

Geography—1 B. Mitchell, 2 C. Malone, 3
W. Callaghan.

Mental Arithmetic—1 H. Sylvas, 2 F.

Mental Arithmetic — 1 H. Sylvas, 2 F. Thornton, 3 A, Gendron. Written Arithmetic—1 J. Uttenweiler, 2 F. Thornton, 3 C. Malone. Mensuration—1 J. Uttenweiler, 2 J. Carney, 3 T. Simons.

Algebra—1 J. Doyle, 2 B. Mitchell, 3 W.

Gavin.
Geometry—1 J. Christie, 2 C. Malone, 3 J. McKenna.

Geometry—1 J. Christie, 2 C. Malone, 3 J. McKenna.

Book keeping—1 B. Mitchell, 2 J. Ghristie, 3 J. Doyle.
Penmanship—1 T. Simons, 2 J. Boland, 3 W. Callaghan.
Commercial Correspondence—1 A. Aymong, 2 H. Sylvas, 3 W. Callaghan.
Phonography—1 C. Gillooly, 2 T. Simons, 3 W. Gavin.
Linear Drawing—1 A. Aymong, 2 B. Mitchell, 3 P. Trudelle.
Freehand Drawing—1 B. Mitchell, 2 P. Trudelle, 3 A. Gendron.
Special Prizes.
Attendance at Religious Instructions—C. Gillooly, C. Malone, J. Carolan, P. Trudelle, A. Aymong, J. Utten weiler, T. Simons, J. Roland, B. Mitchell, J. McCanlish, J. McKenna, equal; obtained by C. Gilloly.
Gentlemanly Deportment—Edward Nealon (by vote).
Bost Weekly Record—Frank Thornton.

y vote). t Weekly Record—Frank Thornton. . Father Ryan's Essay—(Gold Cross John Christie.
General Proficiency — (Silver Medal Francis Thornton, 2 Thomas Simons, 3 John

Arristie.

Honor List, Form II.

Christian Doctrine—1 J. O'Connor, 2 J.

Costello, J. Collaton, 3 J. Bigley, A. Flynn, Costello, J. Collaton, S.J. Bigley, A. McGann.
Dietation—I. J. Matthews, 2 J. Costello, 3
J. Bigley, F. Donovan.
Reading and Literature—I J. Costello, 2 J.
Bigley, 3 A. McGann.
Grammer—I F. Donovan, 2 F. Flannigan,
3 B. McEuree.
Composition and Rhetoric—I. J. Costello,
2 F. Flannigan, 3 J. O'Connor.
2 L.

Composition and Rustoric—I J. Costello, 2 F. Flannigan, 3 J. O'Connor, . English History—I J. O'Connor, 2 L. Dee, 3 A Flynn, F. Flannigan. Geography—I J. O'Connor, F. Fulton, 2 L. Dee, 3 F. Donovan, A. Flynn. Geometry—I J. O'Connor, 2 A. McGann, 3 J. Costello.

3 J. Costello.

Mensuration—1 A. McGann, 2 F. Donovan, O. Orr, 3 J. O'Connor.

Algebra—1 J. O'Connor, 2 J. Bigley, 3 F. Donovan.

Arithmetic—1 J. O'Connor, 2 J. Bigley, 3

Arithmetic—1.5 Counted, 2 J. O'Connor, 2 Donovan.
Penmanship—1 T. Sheehan, 2 J. O'Connor, A Flynn, J. McCloskey.
Book keeping 1 J. Costello, J. Bigley, 2 . Flannigan, 3 A. Flynn.
Phonography—1 J. O'Connor, 2 J. Collam, 3 J. McCloskey.
Geometrical Drawing: 1 J. Hayes and O. Dry, 2 T. Sheehan, M. Mallon, 3 B. McEhree.
Freehand Drawing: 1 W. Boylan, 9 J. Collam, J. Bigley, 3 J. McCloskey, J. O'Leary, R. Salton. Special Prizes.

Christian Doctrine: (gold cross) J. O'Connor, Sunday School Attendance: J. Bigley, J. McCloskey, R. Fulton, L. Dee, General Proficiency; (medal) J. O'Connor, Genlemanly Deportment: [by vote] M. J. Mallon. Best Record: John O'Connor.

Honor List, Form III.

Catechism: 1 W. O'Connor, 2 J. Muldoon, 3 J Colgan.
Grammar: 1 J. Muldson, 2 W. O'Connor, 3
W. Christie.
Rhetoric: 1 W. O'Connor, 2 J. Muldson, 3 J. Thomson.
Literature: 1 W. O'Connor, 2 A. Travers, 3 W. Christie. Reading: 1 W. Christie, 2 J. E. Shea, 3 J.

nomson. Correspondence: 1 J. Thomson, 2 J. Muldoon, A. Travers and W. Christie. Spelling: 1 W. O'Connor, 2 J. E. Shea, 3 J. Nomson. Phomson.
Arithmetic: 1 J. Thomson, 2 F. McDonald, 3. Muldoon and J. Colgan.
Algebra: 1 J. Thomson, 2 J. Muldoon, 3 J. Jolgan.
Geometry: 1 J. Thomson, 2 J. Muldoon, 3 W. J. Connor and J. Colgan.

O'Connor and J. Chomson, 2 J. Muldoon, 3 W. Mensuration: 1 J. Phomson, 2 J. Muldoon, 3 F. McDonald and C. Travers.
History: 1 W. Colonnor, 2 J. Muldoon, 3 J. B. Shea and J. Clennor, 2 J. Muldoon, 3 J. Goography: 1 A. Travers. 2 M. Nealon and W. Googner, 3 F. McDonald.
Whook keeping: 1 J. Muldoon, 2 J. Thomson and W. Colonnors, 3 J. E. Shea and F. McDonald.
Donnell.

and W. O'Connors, 3 J. E. Shea and F. Mc-Donnell.
Commercial Law: 1 W. O'Connor and A. Travers, 2 J. E. Shea, 3 J. Thomson.
Precis, Writing: 1. W. O'Connor, 2 J. Mul-doon, 3 J. Thomson and J. E. Shea.
Phonography: 1 W. O'Connor, 2 J. E. Shea, 3 G. Boland.
Type-writing: 1 W. O'Connor, 2 J. E. Shea, 3 G. Boland.
Type-writing: 1 W. O'Connor, 2 J. E. Shea, 3 G. Muldoon.
Drawing: (Gometrical) 1 M. McDonnell, 2 J. Thomson, 3 P. Stefford.
J. Thomson, 3 P. Stefford.
Drawing: (Gramental) 1 A. Travers, 2 C. Mechan, 3 Langley.
Special Prizes.

Special Prizes. Christian Doctrine : (gold medal) W. O'Con-

nor.
Sunday School Attendance: J. Kennedy, L.
Langley, D. Simons (equal),
Best Record: Wm. O Comor.
Gentlemanly Deportment: (by vote of class)
J. Muldoon.
Mathematics: silver watch (St. Alphonsus
Club) J. Muldoon. ST. MICHAEL'S SCHOOL

Senior Honor List, Form IV.

Senior Honor List, Form IV.

Christian Doctrine: 1 G. Kernahan, 2 Edward Foy, 3 Francis Geary.

Reading and Literature: 1 G. Hughes, 2 R.

E. McManus, 3 A. Pape,

Grammar: 1 W. Townsend, 2 G. Kernahan, 3

James Cowan.

Composition: 1 J. Swalwell, 2 G. Kernahan. James Cowan.
Composition: 1 J. Swalwell, 2 G. Kernahan,
3 Edward Foy.
History: 1 E. Foy, 2 W. Wheeler, 3 John

Geography: 1 F. Geary, 2 W. Wheeler, 3 John Swalwell. John Swalwell,
Arithmetic: 1 Wm. Townsend, 2 Chas. Townsend, 5 Francis Geary.
Fennanship: 1 Edward Foy, 2 Gregory Kermahan, 3 Garifield Hughes.
Spelling: Francis J., Murphy, 2 Leo Sullivan, 3 Chas. Townsend.
Drawing: 1 Gregory Kernahan, 2 William Townsend, 5 Chas. Townsend. Junior

Junior.
Christian Doctrine: 1 Maurice Leonard, 2 F.
Moran, 3 Joseph Curtin.
Reading and Literature: 1 Maurice Leonard,
2 C. Mitchell, 3 F. Moran.
Grammar: 1 Joseph Curtin, 2 F. Moran, 3
Maurice Leonard.
Composition: 1 F. Moran, 2 C. Mitchell, 3 oseph Curtin. Geography: 1 F. Moran, 2 Maurice Leonard, Christopher Mitchell. Arithmetic: 1 G. Dilwo:th, 2 F. Moran, 3 J. Curtin.
Pen manship: 1 F. Moran, 2 C. Mitchell, 3 G. Dilworth.
Spelling: 1 F. Moran, 2 T. Conlin, 3 J. Cur-

tin. Drawing: 1 J. Curtin, 2 G. Dilworth, 3 F. Moran. Special Prizes. Christian Doctrine: Gregory Kernahan. Sunday School Attendance: Joseph Murphy. Best Record: Edward Foy. Gentlemanly Deportment: Francis Geary. General Proficiency, (ist Div.): Gregory Ker-nahan; 2nd Div.), Frederick Moran.

N. Brady, J. Coleman, J. Dillon, G. Cassidy, F. Sylvas, F. Lilly, C. O'Connor, J. O Sullivan, E. Mitchell, C. Dean, J. Hare, C. Johnston, J. Norris.

Form III. (Junior) Christian Doctrine-1 J. Brady, 2 J. Sage, Reading-1 T. Forhan, 2 F. O'Brien, 3 C. O'Donnell. Spelling-1 F. O'Brien, 2 T. Forhan, 3 J. Arithmetic-1 F. O'Brien, 2 S. Ebach, 3 T. cuckley.
Composition-1 J. Brady, 2 T. Forhan, 3 J. addabee. Geography-I J. Cuddahee, 2 S. Ebach, 3 J. Writing-1 J. Derenskie, 2 F. Forhan, 3. S. Drawing-1 A. Grant, 2 F. Johnston, 3 T. Forhan.

Special Prizes. Special Prizes.
Sunday School Attendance—Francis Johnson, Septimus Beatty,
Gentlemanly Deportment—Thomas Leydan,
General Proficiency—Francis O Brien,
Best Weekly Record—Thomas Fornan,

Form III. (Senior)
Christian Doctrine-1 J. Martin, 2 R. Barry . O'Donnell. Arithmetic-1 J. O'Donnell, 2 J. Egan, 3 G Dearling. Reading-1 J. Kane, 2 C. Smith, 3 S. Simons. Spelling – 1 S. Griffith, 2 J. Martin, 3 G. Hien-rich. Grammar-1 S. Griffith, 2 J. Egan, 3 J. graphy-1 R. Barry, 2 L. Hourigan, 3 F Murphy. Writing-1 9. Griffith, 2 G. Heinrich, 3 J. Hayes. Drawing-1 J. Hayes, 2 J. Kane, 3 W. Good-

Special Prizes. Special Prizes,
Sunday School Attendance—Jno. Bateman.*
Early Mass—Chas. Smith.
General Proficiency—John O'Doanell.
Best Weekly Record—John Delancy.
Gentlemanly Deportment—Denis Murphy.
Regular Attendance—Francis O'Conner.
Christian Doctrine—John Martin.
Form IV.
Christian Doctrine—W. Duffy. 2 F. Aylward

Christian Doctrine-W. Duffy, 2 F. Aylward, J. Thornton. 3 J. Thornton.
Arithmetic—1 J. Naughton, 2 F. Aylward, 3
A. McGrady.
Grammar—1 W. Duffy, 2 J. Finley, 3 J. Grammar—1 W. Dany, Naughton. Composition—1 W. Duffy, 2 J. Finley, 3 J. aughton. Geography-1 S. Brady, 2 W. Duffy, 3 A. Mc-Grady. Reading-1 W. Duffy, 2 A. Tierney, 3 J. Fin-Spelling: 1 J. Naughton, 2 M. Devane, 3 S. Brady. History: 1 F. Aylward, 2 S. Brady, 3 F. Call. Literature: 1 F. Aylward, 2 J. Naughton, W. Doffy. Penmanship: 1 F. Cull, 2 W. Smith, 3 F. Cull. Drawing: 1 F. Aylward, 2 F. Cull, 3 P. Mar-tiu.

Special Prizes. Sunday School Attendance: Augustine Tier-ey, William Smith, Lyall Lyons, Christian Doctrine: William Duffy, Gentlemanly Deportment: William Smith, Application to Suddy: Joseph Finley, General Proficiency: (Junior Division) Wm. Duffy.

First at the High School Entrance Examina-tion: Frederick Aylward. ion: Frederick Aylward.
Elocutionary Contest at De La Salle Closing:
Augustine Tierney.

AMERICA'S REAL DANGER. A Protestant Writer Says it Lies With His Co-Religionists.

From the Catholic News.

It is not often the Protestants of America have the truth presented to hem in the outspoken manner that characterizes an article by M. Butler in the Christian Cynosure. Mr. Butler, a born citizen of the United States, if Protestant parentage, shows that America's real danger is not from Catholicity, as the A. P. A. orator pro-claims, but from misguided Protes ant-He asks if the 50,000,000 of Protestants in this country should not do a big job of house cleaning at home Catholics.

The secret society, Mr. Butler tells us, "rules American Protestantism with a rod of iron." He points out how the Protestants, who fairly rave about Catholic priests and the reverence their parishioners have for them, bow down to their "high priest" and "most excellent grand high priests. veneration and supreme lovalty of Catholics to the Pope, yet they their ministers in every community are kneeling to a "worshipful master Men who go into spasms at the mention of "Cardinal," are swearing their very life and eternal allegiance to "kings" and "grand kings." "The 'strong grip of the lion's paw' has American Protestantism by the throat," declares this fearless and honest Protestant. 'Its clutch is on the popular denominations and politics of the land. The 'grip and sign' rules courts judges and juries. Behind tiled, doors and blinded windows nightly lessons are given in intimidation and subjugation. Thought sands of these Protestant 'slaves' are making faces at the Pope across the big pond when every State and Territory has a 'most worshipful grand master' or Pagan pontiff. Instead of one king the United States has forty eight or more 'grand kings' and hundreds of little kings duly installed under Protestant supremacy. And the blighting system that is officially laying the corner-stones to our state houses, court houses and church edifices hangs like a pall of night over the entire Protestant com-

going, makes effective use of the deadly parallel. Here are some more of his constrasts: "Behold a brave, bold editor penning leading editorials against beads, pictures and crossing ne's self before the Catholic ecclesiastic, then watch that editor 'walking on the square, throwing signs and due-guards at a 'worshipful master' or 'high priest,' or kneeling to the sun, 'high priest,' or kneeing to the sun, moon and stars. A lecturer hurls his wit and sarcasm at Romish candles, crucifixes and holy water; the same night as a Protestant pagan he stands beside three tallow dips solemnly repeating the ritualism of Sahianism and paradthe ritualism of Sabianism and parading on his faithful breast the emblems of nature worship. He accuses the Catholics of 'Mary worship' while he himself, through the potentate 'in the East,' tries to approach, not the God of Abraham, Isaac and Jacob through Christ, but this idolized established paganism that is leading a community of 50,000,000 Protestants and is as Christless as Mohammedanism and Buddhsim.

Mr. Butler, as we see by the fore-

monwealth.

All this is the solemn truth. Perhaps our Protestant fellow citizens do not realize how inconsistent they are. We are glad that it is a Protestant who calls the facts to their attention. Mr. Butler says no stone will be left unturned to divert attention from 'despotic empire and its Pagan priest-And so an attack is made on hood. the Catholic Church. But the people of America are becoming wiser every day, and they will see before long that Catholics are better friends of America than Pagan Protestants.

On Devotion to St. Aloysius.

For three hundred years St. Aloysius has been the pattern of youthful holiness. His life covered but the short space of twenty-three years, and yet, within that short span, we find him giving sublime examples of heroic virtue in prudence, fortitude, purity, obedience, poverty and mercy. In these days of ours, when sights of evil everywhere meet our eyes, and when sounds of evil are in our ears, it will be a reminder and a help to look upon this angelic youth as a perfect model of guard-ianship of both eye and ear from all evil assault. Imitating him, we may hope to escape the evil influence of the numerous enemies that assail us. Under his patronage youths will find those helps of grace without which they can never withstand the torrent of evil around them. Devotion to St. Aloysius will bring with it Christian mcdesty and mortification of the senses on the one hand, and on the other that grace of holy and blessed living which is won by prayer and the frequentation of the sacraments. And whilst we have recourse to his powerful intercession. let us also follow him in his blameless

Wonderful Men.

Look on this:

For the benefit of those who have an idea that nearly all the priests of the Roman Catholic Church are Jesuits, we will state that as a matter of fact there are 357 Fathers and 409 scholastics in connection with the Society of Jesus in the United States.-The Independent. And then on this:

The Jesuits are a secret order. Through the 100,000 confessionals in America they manipulate the voter, the business, the politics of half a million of our citizens. They have their hands upon the secular press and the city governments of this country. They have complete control of the liquor traffic, and that is the greatest factor to-day in our political life. They are the most dangerous enemy in our land .- Reverend J. M. Foster in the Christian Statesman.

The Jesuits are indeed wonderful men, says the Philadelphia Catholic Times, but, Catholics as we are, we do not share Reverend Foster's belief that they can be in more than place at one time. Three hundred and fifty-seven Jesuits can fill just 857 conbig job of house cleaning at home iessionals, and they are as ignorant of the jumping on the 10,000,000 of what transpires in the remaining 99,-613 as is Reverend Foster.

CANADA'S IRISH BARD.

The Collected Poems of Dr. J. K. Foran, the Well-Known Journalist. Boston Republic.

High up in the list of modern poets of Irish birth and blood must be placed the name of Dr. J. K. Foran, LL. B., of Montreal, Can. Dr. Foran, as well as being a gifted poet, is also a brilliant journalist. He is editor of our able contemporary, the Montreal True Witness. A volume of this writer's poems has just been issued by D. & J. Sadlier & Co., 1669 Notre Dame street, Montreal. This collection gives one a good idea of Dr. Foran's abilities.

They show him to be very versatile:
the poems are upon all sorts of topics. As the author says, in his preface, they were "written at haphazard and in all manner of places, from the forests of the Black river to the Halls of Laval, from the Indian wigwam to the House of Commons; in newspaper offices, law offices and government offices ; in court rooms and lumber camps ; in monastic retreats and election The collection is divided into various groups, comprising poems which are patriotic, historical and descriptive, memorial and pathetic, religious, Jesuit, domestic, humorous and juvenile. Indian translations and early

poems at college.
While we admire many songs in each of these groups we must confess a special liking for the patriotic effusions. There is a vigorous swing in these lines, which cannot but captivate the reader. A devoted citizen of Canada, Dr. Foran sings lovingly her praises. Nor does he forget the land from whence he sprang, the green isle of Erin. Some of the best of his patriotic poems are intensely Irish. Listen to these fervent lines in the poem, "Ireland to Victoria," written in the jubilee

Look back awhile, through tear and smile,
Upon those fifty years;
And contemplate a nation's fate—
A nation steeped in tears!
Behold the glare of deep despair
On many a noble face;
While dark sails sweep the furrowed deep,
With children of our race.

While famine crept where plenty stept In happier days of yore:
And mothers wept while children slept
In sleep to wake no more;
While terror trod our holy sod,
And alien lords held sway;
While from their door the starving poor
Were pushed in crowds away.

Then let us see old Ireland free,
Before this year is o'er;
Your jubilee will golden be—
Ah! then we ask no more!
On wings of fame Vistoria's name
Shall down the future glide; Shall down the future gine;
The Celtic spears, when danger nears,
Will bristle by your side;
And Irish cheers, in future years,
Will swell, like ocean's tide,
Whene'er the ear shall gladly hear
Your name—our country's pride!

It will be seen from the above that Dr. Foran, though a capital poet, was not a good prophet, if he really reckoned upon Victoria doing anything to alleviate the condition of Ire land's people. Victoria's name may glide down the future on wings of fame, but it will be as the implacable foe, and never the friend, of Home

Lack of space prevents us from quoting Dr. Foran's poems in the various other groups. We cannot forbear, however, giving just one stanza in another patriotic song, on "The Manchester Martyrs," which was written for the A. O. H. celebration in Montreal, on the twenty seventh annivers ary of the execution of the three heroes Allen, Larkin and O Brien

Yes, the nation will remember,
And that story will be told
To the children of their children
Till the day when men behold
Ireland's sunburst on the hilltop,
And the glory of the race
Rising out of past oppression,
Flashing down the future's space.
In the autumn thousands gathered
And they came "to see them die;'
In the springtime that is promised
Men will hear another cry,
When the freedom that the martyrs
Sought to plant on Ireland's sod
Takes its root and grows in beauty,
A Te Deum unto God. Yes, the nation will remember,

Hon, Edward Blake.

Hon, Edward Blake, M. P., in the course of a speech in Edinburgh, paid a warm tribute to the Church in Ire-Controverting certain of the statements and arguments the Tories advanced in opposition to Home Rule. he showed in particular that what Unionists were contending for was the maintenance of the religious ascendency which Protestants established even in districts where they were an obvious minority of the population Taking the counties of Donegal, Waterford, Tipperary, Kerry and Sli go, he affirmed, among other things, that whilst the aggregate population of these was in the proportion of 660,-000 Catholics to 73,000 Protestants, the aggregate grand juries of the five counties were composed of 114 Protestants and only two Catholics. had told many an English audience that they would not stand for twenty four hours in their counties the state of things they were now forcing upon the Irish people in their counties

When it was said that what the Irish Roman Catholic priests really wanted was an opportunity to endow and es tablish the Roman Catholic Church, he as a Protestant, declared that there was no greater example in the history of the world of the capacity of a Church to stand without endowment, without establishment, as the Church of the poor, kept impoverished to assist the Church of the rich, than the Roman Catholic Church of Ireland, and there were no people within his knowledge who were more tolerant, who were more disposed to ignore religious dis tinctions in secular affairs than the people who belonged to that Church in Ireland.

Against Treating.

The scriptural injunction to "Put not the cup to thy neighbors' lips" has met with the approbation of the lower house of the Michigan Legislature, and the Waite "Anti-Treating" Bill is in a fair way to become a law of the State. This unique measure was introduced early in the session by Representative Waite, of Menominee, and Thursday was brought up and passed by the Lower House of the Legislature and is now pending in the Senate.

It is decidedly a unique measure and many regard it as a long step in the direction of a solution of the tem-perance problem. The bill provides: Section 1. That it shall be unlawful for any person to purchase for or give to another any spirituous, malt, brewed, fermented or vinous liquors by the drink in any saloon, barroom, bar in tavern or clubroom, where the same is kept for sale, by the drink, or to treat another in any way in any of said places to a drink of such liquor. 'Section 2. No person shall sell to

another a drink of said liquors know ing the same to be intended for another as a treat to be drank in such places "Section 3. Any person violating any of the provisions of this Act shall be deemed guilty of a misdemeanor and on conviction thereof be subject to fine of not more than \$25 nor less

jail for a period not exceeding ten days "SET THE CHURCH FREE."

than \$5 or imprisonment in the county

What Cardinal Gibbons Says to French Interviewer.

M. de Narfou of the Paris Figar publishes an interview with Cardina dibbons in that journal, in which the Cardinal outlines very clearly the position of the Church in America and the great strength she has gained through the liberty which she enjoys The following is a translation of the interview and of the journalist's impressions of the prelate:

"Physiologically," says M. Paul Bourget, "Monsignor Gibbons is of a race of ascetics on whom it seems that Providence has left just enough flesh notwithstanding their mortifications, to keep soul and body together."

True to this description was to us the appearance of His Emineuce the Cardinal-Archbishop of Baltimore features sanctified and emaciated, blue eyes of an extraordinary limpidity and perspicuity; his smile of angelic sweetness; his contour straight and lean. He is at present the guest of the Seminary of Saint Sulpice, demiciled in its modest salon, furnished with monastic simplicity. Man and surrounding at once brought reminders of the ancient saints. How nal a place, I thought, in this age of voluptuous materialism!

LOOKS MUCH YOUNGER THAN HE IS. Cardinal Gibbons is sixty-one years of age, but he looks not over fifty, and in animated conversation he when seems imbued with immortal youthful-

The advocates of the separation of Church and State in France illustrate their theories with the condition of cclesiastic affairs in America. They point out the fact that in the United where Church and State are severed and freedom of worship reigns. the Catholic Church enjoys a formidable power.

I believe that it would be of great interest to the public-the religious as well as the irreligious-to learn the opinion on this subject of a prelate who said to be one of the most progres sive clergymen of the nineteenth cen tury, and who is at the same time one of the warmest friends and admirers of the Pope. He is known to exert great influence also on the policy of His Holiness.

THE AUTHORIZED VEHICLE OF TRUTH.

The Church," said Mgr. Gibbons, "is the authorized vehicle and the sovereign dispenser of truth. All that is, therefore, required, should the Church accomplish her divine and penevolent mission, is liberty. iberty we enjoy in the United States. We ask no more, as it is granted us there to the fullest extent. But, re member at the same time that there exists no official relationship between Church and State with us; there is simply a cordial entente which will no loubt continue. Washington place i America in his Declaration of Inde pendence under the protection of God. Since then all our legislative assem blies, all our large public meetingyes, many of our commercial confer ences — open and close their proceed ings with prayers for Divine blessing In fact, our public life is thoroughly mpregnated with the idea of God The Government never refused to comto our aid when it is considered ex pedient. This was obvious, for in stance, at the last council when the post office authorities established special bureau to serve the Catholic ecclesiastics.

CATHOLICS ARE GOOD CITIZENS. "On our side, we aid the Govern-ment to the best of our ability, to fulfil with dignity its human functions, which are also ordained from on high for we claim, with St. Paul, that all authority is of God, the civil as well as the ecclesiastic. We, therefore, the ecclesiastic. We are subject to the laws of the various States in which we are represented. Liberty and authority-two forces-constitute the strength of a nation. Only that nation can be prosperous which maintains and respects both.

While listening to the brilliant utterances of the venerable prelate, they seemed to me an echo of the words of Mgr. Dupanloup, whose conservative views are well known, who expressed himself in the same manner in a letter to M. de Broglie.

CARDINAL AND THE KNIGHTS OF LABOR.

It is asserted that Your Eminence induced the Pope to excommunicate all Catholics who would continue to be identified with the Knights of Labor.

nal's countenance as he uttered these words:

"The Pope listened to my counsel. I explained the situation to him. And now the Knights of Labor have no better friend in the world than Leo XIII. Do not believe for a moment," he continued, "that the Knights of Labor are in sympathy with that rabid socialism which now agitates Europe. It is purely a labor society, created for the defence of the workman's rights. On the whole, the society nourishes a profound respect for religion."

I cannot remember of ever having enjoyed an interview like this one. When the audience was at an end he spoke lovingly, kindly, just these simple words, "May God bless you, my son.

Path of a Protestant Lawyer.

Peter H. Burnett, a native of Nashille. Tenn., and the first governor of California, died last week at the age of He entered the Catholic Church in the late fifties, and subsequently wrote a book in defence of his conversion en-The Path Which Led a Pro titled. testant Lawyer to the Catholic Church." In 1884 he published "Reasons Why We Should Believe in God, Love God, and Obey God."

It was the profound reverence of the worshippers at a midnight Mass which mpressed Judge Burnett and caused him to begin that examination of Catholic belief, which ended in his con version and peace of soul.

Need we have of Grace.

It is the Holy Ghost who effectuate conversion in man; therefore He is ecessary to all that live in sin. O himself the sinner can never more be converted to God. It is true that he must also co-operate with the grace which the Holy Ghost bestows him; nevertheless the Holy Ghost Himself is the most important, the most necessary, affair. to yourselves a Imagine

and dreadful precipice. On opposite side stands a man. On all alone and might perish from misery, for there is no one to assist him. He would fain go to those on the other side of the precipice, but how should he cross it? The first ster he would make in that direction would cast him headlong into the horrible depths and his life would miserably perish. Then some one has pity o him. Taking a plank, or a light temporary bridge, he lays it across th chasm. Now the man can be saved. but he must also contribute therto: he must cross the bridge. Still, the principal thing is the plank, the the bridge. Thus is the sinner separated from God: a wide gulf lies between h m and his Creator. Alone he can no more return to God; he would have to perish in his sinful wretchedness. then One has mercy on him, and this is the Holy Ghost, who builds a bridge; and this bridge, this saving plank, which can yet save the sinner from eternal ruin, is Divine grace.

He Kept the Change.

Into one of our far western towns there drifted an Englishman, an Irishman, a Scotchman and a Welshman. These four went into business together and were more than fairly prosperous, the first break in the co-partnership being caused by the death of the Englishman. He made a verbal will, by which he bequeathed all he possessed to his three partners, with this proviso -that each of them deposit \$100 in his coffin and that this be buried with him. As the legacy was a considerable one. and as the partners had a sincere regard for their late associate, they quite willingly acceded to his queer request. The funeral over, the partners returned to the store and the following dialogue took place :

Sawnie - Well, Pat, what kind of money did you put in poor John's coffin? I put in five twenty-dollar

gold pieces myself.
Pat—Oh! I could spare the silver the aisiest, so I laid down a hundred big silver dollars in one pile, so I did. And Taffy, what kind did you put there? Taffy — Weel, then, I'll tell ye. was a bit short on currency this week so I just put in my check for \$300 and

Duty of Catholics.

Everything that contributes even in the smallest way to the propagation of a kindlier feeling among non-Cath-olics, and their disposition te seek a better understanding of our faith and Church, is to be encouraged and nurtured by those who appreciate the mportance and value of Catholic truth

o human souls. Do our Catholic brethren generally comprehend the responsibility that rests upon them individually for the promotion and cultivation of this missionary object? Do they realize that hey have a duty beyond that of merely applying to their own spiritual penefit, the priceless treasure of true

faith? How many fail to grasp the vast in tent of the divine mandate, "Love thy neighbor!"—Catholic Universe.

PROTECTION from the grip, pneumonia, diphtheria, fever and epidemics is given by Hood's Sarsaparilla. It makes pure blood.

NOT A STEPMOTHER

One of the notes of the Church is her Catholicity. In all ages and in all countries she has found herself at home whilst carrying out the mission con-Is this true?" I asked.

I will never forget the intelligent She knows no difference in race, color and amused expression in the Cardinal She knows no difference in race, color and social condition. With an equally loving embrace she clasps to her boson the rich and the poor, the learned and the unlearned. Among her children she numbers the wisest and the great est of our race, and at the same time she glories in being called mother by sons who but yesterday emerged from the darkness of barbarism.

In Europe, in America, in Asia, in Africa, she can point to her children who look up to her as their spiritual guide and comforter. In the palace, as in the hovel, she is busy in carrying out her divine mission. The environ-ment is nothing to her when it is a question of saving souls, whether it is administering to the spriritual and material welfare of darkest Africa, or whether it is shedding a gleam of hope and comfort on the leprosy-stricken sufferers of the Pacific. She ever shows herself the same tender-hearted mother. The contrast between her and Protestantism in this respect is so striking that it has on more than one occasion elicited comment from Protest ants themselves.

In our own large cities, where so much of human suffering and misery are concentrated, this contrast is brought out prominently. The Catholic Church, who knows so well how to sound the depths of the human heart and who, as a result of this knowledge, can so thoroughly sympathize with man's trials, is now as she has ever been -the friend of the poor and the despised.

Whilst the Protestant sects are disposed almost unconsciously to hold aloof from the unfortunate in the worldly sense of that word, the Catholic Church eagerly places herself at their service. With her it is not a perfunctory performance of what she deems to duty, but a work of inexpressible love Perhaps the difference between the Church and the sects cannot be better expressed than by quoting from an ad dress delivered the other day by Rev. E. S. Holoway, at the weekly conference of the Baptist ministers of New York city. The "Downtown Churches," the subject selected by the reverend gentleman for his address, is n itself suggestive of the differentiation between the rich and the poor which exists in the Protestant Churches. Catholic priest would ever think of addressing language like this to his fel

There never was a time when Evangelical churches in the centre of dense populations had a more critical than at present. roing to be the future of the downtown churches? It has been said that the religion of Jesus Christ is on tria' Some say the gospel of Christ is a fail ure. The true question is: Are we ministers a failure? Are we to come up to the fulfilment of our duties in respect to preaching the Gospel? churches are moving uptown to more congenial and fashionable locations By each removal a greater burden is left on the church that remains down town. I would like to put a tablet or the wall of the church that moves uptown to a more congenial place, inscribe on it the following: church is for the glory of God and the salvation of man; none but the respectable need apply.'-N. Y. Freeman's Journal.

AS TO PURSUING.

"The Roman Catholic Church can be relied upon always to pursue secretly, and, when it dares, openly, any one who has the temerity change his convictions and become a Though, if he content himself with becoming an open and avowed agnostic or infidel, quite likely be allowed to pursue his way in peace. In this respect its course is unchanged." - Christian Advocate. Dr. Buckley states the case too

strongly. It is a fact that he who deserts the ranks of his regiment, his party, or his Church, is looked upon with disfavor by his former comrades who are grieved, disappointed, and vexed by his desertion from what they believe to be the true cause. But this fact must not be attributed to religious or to party inspiration. It is a propensity of human nature, and is found wherever man is found. Whatever he may say to the contrary, man is naturally intolerant, and it requires high degree of grace to curb and over come the propensiy; a degree of grace to which Dr. Buckley has not yet attained, for he unjustly accuse the Catholic Church of pursuing secret ly those who leave her fold. Individ-ual Catholics and Protestants alike will treat with harshness him whom they consider a deserter from the true cause; just as will the soldier. This is natural, whatsoever religion one may profess; and to attribute it to religious teaching is to do an injustice to religion. No oneknows the hardships of being "pursued" better than does the Protestant who becomes a Catholic. He knows what it is to experience that ugly sensation caused by seeing old friends and acquaintances with whom he grew up turn their faces from him or scowl at him or avoid him as a leper. But it does not occur to him that those who treat him thus are following explicit and secret instructions of the denomination to which they be-long. He knows perfectly well the feeling that inspires their actions; he knows he is looked upon as a deserter. He knows that to be true to his conscience he must forfeit their good opinion of him; he must count the cost

and take the consequences. This is all very hard indeed, but it is human nature, and it is profitless work for the various religious organizations to spend their time throwing it at each

In another point Dr. Buckley mis-

represents the Church; that is, when he says that Catholics are more tolerant of infidelity than of Protestantism. Protestantism teaches many Christian truths, while infidelity denies them all. Why, then, should the Catholic be more tolerant of the latter? He should at least give the Catholic credit of having average common sense Man tolerates most those from whom he dissents least, and tolerates leas those from whom he dissents most Why, then, should the Catholic prefer the infidel to the non-Catholic Chris tian? Dr. Buckley should be rea sonable, and give others, as far as possible, the credit of being so. Does he imagine that Catholics were not de-lighted at the manner in which he 'pursued' Ingersoll? - N. Y. Free man's Journal.

CROSS ON PROTESTANT CHURCHES.

May be Seen on Edifices of Nearly All

There is a cross upon the high tower of the Presbyterian church which has been erected at Scarborough, Westchester county, in memory of the late Elliott F. Shephard, and was dedicated on Tuesday. Not very many years ago on Tuesday. Not very many years ago the cross could not have been put upon the tower, steeple, belfry or any other part of a Presbyterian church. It was regarded as the sign of "Popery." The change in this respect has been very marked within a generation. The cross is now to be seen not only over Episcopalian churches, but also over those of many of the churches of nearly all Protestant communions. It has come to be generally regarded as the universal symbol of Christianity. It has stood for ages over all Roman Catholic places of worship. It is in the ancient catacombs of Rome It is found among the bones or the ashes of the martyrs who were put to death in the early centuries of Cir's tianity, and of those of the saints who fell asleep peacefully soon after the propagation of the Gospel of the Nazarene. High over the vast dome of St. Peter's in Rome shines the Latin cross as it shone centuries ago and as

shone earlier vet over the oratory of Anacletus which stood there. over every Russian cathedral and church stands the Greek cross. see the Catholic cross over Episcopalian churches in England as in this country. It now surmounts many a Pro-testant church of other denominations in the United States. It is the sacred scaffold that once

basilica erected on the same spot by

Constantine, and as it had most likely

stood at a place called Golgotha .-New York Sun. Burial Service for Infants. We are often asked if it is necessary

it had previously shone

o bring the bodies of children who have died under seven years of age, or before they reached the age of reason, o the church for funeral services.

No. It is not necessary. But it is beautiful practice in Catholic countrie and in many of the cities of this land o bring them to the church and hav the Mass of the Angels" sung ove them. They have entered among the angels, and together with the angels they are rejoiced by this service.

"One of my sick headaches," you will hear people frequently say, as if the complaint was hopelessly incurable. As a matter of fact, Ayer's Pills not only relieve sick headache but effectually remove the cause of this distressing complaint, and so bring about a permanent cure.



to Your Honorable Wife"

and tell her that I am composed of clarified cottonseed oil and refined beef suet; that I am the purest of all cooking fats; that my name is

that I am better than lard, and more useful than butter; that I am equal in shortening to twice the quantity of either, and make food much easier of digestion. I am to be found everywhere in 3 and 5 pound pails, but am Made only by

The N. K. Fairbank Company, Wellington and Ann Sta-MONTREAL



dere

clin

aga eler

rise

tru

him effo

is i

exe

our

ind

not

sta

No Other Medicine SO THOROUGH AS AYER'S Sarsa-parilla

Statement of a Well Known Doctor

Ayer's The Sarsaparilla Admitted at the World's Fair.

Ayer's Pills for liver and he

-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 thit
Agency are many, a few of which are:
1st. It is situated in the heart of the whole
salefrade of the metropolis, and has completed
such arrangements with the leading manufacturers and importers as enable ft to purchase it
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
virtles, embracing as many separate trades
to this Agency will insure the prompt and correct filling of such orders. Resides, there will
se only one express or freight charge.
4th. Persons outside of New York, who may
not know the address of house selling a partie
ial rine of goods, can get such goods all the
tame by sending to this Agency.
3th. Clergymen and Religious Institutions
and the trade buying from this Agency are
silowed the regular or usual discount.
Any business matters, outside of buying and
solling goods, entrusted to the attention of
management of this Agency, will be strictly
and conscientiously attended to by your giving
me authority to act as your agent. Wheneve
you want to buy anything send your orders to
THOMAS D. EGAN,

THOMAS D. EGAN, Catholic Agency, 42 Barclay St. New York, NEW YORK.

FOR TWENTY-FIVE YEARS DUNN'S BAKING POWDER THE COOK'S BEST FRIEND



The O'Keefe Brewery CO. of Teronto, Ltd. SPECIALTIES:

lass English and Bavarian Hopped Ales. High-class English and Ba XXX Porter and Stout. Pilsener:Lager of world-wide reputation. E. OKEEFE, W. HAWKE, J. G. GIBSON, Pres. Vice-Pres. Sec-Trea

An authentic copy of the Ritual of the P. P. A. will be sent to any address on receipt of 6c. in stamps. By dozen, 4c. By hundred, 3c. Address Thos. Coffry, The Catholic Record, London, Ont.

POST & HOLMES. Offices — Roome 28 and 29, Manning Housel King st. west, Toronto. Also in the Gersie Block, Whitby. A. A. Poser, R. A. W. Holkie

HALF PRICE.

As the "Mistakes of Modern Infidels," the work of Rev. G. R. Northgraves on evidences of Christianity, comprising the only complete answer to Ccl. Robert Ingersoll, is to be republished immediately, the author will sell the present edition, till exhausted, at 70 cents, cloth: 40 cents, paper: post paid, Highly recommended by the Bishops and clergy and the Press, Catholic and Protestant, Address:

REV. GEORGE R. NORTHGRAVES, Windsor, Ontario, Canada.

PRAYER BOOKS . . .

We have now in stock a very large and beautiful assortment of Prayer Fooks, ranging in price from 25c. to \$4.00. There are amongs the lot some specially imported for Presentation purposes. Orders from a distance promptly attended to. We will make a nice selection for any given sum that may be sent us, and if book is not entirely satisfactory, it may be re-mailed to us, and money will be refunded. Address, THOS. COFFEY Cathelic Record Office, London, Ont.

London, Ont:

FIVE-MINUTE SERMONS.

Fifth Sunday after Pentceost.

A PROFITABLE SUMMER.

Brethern: Summer is come, and that means for many a great relaxation of attention to their religious duties. How very much more wisely our enemy, the evil spirit acts than such careless Christians! Ever watchful, he avails himself of each opportun-Our employments, our associates, our home surroundings, are all considdered by him. The strength or weakness of our minds and bodies, our inclinations, our likes and dislikes, he makes good use of in his warfare against us; nay, he brings the very elements to his service as much as he may. A pleasant day helps him to get you to miss Mass, or a cold morning to rise too late to say your prayers. It is true that he sometimes over-reaches himself and that he often fails in his efforts, but that is not because he has not tried to succeed. He seeks no rest. He takes no vacation. With him there is increasing endeavor to attain his ends. Obstacles which present them-selves serve but to incite him to greater

And this powerful, crafty spirit is our enemy. A cheerful prospect, you will say! I say, not a very alarming one, if we but "watch and pray." The great difference between our mode of warfare against Satan and his against us is, that we sleep at our posts while he entrenches himself, and we awaken only to find ourselves in a state of siege; indeed, we may be happy that we have not been surprised, stormed, and cap-

We are too fond of ourselves and of our comfort, especially in the summer months. We forget that we have all eternity wherein to rest, if we do now the work each day brings us. forget, too, that in this life there is no standing still with us. Whoever we whatever our place in the world, every period of our lives has its peculiar temptations demanding our attention, and we must be always mov ing either forward or backward, especi ally during the summer season.

Summer is at hand, and with the warm weather comes a whole troop of spiritual enemies to be met. Dangers threaten every one of us. For some, who have leisure and money, and who betake themselves to the sea shore or the fashionable country resort, the danger will arise from idleness and dissipation. For others, it will spring from the desire of drinking. Others will be betrayed by the chance acquaintance formed at a promiscuous gathering.

ole fao e i r hui

ions

N.

Ltd.

Ales,

OLK .

Against all these dangers we must take a bold stand. We should not act as if we believed that there was one set of commandments for the winter and quite another for the summer. We are called to the constant service of God-spring, summer, autumn and winter. You have heard of fair-weather Christians. But some are better Christians in foul weather than in

What do you think of one who will climb big mountains week-days, and be unable to walk a mile or two of a pleasant country road on Sundays?

What must we think of those who on Sundays, in warm weather, make no effort to hear even early Mass, but rush off to the sea side or the country, stained with the guilt of mortal sin? Will the sea wash the stain away? How can we hope to avoid the dangers of the season if we neglect the means of grace? Yet how many there are who never frequent the sacraments during the heated term! Living constantly in the midst of temptation, or less proximated occasions of sin all about them-in far greater peril in fact, at this time than during the other parts of the year-many never theless go the whole summer long without confession and Communion, always to the great detriment of their souls and sometimes with the loss of God's

Take your reasonable recreation during the hot spell, but don't fail to go to Mass every Sunday, and go to the High Mass, if not every Sunday, at least several times during the season The sermon will help you. It will sug gest good thoughts and arouse you to spiritual progress. Receive the sacraments: they are the chief means of obtaining and preserving God's grace in the soul. Say your prayers morning and evening: they are your spiritual

daily bread. Do this, and then you can say with the Hebrew children: "O ye fire and heat, bless ye the Lord : praise and exalt Him above all for ever. winter and summer, bless ye the Lord.'

A Result of Godless Education.

That venerable humanitarian Mr. George T. Angell of Boston, writes in Our Dumb Animals: "The foul murder in Boston of little eight-year-old Alice Sterling forces upon us more than ever the infinite importance of infinitely greater efforts to promote humane education in all our public and private schools, and the incomprehens ible folly of leading educators who devote their entire efforts to educating the heads and almost entirely neglect the heart of the rising generation. Let our colleges, high, normal and lower schools go on with their scien tific teachings, doing little or nothing to inspire a belief in God and humanity, and we shall have bye and bye plenty of murders like that of little Alice Sterling." Mr. Angell evidently agrees with the Catholic Church that The fear of the Lord is the beginning of wisdom," and that moral training is an indispensable part of a perfect education.—Catholic Review.

OUR BOYS AND GIRLS,

Young Catholic Messenger.

June is a mouth that has charms for pupils. It is the month, it is true, wherein are the examinations; but it is also the month that closes the school and ushers in vacation. Only a few short weeks more, the final examina tions and the closing exercises over, and then a vacation of ten weeks' dura tion will begin. Verily, June sends thrills of delight not only to the scholars separated from their loved ones in some distant educational establish ment, but likewise to pupils who at tend school near their homes.

In referring to vacation we think of three classes of pupils. We leave it to each one to decide to which he or she

First, of such as look upon school as place of confinement; such as must ever be driven to study, and who see vacation, as Washington Irving says, "an emancipation from the ab horred thraldom of book, birch, and pedagogue." These will hall vacation, not because they need it, nor because they deserve it, but because it gives them freedom from all restraint and permits them to strengthen their grow ing bad habits and indulge them with greater impunity. Then, they need not be in school; they need not study nor make tasks; the teacher has noth ing to say to them; they can chew smoke, use bad and profane language: visit dangerous places ; keep any com pany, and all just as they desire with little or no restraint. Unfortunately they know how to lie and escape the vigilance of their parents, and so they can indulge in almost anything their vicious youthful hearts desire. These will like vacation; but how base the motives and ruinous the effects; and in what deplorable condition they will be on the day of the reopening of school.

A second class will enter on the vacation; such as were diligent in their studies during the year; who look upon school as a sacred place, teachers as the representatives of God. These loved study because it was not only their solemn duty but because they were conscious that thereby they were furthering their own best interests. They were models in good behavior; punctual in attend-ance; attentive in all exercises, and most diligent in application. These will also welcome vacation, not because they are weary of school life, but be cause they require a change. They need rest; their mind must be relaxed, lest from too constant and severe a strain it become overtaxed and unbalanced. Vacation for them is what sleep is for the body, what winter is for the earth. These will change their occupation in vacation and give rest to their mind; they will find work that will be congenial to their taste and to their mind, and thus beneficial attain the end of vacation, which is to enable one to take up studies again on the reopening of school, with greater

ease and ability.

A third class enters on a vacation yes, their perpetual vacation as far as school is concerned. For these the doors of the school are forever closed; the bell will never again summon them to class. These will exchange their gentle books for hard and daugerous tools; the pleasant school, for the noisy workshop; the kind and agreeable companions, for the severe, cold, heartless money-makers. They will pass from theory to practice; they are then thrown upon their own resources; then thrown upon their own resources; they must fight for their lives, earn their bread, and make their own for-tune. Where will they land? What will become of them? Will they be rich one day? Will they occupy some distinguished place in their country Be an honor to their parents ; a ben factor to mankind; ever faithful and obedient children to God and His Church? Or will they fill the pauper's grave? be the outcast of society, be dismal failures, drunkards, blasphemers, scoffers of religion and the associ ates of crime, shame and misery?

Oh! the commencement day is one for serious reflection: it is not so pleas ant as it appears. How differently does it look to the teacher! how solemn to the parents! These know, they saw, they experienced.

To those who now end their school life we wish to say, that gentleness sincerity and honesty combined with religion are the best, nay the only factors of one's happiness and success both here and hereafter. INVOCATIONS FOR THE MONTH OF JUNE.

O sweetest Heart of Jesus! I implore, That I may ever love Thee more and more! 300 days Pius IX, November 26, 1876.

"Jesus, meek and humble of heart, make my heart like unto thine." 300 days (once a day) Pius IX, June 25, 1868. May the Sacred Heart of Jesus be loved 100 days, (once a day) Pius IX, January 25, 1868.

Paul's Five Dollars.

Paul's chief worldly ambition was o own a certain bust of the great Beethoven, which was the central figure in a shop window on Broadway. Four times a day, on his way to and from school, he had to pass it, and he always turned his head as he went around the corner for a last glimpse of his beloved musician. month of this silent admiration had passed he ventured within the shop and asked the price of the bust.

"Five dollars," answered the clerk; and he might almost as well have said five hundred, as far as Paul's financial abilities were concerned.

The boy counted his available money and then estimated the value of his expectations. He had already just

THE Most remarkable cures on record have been accomplished by Hood's Sarsaparilla. It is unequalled for all Blood Diseases.

gether \$5.00 somebody might buy his Beethoven and make off with it. Horrible thought! But his birthday was near, when his Uncle Ned usually handed him a silver dellar and said

42 cents, and his allowance for pocket-

· For some candy to eat in my honor, my boy." That would be a great help, and so he wisely concluded to hope for the best and deny himself for the best and deny himself cese in such a way as the respective accustomed little luxury for Bishops shall deem most expedient. which his pocket money had usually been spent.

He came of a long line of musicians, and the divine spark of music glowed brightly in his soul. His father played the big organ in St. Xavier's Church and taught harmony all the week in a boys' school. But he was an improvident man-as men of genius often are,—and found it rather diffi-cult to support himself and Paul in any sort of comfort and keep the bills honestly paid. Paul was his best pupil-a kind-hearted and pious lad, who, after religion and his father, valued music most of anything among the gifts of heaven. And of all the great masters of music Beethoven to

him was king. One morning-the hoard of pocketmoney amounting now to more than \$3-Paul looked in the shop window to find that the bust was gone! Dismayed and alarmed, he went inside. It was not sold, the man said, only put up stairs to make room for fresh attractions; and he told Paul just where to look for it. The boy was delighted to know that his treasure was hidden from the passers by, and once a day after that he would slip into the shop to gaze upon the earnest face, adorned with the frown, which was beautiful because it was Beethoven's.

The \$5 was a long time in coming for Uncle Ned, for once, paid no atten-tion to his birthday. But at last—at last, with a little box of coin, Paul started in haste to bring home his terra cotta treasure. When within a block of the shop he saw a poor boy about his own age, who was weeping in the most frantic way.

"What's the matter?" asked Paul going up to him.

The boy's only answer was to sob the harder. He could not speak, but took Paul's hand and led him up a narrow staircase. In a tiny room, unwarmed and nearly unfurnished, lay a sick woman. She smiled faintly at sight of Paul's honest face, and whispered:

"My little boy could not bear to see me suffer. And, then, he has had

nothing to eat since yesterday."

The poor lad's tears burst out afresh. Paul put his hand into his afresh. Paul put his hand into his pocket where the box of coin was, hought of the beloved bust which might never be his, and empticd the

money upon the bed.
"It is my own," he said to the woman, "to do just what I like with. And now what do you need most?"

It was hard to tell that when they

needed everything, but you may be sure that it was not long before there was a fire in the stove and a meal upon the table. It was not very skilfully cooked, to be sure; but the boy was too hungry to be fastidious.

And when Paul at last went home and told his father, and saw that father's happy pride in his generous child, he quite forgot to long for the earnest face of the dear musician, which had for so many weeks seemed essential to his happiness.
"Your Uncle Ned has been here,"

in his honor this time.'

"Hurrah!" Paul cried and was off like the wind, re-appearing in a few minutes with the precious bust, from and all, clasped tightly in his arms.

The kind people of St. Xavier's parish cared for the sick woman and

her child, but they always think of Paul as sent to them by heaven, as no doubt he was.

He is a tall young fellow now, and his talent has made him a general favorite and brought him many dollars; but he has never parted with the bus of Beethoven that he so rapturously carried home that winter's evening. And his heart, people say, is as pure and tender as a little child's.—Flora L. Stanfield in Ave Maria.

MUST BE PROMULGATED.

Letter of Cardinal Monaco Regarding Secret Society Decree.

It appears that at last the doubt, difficulty and discussion regarding the secret society decree is to be set at rest. Ever since the decree was issued there has been discussion regarding it pro and con. It has been pointed out that many of the leading prelates of the It has been pointed out that country had not promulgated it, and it has been even asserted that some o them stated it was not the intention of the Holy See that it should be promul-gated. All the doubt regarding the matter is set at rest by the following letter from Mgr. Satolli, which has been sent to all the prelates in the country, Archbishop Katzer included, and a copy of which has been furnished to the Citizen by Rev. A. F. Schinner, administrator of the archdiocese. letter is now published for the first time. It explains itself.

DECREE MUST BE PROMULGATED.
Washington, D. C., June 11, 1895.
Most Rev. F. X. Katzer, D. D., Archbishop of Miwaukee:

Your Excellency - His Eminence Cardinal Monaco, in a letter of May 27, announces to me that he has learned that several American papers have asserted, on the authority of prelates, that the promulgation of the decree of the Holy Office concerning the three societies — Odd Fellows, Knights of

Pythias and Sons of Temperance-is money was 25 cents a week. And not obligatory, but left to the judg-while he was waiting to scrape to ment of the Bishops as a disciplinary gether \$5.00 somebody might buy his and variable matter. Moreover, the same journals affirm that this promulgation has by superior authority been discouraged and suspended, at least in some dioceses. His Eminence greatly deplores that state of affairs, and again recommends that the decree be published and enforced in every dio-

> I had assured the Holy See as long ago as last February that the decree had been published in all the provinces of this country; but if by chance Your Excellency should know that in any diocese of your province this obliga tory promulgation has not been made, in the name of the Holy Office and by the authority of the Holy See I beg Your Excellency to see that it be immediately and faithfully done.

By this letter of His Eminence, the obligation of the decree and of its pubfication is put beyond all doubt, and it is no longer lawful for any Catholic ournal to question it.

With sentiments of highest esteem and fraternal charity, I remain, Most taithfully yours in Xt.

FRANCIS ARCHBISHOP SATOLLI,
Delegate Apostolic From this it will be seen that (1)
The promulgation of the decree is
obligatory. (2) That the manner of
promulgation is left to the Bishops,
"in such a way as they shall deem
most expedient." (3) That the decree must be "immediately and faith-

fully promulgated.' ISSUANCE OF THE DECREE The decree was first published by Bishop Curtis of Wilmington. For some time before that there had been rumors regarding it. It is the result of a report made concerning the Knights of Pythias, Odd Fellows and Sons of Temperance by a committee consisting of Archbishops Riordan, Ireland, Feehan, Katzer and Corrigan. It decrees "that all the ordinaries of

that country must by all means en-deavor to keep the faithful from the aforesaid three societies and from each one of them; and that the faithful themselves must be admonished to this effect, and if upon such admonition they will still remain in these societies, they are to be debarred from the reception of the sacraments.

DOUBTS REGARDING IT. After the issuance of the decree it was stated that two months' time had been given to promulgate it. The two months time passed away and still many of the leading prelates had not issued it. Among them were Cardinal Gibbons, Archbishop Feehan, Riordan, It was als Ireland and Chappelle. It was also stated that it was not the intention that the decree was to be promulgated in all dioceses and that this matter was left to the discretion of the Bishops. has caused much doubt and discussion regarding it, and many of the mem-bers of the forbidden organizations have continued in membership believ ing that the decree would be modified

ATTEMPTS AT MODIFICATION.

It is said that some of the prelates made representations to Rome regard-ing the decree, basing their appeal on the fact that the informatian on which it was based was not correct. Some time ago Bishop Chatard of Vincennes, on account of representations made to him by many who had joined the pro scribed societies in good faith, of the temporal hardships it would work to them in the loss of insurance money essential to his happiness.

"Your Uncle Ned has been here," and other advantages, wrote to Rome said his father, "and says that as he was so stupid as to forget your birthday, he will ask you to spend \$5.00 the decree. The modifications asked regarded the annulment of the edict in so far as is prohibited members who had joined certain secret societies in good faith, from receiving the sacraments. Bishop Chatard received a negative answer in reply to his request. The above statement of Cardinal Monaco confirms this decision and clears away all doubt regarding its scope.

In Your Blood

Is the cause of that tired, languid feeling which afflicts you at this season. The blood is impure and has become thin and poor. That is why you have no strength, no appetite, cannot sleep. Purify your blood with Hood's Sarsaparulla, which will give you appetite, tone your stomach, and invigorate your nerves.

HOOD'S PILLS are easy to take, easy in action and sure in effect. 25c.

Dyspepsia or Indigestion is occasioned by the want of action in the biliary ducts, loss of vitality in the stomach to secret the gastric juices, without which digestion can not go on: also, being the principal cause of Headache. Parmelee's Vegetable Pills taken before going to bed, for a while, never fail to give relief and effect a cure. Mr. F. W. Ashdown, Ashdown, Ont., writes: "Parmelee's Pills are taking the lead against ten other makes which I have in stock."

Don't Forget

that when you buy Scott's Emulsion you are not getting a secret mixture containing worthless or harmful drugs.

Scott's Emulsion cannot be secret for an analysis reveals all there is in it. Consequently the endorsement of the medical world means



overcomes Wasting, promotes the making of Solid Flesh, and gives Vital Strength. It has no equal as a cure for Coughs, Colds, Sore Throat, a cure for Cougns, Colas, Sore Inroat, Bronchitis, Weak Lungs, Consumption, Scrofula, Anaemia, Emaciation, and Wasting Diseases of Children. Scott & Bowne, Belleville. All Druggists. 50c. & \$1.



VERY LIBERAL OFFERS.

An Opportunity to Possess a beautiful Family Bible at a Small Outlay.

(WITHOUT CLASP.)

(WITHOUT CLASP.)

Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin vulgate. Dilligently compared with the Hebrew, Greek, and other editions in divers languages. The Old Testament, first published by the English College at Donay, A. D., 1609. The New Testament, by the English College at Donay, A. D., 1582. Revised and corrected according to the English College at Calmet's Illustrated and Explanatory Catholic Dictionary of the Holy Catholic Bible, and Calmet's Illustrated and Explanatory Catholic Dictionary of the Bible, each edited by the Rev. Ignatius F. Horstmann, D. D., Professor of Philadelphia, and prepared under the special sanction of His Grace the Most Rev. Jas. F. Wood, D.D., Archbishop of Philadelphia. With references, a historical and chronological index, a table of the epistles and gospels for all the Sundays and Holydays throughout the year and of the most notable feasts in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings.

This Bible will prove not only useful in every Catholic household, but an ornament as well. The size is 12]x10]x4 inches, weighs 12] pounds, and is beautifully bound. For SEVEN DOLLARS (cash to accompany order) we will send the Bible by express to any part of the Dominion, charges for carriage prepaid; and besides will give credit for one year's subscription of The Carnona Records. The Bible and The Record for a year for Seven Dollars. Subscribers who live where there is no express office can have book forwarded to the one nearest their residence. Please note that if, on examination, anyone is dissatisfied with the purchase, the book may be returned at our expense, and the money will be refunded. Bibles similar to these have for years been sold by agents for ten dollars each.

THE HOLY BIBLE.

A SMALLER EDITION

Translated from the Latin vulgate. Neatly bound in cloth. Size 10x7x2, and weighs 3 pounds 6 ounces. This book will be sent to any address on same conditions as the larger edition, for Four Dollars, and a year's credit given on subscription to The Catholic Record.

It is always better to send remittances by money order, but when cash is sent the letter should in every case be registered

Address THOMAS COFFEY, Catholic Record Office, London, Ont.

HEALTH FOR ALL

HULLOWAY'S PHUS & OINTMENT

THE PILLS

Purify the Blood, correct all Disorders of the LIVES, SIOMACH, KIDNEYS AND BOWELS.
They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Fernales of all ages. For Children and the aged they are priceless.

THE OINTMENT

Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal.

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

Manufactured only at Professor HOLLOWAY'S Establishment. Manufactured only at Professor HOLLOWAY'S Establishment,

78 NEW OXFORD ST. (LATE 533 OXFORD ST.), LONDON.

18 are sold at 1s, 194, 2s, 9d., 4s, 6d., 11s., 22s. and 33s. each Box or Pot, and may be had

19 all Medicine Vendors, throughout the world.

22 Purchasers should look to the Label on the Pots and Boxes.

18 not Oxford Street, London, they are spurious.

Died Praising Ingersoll.

From The New York World.

Sigmund Schmiedler, who had forsworn his religion and become a zealous disciple of Col. Robert G. Ingersoll, killed himself at his home, 210 East 84th street, after having tried to murder

Schmiedler was 34 years of age, and came here from Prussia nine years ago. He lost money in a copper mine in the Lake Superior region, and afterward taught in schools and worked at several trades. Latterly he tried to make a living as canvassor and collector, but he and his faithful wife nearly starved. Schmiedler arose at 4 a. m. yesterday and penned the following letter

To the Coroner: Being unable to bear life's miseries any longer, I have determined to end my life and take my dear, beloved companion with me. Col. Ingersoll is right in his views and lectures, and is in my opinion, the most sensible man of the century.

Our social system is wrong and unjust our laws, churches and priests are fakes. They all serve but one god, and his name is Mammon.

SIGMUND SCHMIEDLER. Please give my parrot, pictures, cloths, rugs and bedding, and everything except furniture to Mortiz Traub-

He sealed the letter and took his re volver from a shelf. Then, leaning over his sleeping wife, he fired at her temple. He saw blood spurt out, and hen turned the pistol on himself. Mrs. Schmiedler's wound was slight

She climbed over her husband's dead body and stood in the middle of the floor, wild with fright and pain. She was re moved to the Presbyterian Hospital.

Mr. Traubman, whom Sigmund mentioned in his postscript, lives at 96th street and 2nd avenue. He talked feelingly about his deal friend. He was to proud to borrow. His father and mother live in Silesia, and are wealthy. Sigmund rightfully owned a mine in Prussia worth \$100,000."

A Puny and Fretfal Baby. This is now quite unnecessary! Like many others, you may have your have your baby fat, laughing and happy, if you give it Scott's Emulsion. Babies take it like cream.

The Church and Vaccination,

The New York Independent (Protestant), commenting on the introduc tion of vaccination and the difficulties attending it, says: "The Catholic clergy in France did much to diffuse the benfits of vaccination, while it was yet a comparatively untried experiment by instructing parents who brought their children for baptism, in the value of the new discovery, and directing them to men who would carefully perform the operation.

Now everywhere are to be found men who can do the work just as it should be done, and the abundant supply of pure, healthy, bovine virus has taken away the twin danger of putting something uncanny and undesirable into the system of the subjects.

"Archbishop Walsh, of Dublin, is credited with issuing a regulation in his diocese, directing that 'no one child, or adult, shall be admitted to confirmation or instructions in preparation for it who has not been vaccinated, or who, naving reached the age of seven years, has not been vaccinated.

The gorge of the native American rises at the great power of the Catholic clergy, but he finds it always turned to beneficent uses.

A good appetite and refreshing sleep are essential to health of mind and body, and these are given by Hood's Sarsaparilla.



ASHAMED OBLIGHT of the condition of thousands who live in ignorance of the fact that in CUTICURA SOAP is to be found the purest, sweetest, and most effective skin purfler and beautifier in the world. For pimples, blackheads, red and oily skin, red, rough hands with shapeless nails, dry, thin, and falling hair, and simple baby blemishes, it is

POTTER DRUG AND CHEM. CORP., Boston.

C. M B. A.

Dartmouth, N. S., June 21.

The following resolution was passed at the last regular meeting of Branch 208:

Whereas it has pleased Almighty God, in His infinite wisdom, to remove from our midst Mr. John McAdam, tather of our respected Chancellor, Brother M. A. McAdam, therefore be it.

Chancellor, Brother M. A. McAdam, therefore be it
Resolved that we, the members of Branch
208, hereby tender to Brother McAdam our
sincere sympathy, and pray that Almighty
God may give him strength to bear his loss.
And, further,
Resolved that a copy of these resolutions be
sent to Brother McAdam and entered in the
munutes and also published in the CATHOLIC
RECORD and Canadian
JOSEPH W. TIERNEY, Rec. Sec.

E. B. A

St. Patrick's Branch, No. 12, Toronto, is progressing very favorably. At their last meeting two more members were initiated and several applications for membership were received. The report from the advisory board regarding the arrangments being made for the coming convention was received and adopted. The question of a change of name was discussed, but the members were almost unanimous against any change being made. A short time was then spent in recreation, several members rendering good vocal selections.

RESOLUTIONS OF CONDOLENCE. St. Patrick's Branch, No. 12, Toronto,

RESOLUTIONS OF CONDOLENCE.

RESOLUTIONS OF CONDOLENCE.

At the last meeting of St. Patrick's Branch,
No. 12, E. B. A., the following resolutions of
condolence were unanimously adopted:

That we, having learned that Divine Providence in His infinite wisdom has removed by
the hand of death Mrs. Gratine Seaperito,
the beloved wife and devoted mother of our
esteemed Brothers, Sistone and Frederick
Seaperito, and while fully realizing that
words of ours wholly fail to restore the lost
and layed one, and knowing that moverds can words of ours wholly fail to restore the lost and loved one, and knowing that no words can make amends for the sad loss you have sus-tained, we feel that the consolation of friends is always acceptable in time of sorrrow, so, united, we tender our sincere sympathy in this the hour of your affliction, and we sup-plicate Divine Providence to give you strength to bear your sad loss with resig-nation to His holy will.

nation to His holy will.

To Brother Clune:
That having heard with deep regret of the death of your infant son, and we fully realize that this letter will find you buried in sorrow at the loss of your beloved boy, and knowing that words of ours are inadequate to assuage your grief, we wish to tender to yourself and esteemed wife our sincere sympathy for the sad loss you have sustained, and pray that Divine Providence will strengthen you in your severe trial.

Resolved that copies of these resolutions be spread on the minutes of this meeting, one sent to Brothers Seperito and Clune, and one to the G. S. T. for insertion in the official organs.

organs.
Signed on behalf of the branch by J. J.
Nightingale, Branch correspondent.
W. LANE, S. T.

I. C. B. U.

Hamilton, June 26, 1895.
The following resolution was passed at the last regular meeting of St. Patrick's Branch of the I. C. B. U. No. 46 Canada.
Whereas we the members of the Irish Catholic Benevoleat Union having heard with regret of the death of the beloved father of our esteemed brother. Hugh Hennessey.
Be it resolved that we tender our heartfelt sympathy to Bro. Hugh Hennessey and fa nily in the sad silliction with which it has pleased Almighty 63 do tvisit them, and pray that He will give them grace to box with humble submission to His holy will.
Be it forther resolved that a copy of this resolution be sent to the family of the deceased and spread on the minutes, and forwarded to the CATHOLIC RECORD and Ca h UR Regis erfor publication.
Signed on behalf of St. Patrick's Branch No.

for publication.

Signed on behalf of St. Patrick's Branch No.

4, of the I. C. B. U.

Committee—Jno. W. Smith, W. P. McBride,

LEAGUE OF THE SACRED HEART.

ANOTHER LINK IN THE APOSTLESHIP OF PRAYER.

Woodstock, July 1, 1895.

CATHOLIC RECORD, London:
On Sunday evening, June 30, at St.
Mary's church, Woodstock, was performed
the beautiful ceremony of presenting the
crosses and diplomas to the Promotors of the
League of the Sacred Heart. Prior to the
reception, the esteemed pastor, Rey. Father
Brady, in a very appropriate discourse,
showed the great benefits derived from this
society, whose membership comprised 6ver
15,000,000 members, calling special attention
to the many and rich indulgences granted
by the different Popes, and especially by our
own illustrious Pontiff. Leo XIII., in honor of
the Sacred Heart of Jesus. Since its introduction here its fruit has been seen in
manifold ways—as evidenced by the increased number of communicants, the
greater devotion of the people, and their
renewed zeal in the things that pertain to
the honor and glory of God. The discourse
ended in a powerful appeal to the Promoters
to nobly fulfil the duties connected with the
office, and also to the members of the congregation to avail themselves of the rich
treasures of this society; for, where the aims
and objects of this League are faithfully
carried out, God's blessing in a special manner rests upon the congregation. The
crosses and badges were then blossed, according to the Ritual of the Church, and
presented to the Promoters, at the railing,
they also receiving their diplomas at the
same time. This was followed by the reading of the Act of Consecration to the Sacred
Heart the Heattle Brady, Miss Clara
Brady, Miss Hattle Brady, Miss Clara
Brady, Miss Hattle Brady, Miss Kara
Brady, Miss Hattle Brady, Miss Kara
Brady, Miss Hattle Brady, Miss Lara
Brady, Miss Hattle Brady, Miss Lara
Brady, Miss Heattle Brady, Miss Clara
Brady Miss Heattle Brady, Miss Clara
Brady Miss Heattle Brady, Miss Clara

First Communion and Confirmation.

The beautiful and in pressive ceremony of reception of first Communion, by a large number of children, took place at the 8:30 o'clock Mass on last Sunday. As is the custom, the girls were modestly attired in white, emblematic of the purity and chastity which should adorn their young hearts on this the happiest day of their lives. His Lordship the Bishop administered the sacrament of Confirmation to the children, as well as to a number of adults, at the 10:30 o'clock High Mass. Vespers were sung in the afternoon at 3:30, when the children were again assembled, this time for the purpose of renewal of baptismal vows and of consecrating themselves in a special manner to the Blessed Virgin Mary—the Act of Consecration being read by Florence Dwyer, and the renewal of baptismal vows by Master Bricklin, in behalf of their number. The beautiful and in pressive ceremony of

From Arthur, O. t.

The annual picnic in aid of St. John's church, Arthur, will be held this year in Bannerman's Grove, adjoining Corporation on Burwell line, on July 11. As this annual social gathering has grown in magnitude, it has also developed in interest and increased has also developed in interest and increased in popularity, year after year. A special endeavor is being made to have the coming pienic greatly excel all others. Several gentlemen occupying very high positions and some very gifted speakers have already promised attendance. The other attractions, common on such occasions, will also be increased and improved upon, and all present appearances indicate that it will be the greatest day of the kind ever witnessed in Arthur.

MARRIAGES. O'REILLY-MCPHEE.

O'REILLY-MCPHEE.

"At St. Mary's church yesterday morning Miss Mary A. McPhee was united in marriage to Dr. W. J. O'Reilly, in the presence of a large assemblage of friends. Rev. Father Dalton officiated, assisted by Rev. Father Mahar. Miss Mille Richards was the bridesmaid, and Dr. John Lee, of Detroit, was groomsman. Dr. C. W. Ellis, Dr. W. S. Connery, Dr. B. H. Beckwith and Dr. T. M. Williamson were ushers.

"After the ceremony the company were driven to the new home of Dr. and Mrs. O'Reilly, at the corner of Jefferson and Germania avenues, where a tasteful wedding breakfast was served. The affair was most happy in every respect, one of the most

striking features being the large and varied striking features being the large and varied assortment of presents received by the couple. That they have the best wishes of a numerous circle of friends is best testified to by the value and beauty of the wedding gifts. "The bride is the daughter of Mr. and Mrs Donald McPhee, of 313 Alger street, and is well known socially, where she is a general favorite. Dr. O'Reilly is one of the most conscientious and sincere young physicians of the city, and no higher tribute can be paid to him than to say that he enjoys the esteem and confidence of the profession to a degree seldom vouchs fied to a young member. The couple will live at the corner of Jefferson and Germania."

Compania."

The above is clipped from the Saginaw,
Mich, Courier Herald of June 12. The
groom is a son of Charles O'Reully, of Norwood.—Norwood Register.

NOLAN-KENNY.

Nolan-Kenny.

Dublin, June 26, 1895.

A very pretty wedding took place this morning at St. Columba's church, Irishtown, when Mr. John Nolan, of McKillop, and Miss Mary Kenny, of Logan, were united in the holy bords of matrimony in presence of a very large assembly of friends, the Rev. Dean Murphy officiating. The brile was attired in a beautiful dress of cream silk, with pearl trimming; and hat to match, and was assisted by her sister, Miss Marguerite, of Detroit, who wore a beautiful dress of white cashmere, with white jet trimmings. The groom was ably supported by his brother, Mr. Jas Nolan, of Walton. After the cermony the brids! party repaired to the home of the brids's parents, where a sumptuous repast was partaken of by about two hundred invited guests. The presents were numerous and costly, showing the high esteem in which the large in the presents were numerous and costly, showing the high esteem in which the large in the presents were numerous and costly, showing the high esteem in which the large in the presents were numerous and costly, showing the high esteem in which the large in numerous and costly, showing the high esteem in which the bride is held by her many friends and acquaintances. We heartily join with the many friends of Mr. and Mrs Nolan in wishing them a happy and prosper m a happy and prosper ous journey through life.

WHITE NASH.

A very pretty wedding, and instinctively Catholic, was performed at the Holy Rosary church, Wyoming, on June 27, by Father P. Cham. The young bride, Miss Ella Nash, of Peirolea, was supported by her sister, Miss Lottle, handsome y attred in corinthian silk and carrying a rose-bad bouquet of delicate complexion. Mr. James White, the groom, a young man of future promise, formally of London, was supported by Mr. Fred Nash. The bride, robed in rich creamy silk and charming in her betoken modesty, gained general admiration. Mrs. White, who served a term as president of the Young Ladies Sodality, was made the recipient of a beautifully inscribed wedding gift. Miss Maggie Horne and Miss Lizzle Joy made the presentation, on behalf of the Scdality. Many other pre-ents weregiven in compliment of the young couple.

OBITUARY.

MRS. P. MURRAY, LONDON.

Died on Friday, June, 28, Catharine, the beloved wife of Mr. Patrick Murray, conductor on the Sarnia branch of the G. T. R., after a painful and lungering ilness, borne with true Christian resignation. Mrs. Murray was a naive of Wexord, Ireland, being born there in the year 1877. Coming to Canada she settled in Toronto, where she was married to Mr. Murray, in tectober, 1853. Her husband and one son-James P., of the Postoffice Dept., London-survive, to mourn the loss of a devo ed wife and mothe. The functal took place to St. Peter's Cathedral, on last Monday, Requen High Mass being celebrated by Rev. M. J. Tiernan, assisted by Rev. Fathers McCormack and P. Mc Keon. R. I. P. MRS. P. MURRAY, LONDON.

PATRICK F. DALY, MONTREAL.

PATRICK F. DALY, MONTREAL.

We bespeak the charitable prayers of our readers this week for the repose of Patrick F. Da y, whose death occurred on the Stn tile, at his brother's residence, Alexander D. Daly, 126 Borri street, Montreal, P. Q. The deceased may be remembered as carrying on a business in this city, whence he removed to Chicago, allured by brighter prospects. When the stroke of sickness came, he met it as a Christian country of the country of the frait of the country of the co

The Orphans' Picule.

We are pleased to note evidences of the rrowing popularity of the annual pienic in id of the inmates of London Mount Hope Orphan Asylum. This year the interest requirested was in no wise diminished, orphan Asyumin. This year the interest orphan Asyumin. This year the interest of manifested was in no wise diminished, judging by the large number of patrons who througed the beautiful and shady grounds of that deserving institution, on Dominion Day. A variety of anusements, as well as numerous booths stocked with all the delicaces of the season, were provided for the occasion, and everybody seemed to be enjoying themselves. A substantial sum was realized.

"Leaves."

The fourth and last volume of "Leaves from the Annals of the Sisters of Mercy," edited by a member of the Order of the Sisters of Mercy, is announced by the publisher—P. O'Shea, 19 Barclay street, New York city—to be ready for sale on the Feast of our Lady of Mercy (Sept. 21). It can be procured from either the publisher or the Mother Superior, Convent of Mercy, Mobile, Ala. Handsomely bound in cloth, \$1.50 per volume.

The Retreat.

A very successful five days' Retreat for Women, preached by Rev. Father O'Bryan, S. J., in the Sacred Heart Convent, London, terminated on Friday, June 28, by the be stowal of the Papal Benediction upon those who faithfully attended the devotions and received the hely sacraments of penance and Communion. Throughout all the exercises the beautiful chapel was taxed to its utmost seating capacity by ladies, grateful for the opportunity thus presented of a few days' seclasion from the whirl and turmoil of the world.

"Catholic Almanac of Ontario."

"Cathelic Almanae of Ontario."

We are pleased to see that the Catholic Almanae of Ontario for 1895 has met with such success as to warrant its annual appearance. We understand the number for 1895 is in course of preparation. The clergy of the Province are respectfully invited to assist in insuring the accuracy of the publication by sending at their earliest convenience corrections and additions to the parish directory contained in the Almanae of Ontario, Monastery of the Precious Blood, 113 St. Joseph street, Toronto, Ont.

Secretaries of all Catholic societies are invited to correspond with the editor regarding insertion of information concerning their societies. All such matter should be in the hands of the editor before the 1st of Angust to ensure publication.

S72-2

Vanity of vanities, and all is vanity, but to love God and serve Him alone.—The Imita-

Kind words are the music of the world,—

Christi n Unity,

A League for the Promotion of Catholic Unity has been organized in this city by clergymen from the seven leading Protestant denominations. an address to the non-Catholic clergy and laity of the country, they say:
"In view of the acknowledged evils of divided Christendom, and in view also of the growing desire for Church unity, we, whose names are subscribed, devoutly seeking the Divine guidance and blessing, hereby associate ourselves as a league for the promotion of Catholic unity. Without detaching ourselves from the Christian bodies to which we severally belong, or intending to compromise our relations there to, or seeking to interfere with other efforts for Christian unity, we accept, as worthy of the most thoughtful consideration, the four principles of Church unity proposed by the Bishops of the Protestant Episcopal Church at Chicago in 1886, and amended by the Lambeth Conference of 1888, as folows: "I. The Holy Scriptures of the Old

and New Testaments, as containing all things necessary to salvation, and as being the rule and ultimate standard of faith. II. The Apostles' Creed, as the baptismal symbol, and the Nicene Creed, as the sufficient statement of the Christian faith. III. The two cacraments ordained by Christ Himself - Baptism and the Supper the Lord - ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him. IV. The historic Episcopate, locally adopted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.' believe that upon the basis of these four principles as articles of agreement the unification of the Christian denom inations of this country may proceed cautiously and steadily, without any alteration of their existing standards of doctrine, polity and worship which might not reasonably be made in a spirit of brotherly love and harmony, for the sake of unity and for the fur therance of all the great ends of the Church of Christ on earth." The League has our sympathy and good will. For, in the first place, it is the beginning of hope for reform to recognize the existence of the evils that flow from a divided Christendom; in the second place, it is good to desire to heal those dissensions; in the third place, in all other differences that separate the Protestant denominations from one another and from the Catholic Church, can be thrown overboard and cut adrift, so that all who believe in Christ outside the Church will have advanced towards unity so far as to accept those four principles, than the additional step needed to press still closer towards the Centre of Unity—the See of Rome can be easily taken. - Catholic Review.

Where Rome Touches Boston.

B. Morgan, in Donohue's Magazine. It is a far cry from Boston to Rome, yet at one point at least they are very close together-closer, perhaps, than any other two great cities of the world. People nowadays are prone to think of Rome merely as the echo of a glory that is gone. She is visited and exand written about for her history, her archeology, her art, and her traditions; but never a word is spoken of her work in the present as a centre of education and culture

Yet it is precisely here that Rome and Boston touch. While the modern city is known far and wide for her gelic Doctor." No Catho ic co 'dd sire appreciation of all that concerns the her side of life, and while Harvard every year throbs its life blood of earning through the empire republic. Rome, now as ever, is a focus of burning light for the whole world.

They are alike in this, these twin sisters of greatness, and yet not wholly alike. Unlike Boston, Rome is not and perhaps never will be a leader in alike. mere natural science and modern discovery. She has, it is true, her seats of secular learning, and she has thousanns of students from all parts of Italy to fill them; but beyond a certain keenness in bacteriological investigation, they have done little for fame, and in their spirit and ystem they differ little from similar institutions eisewhere. Her strength and greatness as a teacher lie chiefly and characteristically in her universities of sacred learning, of which she possesses some half a dozen, with a membership of over 6,000 students.

HERO OF THE CONFESSIONAL. Death of Father Patrick McLaughlin at Rothesay Bute.

The Glasgow Observer announces the leath of Rev. Patrick McLaughlin at Rothesay, Bute, Father McLaughlin's long life as a priest was marked by one incident which, by no means rare in the Catholic Church, was for a time the cause of arousing very strong feelings amongst the Catholic community of Glasgow. While in charge of the mission at Shetland he was approached in the confessional by a penitent thief, who, desiring to make restitution of the money he had stolen, and wishing at the same time to avoid detection, asked Father McLaughlin to address the envelope wherein the money was returned. Father McLaughlin did so and the money reached its destination foot to trace its source, with a view to was but slight trouble in getting to by the Catholic priest of Shettleston. When Father McLaughlin was asked if this was so he made no denial of

In the trial he refused to give any

could be at all construed into the breaking of the seal of confessional, and rather than take this course he submitted to a sentence of thirty days' imprisonment for contempt of Court. The presiding magistrate was a man called Mr. Kidston, of Ferniegair, a trusted bigot of the Newdegate type, and was reputed to cat a cold dinner on Sundays for the prevention of the labor entailed in the cookery. The feelings of such a man towards a Catholic priest may well be imagined, tenced Father McLaughlin aroused considerable resentment in Catholic circles. Father McLaughlin went to prison, but when the sentence was half way

through he was liberated through the

took the case in hand and spared no

effort to obtain the release of the good

Needless to say, Father McLaughlin's memory was held in high esteem since by the Catholics of the city, and alhough the younger generation know little of the matter, the older people still speak with intense admiration and esteem of the brave priest who stood out against all the terrors in the power of a bigoted magistrate to inflict rather than be guilty of a bleich of

Sisters to Care for Female Drunkards.

priestly duty.

A bill providing for the commitment of intemperate women to the care of the Sisters of Good Shepherd for one year, under certain restrictions, has just been signed by Governor Morton of New York, after its approval by

Mayor Strong.
"Such a bill," said Dr. Michael Walsh, its author, "has long been needed in this and other communities. Under its provisions a woman who is addicted to the use of intoxicants can be sent to the Sisters of the Good Shepherd at the instance of her relative without subjecting either her or them to the unpleasantness of going to a police court, just as in the case with persons suffering with mental derangement, who are committed to insane asylums by the courts, upon the proper certificates.

Speaking of this bill the Catholic Herald says:

"The bill passed by the Legislature for the care of inebriate women is, by far, the best law enacted. Until that law was passed female inebriates, lunatics in all but name, went slouching through life, mutely calling upon society to help them against thems elves

"The Sisters of the Good Shepherd are just the women to help the female inebriates and save them to their families and to society."

Zola Praises the Pope.

The Gaulois published last week a fragment of Zola's "Rome." It is from the introduction, which presents a very fervid portrait of Leo. XIII. reigning in Rome. Occasionally a false note obtrudes itself, but the tenor is distinctly an appreciation. "Since Lco. XIII. has become Pope " Zola writes, "in the difficult situation left by Pius IX., he has revealed the quality of his nature - the unyielding guardian of dogma, the diplomatic politician, resolved to push conciliation as far as he can. In effect, he breaks away from modern philosophy; he goes back beyond the Renaissance of the middle age, he restores in the Catholic schools Christian philosophy according to the spirit of St. Thomas Aquinas, the Anmore. The language is as fervent as sh it to be, and con trasts very favorably with some of his former works. But when Zola goes on to speak of dogma taking a secondary place in the Church, the keynote of the unbeliever is again sounded, and it is plain that, besides being inconsistent he fails to understand the elements o the Catholic belief. However, there is a deep significance in the latest book of Zola's. It marks the revulsion from Voltaireism and atheism to religion and Christianity-a sentiment which is unmistakably abroad in France to-day. The notable conversion of M. Honiteaux once a disciple of Zola's, was a further evidence in this same direction .- London Catholic News.

BETWEEN LIFE AND DEATH.

The Narrow Escape of a Well-known Newburgh Man-By the Loss of Finger Mr. Chas. Moore of that Village Nears Death's Door, but is Rescued after Doctors Have Failed. From the Napance Beaver.

In the pleasant little village of Newburgh, on the Bay of Quinte Railway, seven miles from Napance, lives Mr. . H. Moore and family. favorably known thronghout the entire section, having been residents of Newburgh for years. Recently Mr. Moore has undergone a terrible sickness, and his restoration to health was the talk of the village, and many even in Napanee and vicinity heard and the result was that the Beaver reporter was detailed to make an investigation into the matter. Mr. Moore is a carriage-maker and while working in Finkle's factory last winter met with an accident that caused him the loss of the forefinger of his right hand. It was following this accident that his sickness began lost flesh, was pale, suffered from iu due course. Inquiries were set on dizziness to the extent that sometimes he could scarcely avoid falling. He prosecuting the purloiner, and there consulted physicians and tried numerous medicines, but without any know that the envelope was addressed benefit. He was constantly growing worse and the physician worse and the physician seemed puzzled, and none cf his friends thought he would recover. One day a neighbor urged Mrs. Moore to persuade In the trial he refused to give any her husband to give Dr. Williams' evidence or make statement which Pink Pills a trial, and after much

persuasion be consented. few days he began to feel better, and t no longer needed persuasion to induce him to continue the treatment A marvellous change soon came over him. Each day he seemed to gather new strength and new life, and after eight boxes had been taken he found himself again a well man. Mr. Moore is now about sixty-five years of age he has been healthy and has worked hard all his life until the sickness alluded to, and now, thanks to Dr. Williams' Pink Pills, he is once more able to work in his old accustomed way, and does not hesitate to give the credi to the medicine that restored him to health at a cost no greater than a couple of visits to the doctor.

Time and again it has been proven efforts of the late Bishop Murdoch, who

that Dr. Williams' Pink Pills cure when physicians and other medicines fail other medicine has such a wonder ful record and no other medicine gives such undoubted proofs of the genuine ness of every cure published, and this accounts for the fact that go where you will you hear nothing but words of praise for Dr. Williams' Pink Pills. This great reputation also accounts for the fact that unscrupulous dealers here and there try to impose a bulk pill up on their customers with the claim that "is just as good," while a host o imitators are putting up pills in pack ages somewhat similar in style in the hope that they will reap the reward arned by the merit of Pink Pills. No matter what any dealer says no pill is genuine unless it bears the full trade mark, 'Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Always refuse substitutes, which are worthless and may be dangerous.

MARKET REPORTS.

MARKET REPORTS.

London, July 4—Wheat, 81c to 84 per bush. Oats, 372-5 to 357-11c per bush. Peas, 50 to 55e per bush. Barley, 43c to 5-4c per bush. Rve, 50 25 to 55c per bush. Beef 25 to 35 per wit. Spring lambs, 10c a lb. Dressed calves 54c a lb. Spring lambs, 10c a lb. Dressed calves 54c a lb. Spring lambs, 10c a lb. Dressed calves 54c a lb. Spring lambs, 10c a lb. Dressed calves 54c a lb. Evolution of the color of

CEALED TENDERS addressed to the under-by signed and endorsed. Tender for Coal-Public Buildings." will be received until Thursday, 18th July, for Coal supply to rail or any of the Dominion Public Buildings. Specification, form of Tender and all neces-sary information can be obtained at this Da-partment on and after Thursday, 27th June Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their security stansiers.

with the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted bank chique, made payable to the order of the Honourable the Minister of Public Works, equal to fice p recent, of the amount of the tender, which wis be forfeited if the party decline to enter into a contract when called upon to do so, or if he fall to supply the content of the chique will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,

Ey order,

Ey creary.

Department of Public Works, Ottawa, 26th June, 1895.

TEACHERS WANTED.

WANTED FOR THE R. C. SEPARATE school, Alexandria, a principal (male) holding a 2nd class professional; also an assist ant (lady), holding a 3rd class professional, Applications will be received for the above up to July 10, 1895. Testim milas and applications to be addressed to the the undersigned. State salary wanted. D. A. McDonald, Sec. Treas., Alexandria.

Father Damen, S.J

One of the most instructive and useful pamph lets extant is the lectures of Father Damen They comprise four of the most celebrated one delivered by that renowned Jesuit Father namely: "The Private Interpretation of the Bible." "The Catholic Church, the only tru Church of God," Confession," and "The Red Presence." The book will be sent to any address on receipt of 15 cents in stamps. Orders may be sent to Thos. Coffey Catholic Record Office, London.

TRY THAT MOST DELICIOUS

TEA & COFFEE SOLD ONLY BY

James Wilson & Co 398 Richmond Street, London. Telephone 650.

PERSONS TO TRAVEL. WANTED .- Several faithful

gentlemen and ladies to travel for established house.

Salary \$780.00 and Expenses. Position permanent if suited; also

increase. State reference and enclose self-addressed stamped envelope. THE NATIONAL. 316-317-318 Omaha Bldg., CHICACO.



Nervous Prostration, Sleeplessness and Weakness.

West BROUGHTON, QUEBEC, Oct. 1, '90.
The Pastor Koenig's Nerve Tonic I ordered was
for a young lady of my household who was almost useless to herself and others, owing to neryous prostration, sleeplessness, weakness, &c. &c.
To-day there is quite a change. The young person is much better, stronger and less nervous.
She will continue to use your medicine. I think
it is yery good. P. SARVIE, Catholic Pricst.

Libe

Th serm land

June Fa

thy !

half

actio

Sori

Dan

mor

jub

isv

scie

wei ted

of the

lan

fan

me

FREEPORT, ILL., Oct. 26, 1890. We used 12 bottles of Pastor Koenig's Nerve Tonic for nervousness and found it to have the desired effect in every case.

A Valuable Book on Aervous ills.
cases and a sample bottle to any adress. Poor patents also got the meddress. Poor patents also got the medtrais remedy has been prepared by the Rev. Tather
Receing of Fort Wayne, ind., since 1816, and Is now
ander his direction by the

KOENIG MED. CO., Chicago, III. 49 S. Franklin Street. Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size, \$1.75. 6 Ecttles for \$9. In London by W. E. Saunders & Co.

Month of June Only.



THE ABOVE CUT REPRESENTS OUR

Rolled - Gold Enamelled C. M. B. A. Pin.

This Pin, which is a special design and the exact size of cut, will be sold during

For 75 Cents.

Pins can be furnished in Blue, White or Red Enamel This Pin is guaranteed to give satisfaction as regards wear, and in ap-pearance is equal to any of the higherive satisfaction as regards wear, and in apearance is equal to any of the higher-riced pins.

Money must accompany order in all cases.

We have a complete line of C. M. B. A. oods. Prices and c-reulars malied upon pplication.

SOCIETY SUPPLIES A SPECIALTY

T. P. TANSEY

14 Drummond Street,

Established 1882.] MONTREAL, QUE. Resolutions of Condolence, etc., engrossed fit for presentation at a very small cost. All kinds of penwork executed promptly and mailed with care. Address, C. C. Collins. Box 356, Guelph, Ont.

Branch No. 4, London, Meets on the 2nd and 4th Thursday of every sonth, at 8 o'clock, at their hall. Albion Block Richmond Street. John Roddy. President; G. Barry, ist Vice-President; P. F. Boylle, Recording Secretary.

Niagara Falls Park & River Ry.

The Finest Electric Railway in the World-This railway skirts the Canadian bank of the Niacara River for fourteen miles in fell view of all the scenery of Falls, Rapids and Gorge, and stops are made at all points of interest. Close connections are made with all steamers

Close connections are made with all steamers to deep steamers to deep steamers and with all railroads centering Language Falls, on.

Falgara Falls, on.

Falgara Falls, one.

ROSS MACKENZIE, Manager, Sep. 19 Mackenzie, Manager, Sep. 20 Mackenzie, Adress, Sep. 20 Mackenzie, One.

CATARRH CURED.

(NO PAY ASKED IN ADVANCE.)

(NO PAY ASKED IN AEVANCE.)

Mr. T. Miles, 29 Christopher street, Toront, says: "Your Inhalation treatment radically cured me of a chronic case of catarrh in eight weeks."

We will send a Germicide Inhaler and medicine on trial. We ask no pay in advance. If the remedy proves satisfactory, remit us \$3.00 to pay for same; if not, we charge nothing. Could anything be more fair? The treatment is prompt, pleasant and permanent. Remedy mailed, post paid, on above liberal terms. Address: Medical Inhalation Co., Toronto, Ont.

FRASER HOUSE,

PORT STANLEY.

THIS POPULAR SUMMER RESORT, one of the choicest in Canada, is now in full operation. It can be reached in an hour from London. A prominent f-ature of the Hotel is that it is conducted on first class principles, conclined with v-ry moderate terms. There is certainly no place in Western Ontario in which may be spent a more enjoyable and healthful vacation. Mr. T. Donnelly, the proprietor, has made ample ar angements to make the hotel both attractive and comfortable during the season.

MEDICAL PRACTICE FOR SALE.

PIRST CLASS OPENING FOR A CATH.

Tolic doctor. Well established practice in good town and good surrounding country. No other Catholic doctor in town. Will sell reasonable. Address "Practitioner," CATHOLIC RECORD Office, London, Ont.

TEACHER WANTED.

MALE TEACHER WANTED FOR CATH-olic school isection No. 6, Mara, for second half year, 1896, holding second or third class certificate. Apply, stating salary, to Colin SMITH, Sec. Treas. S. S. No. 6, Mara, Rath-burn P. O., Ont.

ALEX. D. McGILLIS, PRODUCE COMMISSION MERCHANT

343 Commissioners Street,

MONTREAL.

Butter, Cheese, Eggs, Dressed Hogs, Poultry, Grain, Hay, and all kinds of Country Poduce handled to best advantage.
Potatoes in Car John specialty.
Agent for Croil & M. Cullough's Clover Leaf B. and Greamery Butter.
Consignments of above solicited.