AMBASSADORS OF CHRIST. Cardinal Gibbons' Tribute to the Priests of the Church,

The following is a report of the ser-mon of Cardinal Gibbons at the cele-bration of Archbishop Elder's golden

As Jesus went, they spread their garments in the way, and the whole multitude of His disciples began with joy to praise God with a loud voice for the mighty works which they had seen, saying: Blessed be the King who cometh in the name of the Lord. And some of the Pharisees said to Him: Master, rebuke Thy disciples. And He said to them: I say to you that if

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Jesus Christ our Saviour was accustomed to flee from honors during His mortal life, embracing the humiliations of the cross. Nevertheless on the occasion referred to in the text, He does not disdain to accept the homages that were bestowed on Him. As He were bestowed on Him. As the approaches His royal city of Jerusalem, where He laid down His life "as the long line of ancestry as well as by personal and civil virtues. When Paul threatened with being scourged way, and the multitude of His disciples is the King who cometh in the name of the Lord." The Pharisees, who were always envious of our Saviour's glory, asked him to rebuke His disciples, and part of the part of the part of the company of the company of the king who were the company of the company of the king who were the king who comet in the king who to stop the acclamations. But our Lord gives this answer: Let them alone.
"I say to you that if they should be silent the stones will cry out." He wishes them to understand that, in accepting their tributes of praise, he was receiving only what was due to Him as their Lord and King.

On this morning a large number of the distinguished PRELATES OF THE UNITED STATES, the clergy of this diocese and of other

parts of the country, and this immense multitude of the laity are assembled to congratulate Your Venerable Archbishop on this occasion of the golden jubilee of his priesthood. I am sure that if the decision had

rested with the Archbishop himself, in his well-known humility of heart he would have preferred that the event had been passed over in silence. But in honoring him to day, we are not only gratifying the cherished wishes of our hearts, but we are complying with a sacred and religious duty. And if anyone were to ask me: "Why this ovation?" I would answer in the words of our Lord: "If we were silent the very stones of this cathedral would cry out against us, and rebuke us for

St. Paul declares that "The priests who have ruled well are worthy of double honor, especially those who have labored in word and doctrine." And the scripture says elsewhere that 'He is worthy of honor whom the King hath a mind to honor." Observe how the King of kings has honored His apostles, who were the first priests of the New Law. He honors them in the the New Law. He honors them in the honors them in the honors conspicuous ways that a master can glorify His servants. He wocation to which we aspired.

In order fully to realize the difficult in order fully the difficult in o

ship. "I will no longer," He says, "call you servants; for the servant knoweth not what his Master doeth; but I have called you friends, for all things whatsoever I have heard of My Father I have made known to you. He associates them with Himself in

the final judgment of men: "Ye shall sit on twelve thrones, judging the twelve tribes of Israel." And He makes them His co-heirs in His eternal kingdom. "I go," He says, "to pre-pare a place for you, that where I am

ve also may be. PREROGATIVES OF THE PRIEST. Christ confers on His priests two prerogatives which transcend any earthly power. The priest is the ambassador of Christ. "For Christ," says the apostles, "we are ambassadors, God as it were exhorting you by us." If it is a great privilege for any citizen of the United States to represent his country in one of the courts of Europe, how much greater is the prerogative of representing the court of heaven be- trials are aggravated when he is daily fore the nations of the world.

What an honor to be the herald of God's laws among the nations of the charity, soon dispelled those prejudices, earth! "How beautiful on the mountains are the feet of him that bringeth glad tidings, and preacheth peace, that showeth forth good and preacheth salvation, and saith to Sion: God shall reign." How cherished favor to be the bearer of the olive branch of peace to a world deluged by sin, and to proclaim that gospel which gives glory to God and peace to man, which converts the sinner, consoles the afflicted and holds out to all the blessed

promises of eternal life! "No act that man can perform," says St. Thomas, "is greater than the consecration of the body of Christ." And even Carlyle declares that no function in life is so sublime as that of

their admiration and filial affection.

THE ELDER FAMILY is an old and honored name in Maryland. They came from Lancashire, England, to Maryland with the early followers of Lord Baltimore. The immediate ancestors of the Archbishop settled in western Maryland, about the year 1730, and if the tradition is correct the first Mass that was ever celebrated in Frederick county was said in the home of William Elder, the greatgrandfather of the Archbishop. I had the privilege of meeting the Archbishop's father when he was approaching the patriarchal age of ninety years. He served in the war of 1812, and the sword which he wore is pre-

served as an heirloom in the family. If any man in the United States has the right to claim the privileges of an praise Him with a loud voice for the mighty works they had seen Him perform, and they exclaim: "Blessed officer said to him apologetically." I

> Like St. Chrysostom, St. Augustine and many other Christian prelates, Archbishop Elder is under God indebted for his apostolic spirit to the piety and edifying life of his saintly mother. Father David, afterwards Bishop of Bardstown, was her spiritual director. After he moved to Kentucky he continued to correspond with her, and the letters that passed between them reveal an elevation of Christian sentiment which makes them worthy of being compared with the letters of St. Francis de Sales to St. Jane de Chantal.

WILLIAM HENRY ELDER was only eleven years old when he entered Mount St. Mary's College, Emmittsburg, which has been justly styled the fruitful nursery of Bishops. He there pursued his classical course, and afterwards studied philosophy and theology in the same institution. After receiving deaconship, he proceeded to the famous College of the Propaganda in Rome, where he completed his divinity course, and was ordained priest in 1846. Returning to his native State, he became professor of theology in his alma mater at Emmittsburg, and continued to fill that chair till he was con-secrated Bishop of Natchez, in 1857, by Archbishop Kenrick of Baltimore.

One of the first institutions that the Bishop visited after his consecration was the college in which I was then pursuing my studies. Before imparting his benediction to us he delivered us an earnest address, the substance of which I remember to this day, after a lapse of nearly forty years. His thrilling words were well calculated to fire our youthful and susceptible hearts with a holy enthusiasm for the sublime

in his new See we should take into consideration the extent of the diocese the inconvenience of travel, the poverty of the missions and the paucity of the Catholic population. The dio-cese of Natchez embraced then, as it does now, the entire state of Mississippi which is eight-thousand square miles larger in extent than the State of Ohio

with its three flourishing Sees.

I venture to say that when the Bishop took possession of his diocese there were very few miles of railroad in the whole State. He had to travel, in visiting his scattered flock, by boat, or to journey through the interior of the State by public or private conveyances, or on

THE PHYSICAL LABORS OF A BISHOP are much alleviated when his relations are almost exclusively with a Catholic population which knows and appreci-ates his sacred character. But his brought face to face before a people shall be witnesses unto Me in Judea who, without any fault of theirs, have and Samaria, and unto the uttermost inherited religious prejudices from their ancestors. But the Bishop, by as the mist is dispelled by the sun. He was warmly received by Protestant and Catholic alike. The faithful wel-comed him as a father; and those not of the household of the faith received him as a man of God. They all felt that in entertaining him they were made all the happier and richer by firesides, as our Saviour by His presence had blessed the house of Zacchæus, and Elias had blessed the house of the

widow of Sarephta.

His clergy regarded him more as an superior. He was always ready to

share their sacrifices.

Many of us may remember how some a priest. He says: "Though you are the meanest in God's hierarchy, is of the southern States were periodically it not honor enough to spend, and to be spent, for His sake?"

or the southed distance were possessed in the southed distance were poss

lay garlands at his feet, as a tribute of | They left Baltimore unheralded by the press. They did not sound the trum-pet before them. They rushed like filed before

INTO THE JAWS OF DEATH, not bent, like them, on deeds of blood, but on deeds of mercy. They had no Tennyson to sound their praises; they sought no human applause. Their only ambition was—and, oh! how lofty is that ambition—that their good deeds might be recorded in the Book of Life, and that they might be seen by Him who said: "I was sick, and you visited Me." Of these eight Sisters, six died during the following summer in New Orleans and Vicksburg, vic-

tims to the yellow fever.

Like a true soldier of the cross, the Bishop hastened to Vicksburg, where the fever raged with the greatest vio-

Three sees were at the same time contending for him. San Francisco was expecting him; Cincinnati was pleading for him, and Natchez, with out-He represented to the Holy See the lamentable condition of the Natchez diocese, which had lost nearly one-Rome, however, sent him to Cincinnati, and the loss of Natchez is your gain.

It is not necessary or becoming in this presence to dwell on the apostolic abors of your Archbishop since his abvent to this See, sixteen years ago. Although on his arrival among you he found before him a well-equipped dio-cese, thanks to the zeal of his predecessor and his colleagues in the ministry, nevertheless on comparing the Catholic Directory of 1880 with that of 1896, we are surprised to find the number of churches, schools, hospitals and asylums that have been added to the list during his administration. For this success the Archbishop, under God, is indebted to your zealous co operation. When the people, the clergy and the Bishop are united, they form a triple chord that cannot be broken. You have always rallied around your Archbishop; you have taken an active a loval, personal, vital interest in every measure he inaugur ated in the cause of religion and humanity; and this is the secret of your

spiritual progress. It is written of our Lord that He went about doing good. He multiplied loaves in the desert. He gave sight to the blind, and hearing to the deaf. He cleansed the leper and raised the dead to life. Your Archbishop lays no claim to such miracles as these. But is it not a miracle of grace that for fifty years he has led a life without reproach and has preserved his priesthood without stain? He has not multiplied loaves their hospitality. They felt that he like our Saviour, but has he not multi-had left a blessing on their homes and plied institutions where the young and the old have been abundantly fed? He has not healed the sick, but has he not founded hospitals where every phase and variety of human suffering His clergy regarded him more as an older brother than their ecclesiastical He has not raised the dead, but how many who had lain buried in the grave of sin has he not raised tothe life of grace? Oh! my brethern, never do we prove ourselves more worthy to be called the ambassadors of Christ than when we bring sunlight into homes

has offered up with a clean heart the Immaculate Lamb upon the altar. And now Bishops and priests come to place with loving hands a wreath on his brow; and the faithful delight to lay garlands at his feet, as a tribute of They left Baltimore unheralded by the

that the people here should be thankful for the advantages they possess. Travelling over the vast plain was now done by railway to Edmonton, but they raged with the greatest vio-He was incessantly occupied plain still to be traversed by the misthe fever raged with the greatest violence. He was incessantly occupied in administering the sacraments and words of consolation to the sick and dying, till he himself was stricken down by the fever, and for some days hung between life and death.

During his illness, while I was attending the annual retreat with the Baltimore clergy, I received a message informing me of the death of Bishop Elder. That night his demise was formally announced to the community.

I must remember that there is a vaster plain still to be traversed by the missionary reached by the missionary reached the Arctinguage, so in translating the Lord's language, so in translating the Lord's healthy Catholic literature. We are not behind our Protestant fellow-divided our Athabasca lake, thence six day our daily bread," they say, citizens as a reading people, for we diltused only a very small proportion take only a very small take more or less newspapers, but of say our daily bread, "they say, they say, it is day our daily bread, "they say, they say, they say, it is day our daily bread, "they say, they say, they say is day our daily bread, "they say, they say, they say our dail That night his demise was announced to the community, yers were offered for him, and the presence of the clergy. the missionary and sawed the postage all with his own hands—and the morning, I remarked to a hat had called on me: "This would have to blame only himself, who formally announced to the community, missionary took tools-an axe, saw, etc., formally announced to the community, important took took and prayers were offered for him, and went into the forest, felled the trees, with to cover the buildings and make the next morning I said Mass for his squared the timber and sawed the floors, partitions and windows. Althe next morning I said Mass for his soul in the presence of the clergy. During the morning, I remarked to a friend that had called on me: "This is sad news about Bishop Elder." "Yes, indeed," he replied, "the morning papers state that he is critically ill." 'Critically ill." I repeated, "thank God for that." It was the first time in my life that I thanked the Lord for the alarming illness of a friend. Because while there was life there was hope.

The next year the Bishop preached our retreat, and gave us ample evidence that his mental and physical powers were not impaired by the ordeal provers were not impaired by the ordeal provers were not impaired by the ordeal provents which he had nassed. During the morning I said Mass for his soul in the presence of the cliery. Squared the timber and sawed the boards—all with his own hauds—and bour hands—and thus the lord, and it to cover the buildings and make does, partitions and windows. All boards—all with his own hauds—and thus the had a sawed the boards—all with his own hauds—and thus the his own house and church, and if the order had in not have a comfortable house he would have to blame only himself, who was the carpenter and builder. As the winter is so long—about nine along the shores of those great lakes—those inland seas—the cold is was the carpenter and builder. As the winter is so long—about nine along the shores of those great lakes—those inland seas—the cold is was the carpenter and builder. As the winter is so long—about nine along the shores of those great lakes—those inland seas—the cold is was the carpenter and builder. As the winter is so long—about nine along the shores of those great lakes—those inland seas—the cold is was the carpenter and builder. As the winter is so long—about nine along the shores of those great lakes—those inland seas—the cold is was the carpenter and builder. As the winter is so long—about nine along the shores of those great lakes—those inland seas—the cold is the other papers, we can very well along the shores of those grea powers were not impaired by the ordeal through which he had passed. During often go for days without food; and it convert those Catholics, but so far he that retreat I received a letter from the lamented Bishop Giln our, informing me that the Bishops of the province of then they starve to death. The mistrantian of the manner of the starve to death. The mistrantian of the manner of the starve to death. The mistrantian of the manner of the starve to death. Cincinnati had unanimously recom- sionaries live as the Indians do: their mended Bishop Elder as their first food is almost exclusively fish. When choice for co-adjutor to the Archbishop the Indians have more dried venison. To the Editor of the CATHOLIC RECORD:

dure it.

babies to prevent starvation-but it is used. Of their contents, the term now almost unheard of.

Since he had been made a Bishop used in describing them, this in itself two years ago, he had been devising being greatly in their favor, for while means to facilitate the conveyance of many might hesitate to "tackle" more supplies to the missions in his remote ponderous volumes, they will not hesi-diocese by placing small steamers on tate to read these useful and instruct kenzie was navigable for fourteen sold at \$1 a hundred, more at \$1.50, hundred miles. Thus food and medicine could be brought to the missionare of the kind intended for distribuaries, who, when health failed, had no tion, but some of them are bound to-doctor and could not get proper treat-

the creative power of God, than when we cause the flowers of joy and consolation to bloom in hearts that were barren and desolate before. Your Archbishop has fulfilled in his life the definition of religion given by the apostle: "Religion pure and undefiled before God and the Father is this: to visit the widow and the orphan in their tribulations, and to keep oneself unspotted from this world."

INDIAN MISSIONS IN THE FAR NORTH.

At St. Albert and one at Athabasca for a few dollars, and it will be plain to all that the good to be derived from to all that the g

the word cannot be translated into their

WHAT LAYMEN CAN DO.

of Cincinnati, although he had been previously selected for San Francisco. I cheerfully complied with the request of Bishop Gilmour to urge the appointment at Rome. You may well conceive that this was a critical well conceive that this was a critical priest is allowed two bags of flour in a priest is allowed two bags of flour in a of the great interesting matter regarding missions interesting matter regarding missions to non-Catholics, as conducted by the which he catches himself. A bag of flour—100 lbs.—costs \$25, and each priest is allowed two bags of flour in a of the great interest taken therein by our separated brethren, the "other charges" spoken of by our Divine Lord, year, and that is all he can get.
Bread is not known. The flour is too sheep" spoken of by our Divine Lord, scarce and precious to be made into stretched arms, was striving to retain him. How did the Bishop act in this are no villages, as the earth produces to know more about the Church seems nothing the Indians have to roam the to be as common in Canada as it is on nothing the Indians have to roam the to be the side of the line; for I have bread, so they make very thin pan-cakes on some rare occasions. There vest. This great desire of Protestants forest and plains for their sustenance the other side of the line; for I have and keep as far from each other as in my mind many places where at the possible. In summer they come to the end of Missions and other occasions Hudson Bay Co.'s Posts with their furs, controversial lectures were well at fourth of its clergy by yellow fever, and which was still staggering under the heavy loss, and he asked permission to remain in his afflicted See. at once, get his dog-sled and frequently. The time will no doubt snow-shoes, travel perhaps four or come—let us pray it may not be far off five days and nights. In camping —when the Canadian Catholics will a hole is cleared in the snow, some have such missions to spread the light spruce branches are spread on the among our friends and neighbors ground, a fire is made and supper of whose only ideas of our holy religion fish or dried beef is prepared; then, with the vault of heaven for a roof, he and ex-nuns, who for their own selfish goes to bed. The cold is so intense end, on the platform, in the pulpit, that when holding the palms of the and in the press, do all in their power hands to the fire, the frost gathers on the backs of them; when he turns his back to the fire he has to protect his face from the frost. The degree of sentation. I am well aware that many cold may not be lower than it is here, of us have a delicacy in introducing but it continues much longer; a man religious subjects in conversation with may not mind one or two days of in- our Protestant friends, and many of tense cold, but when that is kept up us are not possessed of the ability to for weeks it is almost impossible to en do so. To the former I would say that although there are times when such Before the missionaries went there subjects are out of place, yet there are the Indians were all pagans-or rather, occasions when they can be brought not Christians, for they all believed in out without infringing on the rules of a Supreme Being and the immortality good fellowship or neighborly courtesy. of the soul, but they were in a low, de- In fact many Protestants are only too graded state, being like beasts, with anxious to learn the truth, and a little no idea of morality. The women were knowledge of human nature will point reated worse than animals. Some out to us the most favorable time and times the husband would cut off his place. To those who have not the wife's nose, or otherwise maltreat her conversational ability, a great field is in a fit of anger, and he would cast her open by the distribution of the cheap away when he got tired of her, and get Catholic literature published by the another. But-thanks to the civilizing Catholic Truth Societies. In this respect influence of the gospel - all that is I desire to supplement some correspondchanged now: the women are treated ence that has lately appeared in your with proper consideration, they try to columns over the signature of "Pollylive peaceably together, and the Indian no longer casts away his wife. carp," "Augustine," etc., none of He had known of a few instances of can- ing little pamphlets, whose cheapness

nibalism - parents eating their dead ought to make them more commonly 'multum in parvo" may be aptly the large lakes and rivers. The Mac- ive tracts. As to the price, some are The priest whom we honor to day has spent and been spent for the welfare of his fellow-beings. For fifty years he has preached the gospel, and solutions and been spent in cloth and sold at very low when we bring suning tinto nomes that were dark and dreary before. Never do we prove ourselves to be the once accompanied eight young and healthy Sisters of Charity on a steamer in cloth and sold at very low ment, but the steamers would enable them to come here for treatment. In this matter get a catalogue genuine sons of God more efficiently, healthy Sisters of Charity on a steamer in cloth and sold at very low ment, but the steamers would enable them to come here for treatment. Let any one who takes an interest in this matter get a catalogue genuine sons of God more efficiently, healthy Sisters of Charity on a steamer.

NORTH.

sermon preached in St. Mary's church. Winder of the moderate of a many control on Sunday, 17th Sept., 1883—from notes taken at the time by Mr. A. McGillis. The subject was the Indian Missions in the far North.

The Bishop commenced by saying that the people here should be thankful or the advantages they possess. Travelling over the vast plain was now one by railway to Edmonton, but they just remember that there is a vaster lain sit to be fargular to the moderate of the mup, fed, clothed and educated them. The apostolic spirit is not dead yet—subscribe for a Catholic paper nor supply themselves with good Catholic reading! As one who has had considerable experience among our people, I express the opinion that scarcely one-fifth of them subscribe for a Catholic paper. In this respect I am not hazarding merely an opinion, but am giving the result of many years experience. The only explanation of this deplorable state of affairs the word cannot be translated into their to the beneficial influence of good. elsewhere other and more objectionable literature that will make an impression upon their tender young minds that in after life may be productive of the most pernicious effects.
The young man of sporting proclivities, who is not overstocked with
either piety or common sense will say:

"Too much religion;" or, "We might as well have a prayer book," says the clever (?) young woman, who turns up her nose at the odd, old fashioned ways of her good father and mother, just as if a prayer book was something to be despised. "I can't get the children to read it says the hard-working mother, who slaved herself in times gone by, in order that her children might have something to begin life and not be like herself in her young days—"poor things"—but who, in her anxiety to save money, failed to invest in some good reading. They have everything else, but as far as Catholic books and papers were concerned, oh, no! they "couldn't afford" them, and now their habits are formed. read such "stuff," as they call it. But there was a time when their fresh young minds longed for some mental food. That was the time to make an impression upon them that would be both wholesome and permanent. And so the healthy relaxation that their anxious but misguided parents failed to provide for them under their own roof, caused them to seek elsewhere other recreations that are anything but conducive to good Christian lives. to the percentage of Catholic families subscribing for Catholic papers too low, but there are very few parishes who come up to that figure, many have only one in ten, and some even less. This is a most lamentable state of affairs, and much regretted by our beloved bishops and clergy, who do all they can to promote the circulation of Catholic papers, and to tell their people of the great benefit that is

derived from their perusal. L. K. The Precious Blood.

Catholic Columbian.

The month of July is dedicated to the Precious Blood of Our Lord-the blood that was taken from a virgin, united to the Second Person of the Trinity, and shed on Calvary for the salvation of mankind.

The Blood of Christ is a fountain of

ife. It is the wine that makes virgins. It washes away the sins of the world.

Very appropriate for spiritual reading this month is Father Faber's book called "The Precious Blood." It is a prosepoem. It is devotional, awe-inspiring, sound, uplifting, and nourishing. It is full of beautiful thoughts expressed in levely lan-

Blessed are those who die for God, And earn the Martyr's crown of light; Yet he who lives for God may be A greater Conquerer in His sight.

If you wish to honor the Heart of Jesus, make it the depository of what you do and suffer offering to it all your actions, that it may dispose of them according to its good pleasure.—B. Margaret Mary.

A necessity of my reason constrains me to be-lieve the existence of God, because I can in no other way account for my own existence. I am either uncaused, or self-caused, or caused by a cause !—Cardinal Manning.

Nervous

People find just the help they so much need, in Hood's Sarsaparilla. It furnishes the desired strength by purifying, vitalizing and enriching the blood, and thus builds up the nerves, tones the stomach and regulates the whole system. Read this:

"I want to praise Hood's Sarsaparilla. My health run down, and I had the grip. After that, my heart and nervous system were badly affected, so that I could not do my own work. Our physician gave me some help, but did not cure. I decided to try Hood's Sarsaparilla. Soon I could

Cured

and they have done me much good. I will not be without them. I have taken 13 bottles of Hood's Sarsaparilla, and through the blessing of God, it has cured me. I worked as hard as ever the past summer, and I am thankful to say I an well. Hood's Pills when taken with Hood's Sarsaparilla help very much." MRS. M. M. MESSENGER, Freehold, Penn.

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MARCELLA GRACE.

By Rosa Mulholland.

CHAPTER V.

AN IRISH CINDERELLA.

All Marcella's expectations were broken and scattered by such a greet-The blood rushed to her face and fled away again instantly as she stammered:
"I do not understand. My father

told me something, but I have not been able to believe it.

"But you must believe it, my dear.
You are the only relative I have left in the world, and I had not a suspicion of your existence till I saw you stand-ing here the first day you came, and my breath was taken from me by your likeness to that portrait. You were

looking up at it—"
"I remember; it made think of my mother," said the girl, "though I won-dered why, for I do not recollect ever seeing her."

"I knew it could not be a chance resemblance, and it set me thinking and inquiring. The thing was easy enough to trace once the question was started; and now you are going to be my own child; and I have been so lonely. I am ceasing to care for the world, and I want a daughter, Marcella—it was my sister's name, her name whose face you have got. And now take off your bonnet and come with me, my child."

Marcella had listened in glad amaze ment. All the wild dreams of a future lifted above the sordid level upon which she had lived-dreams which she had kept aloof as enemies that could only rob her of what little con tentment she possessed-rushed upor her now as friends claiming to be recognized. The moderate expectations she had dwelt upon during the last few hours were forgotten; a bril liant reality shone into her eyes and blinded her. She suddenly burst into

"I do not wonder." exclaimed the old lady, wiping her own eyes. "It has been too great a surprise. But I could not keep the secret any longer. I never could break the news of any thing to any one in my life. And, be thing to any one in my life. sides, I was so impatient to take posses sion of you. Do not cry, my darling You shall never return to that nasty hole any more.

Marcella stilled her sobs and tried to "My father-" she began.

"Oh, my dear, I will arrange with him. I have told him my intentions, and no doubt he will be glad to agree with them, once you are out of his hands. You have only to assert your self a little-you are twenty-one, you have told me-and you will see that everything will come right.'

Marcella had by this time overcome her agitation and regained her presence of mind.

"You are very good," she said, gratefully; "I cannot find words to thank you for your goodness. But I can never consent to abandon my ather in his old age."

"My dear, you need not use such terrible words. You shall not be asked to abandon him. We will make him as comfortable as he can be, and you shall go see him as often as it is practicable. Of course you must feel, Marcella—"
"I do feel," said Marcella, gently,

"I feel it all, and that is why I will not desert him. He is old and failing in health, and he has loved me and herished me all his life. I must be his nurse, his child, his hands, and staff as long as God leaves him to me. And so, dear friend, if instead of giving me all these brilliant things you offer, if you would merely help me to get work, put me in a way of being able to support him, I will bless you, and he will bless you every day we

have to live. "I don't know that," said Mrs O'Kelly, beginning to get angry. "I don't at all know that. I am sure the old gentleman will not be so easily sat

"You mistake him, madame. He would never consent to part from me. "Then he is a fool," said Mrs O'Kelly, "and I am sorely disappoint ed in you both! In that case pose you must be allowed to return to

And though the interview was pro onged considerably after this difficul point in the conversation had been reached, no better understanding was arrived at, and Marcella returned to the Liberties with a much heavier heart than that which she had left it, Mrs. O'Kelly having parted with her in an ecstasy of displeasure.

On arriving home, however, strong in her consciousness that she had been true to her father and obeyed his warning to suffer no arrangement to be made that would part him from his daughter, she met with a very differ ent reception from that which she had fairly earned, and had a right to ex Old Grace's anger at hearing pect. that she had allowed their friend to quarrel with her was harder to bear than Mrs. Kelly's feverish disappoint

ment. He scolded her well for not exerting nerself to make an advantageous bar gain with the old lady. He had trusted her to do the business, believed in her willingness to be of use to him, placed all his affairs in her hands. He was only checked by the sight of Marcella's fast-flowing tears.

"Oh, father!" she said, bitterly 'do not say that you would have sold me to her if she had only paid you well enough?"

She stretched out her two young hands imploringly as she cried to him, and the soft corner in his heart was reached.

"I did not mean rightly that, my girl," he said, "only that we oughtn't to have quarrelled with her. But let's say no more about it. I don't know but that I might die if I couldn't see I don't know

And Marcella was comforted; and having prayed to God to send her work from some quarter that she might nour ish this loving father in his declining days, she slept soundly upon her sor

your darlin' face no more !

But Mrs. O'Kelly was not so easily comforted. For many weeks she had lived on the certainty of having Marcella for her own that she could not reconcile herself to disappointment She blamed herself for her hasty tem per, acknowledged that she had been unreasonable, and admitted that the girl's determination not to give her father up only proved the sterling qualities of her heart. Before another day had passed, she was more in love with Marcella than ever, and busy with schemes for enamoring the gir into her keeping. She must manage to do it without alarming her filial devotion. She must gradually ween her from that dreaded old man, who at all cost must be kept down, concealed in the shadows of his original obscurity. At last she hit upon a plan which she thought must be successful: and it proved to be so.

She made another pilgrimage to the Liberties, the result of which was that the weaver permitted his daughter to go on a visit to Mrs. O'Kelly at Merrion square. Grace was well pleased arrangement, considering that once his daughter had gained a foot-ing in the old lady's home and heart he might ultimately hope to make his own terms. Mrs. O'Kelly was satisfied, thinking that Marcella, having tasted the sweets of young ladyhood, having been dressed, admired, accustomed to drawing room life, would be found very menable to reason, through her feat of being thrown back into poverty and squalor. As for Marcella herself, seeng that both father and friend were content, she felt free to give hersel up to her young enjoyment of the hour and to live like the heroine of a fair romance.

Not to shock the properties of any who might chance to look on in her home at the transformation of the weaver's girl in Mrs. O'Kelly's niece, she called her (fondly imagining that the girl might have been the daughter of that dead sister of hers whose por trait she resembled, and whose nam she bore), the lady was prudent in he arrangement of the affair. She left ome, only, however, to stay at a hote not far away, where Marcella met he No one could and was transformed. have imagined that the girl in sordid clothing who passed up the staircase of the hotel, and whom nobody could have sworn to have seen pass down again, had any thought about so insignificant a matter, was one and the same with the elegant and beautiful young who was found seated with Mrs. O'Kelly when the waiter served her lunch After a few days' shopping, walking through the fashionable thoroughfare and living at the hotel, which seemed to the girl from the Liberties a palace of splendors, the two ladies were met one day at Westland row railway station by Mrs. O'Kelly's carriage, and were conducted home in state to Merrion square.

It was immediately known, much talked of in her circle, that Mrs. O Kelly had received on a visit a young relative who had been living abroad, and having lost her parents and finan interesting position as to excite the old lady's sympathies. She had gone to London to meet the girl on her way from Paris, and was making as much fuss about her as if she had been her actual child.

On Mrs. O'Kelly's next reception day her drawing-rooms were crowded with friends and acquaintances curious to behold Marcella, who sat making tea in a pretty close-fitting dress of dull crimson cloth which set of her dark beauty to advantage. Miss O Flaherty was the first to arrive and the last to take her leave, and made many bold attempts to cross question the suddenly discovered niece as to her antecedents, all of which attacks, however, Mrs. O'Kelly adroitly foiled, enjoying intensely the discomfiture of her enemy.

As for Marcella herself, she felt too timid in her new position to enter into rolonged conversation with any one, and took refuge in her task of tea making, answering in a few words when she was spoken to, and referring everything to her patroness. Yet her natural self-possession gave her so well-bred an air that nobody could call her After the last visitor had depart ed, Mrs. O Kelly congratulated her on the success of her first appearance in society.

"You must gain more confidence in yourself, Marcella. You have less brogue than Julia O'Flaherty, and there was not a woman here to-day who can cross a floor as well as you do it. Just go out of the room, my dear, and come in again and up to my chair. You may laugh if you please, but it is a pretty art to move about a room with grace. It comes to you naturally, of course, with your nicely-turned O Kelly ankles and your graceful O'Kelly arms. Now, Julia O'Fiaherty's feet are like

the feet of a clothes horse."

The old lady lay back complacently in her chair and stroked Marcella's hands, which she had of late been bathing with perfumes and unguents to remove the traces of toil from the shapely fingers. And she went outfolding her ideas and intentions. And she went on,

"I have been asked several times today whether I did not intend presenting you at the drawing-room, but I have made up my mind that it would not do, as you have not yet consented to me?" said the voice Marcella re-

to be altogether my daughter, Marcella. It would not be proper to present a girl to His Excellency at the Castle who would afterwards return to live in the Liberties, my darling. And yet you must see a little life while you are with me. I said to the inquisitive people that, though you were rather young to be presented, I did not know but that I might take you to the St. Patrick's Ball—just to look on. You shall have a pretty dress, and you will see the dancing, which will be new to you. And after that we shall perhaps

have a little dance ourselves. Marcella expressed her delight at the prospect of so much pleasure, and thought of the long-past Patrick's Ball at which her mother had gaily danced, little dreaming of the dreary fate in store for her. How strange was life! Certainly but one month ago, if any one told her that she, Marcella, should be going to a Patrick's Ball, she would

have taken the prophet for a lunatic. And yet she was certainly going to A pretty dress was ordered, and Mrs. O'Kelly displayed to her the pearl ornaments which she herself had not worn for long, and which she believed Julia O'Fiaherty already counted as her own. "But I am not sure that she will have them," said the old lady ; ' not if some people behave themselves nicely. They exactly suit a debutante, and it is a long time since poor Julia went to her first ball. They will go charmingly with this fleecy white dress of yours, which makes you look as if clothed in snow."

CHAPTER VI.

THE PATRICK'S BALL. The eventful night arrived, and Mrs O'Kelly, wearing her tabinet train, and followed by Marcella, white and fresh as a dewdrop in her glistening silk and pearls, set out in the O'Kelly brougham for Dublin Castle. The old Castle-yard, witness of many a strange scene in Ireland's history, was alive with carriages, cabs, and all manner of vehicles down to the jaunting car which brought young men in their dancing pumps, who had fallen back on the friendly jarvey, finding cabs were scarce — a scarcity not to be wondered at, seeing that in Dublin carriages are less plentiful than hack onvevances.

While they awaited their turn to be set down, Mrs. O'Kelly related anec dotes of the ancient splendors of Dub in Castle, not derived from books, for she was no great reader, so much as from memory of what had been related to her by her mother. About a hundred years ago or so it might have been truly said that there were gay doings at Dublin Castle, when a legend of the nobility inhabited the magnifi cent old houses in and about the city now either mouldering to decay, rifled of as much of their carvings and decor ations as can be carried off, or turned into noble museums, public libraries, and asylums for the sick and unfortunate, where exquisitely adorned ceilings spread rich canopies over the hospital-bed of pain, while students ascend daily the royal staircases of the top of which dukes in former days re-ceived their guests.

Mrs. O'Kelly and her charge were long in making their way up the noble staircase that leads to St. Patrick's Hall; for the Patrick's Ball (held once a year on St. Patrick's Day) is sure to be a crowded one, being the only entertainment given within the Castle walls to which those persons can obtain invitation who have not already been

formally presented to Vice Royalty.
"There is Julia O'Flaherty standing at the top of the stairs talking to Bryan Kilmartin;" exclaimed Mrs. O'Kelly, in a low tone, more to herself than to Marcella, as they stood wedged in a corner of the lower landing and looking upwards. "Why does the girl wear pink with that beet-root color in her cheeks? How much she has got to say to Bryan, though she does sneer so at his politics! Dear me, if people would only think it their duty to keep moving on! Why does she not get into the ball-room? She will dance all night, if she can get any one to dance with her, and she knows he never dances-

Here a movement in the ascending clouds of silk, and tulle, and velvet, a stir which set jewels flashing, and drew forth sighs of relief from the impatient and little notes of low laughter from the joyous and sweet tempered, swept Marcella and her chaperon some steps nearer to the landing which was the goal of their desires, and Marcella was able to see Julia O'Flaherty and the gentleman to whom she was talking. He had his back to the staircase now but something in the turn of the head was strangely familiar to Marcella. She held her breath for a moment, till the man, happening to turn, glanced down the stair and looked her right in the face. Then she saw that the gentleman whom Mrs. O'Kelly called Bryan Kilmartin was the hero of her midnight adventure, the man whom she had sheltered from pursuit of the police, who had given her the ring, and whom she had last seen reading the proclamation of reward offered for the apprehension of the perpetrator of the murder which had been committed on that eventful night.

He looked her straight in the face as she ascended, and his glance lingered on her with such an expression of interest that she thought herself recognized, in spite of the change in her condition and apparel. Would he speak to her? she asked herself rapidly. What would he say to her? Would he allude to the secret he and she shared between them? Another movement of the crowd now carried them up to the landing, and she stood

that I should be cut dead?"
"Oh, is that you, Bryan? Who

would expect to meet a person of your politics within the Castle walls, or such a non-frequenter of dances at a Patrick's Ball. It is so long since I have seen you in evening dress that I scarcely recognized you.

Bryan Kilmartin smiled an amused smile that became him well. The grave, stern face that had confronted Marcella in the mouldering room of the old house in Weaver's square vanished, and for a moment she felt that she did not know this man.

"You see even a vagabond like me sometimes wants to get a peep at re-spectable people," he said. "Miss O'Fiaherty has been kindly telling me who the people are who have outgrown me." Then he added in a lower tone, "I hope you will overlook my sins and shortcomings so far as to introduce me to your niece. "She is not my niece, and I don'

know about introducing you at present. She is coming with me now to walk around the rooms. Later in the even ing I will think about it unless I hear some bad stories of you in the mean-

And passing him by with her chin elevated, the old lady swept on into the ball-room, followed by Marcella.

"She is undeniably handsome," said Miss O'Flaherty, looking after the girl; "but there is nothing in her. She is the most silent person I ever met. Has lived abroad, and has not a word to tell about any of the places she has seen.

Shortly afterwards Bryan Kilmartin, having left Miss O'Flaherty happy in the company of a wealthy unmarried colonel, moved into the ball-room and looked about eagerly for another glimpse of Marcella. She was already in the centre of a little cluster of ad mirers. Her plea that she could not dance did not deprive her of their attentions. The appearance of a new face, and such a new face, had already made a sensation in a society where everyone knows everyone else, some times a little too well, and the freshest beauties are tired of all too soon.

Kilmartin could not account for the peculiar effect which the sight of that particular countenance had wrought on him. The beautiful serious intelli-gence of the wide gray eyes struck him as something familiar. Where could he have seen her before? aid she had lived abroad, and he had een on the continent for two or three He fancied, too, that her eye had met his with a friendly expres ion, that she looked as if she wished to speak to him. No; it must be only that that interested, "asking" expres ion of the eyes was natural to her He never could have seen her befor to-night. Nothing in her! Certainly her ap

pearance must be a cheat if that were a just judgment. Silent she might be through unaccustomedness to the subects of conversation which occupied the chatterers around her; but he felt a singular desire to speak to her. There was a particular quality of voice, a soft rich note recurring, and giving to simple words a sort of pathetic sweetness which somehow, he felt sure, went with the expression of those brows and lips. Where he had heard such a voice he did not know, but the Where he had heard tones of it came to his imagination as he looked at her face. Could he have dreamed of this woman long ago, and only remembered the dream on behold. ing her? Nonsense! Or were these the symptoms of love at first sight? Equally absurd! For he was not a man who was much interested by woman as a rule, and marrying was far from his thoughts.

Later he succeeded in getting intro-

duced to her and in obtaining leave to take her to the refreshment-room for an ice.

"Trust me, I will not talk politics to her," he said, smiling; "and, pariah as I am, I will be careful not to let my shadow fall on her plate.

And Marcella found herself moving through the crowd, with her hand on his arm. So keenly mindful was she of their former meeting, so full of consciousness of all that had passed before, that she expected him to say, as soon as they were alone in the crowd, What is the meaning of this? do I find you here? I thought you were a poor girl whom I should never see again and with whom my secret would on that account be safe. Can I would on that account be safe. be sure you will guard it from all these people among whom it seems you live, as I do? And on which occasion have I met you masquerading—as the poverty stricken girl in the Liberties, or as the relative of a wealthy gentle-

woman? But he said nothing of the kind. He only made some remarks about the antiquity of St. Patrick's hall, and concerning the brilliant and tragic scenes that had succeeded each other within the walls of the castle. He talked to her for some little time, hearing only enough of her voice to satisfy him that his expectation had made no mistake as to its quality, and then having found her an ice and a chair, he made an effort to relieve his mind of the perelexity which had been increasing on him with every glance of her eyes and every murmur of her lips.

"You have lived abroad, Miss O'Kelly. How do you find our damp island after more brilliant climes?"

In an instant Marcella perceived that she had been mistaken and that he did not recognize her, and she put herself on her guard. She would not disconcert him by revealing herself, although she could not make any effort to keep up Mrs. O'Kelly's little fiction

membered well. "What have I done her ignorance of life abroad to be taken for stupidity, but here she must make bold to tell the honest truth.

"I have never been out of Dublin, Mr. Kilmartin. I am only a poor re-lation," she added, smiling, "but you must not tell that I have confessed it. Mrs. O'Kelly has been very kind, and I believe she wants to make the best of me. So I am supposed to have seen a great deal of the world - places on which I never laid my eyes. don't tell, for it would vex her.'

"I will never tell," he said ; "the rack shall not extort it from me. But am surprised at Mrs. O'Kelly for imagining you needed any such fictitious advantage. And it gives you a diffi-cult part to play. How do you manageit

"I hold my tongue," said Marcella, simply; "I am very ignorant, but that is one thing I know how to do."

She emphasized the thinking that in case he should a little later discover her identity, they might recur to his mind and give him confi-

dence "It is an excellent talent," he said, but one that can be too much cultivated. I am glad you have made an exception in my case. It strikes me that if you have never been out of Dublin, Miss O'Kelly, it is possible I may Your face and have seen you before. even your voice are strangely familiar to me-familiar although perfectly new. It seems rather as if I had known some one who bore a wonderful

resemblance to you."

He stopped abruptly, seeing her cheek redden a little and then turn white. She felt a thrill of alarm lest he should be on the point of discovering her, for his sake rather than hers. not knowing how unpleasantly such discovery might affect him. At the same moment the paleness of her cheek and the anxious glance of her eyes made her resemblance more striking to the face that was haunting him; and suddenly his riddle was

"She is like the girl who sheltered me," he thought; "singularly like her, both in face and voice. Strange I have noticed before that where a likeness exists between two faces the same resemblance is found in the voices. She was a noble-looking girl in the midst of her surroundings. heavens! it is the very same face.

Marcella had risen and now lifted her eyes to his face. The same scene that strange midnight scene, the pen closet-door, the moonlight shin ing into the crazy old room, the shad ow of a crime, on the threshold, the echo of pursuit at the door, all were present in both their minds at the monent as she rose and stood before him, and their eyes met.

"The very girl! Oh, no, I must be losing my senses. I have startled her with my stare. The sordid gown, the oathetic face, are safe in the Liberties. This delicate maiden in her white frock never perhaps heard of such a quarter. But the likeness accounts for the curious impression she has made on

Marcella saw the change in his face nd knew that so far she had escaped detection. The power of circumstance was strong to conceal her identity. She breathed more freely, and a smile came back to her face.

" I have lived so quietly in Dublin," she said, "that I am perfectly new to everybody here. This is my very first appearance in society.

But here Mrs. O'Kelly's voice was heard at her side.

I want my young lady. not accustomed to late hours and I am going to take her home. A young woman who is not out yet and has still to learn to dance, has no excuse for staying late at a ball. Good night, Bryan ; I am not going to ask you to come to see me till you have given up your evil ways, you Fenian! By the way, I hope you are very proud of the last piece of work of your party? Poor Gerald Ffont! it was within these very walls I met him last, and he then said a great deal to me about the wickedness of the people, which I think has been well proved by his murder."

A deep shade crossed Kilmartin's

face, but he made no attempt to reply to the old lady's reproaches. "May I see you down stairs and get you your cloak?" he said gravely. "No, thank you, I don't think you

need. A gentleman is waiting outside to look after us. Come, Marcella!" Marcella gave her hand frankly to

Kilmartin with a friendly look, and followed her patroness, who lectured her all the way home about Bryan Kilmartin, rather for the satisfaction of saying some things that were in her mind against the man than because she thought it necessary for the girl to hear them. "I don't wish you, my dear, to take

too much notice of this Mr. Kilmartia In fact he is rather a thorn in my side, seeing that I have known his people always and was once very fond of himself. He was as nice and promising a lad as ever I knew till he began to take an interest in the Fenian question. That is a good many years ago now, tor Bryan is about thirty years of age; but a University training at Cambridge, and subsequent experiences have not evidently, trained the sym-pathy with Fenianism out of him. He pathy with Fenianism out of him. has lately been siding with the low malcontents in the country in a manner which has turned all my affection for him to bitterness. How his poor mother bears it I am sure I do not know, for I seldom see her now, as she never shows her face in society, being an invalid, doubtless in sonsequence of the wrong headedness of her son.
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TO BE CONTINUED.

IGNORANCE OF CATHOLIC DOC-TRINE.

The current number of the Mission ary, the new quarterly which the Paulist Fathers are publishing in the interest of Christian unity, contains an lectures, and thus acquiring the ability to explain to anybody what they believe interesting letter from a young lawyer, to whom a friend had sent one of Father Hecker's little books, the first Catholic book he had ever seen, presumably and the reading of which candidly and consciously served to open to his vision for the first time the claims of the Catholic Church upon his allegiance. A Catholic to the manor born, the offspring of generations of such, who has never experienced the doubts and cravings and yearnings for the fullness of truth which the sincere and earnest non Catholic whose words are quoted below so eloquently describes, can hardly understand how an intelligent and sincere Christian can strive so long for the "peace which surpass eth understanding" without once taking into consideration the merits of the oldest Church of all. The writer of the letter says there are hundreds of young men like himself, who haven't the slightest knowledge of Catholic teachings, and yet who are far from being satisfied with the tenets of their respective creeds, or with the result of their private interpretation of the Scriptures. The Paulist Fathers, in inaugurating the system of non-Catholic missions, which project bids fair to develop in the immediate future into a wide and far-reaching crusade, have this class of individuals in mind. Like the Good Shepherd under whose banner they have enrolled, they go "to seek the lost sheep." This is what the young lawyer writes :

I have just finished reading the little book (Questions of the Soul) you sent me, and as I close it there seems to steal into my heart the assurance of that same sweet eternal joy it tells of seems to me, in the words of the author, 'one of the happiest moments of our life, when we discovered for the us either to abandon our reason, or drown it in a false excitement of feeling, to be a religious man.' As I sit here to night, truly it seems as though the eternal truth of God was dawning upon my mind and heart. I never knew these things before. How glad I am that I have taken a degree in law it has helped me to see the falsity, the utter falsity and insufficiency, of its (Protestantism's) ever-varying interpretation of the Scriptures.

The impotence of the cardinal principle of Protestantism - the assumption that any man is at liberty to twist the words of God into as fantastic shape as he desires—is absurd, isn't it? When Christ says 'fast' He means to abstain from food. Yet I was never taught to fast. Our idea was to look through the Scriptures and let our own powerful intellect advise us when Christ meant what He said, and when He was only talking for the sake of hearing Himself talk. The whole keynote to the difference between Catholic and Protestant interpretation of the Bible

seems to me this: "Catholic: 'Christ alway meant what He said. He said it in language that a child would understand.' They use a common-sense method of interpretation-interpret it as any book would be interpreted, according to the accepted usage of the words.

Protestant: 'Sometimes Christ to the port? meant what He said, and sometimes He did not. Each man determines this himself.

You know our ministers (ours that were) pride themselves on their facility of chasing out some fantastic theory as regards wonderful hidden meaning of for the guidance of humanity in its some simple word. Oh! you cannot understand nor hate the errors of Protestantism as I can. You have not had to go through all their errors. They have just a grain or two of truth,

echo my own thought or longing. For I have been groping in spicitual darkness all these years. I feel as though I had been born in a cave, and had been wandering around, and, finally, in an unexplored portion of this cave, was graing for the first time on a ray days, here and there sentences for was gazing for the first time on a ray of light. I understand the feeling of Protestant young men pretty well on religious subjects. I have seen hundreds of cases, boys throwing aside their religion simply because it was imperfect and they never had the opportunity of learning anything of Catholicity. You cannot possibly conceive how intensely ignorant the great rank and file of Protestants are in regard to your Church, its belief and teaching. What they lack is filled in with prejudice, so that their minds are simply poisoned. Something ought to be done. Now, I was a fairly intelligent young man. Yet I was either uninformed or misin-Protestant young men pretty well on

young man as that was, full of brave aspirations and noble ideas on every subject, the sort of a young man who would have gone to battle to free slaves, or would have kept that bridge long ago like the three what do-you call-thems in the history of the modern of the word would have agone to battle to free slaves, or the number of birds in the littery of the word would become almost a termore that are somewhat cloudy and thick pane of medieval glass by the more transpartent of the world would become almost a termore of the world would b you only gave him a good cause. And simply disseminate a little information

from emigrating, to have lost all ideas of the duties of his caste—"

Here Mrs. O'Kelly's brougham pulled up suddenly at her door, and the that I am right; I can prove that I am right; I can honest men and women to listen to me." That is the stand taken by the missionaries to day. Catholic laymen have an interest in this work. They can help the movement by contributing Catholic laymen of their means to its maintenance; they can help it by reading and studying Catholic books and to explain to anybody what they believe and why they believe it; by loaning books and periodicals to their non Catholic neighbors; but more than all by an example. "Nor knowest thou what argument thy life to thy neigh-bor's creed hath lent." Truly the greatest argument of all! Each one ought to be careful that he or she is not a stumbling-block to some wellintentioned soul who may be kept out of the Church by the indifference, not to say positive ill-conduct, of some who profess to be members. - Catholic News.

CURSES THAT "COME HOME TO ROOST."

A Rome correspondent sends this

notable communication: "Speaking of the biasphemous lan-guage which is unfortunately in such common use among the lower classes of Romans, M. Felix Grimaldi ('Rome apres 1870') has said that possibly the alarming number of sudden deaths which occur here is due, at least in part, to the prevalence of blasphemous habits of speech. Blasphemous lan-guage is seemingly much more frequently to be heard in Italy than in most of the other countries in Europe and sudden deaths are always excess ively numerous.

"On consulting the Annuario Statistico Italiano for 1895 I find the annual number of deaths by accidents mounts up into the tens of thousands. It is remarkable that one of the most familiar of blasphemous oaths is that calling for an accident, and the accident intended is always a mortal one. At the same time every few days that pass a sudden death by accident is reported, and the head-line: 'Come so muore,' equivalent to our 'In the midst of life,' is unfortunately one of our life, when we discovered in migst of life, is different the daily of the commonest things in the daily press, and in estimating the num accidental deaths in Italy, it is to be remembered that this is not a manufacturing country and that the possibility of casualities of this sort is therefore, for the most part eliminated Blasphemy is, unhappily, a besetting sin here, since the Latin races have always been accustomed to use very familiar speech about holy and sacred things without any sort of suspicion that irreverence presses in the wake of familiarity.'

PAPAL LIGHTHOUSES.

Catholic Bishopricks to so many spiritual lighthouses.

Who is there, he writes, who can see him at the thought that all round our shores there is not a point or promontory, a harbor or a shoal where this night, and every night, week in and week out, year after year, there are stout and stalwart men waking when others sleep, toiling when others rest, to keep burning bright and clear the great lamps which warn the mariners of invisible danger, or mark with streams of silver or crimson light the channel

ric, that spiritual lighthouse reared by the Pontiff of another Trinity House stormy voyage across the sea of life. The whole planet is studded with these light points. There is no land, no beach, no isle of the sea where their light does not stream forth upon the They have just a grain of two of truth, but in reality how far off from the golden field where these few grains were gathered.

Hight does not stream for the hearths and the homes of the children of men. From the beginning of Christianity it has been so. It is so to-day. were gathered.

"That book you sent me seems to Wars, persecution, martyrdom, the

dows, here and there, sometimes for a generation or a century, the custodians of the lamp may wax slothful. Then the light is dimmed for a time

ea, or the number of birds in the Yet we send missionairies to resultants as they are of milleniums of solution for all perplexities, in the un-China! It would be more profitable to storm and stress, of experiment and of speakable treasures of His Sacred evolution. And that being so, it would seem to be ungracious and unwho come to Him in the Most Blessed people, to have reduced his rents so far as to cast reproach on the old friends of his family, to beggar himself in the effort to keep the peasants from emigrating to have less all the reduced his rents so lift the rank and file of Protestants grateful not to recognize the inestimable services which the Holy Father and His lighthousemen have rendered, and are rendering gress. dered, and are rendering, to the human race. Some of us may the human race. Some of us may think that we could do the work better if we had the chance. Most of us, no doubt, believe we could suggest im-Not to us, but to him, providence or evolution has intrusted the custody and supervision of the spiritual lighthouses of the Catholic world; and although we may think his lamps anti-

A Wildly Dramatic Scene,

them burning.

quated and their candle power below

the mark, he has at least always kept

A wildly dramatic scene, showing the presence in all persons in times of peril of the belief in the existence of and do not place the tongue upon the an Almighty with power to save or street, between Morgan street and Franklin avenue, St. Louis, during the storm on the 27th ult. At that destroy, was enacted on Fourteenth hour the street was filled with loitering negroes, who live in the district, and men and boys and factory girls returning from work. The terrible wind, toppling over chimneys and carrying bricks, signs and missiles of every kind through the air, struck fear and awe to the hearts of all. In the middle of the block, on the west side, stands a rushed the terror-stricken crowd. Men with faces blanched by fright and shrieking women, white and black sanctuary. Inside they fell on their knees, and there was a perfect babble of voices praying for deliverance from | ing to the ground. the impending fates of all, each after his own manner and according to the teachings of his creed, where creeds

THE FOOD OF THE SOUL.

The First Communion season is now over for this year. It would be hard make the administration of Holy Com-to estimate how many thousands of chil munion rather difficult, especially dren, and of men and women as well, have received the Body and Blood of municants and sometimes grave irre-Jesus Christ for the first time during the past three months. We would like not every communicant act according had this unspeakable privilege to the importance of showing to Our Divine Lord their gratitude for His mercy, by approaching the Holy Table at least once a month hereafter, as they are

now entitled to do. " He that eateth Me," said Our Lord in that discourse which so scandalized the half-hearted among His disciples, "shall live by Me," (St. John vi, 58); and again "Amen, Amen, I say unto you Except you eat the Flesh of the Son of Man and drink His Blood you shall not have life in you." (Verse

The one and only aim of the Catho lic religion is to bring both the individual and the race into the most intimate possible degree of union with Jesus Christ. Through faith we think the thoughts of Jesus, through love we participate in His emotions, through obedience we will and act as He wills; In the Review of Reviews for Sep. through the resary, the way of the tember, W. T. Stead likens the various cross and other exercises of devotion we share in His experiences; and in the sacraments, especially the Holy Eucharist, we participate in His very a lighthouse at night or revolving Life: our body is united to His body, gleam from the anchored lightship our soul to His soul, and our whole without feeling the soul stirred within being to the Godhead which in Him is incarnate.

Jesus Christ is the food of the soul, and without this Supersubstantial Bread the soul starves and sickens, and finally becomes "dead in trespasses and sins.'

We need to be thus spiritually nourished very frequently, and every Cath olic should receive holy Communion once a month at the very least. It is true that the Church requires only an annual Communion under pain of annual Communion under pain of mortal sin; but this law, like other precepts of the Church, is the indication of a minimum of Christian observance, that spiritual lighthouse regard by leaves the largest possible amount of individual liberty, interfering by positive pronouncements and com-mandments only so far as is necessary to protect her children from the most fatal perversions and excesses of thought and conduct, which involve

intellectual and spiritual ruin. He who does not make his Paschal duty is thereby cut off from the number of the faithful; but he who does not receive Holy Communion often enough and devoutly enough to pre-serve in his soul the divine life of Jesus Christ is a Judas among the disciples, a betrayer of the Lord of Glory for the filthy rewards of indifference

and sin. There is not the slightest doubt that the lack of appreciation of this highest privilege of the Christian is the cause

Priests who have spent years of service in the care of souls can relate ple when receiving Holy Commun-

Some communicants, for instance, incline the head, instead of holding it god like. No other force could have erector throwing it slightly backward, achieved this great and enduring in consequence of which the officiating priest finds it difficult to place the Sacred Host upon the tongue.

lower lip — how can the sacred minis-ter, under the circumstances, adminis-

out perturbation?
Others, instead of having the eyes cast down, stare at the priest in a most repulsive manner. Others, instead of decorously wait

ing in a reverent attitude, till the Sacred Hest is placed upon the tongue, snap the consecrated species from the hands of the priest. Others seem to make a frantic effort

to thrust the tongue out as far as poslittle church. For this sacred haven sible, as if for a dector's inspection. It is not an agreeable spectacle Others again keep the mouth closed to the last moment, and then suddenly

alike, fought to gain entrance to the pinch the Sacred Host from the hands of the surprised priest, so that there is danger of its either breaking or fall-Sometimes it also happens that de-

vout, but eccentric, souls, at the very moment before reception, make, what they desire to be, a reverent inclina-tion of the head and thereby knock the Sacred Host from the fingers of the priest. Such eccentricities or peculiarities

verences are the result. Why can to call the attention of all who have to the plain regulations of the catechism Hold the Communion cloth under the

chin and, while the eyes are cast down, throw back the head, put out the tongue and extend it a little upon the lower lip and then most reverently re-ceive the Sacred Host. Reflect, dear reader, whether you have not been guilty of one of these or of similar singularities, when receiving Holy Communion, and resolve to improve your conduct in the future.

Boston Named After a Monk.

There is an interesting story con nected with the name Boston. ity which first received the name was situated in Lincolnshire, England. Boston, Mass., was the namesake of the English town, being named in loving remembrance of John Cotton when he came to the New World in early colon-

In the seventh century, the story uns, a monk called St. Botolph found ed a church on the site of the original Boston. It was first known as Botolph's town, then, as time passed on, Botolph-ston, then Botaston, and finally it became shortened to Boston.

The old city lost much of its ancient importance, but its name sake in America still perpetuates the name, though few people know the origin of it.

The monk, St. Botolph, has been dead these many centuries.

-High Honor for a French Nun.

A French religieuse has been raised to the honor of "chevalier in the Legion d'honeur"—a distinction which if not absolutely univue for a woman, is indeed remarkable. The nun's name is Sister Marie Chantal, who has been Superior of the Sisters of the Hospice General of Tours since June 18

She accompanied the French troops through the disastrous war of 1870-71, and rendered incalculably great services on the battlefield. Though her own life was constantly in danger, she directed with Christian intrepidity the ambulence brigades, and was untiring in her attentions to the wounded. It was stated at the time that she saved more lives than did half the medical

men in the army.

For the last twenty-eight years her services have been mainly directed towards ministering to the patients in he military hospitals.

Funny Things Come to Pass.

Power of Prayer.

When, asks the critic, has there en witnessed an answer to prayer? When? Are the great religions of the world such insignificant and paltry phenomena that we may pass them by in this inquiry?

What power was it that overcame in the martyrs, or built the monasteries, or filled with courage and compas sion the Vincents of Paul, or those who put an end to the slave trade, or the tender-hearted women that dedicate their lives on the battlefields, in leper hospitals, amid scenes the most repugnant to flesh and blood? Unless we shut our eyes to these things, and ten thousand like them, we must acknowlmany objectionable singularities and reprehensible practices on the part of remove mountains: it has, I say. created civilization-not the steam ion. Such idiosyneracies are, to say engines and the stock exchange, the least, not edifying; sometimes indeed, which some would call by the they are decidedly unbecoming and abused name, but the human spirit of disrespectful to the Blessed Eucharist pity, self-control, justice, mercy, and hope, whereby alone men have become miracle.

Keep Them Out of the House.

It has been growing in the minds of many observant men that "literature" of the dime novel variety is neither so common nor so influential with young people as it used to be. For this, thank God! But a dozen great crimes committed by children within a year show that its influence is still far too potent. Boys are naturally barbar ous : the instincts to lie, to fight, to be elfish, to be cruel to animals-all prove this. They like to read about blood shed and great crimes, and in the lime povel these things are described in a purposely seductive and exciting way. Good parents set refining influences at work from the beginning, and the schools are expected to continue them; but school training is often desperately deficient. A writer in The Fortnightly wisely says:

"What the bulk of the children require is a knowledge of such really ementary intellectual processes reading, writing, or doing ordinary arithmetical sums, and a thorough training in how to behave themselves. This latter part of their education i confessedly not so successfully carried out as the former; but it quite as important, if not more so. Unfortunately, it is very much more difficult to teach, especially without the intervention of Dr. Stick, of whose valuable ministrations our modern sentimentalists fight so commonly shy. In consquence it is the moral part of the children's

raining which is neglected. So far as can be seen, the Church schools are better in this respect." This is good so far as it goes, but if children are to be protected from per nicious literature they must have good and interesting books to replace it the dare-devil element is to be ban ished, the heroic element must be introduced. Besides, all good tastes are acquired tastes; and parents should industriously strive to direct the inclinations of children to wholesome and useful reading, or to place the little

ones under the care of those who can so direct them. - Ave Maria. Love Your Protestant Neighbor.

We should cultivate a spirit of love for our Protestant neighbors. They are our brethren. We are in a meas ure responsible for their salvation. If we have good-will for them we shall try to be of service to them. Most o them, we believe, are sincere in their behalf. If they thought for a momen that the Catholic Church was the one true and holy Church of Christ, they would, we want to believe, reject their errors and seek admission into it. Living, possibly without fault, under the conviction that the Church is not all what it claims to be, they must fol-low their conscience. We, therefore, should be gentle and considerate towards them, doing them every kindness in our power, avoiding unneces sary and acrimonious controversy but making opportunely plain statements of the Catholic faith, and so living in opposition to worldliness—to pride, to vanity, to sensuality, and to all other sin—that they may be struck with the power of the grace of God that abounds in our sacrifice and sacraments.

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London, Saturday, July 18, 1896.

AN ANGLICAN DIVINE ON SEP ARATE SCHOOLS.

At the first session of the Anglican Synod of Ottawa held last week the opening sermon preached by Archdeacon Lauder of that city was a remarkable one. He dealt with the educational problem, taking strong ground in favor of religious education and Separate schools.

It has been pretty generally supposed that Catholics alone are in favor of distinct religious teaching in the schools, but for many years past the Church of England has also put itself on record as being in favor of their establishment for Anglican children.

The Archdeacon said :"

"The present Public school system is no doubt popular and has taken a deep hold on our people, but as a Church we are not satisfied with it and never can be until the knowledge of God and the keeping of His commandments are recognized as an important part of every child's education. it may not be possible for us at present to have a Separate school of our own— a right which we have never ceased to assert-let us try in the meantime to make these Public schools more accept-Let a ceaseless cry go forth from every pulpit in the land for religious instruction to form a part of the regular work in every Public school. Religious teaching in some measure will help to fill the aching void which, if left empty during the child's school-days, cannot fail to pro duce evil effects in manhood. A child governed by unrestrained passions and without a godly influence is very likely to fall into vice and go step by step down to a dishonored grave."

Our readers will remember that only a few weeks ago one of our judges had occasion to pass sentence on a considerable number of youthful criminals in Hamilton, and His Lordship then stated that the number of youthful criminals throughout the country has greatly increased, and hellunhesitatingly ascribed the fact to the want of religious teaching in the schools. As a consequence of this the children grow up without religious principles, and, the inevitable result is an increase in the number of young criminals. Archdeacon Lauder is of the same opinion. and there is no doubt he is correct. This has always been held by Catholies, and it is gratifying to observe that the truth of the Catholic position is now being admitted by Protestants, and especially by members of the Church of England.

The Ottawa synod is not the only synod of the Church of England which has pronounced upon this subject. For many years the Toronto synod has annually made the same pronouncement, though recently in a more modified form. It appears that that synod has not confidence that it will be able to obtain from the Ontario Legislature the concession of Separate schools, and it therefore has asked only for the introduction of religious teaching twice a week in the Public schools. This method has been tried in parts of England, but its results have not appeared to be satisfactory. There is, besides, a serious difficulty owing to the mixed character of the religion of the children. We fully believe that the most satisfactory settlement would be the granting of permission to any religious body desirous of establishing Separate schools to do so, just as Catholics have that right under the school sys tem of Ontario. We have no doubt that if the Anglican body would show themselves really in earnest for the obtaining of a law which would enable them to do this, they would easily obtain it from the Legislature, but down to the present date it can scarcely be said they have shown themselves in earnest in the matter, as they have merely confined their action to the annual passing of a set of Synodal resolutions on the subject, and this has been done only by the Synods of some dioceses, while those of other dioceses are known to be of the contrary opinion, and are opposed to the establishment of parish or voluntary Church schools. The general syncd of has declared for Separate schools, and Christian world, as represented by the In the South, the Presbyterians also which they could show that injustice await Mr. Greenway's condescension. intervene to save the Cretans, and to

we may therefore regard this as the official decision of the Church.

Archdeacon Lauder, incontinuation, gave praise to the Catholic Church for the stand she has constantly taken on the School question. He called upon the Synod to express itself "clearly and distinctly on this subject." He

"If there is one thing more than an other in which the Church of Rome has shown wisdom it is in the ceaseles care with which she watches over the education of her children. She scouted the idea that the Church should surrender to other hands that which she should hold. 'Unsatisfactory things are,' continued the preacher we should encourage private school where the truths of God are taught The future of the Church depends upon the proper rearing of its children The provision for boys in this direction is fairly good, but that for girls is dis creditable. They have been left to the mercy of the Public schools, and many parents rather than send them there are sending them to convents under the control of the Roman Catho lic Church. I raise my voice agains exposure of our children to the craftiness of an alien Church when their minds are young and take im pressions that may remain with them in after years. It is denied, I know that the children are influenced away from the faith of their parents but while this may not be done openly it is done by insinuations of the mos beguiling kind.'

In reply to the Archdeacon's final assertion we have to say that he does not state the facts correctly. We have known many convent schools in which one-third, and even fully one half, the Anglican clergy who at heart wish for pupils were Protestants, and we know it as a fact that their religious belief is never interfered with, though we have no doubt that many of the young ladies must be greatly edified by the unassuming piety of their religious teachers, and their zeal in the performance of their arduous duties. These young ladies will naturally learn that the abuse and misrepresentations so lavishly heaped upon convents and nuns by itinerant no-Popery lecturers are falsehoods, and so far a knowledge of the truth may have an influence upon these ladies in after life which will keep them out of the ranks of fanaticism, but we have not known of a single instance wherein the nuns made any effort to tamper with the religion of their Protestant pupils. There are convent educated ladies to be found in all parts of the country, and we venture to assert that if Archdeacon Lauder will question any of them on the subject, they will give testimony which will bear out our statement to the fullest extent.

CHRISTIAN REUNION.

The letter of Mr. W. E. Gladstone which appeared in our columns three weeks ago is still the theme of astonished criticism by both Non-conformists. and Anglicans of the Low Church party. After styling him at first a esuit in disguise, they called him next "a childish Puseyite verging in to senility." But Mr. Harold Frederic, the well known and able correspondent of the New York Times, declares that the "manifesto covers more than meets the eye, and there is a more powerful body of English clerics prepared for an arrangement with Rome than was heretofore suspected." The fact that it was the Archbishop of York who gave Mr. Gladstone's letter to the public is regarded as evidence that the Archbishop is favorable to reunion with the Catholic Church, and it is confidently stated that it was at the Archbishop's request that Mr. Gladstone wrote the letter. If this is really the case, the movement towards reunion. to which Mr. Gladstone's letter was a contribution, must have a very strong backing.

It will be remembered that last year Lord Halifax went to Rome as the representative of the English Church Union, notoriously with the object of paving the way for such a reunion. The High Church party are for the most part distinctly in favor of it, if they can only secure favorable terms, and the chief concession they appear to hope for is that their orders be recognized as valid, and there can be little doubt that it was with the view to ascertain whether Anglican orders can be so recognized that the Holy Father appointed a commission to examine into the question. As it is the general conviction among Catholics that the the decision of the commission and the this effect. It was to prevent this that Mr. Gladstone's letter was written.

As we have seen, he maintains that the cause of Christianity would be arate churches and a separate denomistrengthened not only before the Non- nation for colored people both in the conformists, out also in the face of In- States and Canada. There are "Afrithe Church throughout the Dominion fidelity, if over three-fourths of the can Baptist and Methodist Churches."

Churches, not only maintain the need byterians, and it is this fact which of, but actually possess a ministry prevents union between the Presbyterwhich has come down from the Apostles ians of the North and South. Mr. Morby actual succession through unbroken Episcopal ordination.

Mr. Gladstone has reasserted his opinion on this matter since negroes, but such individual expressthe publication of his remarkable letter. A Baptist minister, the Rev. Mr. Winn, asked him orally: "If your heart's desire were fulfilled, would you see the whole of Christendom under sway of the Pope? If not, why ask Papal sanction for the validity of Anglican orders or any form of ministry?"

Mr. Gladstone replied: "The Church of Rome recognized as valid a baptism when regularly performed by other Christian communions. For baptism, read orders. Papal sanction would strengthen Christianity."

The Baptist considered the answer very evasive.

It cannot for a moment be supposed that Mr. Gladstone's motive, even though it be honestly put forward, could prevail to induce the Holy Father to declare Anglican orders valid, unless they should be really proved to be so by the investigation made into them. The Holy Father will undoubtedly pronounce in accordance with the ascertained facts of the case, independ ently of consequences.

We can readily understood why the Archbishop of York, and those of the union, desire their orders to be recognized. They would wish their spiritual authority over their flocks to be continued in case a union were effected. But we do not see that this matter should be at all regarded as a serious obstacle to the reunion movement. If any considerable body in the Church of England would actually ask for union, the worthy clergy could be ordained to the priesthood and even Bishops to the Episcopate, if the Holy Father considered it advisable to allow this to be done, in order that the new adherents to the Church Catholic might be sup plied with clergy, and then a sure Apostolic succession would be obtained instead of a doubtful one. Surely the sentimentality which insists upon the recognition of Anglican orders should not stand in the way of a return to Catholic unity, if that is the only obstacle, for it is an obstacle which can be easily removed.

We by no means imagine that the Church of England as a whole is prepared to offer to return to Catholic unity. Too large a proportion of the clergy and laity are so bitterly opposed to the Catholic Church and her doctrines and practices that we should expect this; but the last half century has witnessed a great change in the Anglican Church, and now a large section of that Church, and it is said the most zealous and devoted section, has adopted by degrees the Catholic doc trines almost in their entirety, and it is not altogether improbable that a large part of this section should knock at the gate for admission to the one fold. It is estimated that there are more than seven thousand clergymen of the Church, including Bishops, who have thus advanced, and though the proportion of the laity whose views have advanced similarily is not so great, it is by no means inconsiderable; and if the movement for reunion should spread as wonderfully, it may take place on a gigantic scale sooner than has been expected. At all events it is in the nature of things that there will be very many individual conversions should the large movement not take place at all, or be indefinitely delayed.

UNCATHOLIC OPINIONS.

The Rev. T. J. Morgan, who was Commissioner of Indian Affairs under the administration of General Harrison, has recently issued a pamphlet entitled "Man or Baboon," wherein he pretends that there are two views of the negro, "one Catholic, the other Baptist, the Catholic view making him a baboon, while Baptists recognize him as a man." This is notoriously a falsehood. Catholics everywhere recognize the natural equality of all races before God, and there is no difference in their treatment by Catholics generally. orders are not valid, it is supposed that This is especially evident in our churches, to which all races are adpronouncement of the Pope will be to mitted and where all receive the same sacraments. It is well known that the Baptists act differently, so that Baptists and Methodists have actually sep-

Catholic, Greek, and Anglican have a distinct Church for colored Pres- inflicted upon the Catholics of Manigan's only proof of his statement is some ambiguous or disrespectful words from two Catholic laymen, regarding ions do not accord with the belief or practice of the Church. The Baptist Home Mission society is engaged in the unholy work of spreading Mr. Morgan's falsehood over the South, in order to prejudice the negroes against the Catholic Church, but we cannot imagine that it will have any such effect, as the very different treatment accorded to them by Catholics and the other denominations mentioned will be an object lesson by which the colored people cannot help knowing the truth of the matter.

The progress of the Church among the negroes has been very great during the last few years, and this is what excites the envy of the Home Mission society. One of the Catholic writers whom Mr. Morgan quotes is a convert from Protestantism, and no doubt he has brought his opinions on the subject of the negro from the sect to which he formerly belonged. MARINA

THE GENERAL ASSEMBLY'S DECREE.

The General Assembly of the Pres byterian Church of Canada, and two Methodist conferences comprising with in their jurisdiction a great part of Ontario and Quebec, have made pronouncements on the Manitoba school question, the general purport of all of which is similar.

The Assembly resolutions lay it down as a principle that "Any legislation or governmental action in the matter of education which is intended to confer privileges upon one section of the community that are not accorded to all should be disapproved.

It is not our purpose to debate this proposition, which may or may not be sound, but it is very wide of the mark, and it does not touch at all the question of the right of Catholics to freedom of education.

We do not debate the proposition because of its irrelevancy to the matter on which the Assembly evidently thought it very conclusive. We may remark, however, that it is a rule which is sometimes departed from when it is supposed, rightly or wrongly, that the public good requires such departure. If it be correct there should in no case be any exemption from church taxation, and yet it is not very long since a large deputation of clergymen of various Protestant denominations waited upon the Ontario Government to protest against the passage of a law whereby churches should be taxed. It appears, therefore, that in the opinion of the Assembly it is only when a general rule like this might be unfavorable to Catholics that they find it convenient to apply it.

There are other cases also when it is not deemed proper to apply this rule. Thus it frequently happens that a municipality deems it proper to offer a bonus to manufacturers who will es tablish their business in the municipality, and such establishments are fre

quently exempt from taxation for years. Does the General Assembly imagine that it is an article of Christian faith that such exemptions are unlawful? We presume that the Assembly in its hasty work overlooked these and simi lar possible applications of the prin ciple it laid down so authoritatively, as if it were an undeniable Christian truth. But if the grave and reverend men who rule supremely the Presbyterian Church of this Dominion are so easily caught napping so that they lay down a very debatable proposition in political economy as an infallible Christian doctrine, what sort of religious legislation may we expect from

such a body? The Toronto Globe told us not long ago that there is this difference between the pronouncements of the Protestant clergy and those of the Catholie hierarchy, that few if any pay at tention to the former, while the Catholics pay respect and obedience to the latter, and, consequently, argued the Globe, the hierarchy should abstain from political pronouncements, whereas the Assemblies and Conferences should be free to make them as they please. We are not very much surprised that the pronouncements of the Assembly have so little weight with its people when they are so crude, as well as so completely out of the sphere of their jurisdiction as is this political principle.

But of course the end the Assembly had in view was to find some reason by

toba should not be remedied by the Dominion Parliament.

We contend that the right of having Separate schools is no special privilege. It is founded on the natural and inalienable right of parents to educate their children in accordance with their conscientious convictions No majority and no State have the right to interfere to the extent of telling parents that they shall not exer cise their natural right and duty, and when parents fulfill their duty in this respect for their own children, they have a natural right to be exempt from any obligation to educate those of other people.

We may be, and we are, frequently told that Protestant denominations have not Separate schools. That is their own affair.

In fact they have Separate schools both in Ontario and Quebec, though in some places they do not choose to have them, because they are content with a minimum of religious instruction, or with a purely secular teaching, but the fact that they of their own accord waive their right does not destroy the inherent right of those who wish to fulfill their duty, and therefore we say that it is a fallacy to pretend that Catholics must not have Catholic schools because Pro testants, or some sections of the Protestant population, do not choose to establish them. It is as much a tyranny and a usurpation to endeavor to force Catholics to maintain only secular schools, as it would be to insist upon the whole population attending the Methodist or the Presbyterian

The Assembly further asserts that 'It deprecates any attempt on the part of any Church to place itself above the State in the civil sphere or to dictate to its adherents in the service of a public trust."

It is easy to see what is meant by this round-about way of making reference to what the Catholic Bishops of Quebec have unitedly expressed in regard to the Remedial law for Manitoba. The General Assembly means to say that the Bishops overstepped their duty by declaring that Catholics should support such a law.

The Assembly makes a great mis take in calling the question one that belongs solely to the civil sphere, and thus its reasoning is not worth the paper it is written on. The question of Christian education belongs preeminently to the moral and religious right of the State to insist upon a proper education of all the children so that they may know and be able to fulfil their duties as good and useful citizens, but we do emphatically deny that the State has any right to prevent cated in morals and Christian doctrine, while learning the secular branches which will be needful for them. This being the case, we have only to quote from the Assembly's own resolution to show that the Bishops of Quebec pronounced judgment on a matter which was undoubtedly within their sphere. The Assembly asserts that

"The fullest expression of opinion in educational and other public questions which involve moral elements i always competent to Churches, and may become their distinct duty.

Here, then, is another principle laid down, and every one can see that the Bishops did not go beyond their duty in calling upon Catholics to maintain their right by supporting the cause of freedom of education. It is only by misrepresenting the state of the question as being of the "civil sphere that the Assembly could justify its attack on the Catholic hierarchy. There were two or three clergmen in

the Assembly who vigorously protested against this undue interference with what the Assembly itself called a civil matter, but the resolution with all its inconsistencies was passed almost unanimously. There is a clause in it, however, which admits that there may be in the Manitoba matter some injustice which ought to be remedied. The resolution says:

The Assembly still hopes that the onference between the commission and Province of Manitoba may remove existing difficulties on the subject of public education by such adjustment as while preserving the principle of National schools, may satisfy any reasonable claims of the minority.

It was very kind of the assembly thus to admit the possibility that there may be some grievance which needs adjustment. The Privy Council could see more clearly that such a grievance really exists. But the assembly thinks that Catholics should not use the means themselves it is not unlikely that the laid down in the Constitution for the Cretans will solve their own problem. removal of grievances. They should Surely if the Christian powers do not

On this point we have to say that the Catholics of the Dominion have waited on Mr. Greenway's pleasure long enough, while he has refused to take a single step toward the restoration of inalienable rights. He may act even now if he chooses to do so, but the time is past for us to continue beseeching a hostile Government to treat us with generosity and kindliness in a matter which is our legal and natural right.

THE TURKISH ATROCITIES.

The Rev. George H. Filian, formerly the Armenian pastor of an Evangelical Church, at Marsovan, but now an American citizen, having been banished from Turkey for preaching, states that one of the causes of the Armenian massacres was the apparently warlike character of some of Moody and Sanky's hymns, which have been introduced into that country and have become popular with the Armeni-

One of the hymns which attracted first the attention of the Turks was that beginning with the stanza,

Onward, Christian soldiers, Marching as towar, With the cross of Jesus Going on before.

Our readers will scarcely be able to repress a smile when informed that when this was translated into Turkish, the Mahometans interpreted it as a deliberate attempt of the Armenians to provoke an insurrection against the Turks. The attention of the Sultan and his advisers was called to this and some similar hymns which seemed to be equally warlike in their tenor, and the conclusion was reached that the Armenians were a band of rebels with murderous intention. There were other hymns equally seditious, such as, " Hold the Fort for I am coming ;" and "Only an armor-bearer proudly I stand, waiting to follow at the King's command." All these, and certain passages of Scripture which contain references to arms or battles, were regarded as threats against the Sultan; and once the Turks made up their minds that an insurrection was being planned there was no loophole whereby the accused could escape punishment, and there was great alarm among the authorities

Hence it was decided to forestall the Armenians, and the massacres were planned and carried out to reduce their number and lessen the probability of a successful uprising.

One preacher who took for his text the words of the Lord's prayer: "Thy sphere. We do not at all deny the kingdom come" was arrested on the charge of extolling the glories of some anti-Turkish ruler, and his life was in great danger until, through the intervention of the British Prime Minister, it was spared, on condition that he should leave the country and never reits citizens from taking efficient steps turn. As the decree of the Sultan is to have their children properly edu- the supreme law in Turkey, there is no arguing of the case and no appeal allowed. The accused must submit, and think himself well off if he escapes with banishment and not death for his punishment, even though he may be innocent of any crime.

The impunity with which the Turkish authorities have been permitted to exercise their barbarities on such senseless pretexts naturally encourages them to imagine that the Christian powers are too apathetic to extend their protection over the Christians of the Empire, but the history of the century shows that they sometimes carry their impudence beyond the limit within which forbearance is possible, and we do not doubt that the time will come when the spirit which animated the old crusaders will put an end once for all to the Turkish rule over Christian communities.

Crete is at this moment in arms endeavoring to throw off the odious yoke, and though the island is but small the insurgents have already defeated the Moslems in several considerable engagements. On the other hand the Sultan's Government is deeply in debt and unable to borrow money, as England, the chief creditor of the Government, seeing little prospect of being repaid what she has already loaned, is not disposed to make further advances; and as Armenia has been ruined financially, and its population destroyed, there is nothing left there for the Turks to plunder, neither can they plunder the Bulgarians any more, as Bulgaria is now practically independ-

The Cretans hope to become annexed to Greece, the population of the island being Greeks by origin. There will possibly be a disagreement among the powers whether the annexation to Greece will be allowed, but if left to them s very l by th thems they any p MAR Fro

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MARRIAGE WITH A DECEASED WIFE'S SISTER.

From the pertinacity with which bills for the legalization of marriage with a deceased wife's sister have been brought before the Imperial Parliament session after session, we might imagine that nearly all the inhabitants of the British Isles are anxious to marry their sisters-in-law, as if there were no other woman available to be a Briton's wife except that near relation by affinity.

The bill for this purpose has been passed by the House of Commons year after year, but has hitherto failed to become law owing to the fact that it has Among the Lords, the Anglican Bishops hold seats, and it is chiefly due to their united opposition to it that it has hither to failed to pass. But last week the case was reversed, and though the third reading in the House of Lords by the substantial majority of 142 to 104. Two Archbishops and nineteen Bishops must pass the Commons yet; but there is every likelihood that it will become law, as two thirds of that House are the Queen's veto power will then stand | French-Canadians. in the way of liberty on this point.

to the bill, and the side galleries of the have been worsted in the battle of the House were crowded with peeresses in ballots. They have been beaten, but anticipation of the discussion, among those present being the Duchess of Marlborough, who is said to have been patriotism that has no better proof than intensely interested.

The Duke of Argyle denounced the bill as an abomination directly opposed to the Bible, and claimed that it will nition from true Canadians. reduce marriage to mere animalism, and open the door to enormous evils, but it was supported by many of the highest peers, including the Dukes of Connaught, York, and Fife, and Lords Dunraven, Lansdowne, and Rose-

Hitherto the list of forbidden degrees of kindred standing on the first page of the King James version of the Bible has been the law of the land, but for many years the marriage of first cousins has been allowed, thus intrenching on that list, and the fact was used as an argument in favor of this further encroachment, in opposition to tial election the organization has dethe Bishop of Ely, who maintained that termined "not to make any manifestait should remain inviolate.

With Catholics, of course, the law of the Church on this subject will remain have been doing since the order was intact. Such marriages are forbidden established." The plain English of by ecclesiastical law, but because it is this is that the society has been foiled an ecclesiastical law the Pope may relax it, and this is sometimes done for grave reasons, though there are weighty reasons why the Church enacted the prohibition, both in this it has been forced to do-to take a case and in that of cousins.

FRENCH DOMINATION.

Carlyle says that the great achievement of the century is the bringing into existence of an incredible number of bores. He must have had in view the individuals who chatter about things of which they know just enough to be led into the common vice of loud and sweeping assertion, and those also who obtain their knowledge from the newspaper and platform orator. Not that they are always untrustworthy sources of knowledge, but we have evidence to show that the information they seek to convey is at times sadly deficient as to fact and coherency. Take for example the cry of French Domination that comes from certain quarters. One would imagine that the Province of Quebec had determined to assume the role of Dictator of the Dominion. And this idea insinuates itself into the brains of reasonable men and causes them for the nonce to be led blindly by partisan prejudice. We do not pose as defender of the French-Canadians, but we do say that their past history should be enough to induce all to put away this vain and preposterous idea of domination. Ever since the conquest they have been eminently loyal in their allegiance to the Imperial Flag, and ever since Confederation they have contributed their quota of energy to the upbuilding of our civilization. We do not speak of the days when the lilies of France waved above the bastions of Quebec. The glory of that time is their inheritance. Their explorers cleared the way for the progress of civilization, and their mission-

altar from which they drew the burnthemes could be the burden of either prose and verse.

But we speak of their attitude since Confederation. Where lies the argument to prove that we are in danger of French Domination? Is it because they muster strong in the Commons : They were stronger in Quebec when they gave the rest of Canada an object lesson in tolerance, by granting Protestants Separate schools. Is it because we hear rumors of a French Republic on the banks of the St. Lawrence? The bitter wound of the conquest had hardly healed when they showed their devotion to their new masters by their heroic stand against the Americans. We challenge our adversaries to point out an instance that may justify them been thrown out by the House of Lords. | in their desire to excite the citizens of the Upper Provinces against the French-Canadian. Is it because they have not shown in the past a propor appreciation of the benefits of our civilization? They have Bishops continued to oppose it as created it, and for its glory they strenuously as ever, it received its have hung on its pillars trophies won in the fields of science and literature. They have, as in the past, literary and scientific works voted with the minority. The bill of no mean repute. Two of the most cultured men in the Dominion-namely Monsignors Hamel and Laflammeboast that they are citizens of no mean undoubtedly in favor of it, and only city. The best orators we have are

But enough. We are satisfied that Great interest was shown in regard the childish cry comes from men who Defeat sits ungracefully upon them. Patriotism cloaks their efforts, but senseless drivel and the desire to enkindle the flame of racial and religious prejudice will attain no recog-

> Great stress is laid upon the fact that Mr. Laurier's compatriots are unduly enthusiastic in their joy at his exaltation. Allowing, however, for the Gallic temperament, we fail to see the encrmity of this charge. Mr. Laurier has been called by the people to guide our country, and the sacred duty of all is to assist him in the task.

A FIASCO.

The A. P. A. officials of the United last that at the forthcoming Presidention of its strength," but that members "may vote as they see fit and as they publican or the Democratic party, and it is therefore desirous of making it appear that it is doing graciously what back seat in the present contest.

It is almost a foregone conclusion that the Republican nominees for the Presidency and Vice-Presidency will be elected, and foreseeing that this would be the case the A. P. A. made every possible efforts to obtain from them an endorsation, or something which would have the appearance of an endorsation, of their principles, but without success. So angered were they at their failure that the National Executive of the organization denounced Major McKinley in unmeasured terms before his nomination, as having treated them contemptuously but the denunciation was afterward withdrawn, and though Senator Linton of Michigan and Governor Brad ley of Kentucky were named as possible A. P. A. candidates for office their names were finally withdrawn from the

The final results of the St. Louis Convention in respect to other matters angered the Apaists still more. They thought to manipulate the convention to appear at least to favor their views, and with this end in view they proposed an A. P. A. plank to be inserted in the party platform, but a telegram from Archbishop Ireland completely upset their plans. The Archbishop explained that the plank was of A. P. A. origin, and that it would be a disgrace to the party to be controlled by that organization, either directly or indirectly. The plank was, accordingly, thrown out.

So great was the indignation of the A. P. A. that a Conference of the leaders was held a few days ago with the

ence, the least they might do is to let under that civilization the foundation | tioned as the choice for President, with | ing officer rejected fifty one ballots be- | foreigners on this basis will be really them save themselves, which they are of religion. Historians have limned a Kentuckian who stands high in the cause he could not recognize his own a repudiation of part of the obligation, nouncement just made that the memacknowledgment of their total failure. The collapse is as complete as was that of the McCarthvites and the P. P. A. at the recent Canadian elections.

EDITORIAL NOTES.

THE Petrolea Advertiser of last week contained an article on the death of the P. P. A. in the county of Lambton. The editor deals some heavy blows at Mr. Wallace and others whose expressed sentiments have been calculated to build up that despicable organization. Look ing at things from the present day point of view, Messrs. Wallace, Mc-Carthy, O'Brien, and others who are too insignificant to mention, have abundant reason to be ashamed of them selves, and it is quite clear they have now no place whatever in the future political life of our country. They have been victims of an inherited North of Ireland anti-Catholic hydrophobia, and we trust they will for evermore cease postponing thought and come down to the level of sensible Canadian citizens.

WE publish in this issue a resolution of condolence passed by Branch 23, Seaforth, addressed to Rev. Joseph Kennedy, parish priest of that place, on the occasion of the death of his mother, which occurred at Kinkora a few days previously. We wish to join with the members of Branch 23 in their words of condolence with the respected pastor of Seaforth. The loss of a kind and good mother is a great one, and nature calls forth a pang on such occasions; but the gain for such a woman as was the late Mrs. Kennedy tempers the sorrow of the fond ones left behind. In that part of the country in which Mrs. Kennedy resided for many years, she was justly deemed a model neighbor, a model mother, a model Catholic. Her good works were many, her charities great; and her noble life has, we doubt not, created for her a home in the Eternal Kingdom. May her pure soul rest in peace! And at the great accounting day may we have as good a life-record to present to our Heavenly Father.

THE 12th July brought forth the usual number of mischievous and strife-States have announced positively at creating speeches. Strange to say one of the most notable was delivered by a clergyman named Walsh, at Birr, on Sunday last. Mr. Walsh feels aggrieved that Roman Catholicism should have a hold on this fair Canada of ours by having one of its creed at its years ago protests without number against the holding of the premiership by Sir John Thompson - one of Canada's noblest sons—because he was a Catholic. We have yet to hear of the first Catholic who objected to a Protestant, as such, occupying the position of first Minister, and we doubt not the great mass of our Protestant fellow - citizens are not of one mind with the Rev. Mr. Walsh and his Orange brethren. The result of the polling on the 23rd June furnishes ample proof of this. It is time Orangeism withered and died, but this will not be the case so long as there are people in the country who are willing to become foot-stools for selfish and unworthy political demagogues.

MR. THOS. CHURCHER, of this city, has written a letter to the Free Press, in which he expresses a fear that the people of Ontario will suffer some terrible grievance on account of the return of Mr. Laurier as prime minister. He appeals to the Liberal members to protect the people of Ontario from the consequences which may result because a majority of the members from the province of Quebec are likely to rule the Dominion. He thinks this a most deplorable condition of affairs, because he imagines the people of that province are very illiterate. It would require many columns to deal with Mr. Churcher's contentions at length. We will simply state that he is entirely mistaken in his estimate of the people of Quebec. In this province we too often think that we are a great people that we possess all knowledge and more than our share of all virtues. As a sample of the ignorance prevailing in this good city of London, where Mr. Churcher resides, object of placing a straight A. P. A. there were three hundred people who to 1 of gold. On this basis the silver Motions and amendments run freely

habitants are so ignorant that they do not know how to mark their ballot. Mr. Thomas Churcher is evidently one of that portion of the Anglo Saxon race who imagine that they are delegates to the Democratic Convenborn to rule and that all others are nonentities.

simplification of the calendar, one by Mr. John S. Brooks is worthy of consideration. His proposal is that the year should be made to consist of 13 instead of 12 months, each month consisting of exactly 4 weeks, except the thirteenth month which would have 29 days, and in leap year 30 days. By this arrangement the first 12 months of the year would always begin on the same day of the week as January 1. The moon's changes would also occur on nearly the same day of the month throughout the year, and many calculations such as interest, the dates of maturing notes, etc., would be greatly simplified. The dates of feast days. legal holidays, etc., except New Year's day, would be changed, but people would soon become accustomed to the change, and the advantages would be considerable if the proposed plan were once adopted. Of course a new name would have to be found for the new month. Mr. Brooks would call it

Lunar. THE announcement has been made officially that delegates to the Irish Race Convention will meet in Dublin on September 1, 1896, to reconstitute a United Home Rule party and "satisfy the yearnings of the Irish race all over the world for a thorough reunion of the political forces of Ireland." The branches of the Irish National Federation of America have been called upon to elect delegates, each branch sending one delegate who must be an enrolled member or a contributor to the support of the Home Rule movement. The election of delegates will take place at a special meeting of each branch, to be called for that purpose. Thus the patriotic suggestion of His Grace the Archbishop of Toronto goes into practical effect, and we sincerely hope that the result will be a complete restoration of peace and good-will among the Irish parties.

ONE OF the ridiculous reports circulated by certain newspapers is that the Catholic Hierarchy is endeavoring to obtain the direction of political affairs. There are some dved-in-the-wool bigots who believe it and who imagine that long bow? head. It will be remembered that from priest and prelate carry around with the same element in which Mr. Walsh them inquisitorial racks and pincers in its efforts to control either the Re- moves and breathes came a few for the benefit of their brethren outside such an enlightened body of men as the by one of the speakers how strangely spiritual princes of Canadian Catholicism would have a very beneficial effect, but such a desirable event will not be brought about by them. They The speaker met a man in a midland are content by word and example to teach their spiritual children the dignity and duties of love of country. Their ermine will never be soiled by the mire of party politics, and if an episcopal voice in warning or denunciatory tone should be heard we should be slow with reproof or condemnation. Those on the mountain see farther than those in the valley. More than once have they written on the pages of our institutions. This, we know, is commonplace. It is unquestionable, and yet we have small souled men all over Canada who do not scruple to judge hastily and rashly the conduct of men who, matured in mind and wis- feet long. dom, are bearing nobly the burden of

the Episcopate. States have now their candidates selected for the coming Presidential election, Messrs. Wm. McKinley of the Republicans, and Messrs. Bryan of Nebraska and Arthur Sewell of Maine the nominees of the Democratic Convention. The Republicans have taken they had complete control of the Democandidates were selected to maintain object of placing a straight A. P. A. there were three hundred people who to 1 of gold. On this basis the silver Motions and amendments run freely sees a glimmer of the Catholic truth he ticket in the field to run for the two, did not know how to mark their ballots, dollar will continue to be worth in from his lips. He questions now and has denied so long.—Catholic News.

order for Vice-President. The an- hieroglyphics on the ballots which had and there is little doubt that if the Ontario there is a similar condition of greatly embarrassed. There has not count of the attitude of the Silverites, that the belief is very general that the Republicans will win. The Eastern tion refused to take part in the nomination of candidates, on account of the monetary platform adopted, the whole Among the methods proposed for the East being in favor of the gold standard. The proceedings of the Convention will result in a new division of parties, as the currency issue is a cause of division between Republicans as well as between Democrats.

> THE North-West Baptist Convention has passed a resolution condemnatory of Separate schools supported by money grants from the State. The resolution is as follows:

"Whereas, Baptists are and ever have been opposed to the teaching of religion by the State or the support of denominational schools by grants : we, in convention assembled, as representing the Baptists of Mani toba and the North-West Territories hereby place ourselves on record as determinedly opposed to all legislation not strictly in accord with the most absolute separation of Church and State, believing, as we do, that the teachings of new testament and a recognition of equal rights of all citizens unite in

The Baptists have certainly missed the point at issue with those who have burg made a strike for greater privia different opinion from themselves. No one asks that the State should teach religion, or should discriminate in favor of any religion; but where there are parents who believe that there should be religious teaching in the schools, and who are willing to bear the expense of establishing it, we say these parents should not be compelled to contribute, directly or indirectly, to a second set of schools for the accommodation of the Baptists or others who want a purely secular education. If the Bap tists want to abolish religious teaching let them manage the schools of their choice in their own fashion, but they must not be allowed to force their hobbies on all the rest of the population of the country. It is the attempt to inflict this injustice to which we offer our strenuous opposition. We wonder, however, where in the New Testament the North-West Baptists have found that religious teaching is a wrong. If they have found such a passage, it must be in the Bible they have issued to suit their own views. It is certainly not in the one written by the Apostles and Disciples of our Lord -or are they merely drawing the

THE London Telegraph in reporting that part of the city's park system the proceedings of the Christian Evi- known as the Fenway, was dedicated some people mistake the meaning of passages of Scripture, and in consequence sometimes lose their faith. town who had lost his faith because of a difficulty regarding the ark. "I do not like," he said, "to refuse to believe in its size, or its build, or in the number of animals it contained. That is all conceivable, and doubtlessly correct. But when I am asked to be lieve that the children of Israel carried it about for forty years in the wilderness - well, my faith breaks down. It was only when pictures of the two our history the proofs of their fidelity to different articles, the ark of Noah and the ark of the covenant, were shown him that his faith was restored, and he acknowledged that it was quite possible to take from place to place the ark of the covenant, which was about 41

WE suppose that every community is afflicted with that species of individ-THE two great parties of the United ual called the "croaker." Nothing pleases him. He delights in acrid criticisms on politicians, litterateurs, and above all on clergymen. Sur-Onio and Hobart being the choice of rounded by a few " ne'er do-wells " he dilates on the useless expenditure in the parish, or on what he is pleased to term the apathy and lack of interest with regard to the interests of the partheir stand on the platform of sound ishioners. One would imagine that he money, gold being the basis of the was inflamed with zeal for the welfare currency, but the advocates of an un-limited silver issue on the basis of 16 specimens of humanity, the religious agely attacked the Catholic clergy and to 1 have so risen in influence that croaker takes first place. He is out of the way, when money is needed, cratic Convention, and the Democratic and when his fellow-parishioners are working hard to make a picnic, etc., a still. He went nearly blind some time this standard. This means that silver success he is present to do the counsel- ago, and placed himself in the hands money will be coined on the hypothesis ing and directing. At a meeting of of the Brothers of St. John of God in that 16 ounces of silver are equivalent some society he is in his glory. It may be that in his loss of

aid them in their struggle for independ aries through toil and blood built offices, and Linton was again men- at the late election, and one return reality only 52 cents. Debts paid to then the ruling of the chairman; in a word, he retards the business of the society and goes home confident that his empty clap-trap was pregnant with previously passed through his hands. business of the United States is carried sublime wisdom. Such individuals are bers may vote as they please is an In nearly every other constituency of out on this principle trade will be inimical to the progress of any organization, and the sooner they are reduced affairs. We have yet to hear that the yet been any panic in stocks on ac- to silence the better it is for all concerned. Their declamatory efforts but this is probably owing to the fact | produce sometimes but a feeling of annoyance, but at others they tend to engender a critical spirit that disturbs the harmony and leads to strife and dissension. We have seen societies that bade fair to pursue a course of usefulness for years, disrupted and lestroved because a few maintained in their over-weening selfconceit, that their views only should be adopted. Where such a state of things can exist, then you may regard that particular society as dead. plood comes from the united action of all the members and not from the orations of windy individuals.

> THE Boer Republic of the Transvaal is the most intolerant of civilized nations of the present day, in regard to religion. The Dutch Reformed Church is established by law, and the members of the Volksraad must be Protestants of some denomination, so that Catholics and Jews are excluded from all share in the government of the country. Even Protestants of any other than the Dutch Church cannot be chosen President or as members of the executive council, and Catholics are not allowed to build churches. Foreign settlers contribute the greatest part to the public treasury, being heavily taxed, yet they are not allowed o vote, and it was on account of this that the foreign element in Johannesleges by inviting Jamieson to make his unsuccessful raid. Fear of the Boers prevented the Johannesburg from co-operating with the raiders, and thus Jamieson was badly persons of colored origin up to the ourth generation cannot hold land or obtain any civil rights.

CATHOLIC PRESS.

The Vicar of Christ has again vindicated his title by addressing a personal letter to King Menelik, asking for the elease of the two thousand Italian prisoners of war from a fate worse than When the action of the Holy Father was announced to the Italian Parliament it was greeted with an outburst of enthusiasm ; but it could nardly have been unexpected. It will be remembered that at the news of a disastrous battle between the blacks and the Italians the Holy Father postponed his Jubilee Te Deum; and on many other occasions he has proved himself incomparably more devoted to the people of Italy than the government which taxes them so heavily .-Ave Maria.

ment to a Catholic citizen, poet, orator and editor in the year 1896 - Boston, the hub of New England and the hot bed of the anti-Catholic movement. On June 20, the statue of John Boyle O'Reilly, erected at the entrance to Blanid O'Reilly, the poet's youngest daughter, unveiled it, President Elmer H. Capen, of Tuff's college, delivered an oration, and Vice-President Adlai Stevenson made a brief address. Among the thousands assembled at the functions were: General Francis A. Walker, who presided. Governor Roger Wolcott, Mayor Quincy, the members of the committee on monu-ment, Hon. T. J. Gargan, Mr. A. Shunan and T. B. Fitzpatrick, Very Rev. Wm. Burns, James Jeffrey Roche, editor of the Pilot, and Mrs. Louise Chandler Moulton. The monument is an honor, as well as an ornament, to the heart of Massachusetts. - New York Catholic Review

Boston has set up a public monu-

One would nautrally expect anything but praise of the Catholic con-fessional from a Freethinker, and especially from a man so intensely bitter against the Church that he has been called a "priest-eater." And yet such a man writes: "What a pity that our ociety should be so organized that an action which leaves a stain upon honor cannot be repaired, forgotten, pardoned. Oh! how marvelously inspired was the Catholic religion when it in stituted the sacrament of penance and the absolution that follows as a consequence. I wish we had in our code, or rather in our customs, an institution that could be compared to the sacra-ment of penance. Lay society is less powerful than the Catholic priest. deplores that in lay society rehabilitation is impossible, for here there is neither oblivion nor pardon. error falling like a drop of ink on the page of life leaves an indelible stain, and there is no corrosive that can remove it." The author of these words we have quoted is M. Francisqua Sar-Catholic doctrine in the French anticlerical papers. now as he was then, we are told, but he professes to be a disciple of Voltaire ision he

Restores natural

and also prevents it falling out. Mrs. H. W. Fenwick, of

Digby, N. S., says

than two yea

one bottle of Ayer's Hair Vighair was restored to its or color and ceased falling out occasional application has since the hair in good condition."—

the hair in good condition. H. F. FENWICK, Digby, N. S.

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NOTICE.

TO ALL WHOM IT MAY CONCERN

When the publication of the Canadia

When the publication of the Canadian Freeman n ceased, a large amount of money was due by subscribers. Up to this time, the publisher did not trouble them with accounts or sak for settlement. The financial circumstances of the undersigned oblige him to appeal to those who were in arrears for the Freeman to pay part, at least, of what they owe. Though the indebtedness of all is long since out-lawed by lapse of time, the undersigned ventures to hope that a large number of his old friends and supporters—or their children—will be led by a conscientious sense of justice and a recollection of the Freeman's methics, in trying times, to come to his aid and respond to a call patiently felayed for a quarter of a century. The books of the Freeman having been lost, the matter of payment is left entirely to the discretion and honesty of the subscribers.

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FOR TWENTY-SIX YEARS

"A little more

Frais Vigo

The date of April 11, 1513, is a memorable one, not only in the history of the Church, but in that of the world at large, for it was on that day that Leo

took possession of the Papal Chair. Never did the reign of any sovereign begin with brighter prospects, and never was the accession of any ruler hailed with truer loyalty or greater enthusiasm.

The name of de Medici was synonymous with the most liberal patronage of literature, art, and science; and add-ing to his enlightened discrimination letters a genial disposition and unsullied name, preserved in the midst of an almost universal corruption-it is not to be wondered at that the son of Lorenzo de Medici should be received with the greatest favor, hopes and ex-pectations. Nor were these hopes disappointed, for in his brief reign of nine years the Sovereign Pontiff far outshone all the princes of Europe in the service he rendered to learning.

To him is due the foundation of many of the schools and universities of Italy and during his pontificate, music, painting, architecture, sculpture and letters had their golden era, and Rome was the rendezvous of learned men

He restored the Roman University, and appointed a staff of professors, who were recognized not only as gifted scholars, but as men of exemplary conduct, and he warned the students against neglecting the more serious studies for the fascinations of Plato and the poets, reminding both teacher and pupil that a thorough knowledge of their faith was as requisite as an acquaintance with good letters.

Notwithstanding this salutary advice, the study of religion was greatly neglected for that of the fine arts. paganized literature and art began to be cultivated; nymphs and muses were substituted for angels and saints, and the very language was heathen ish. Auspicious events were said to have taken place through the favor of the "immortal gods," and one was not regarded as accomplished unless he could scoff at the scriptures and pose as a skeptic. Men aimed at a Ciceronian style, laboring for hours at the con struction of a single sentence, until even ordinary conversation became affected. In fact, to such an extent had the admiration and imitation of classic style been carried that the Rome of the first part of the sixteenth century, instead of being the Rome of the apostles, resembled more closely the capital of the pagan world the city of the Cæsars-and in proportion as literature became more paganized morals became more corrupt.

It is only the true Church of God that could remain unblemished in the midst of such surroundings. She plainly perceived and grieved over the many evils, and at that very time was, in the Fifth Council of Lateran, exposing and endeavoring to remedy these abuses. Dryden beautifully says of the Church of Rome, in his poem, 'The Hind and Panther:"-

Without unspotted, innocent within She fears no danger, for she knows no sin,

It is not surprising, however, that strangers, upon coming to Rome, should be struck by the contrast between the austerity and asceticism of the English monasteries, and the luxury and voluptuousness of the Roman schools, says the Sacred Heart Review.

Erasmus and Luther carried away with them very fatal impressions. While the former enjoyed being feted by the great men of Rome, and delighted in the reunions given by the Pope and Cardinals, his keen eyes noted everything, and he attracted the notice of others, exposing abuses with his inimitable satire. With Luther it was different : coming to the Eternal City in the first enthusiasm of his religious conversion, his fervor received a shock from which it never recovered It was not probable that his phlegmatic Saxon nature could appreciate the magnificence he saw everywhere around him nor penetrate below the sur-face of wrong, to the stream of truth and goodness flowing steadily and clearly beneath. His mind wa open to every impression of wrong and, after the first blow, he was only too ready to see the dark side. faith was lost, and there remained n longer the elevating and saving effects of religion, no influence could impede the progress of his downfall. As for Leo, during this time-in the midst of all this looseness of morals, and almos entire absence of faith, he remained pure and unsullied. Erasmus said of him, "He has the genius and the virtues of all the Leos who have preceded him, and to perfect goodness of heart he unites an incredible strength of

The gifted son of a "magnificent father, he had acquired, during the reign of his two predecessors, a character for learning and munificence. and the motto which was engraven in golden letters on the canopy under which he was enthroned was well chosen—"Litteratorum praesidium æ bonitatis fautor."

At his father's desire Giovanni de Medici received the tonsure at the early age of seven years, the Cardinal's has thirteen, and ascended the Papal Chair in the flower of his manhood with all the zeal of an ardent nature, and the generous patronage of letters which characterized his family.

From his youth he manifested a much keener interest in the writings of the ancient philosophers than in those of the fathers of the Church, and, chiefly on this account, after receiving Holy Orders, he devoted himself assiduously to the study of theology at Pisa for three years, after which he went to Florence. When his family was shortened, according to his measure work, and have not had the time to neither health, strength, nor ambition.

LEO X. AND HIS PONTIFICATE | banished for having opposed the election of Alexander VI., he accompanied them to Bologna, and afterwards travelled for some time in Italy, France, and Germany.

The choice of Cardinals for him as Pope was entirely unexpected, but he accepted the honor humbly and grate fully, and we know how auspiciously he began and how gloriously he ended his Pontificate.

Gay and chivalrous in disposition affable in manner and of a dignified and debonair appearance, no wonder that on the death of Leo X, after a reign of unparalleled splendor, all Christendom united in paying tributes of reverence and admiration to the memory of so great a sovereign. - Catholic Review.

A TALK ON CLERICAL VEST-MENTS.

Father Smith, who has made a Stha of the Subject, Gives Information.

The Rev. William Smith, of th order of Fathers of Mercy, who is the spiritual director of the American pilgrimage to Lourdes and Rome, has made a special study of clerical vestments, and the other day in a talk with a reporter he gave a lot of interteresting information on this subject While abroad last year with the pil grims, Father Smith had an excellent opportunity to make researches, and this year he will see more of old vest ments at English cathedrals. There are beautiful vestments at the house of the Fathers of Mercy in West Twenty fourth street, New York. One is a work of art such as cannot be found any where else in this country, it is said, and another beautiful set of the won derful silver lama cloth was made from design at Aix-la Chapelle of the time of Charlemagne.

"No, there is no fashion in vest ments," said Father Smith in answer to a question put by a reporter. "The changes that have been made in them during earlier parts of the Church's history have marked certain The vestments that the priests are wearing now are the same that were worn by the laity in Roman days. This continued until the sixth century. when gradually the laity abandoned the vestments and they were retained by the Church. With the religious by the Church. With the religious freedom which followed the conversion of Constantine the Church was able to carry out its ideas of ornamentation. The different classes of Romans at that time were distinguished by bands worn on their garments. So it was in the Church, and the bands became known as orphreys, and took the forms of the Y cross on the back of vestments.

"It was and is on these orphreys that the finest work in embroidery is seen. In the earlier days they were set with valuable jewels, and the material was always richer than the vestments - the chasuble, whose orna-

mentation it formed.
"The change made in vestments worn to day can be seen by comparing them with those of early Roman days. The outer vestment- the chasuble-at that time was like a large circular cloak, full, and falling in long grace ful folds to the feet. This was a somewhat inconvenient garment, falling, as it did over the arms, and in the eleventh century cords of gold were added at each side, which gathered it up in folds lengthwise from the bot-

tom.
"A description of one of those old chasubles gives an idea of the richness of the vestments. One was of bronze gold cloth, with purple bands, docor ated with designs in gold. The materials in very early Roman times were of pure linen. As the Church grew and its means increased, silks and other rich materials began to be used. The feature of any material used was that it was soft and pliable, falling always in graceful folds as it was worn.

"Clerical vestments reached their greatest degree of splendor in the twelfth century, and this was kept up all over Europe. England was famous for its exquisite embroideries, which could not be surpassed. But before the rapacity of Henry VIII. nothing was sacred, and the treasures of gold bullion adorning the Church vestments

he put to his own use.
"It was in the twelfth century that the orphreys forming the Y cross were so richly adorned. The wonderful needlework was gorgeous in coloring, and the plates of gold and silver, enameled, which were set into them were absolutely massive. The embroidery was so exquisite that it exhibited the most delicate lights and shades, and was ornamented with jewels and precious stones.

"This ornamentation was finally exaggerated to such an extent that vestments were cumbersome and were cut at the sides to lighten them. cline in faith appeared to be marked by the use of the scissors. As we came into the eighteenth century they seem to have cut in at will, with the result of the insignificant chasuble, a small apron-like affair which is to be seen in so many of the churches now

"Most of these are made in France and Belgium, and the work which queens and noble ladies in olden days considered it an honor to spend years upon as a labor of love and faith is now made in 'showy applique work, heavy gold embroidery, raised and tortured into smoothness until it looks like wood carving gilt.' Cheap imita-tions have figured on the robes of the priests at American altars during this

last half century.
"St. Charles Borromeo was charged by the Church at the time of the Coun cil of Trent to regulate the cut of vest ments. The chasuble at that time

ments, it stands to day the only shape approved by Rome. It is worn by the Dominicans, by the Paulists, though somewhat abbreviated, and by the Fathers of Mercy."

Father Smith is said to have intro-

duced the chasuble in this shape into this country. There is a beautiful one in a set of vestments to be seen at the House of the Fathers of Mercy. It is the regular St. Charles vestment as worn in the Church of St. Vincent de Paul, on Twenty-third street. It is made of a beautiful white embroidered silk, firm but soft in texture, to agree with the materials used by the early Church. The design of the brocade is emblematic. There is the peacock, symbol of immortality, and grapes and pomegranates. The figure on the front in the centre of the Y is a Greek cross in a quatrefoil, all of heavy gold work. The figure at the back is even more beautiful. The letters I. H. S., surmounted by a royal crown, are in the centre of the quatrefoil, all of gold. The crown is set with jewels. Three large and brilliant diamonds are in the upper part, and below there is a band of smaller diamonds with a beautiful pearl in the centre. The Y cross is brocaded in pale yellow, the designs repeating the crown and the letters l The work is too fine to repro The full set of vestments is of duce. the same material as the chasuble-the stole, amnice with the veil, and

burse for the chalice.

The lama cloth vestments, made after the design worn in Charlemagne's time and brought from Aix-la Chapelle, have a silvery sheen of wonderful purity. It is a cloth of silver, shaded and watered.

"The woof of the fabric," said Father Smith, "is formed of silver metal, drawn into very thin strips and threads, while the warp is of white silk This gives the ground color, which is lightened by the metal. The Holy Father wears nothing that is richer than this lama cloth. It is the lama cloth vestments, enriched with gold embroidery, and having no other color than that given by the jewels, make the beautiful picture on Easter Sunday at Rome when His Holiness appears with his Cardinals in brilliant red and the Bishops in violet.

The lama cloth vestments at the House of the Fathers of Mercy were worn at the last Easter celebration at the Church of St. Vincent de Paul. The chrysoclave is all of gold em broidery. The figure on the front of the chasuble is the Greek cross, again in the quatrefoil of gold and the I. H. S. in the back. It is lined with soft silk of delicate old gold.

The chasuble of red silk brocade is fuller than the same vestment in other designs. Its measurements are the same as those of the lama cloth chasuble of the Charlemagne design at Aixa-Chapelle. In the design of gold there is embroidery of delicate green palms. The emblematic part of the silk is the heart panting for living

The cloth of gold vestments which belong to the church are wonderfully beautiful. The Y cross is adorned with scenes in embroidery done in Holland. It is so fine that it is like painting. The figure of St. Vincent de Paul — the expression of the face and the delicate flesh tints of the child he holds in his arms are marvelous.

Ecclesiastical vestments are, or should be, the finest materials, and are always expensive. Cloth of gold does not cost less than \$20 a yard. The gold vestments with the fine embroi-

dery are valued at \$1,200. he long, white the chasuble, said Father Smith, "is of the finest, white linen. Albs of rich cloths, silk and velvet, were worn But it is probable as late as 1589. that white was the original color worn by the first Christians, in imitation of the blessed in heaven, as St. John describes them. Early albs were decorated with bands or stripes of scarlet, and made sometimes of silk, with fringe of gold. Square pieces of rich stuff called apparels were placed upon both front and back of albs, when ornamentation of all kinds began to be used, about the thirteenth century, on

everything sacred or profane."

The only apparels said to be worn in this country are on one of these fine linen albs at the house of the Fathers of Mercy. They are perhaps two feet square, placed directly front and back of the vestment, and extend from the lower edge of the chasuble to the hem of the alb. The pieces are of heavy white corded silk, the woven geometri cal design in pale yellow satin, heavily outlined with gold. The alb worn with the red vestments is said to be a model in the churchly simplicity of its

"Lace on the alb is entirely out of place," Father Smith continued, "no matter whether it be costly or a flimsy manufactured article. Originally they were of linen only, and we should follow as closely as possible the example of the primitive Christians who obtained their instructions from the descendents of the Apostles. It is not essential that the vestment should be of the finest material, but we should always adhere to the pure fibre of the No imitation of any kind should be allowed in the Church in vestments or decorations. There should be no sham marbles, no stiff artificial flowers or cheap laces. All these things are a lie, and in the Church there should be nothing but the truth, pure and un-

adorned. "As a rule, the priests of this country have been so occupied in building churches, schools, and orphan asylums that they have not had the time to de vote to church ornamentation that they will have now that the work is better established. The women of the Church

shown by the ladies of olden times in beautifying their churches.'

A beautiful stole belonging to the Fathers of Mercy is one presented to them by Pope Leo the past year. It was one of the many gifts received by the Pops at the time of his golden jubilee. It bears the date of that year, 1887, and the greeting of the people of Brescia, from whom it came. It is heavily embroidered in gold and colored silks. The chief designs are the arms of the Holy Fathers and of Brescia.

Father Smith is spiritual director of the third annual American National Pilgrimage to Rome and Lourdes, which will leave in New York two sections this summer. One section, which will sail on the steamer Britannic, on Sune 24, will visit Ireland, Scotland and the Cathedral towns of England. In these cathedrals the pilgrims will have an opportunity to see many vestments of rare beauty and workman-

WITHOUT FAITH.

What The New York Sun says About the Presbyterians

The General Assembly at Saratoga has not done anything to set Presby terian doctrine straight. There has been discussion as to controlling the teaching of the theological seminaries but the conclusion reached by the Gen eral Assembly on Friday was, practically, that they may go on taking their own views of the Bible. They may continue to differ among themselves on the subject, thus representing the dif ference which exists among the Pres byterian ministry.

The long discussion over doctrine which began with an attempt to revise the Westminster Confession so as to make it agreeable to all sides, has ended in nothing. Doubt and denial still prevail in the Church, and there are no accepted standards of faith. Even the authority of the Bible itself is disputed, though it is the foundation upon which the whole system of theo logy rests. Dr. Briggs and Dr. Smith have been suspended from the ministry for treating the Scriptures as the falli ble productions of human authors liv ing in an unenlightened age, but their Presbyterian following has been in without distracting any attention or affording any relief from the political

controversies of this exciting year. The Presbyterian Church is to get along hereafter without a fixed and definite faith until the time comes when the party of Dr. Briggs obtains the mastery; and then will succeed a period during which it will be without faith altogether. It will believe simply in scientific demonstration, dis-carding wholly belief in the authenticity and infallibility of the Bible as a mere superstition. Having no other foundation upon which to build a sys tem of theology except the Bible, it will become a secular organization purely, devoted to the palliation of human ills for which it will have no remedy it can offer as of Divine prescription. Its Westminster Confession of Faith still remains, but already it is a dead letter. The majority of New York Presbyterians either reject its cardinal doctrines or are indifferent as to them. They do not read the book and care nothing about it. The Bible is mons are preached on its texts, but the old veneration for it as the absolute and infallible word of God has passed away. The citadel of Calvinistic or thodoxy has substantially capitulated.

New York Sun.

EMPEROR AND ARCHBISHOP.

Germany's Ruler " Fascinated " by a Angelie Italian Prelate

"Per curiosita, " as the Italians say I translate some sentences from a re port of the Emperor William's visit recently to Camaldoli, whither the Archbishop of Naples repaired to meet him, writes the Naples correspondent of the London News. The report seems to be from the pen of the Archbishop's chamberlain. "Our pastor," it says, 'toq austerity of whose spirit is united to great tenderness of heart, received the derman Emperor like an affectionate father. Our angelic Archbishop fascinated the royal family, and William II. . on whom this fascination naturally operated with greater force, spoke for ome length of time in a low voice with the prelate. They were seated close together, but no one could know except the Empress, who sat at the other side of the Archbishop, and Count Bulow, seated a little way behind, of what they conversed. The Emperor, putting questions and listening to the reply, be came always more eager to inquire, and more satisfied, pleased and glad at hearing the answer. He was very much in earnest; his keen blue eyes were brighter than ever. Very often he broke out into one of those irrepressible effusions which seize him when he is enthusiastic or much moved.

"The poor and simple monks offered wine and cakes, in rustic plates and glasses, to the Emperor and Empress, and will never forget the frank and jovial manner with which the Emperor accepted their gift, and, in his turn, on the wine to the Cardinal The Emperor then desired to see the Archbishop's cell, where he wrote his name below a photograph.

The Archbishop and the Emperor walked up and down like two dear friends who had been parted for some

To make your business pay, good health is a prime factor. To secure good health, the blood should be kept pure and vigorous by the use of Ayer's Sarsaparilla. When the vital fluid is impure and sluggish, there can be

show their faith and devotion as it was time. After about an hour the Emperor -impressing, like a good son, on the monks to take great care of the Archbishop - left the monastery, when the setting sun saluted the meeting, which, though simple and unceremonious, has all the geniality of legend and perhaps all the value of a historical event."

Cardinal Vaughan's declaration of inconditional approval in respect to Woman Suffrage will be all the more appreciated by the advanced members of the sex that his venerable predeces-sor was so uncompromising an openeat of the movement. Cardinal Manning's prejudice against women presenting themselves at the polling-booth, if oldfashioned, was certainly deep rooted, for he was always ready to admit that the cause of religion in England and, above all, the cause of temperance, would be enormously strengthened by the suffrages of the female sex. But not even the possible result of seeing Local Option passed into law could move him from his attitude of opposi tion. Cardinal Vaughan's letter to the Women Saffrage Society will doubtless have the effect of promoting a more outspoken expression of political aspira tions amongst Catholic ladies, many of whom have already done active political service in the ranks of the Primose League. Curiously enough in France also within the last few weeks, a society of "Femmes Feministes" has been formed, with the express object of inter esting Catholic women in the civil and political enfranchisement of the sex Until recently the course of Woman's Suffrage in France had been entirely in the hands of the Freethinking party, a condition of things to be deplored from many points of view. Now a little body of Catholic women have affiliated themselves to the movement and have started a monthly organ of their own, and while carefully dissoci ating themselves, as they are bound to do, from the unfortunate agitation carried on by the advanced sisterhood in favor of further facilities for divorce, they are ready to work hand and hand with them in favor of removing the vari ous civil and political disabilities from which French women suffer. whole movement is far less developed in France than in England, but it has displayed of late interesting symptoms of growth and vigor. - Liverpool Catholic Times.

Church Unity.

The Courier de Brnxelles announces that a papal encyclical on the unity of the Church and the supremacy of the See at Rome will shortly be issued in Latin. The document is now complete and the translation into the various languages is awaited so that they may appear simultaneously with the origi

Pope's intention is to prove the supremacy of the Papal See by numerous quotations drawn from the Greek fathers and ancient Oriental liturgy.

warded to all reigning sovereigns and also to the heads of dissenting Churches, because the leading aim of the document is to bring about the union of the various churches with the Church of Rome and show why the union is necessary.

The Pope starts from a fundamental

principle that the Church must be one. He sets forth essential features of unity of doctrine and faith and makes an appeal to all well-wishers of humanty to work for this end.

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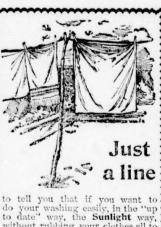
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FIVE-MINU AYER'S Eighth Sunda THE WISDOM
"And the lord com
ard forasmuch as he
children of this world
ation than the childr
xvi. 8.) Hair VIGOR

The Gospel w heard, my brethr to understand at an example of th an employer, and words of the text mended the unju little strange, and call our modern e right and wrong the case carefully

And first, we make about the first sight easily t means the Lord really means the employer of the whom Jesus Chris bad, crafty fello his master, and I ing other people as to get them o some friends to g turned out of his tainly had done cleverly; he had well, and had to pains about them doubt about that. we should say no when he found it admiring the sh practice on the even though he honesty. that is to say, worldly wisdom sharp, cunning he took and how making friends money. I wish

much honest cle my honest busi rich man in no t You see, my b did not praise only for his sh Jesus Christ fin saying: "for world are wiser than the childre not this true, m not see and fee those who live fo place all their ha below-are far v and among their people are? Se toil, and cheat a sometimes mure money, a little earth. How n earth. people take, or do they suffer, unjust steward a home when he much wisdom d

sure of a heaver This is what bad, wicked peo the cleverness the we do not manif take one fourth heavenly reward take pattern by gard. We know than earth, and strive harder earth?

ourselves true

"Make unto mammon of in riches God has much or little, t Give alms to Go the Church debt the holy souls in thing for Catho will gain frien fore God's thron for you in heav vou fail, shall ' lasting dwelling

The finest ch of St. Peter's in Papal choir. I

not over nine ; ing begins as s of their vocal c seventeen they choir. The mo sacred music think that the celebrated voc

If you would dark, glossy ha clean scalp, fr irritating hum faded and gray its natural col Hair Vigor. best dressing.

It may be only and it will fas and you will soo grave. In this changes and muscolds. We came effect a cure by sumptive Syrup, been known to bronchitis and a lungs and chest.

Mother Grave pleasant to take; ing worms, Ma best result.

Why go limpi corns, when a Corn Cure will re and you will not POOR DIGES chaonic dyspep best remedy is I I to its origin falling out. A tion has since ker condition."—Mr Digby, N. S. yer's Hair Vigor nd it has restored st becoming gray al color."—H. W. rson, N. J.

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FIVE MINUTE SERMONS.

Eighth Sunday after Pentecost.

[THE WISDOM OF THE WORLD "And the lord commended the unjust steward forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light." (St. Luke xvi. 8.)

The Gospel which you have just heard, my brethren, is somewhat hard to understand at first. Here we have an example of the most flagrant kind of dishonest dealing, and of cheating an employer, and yet we read in the words of the text that "the lord commended the unjust steward forasmuch as he had done wisely." Is not this a little strange, and contrary to what we call our modern enlightened notions of right and wrong? Let us examine the case carefully and see.

And first, we must not make a mistake about the words. We might at first sight easily think that "the lord" means the Lord Jesus Christ: but it really means the lord, the master, the employer of the unjust steward, about whom Jesus Christ is speaking. That bad, crafty fellow had been cheating his master, and persuading and assisting other people to cheat him also, so as to get them on his side, and have some friends to go to when he should be turned out of his place. And he certainly had done his bad work very cleverly; he had laid his plans very well, and had taken a great deal of pains about them. There was not any doubt about that. And the lord, or, as we should say nowadays, his employer, when he found it all out, could not help admiring the shrewdness of the sharp practice on the part of his steward, even though he must condemn its dis-honesty. He "commended" himthat is to say, praised him for his worldly wisdom and cleverness. I woman whose affections are centered at home, and who is more anxious for sharp, cunning rascal! What pains he took and how shrewd he was, in the book and he wa making friends for himself with money. I wish I had only half as much honest cleverness in managing my honest business. I should be a rich man in no time !" You see, my brethren, his employer

did not praise the steward for his honesty, or for his faithfulness, but only for his shrewdness. And then Jesus Christ finishes His parable by saying: "for the children of this world are wiser in their generation than the children of light." And is not this true, my brethren? Do you not see and feel every day that the 'children of this world" - that is those who live for this world alone, and place all their happiness and hope here below—are far wiser in their own way, and among their own sort, than good people are? See how men slave and toil, and cheat and lie and steal, and cometimes murder, to get a little money, a little of the riches of this earth. How much trouble do good people take, or how much self-denial do they suffer, to gain the riches of heaven? See how craftily wise the unjust steward was to get friends for himself, to receive him and give him a home when he lost his place. How much wisdom do we show to get for ourselves true friends, and to make sure of a heavenly home when we die

This is what Jesus Christ means: bad, wicked people put us to shame by the cleverness they show, and the pains they take to win earthly goods, while we do not manifest half the wisdom, or take one fourth the pains to win a heavenly reward. We could very well take pattern by bad men in this re-We know that heaven is better than earth, and yet how many really strive harder for heaven than for earth?

"Make unto you friends of the mammon of iniquity." Yes, use the riches God has given you, be they much or little, to get true friends with. Give alms to God's poor: help to pay the Church debt; have Masses said for the holy souls in Purgatory; do something for Catholic schools. Thus you will gain friends indeed-friends be fore God's throne-friends to interced for you in heaven-friends who, when you fail, shall "receive you into everlasting dwellings."

The Papal Choir.

The finest choir in the world is that of St. Peter's in Rome, known as the Papal choir. It is composed of sixty boys, and some of the best singers are not over nine years old. Their training begins as soon as they get control of their vocal cords, and at the age of seventeen they are dropped from the choir The most difficult oratorios and sacred music are rendered in such manner by these youths that one would think that the choir was made up of celebrated vocalists.

If you would have an abundance of dark, glossy hair, if you would have a clean scalp, free from dandruff and irritating humors, or if your hair is faded and gray, and you would have its natural color restored, use Ayer's Hair Vigor. It is unquestionably the best dressing.

It may be only a triffing cold, but neglect and it will fasten its fangs in your lunes It may be only a trifling cold, but neglect it and it will fasten its tangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickle's Anti-Consumptive Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitis and all affections of the throat, lungs and chest.

Mother Graves', Wester Extendible.

Mother Graves' Worm Exterminator is pleasant to take; sure and effectual in destroying worms. Many have tried it with the best result.

best result.
Why go limping and whining about your corns, when a 25-cent bottle of Holloway's Corn Cure will remove them? Give it a trial, and you will not regret it.

Poor Digestion leads to nervousness chlonic dyspepsia and great misery. The best remedy is Hood's Sarsaparilla.

OUR BOYS AND GIRLS.

The splendor of His Heart, though June is Fills all the world with a soft after-glow. The sharp-armed hedge has defied its blos

soms' snow.
And is with wild-rose blushes overcast.
The climbing vines have reached the eaves a

last.
The clear-voiced streamlet sings in murmurs low, For rain falls seldom, and its bubbling flow Is checked by lilies and the reed's slim mast

The lilies white that float in ponds and The lilies white that float in points and streams,
Are symbols of the Heart Immaculate,
The deep, red roses that rich odors shed,
And seem to burn in fire of July's beams,
Are human hearts, prayer-lacen, taught to
wait,
Low at His foot stool, love enraptured,
Niagara Rainhow.

A Loving Sister. A young woman, from childhood should cultivate proper habits of in-dustry, economy, self-denial, and such like home virtues whose absence in woman makes home most miserable, renders that which was ordained to be a home nothing but a wretched abode The measure in which a girl is able to contribute to the order, comfort, cheer, and happiness of home is the best test of her true womanhood. Since this is the case, having become mistress of the art of keeping it in order, she should learn how to govern it, not by force or tyranny, but with prudence, love and meekness. Watchful interest in all the members of the home circle, care for their wants, at tention to the many little things which the thoughtless so frequently overlook, but which in reality are the very essence of true domestic happiness, are the qualities which point out a loving sister and a devoted daughter, a young woman whose affections are centered outside world. Especially devotion to her brothers and younger sisters, if she has any, sacrificing herself to their wishes, constantly guarding them from the evils of the day, yet not in a domineering way, for "men must be taught as if you taught them not," but with a true and unselfish sisterly inter est and love; always prepared to mooth the difficulties which appear acting peacemaker in the petty putes that arise; correcting faults by apparently overlooking them, while allowing no good action to pass with out notice.—Catholic Witness.

Farewell.

BY FRANCIS F. CORCORAN.

To night we sing our parting song Though sad that song must be; For we must part to launch our ships Upon the unknown sea.

And ever as our course we steer
The rocks and shoals among;
This motto tour shall guide us through
"Look up, look forth, look on."

Grim Father Time may span us not; His hand he never stays; But memory still shall light our path With thoughts of other days. But, as we part, we all would fain

In your remembrance fix
A golden link of memory chain
For dear old ninety-six. -Class of 96, Epiphany College, Balto., Md.

A Hero of Our Day.

Many years ago there was a great fire that burned down a large part of the city of Chicago. Hundreds of homes were swept away; and many strange events occurred while the

thames were raging, says a writer in Our Little Ones.

A rich lady was hurrying through the crowd of frightened people, trying to save a few of her household goods. She saw a small boy, and called him to her, saying: "Take this box, my boy, and do not part from it for one instant Take care of it, until I see you again.

and I will reward you well. The boy took the box and the lady turned back to save some more of her

goods, if possible.
Soon the crowd came rushing be tween them, and they were separated. All that night and the next day passed. The lady took refuge with friends out side of the city, and heard nothing

more of boy or box. Her diamonds, a large amount of choice jewelry, and all her valuable papers were in the box, and of course she was in great distress at losing

But on Tuesday night a watchman found the boy sitting on the box and almost buried in the sand and dirt that had fallen about him. He had be there all through the long hours, with out food or shelter. At times he had overed himself with the sand to escape

the terrible flames.

The poor child was almost dead with fright and fatigue, but had never once thought of deserting the precious box that had been entrusted to his care.

Of course he was amply rewarded by the grateful lady, but the boy who could be so faithful to a trust would be rich and noble without any gift.

A Word to the Girl Graduates. Think seriously before you destroy school souvenirs. The flower that you

wear on commencement day, gloves, the ribbon that binds your diploma, will be very precious to you, years hence, though now you think ittle of them, is the advice given by the Brooklyn Eagle. The "forlorn" tintype that you had taken one day when you were "off for a frolic" and in which you look "such a fright," will recall for you a scene more vivid than the greatest artist could paint. You will see the shadows of the leaves, the dazzle of the hot sunshine, the masses of clouds, even the swirls of dust that swept round the door of the little out of-the way gallery into which you tumbled to have your picture taken "just for fun." It is a pleasant custom in some schools for the classes among soldiers—the work custom in some schools for the classes among soldiers—the work among soldiers—the work church will be the seat of a confrater—fiction—Justin McCarthy, Richard Dowling, F. Anstey, Rosa Mulholland, ian morals among soldiers—the work can be remained. The bora Sigerson, Francis Fany.

Fiction—Justin McCarthy, Richard Dowling, F. Anstey, Rosa Mulholland, ian morals among soldiers—the work can be remained. The bora Sigerson, Francis Fany.

Fiction—Justin McCarthy, Richard Dowling, F. Anstey, Rosa Mulholland, ian morals among soldiers—the work can be remained as a gentle-man, and that it is often a financial gain to do so.

"One of San Francisco's capitalists"

preceding and following that which graduates to present the graduates with souvenirs. Sometimes these gifts are a popular book, sometimes an inexpensive fan, sometimes merely a card with the good wishes expressed in rhyme. No day except her wedding day is of such importance to a girl as commencement day. Be careful how you say good by. Some of you will be glad to close the books, others will be heart broken. Let not the careless ones add to the grief of those who leave the school and old associations with re gret. You may not understand the sentiment, but it is genuine, neverthe-You may be looking forward to pleasure, they know that for them there s little in prospect save hard work Let the last day of childhood be free from a suspicion of indifference or

Things That Never Die.

BY CHARLES DICKENS.

The pure, the bright, the beautiful,
That stirred our hearts of youth,
The impulses to a wordless prayer,
The dreams of love and truth;
The longing after something lost,
The spirit's against gays. The spirit's yearning cry, The strivings after better hopes-These things can never die.

The timid hand stretched forth to aid The timid hand stretched forth to aid A brother in his need,
The kindly word in grief's dark hour,
That proves a friend indeed;
The plea for mercy, softly breathed,
When justice threatens high,
The sorrow of a contrite heart—
These things shall never die.

The cruel and the bitter word,

That wounded as it fell;
The chilling want of sympathy
We feel but never tell;
The hard repulse that chills the heart,
Whose hopes were bounding high;
In an unfailing record kept—
These things shall never die. Let nothing pass for every hand Must find some work to do; Lose not a chance to waken love— Be firm, and just, and true; So shall a light that cannot fade Beam on thee from on high, And angel voices say to thee— These things shall never die.

Not on the Bills. Jenny Lind, whose singing used to delight the grandmothers of our young people, says a writer in the Ave Maria, was noted no less for her kind heart than for her wondrous voice. At one time she was visiting at the house of a friend who lived in rural England, and was taking her accustomed daily ramble in the green fields. Suddenly began to rain, and the songstress, being unprovided with an umbrella, sought shelter in a picturesque little

ottage near by.
The good woman of the house came forward with her best chair, and gave her unknown guest a hearty welcome. Jenny Lind tried to divert herself as best she could. A cage hung in the window, and a canary was singing with all his might.

"What is the name of your bird?" questioned the chance visitor.

"Jenny Lind," was the reply.

The prima donna smiled—perhaps at the thought that Dick or Billy would have been so much more appropriate for the lady bird never sings.
"Why do you call him Jenny Lind?"

"Because," said the old woman, "he the finest singer in the world. Jenny Lind's smile deepened.

"O, you dear creature!" she thought you shall be paid for this sweet compliment." Then she asked: "Have you heard Jenny Lind sing?"

"Oh, no, no, madam! Such a great pleasure is only for the rich.'

lady, that it seems as if I could die happy if I could listen even once to her sweet voice."

The singer put forth her hand and answered:

'I am Jenny Lind, and you shall hear me sing. Send for your neigh-bors, and we will have a concert; and if it isn't as fine a one as the rich people hear, it will be no fault of

And this is why Jenny Lind's friend, earching for her with umbrellas and nackintoshes, found her singing 'Auld Lang Syne' to a row of happy beasant women. He told her afterwards that she never sang so well in all her life.

It was because I did it out of love,

not for money," said the songstress. The Two Requests of Jeanne d'Arc.

In return for the inestimable serices she performed for France, Jeanne d'Arc asked the King of France for but two favors, neither of which was or herself. For her native village she pegged freedom from taxation, and until the French Revolution ravaged the land, not a tax of any description was levied on Domremy. Her second re-quest was that the king would, after er death, build a chapel where pray ers might be perpetually offered for the souls of the soldiers who fell in deence of their native land. We learn this from the solemnly attested deposi tion of her confessor Pasqueral, whom she often entreated to remind the king

of her request when she would be no

more. Four centuries have gone by,

and the desire of the maiden's heart is but barely fulfilled. The votive church of Domremy stands on the slope of an oak crowned hill overlooking the valley of the Neuse. The skirts of the hill are cultivated and covered with vineyards the crests are overgrown with low shrubs and afford pasturage for grazing flocks. Indeed, the scene is abso lutely unchanged since Jeanne roamed the hills in her happy childhood. And now her wish is to be fulfilled. The Best for Wash Day

For quick and easy work For cleanest, sweetest and whitest clothes Surprise is best

own short and glorious military life.

CHATS WITH YOUNG MEN.

Catholic Columbian. The young man who is now about to enter the ranks of the work a day world armed with his college diploma is re ceiving plenty of advice from the vet erans who have been through many a campaign. Much of it will be un heeded, but still it is good counsel and worth perusal, and the burden of al most every man who spoke was Work, Work, Work.

Judge John F. Dillon has this to say to a newspaper reporter in reference to

the practice of law: "When my advice is asked by a young man or his parents whether he should study law, I endeavor, in view of the crowded state of the profession, to dissuade him from it, unless it is seen that he has abilities that in a marked degree demonstrate that he is especially fitted for the law.

If, however, you cannot dissuade him, the next question I ask is, Is he a man of strong physical vigor? Success comes from a happy combination of physical and intellectual qualities, including will, power of decision, moral qualities, integrity and saving commonsense so that the advice which the lawyer gives shall be practically demonstrated to be wise, as shown in the The modern client wants

Edward G. Janeway said "There is plenty of room at the top. Apply yourself untiringly and success The harder and higher you work the greater the success. There s plenty of room, and able men of the highest grade are wanted in the pro If you haven't the qualifications of education, temperament, love for the work and untiring energy, then

stay out."
"Electricity is a great field," said a man thoroughly posted on electrical matters, "and no mortal can tell just

how large, for we have only entered it. The chances in it are big, very big, and thousands of brainy men are entering it. There is room for all, and the promise for big pay is good. The salaries are large for good men, and the chances for advancement are plendid for men with original minds, who are applying themselves. And there is no telling what great results will come at any time out of original researches. The domain of electricity requires brains, technical knowledge of a high order and a logical, persistent mind, that will bear the strain of close and persistent application. A

pleasure is only for the rich."

"And would you like to hear her?"

The mistress of the cottage sighed,
"I wish to hear her so much, my

"I wish to hear her so much, my for success to be much less than in al-

nost any other business." Many young men are contemplating entering politics. Is it a good or de sirable business? Is it a paying busi ess? Mayor William L. Strong of ew York, said: "My answer is em hatically no! There is neither honor profit in it for the honest man. tics should be a matter of patriot-

and not a matter of business. There are as good opportunities making a success of merchandising day as ever," said a leading merch "I would say to the young men, into merchandising and you may ect good reward. You can ge ood salaries, and you can get good ofits from your own business. But emember you must work, work, ork; give your best energies and ample time to your business, and you

succeed. "There is plenty of room in the rug trade," said the manager of a wholesale house, "and grand oppor-tunities for the right kind of young nen. The right kind of man is one who is educated, who is willing to gin at the bottom and apply himself liligently to business. If this is done, access is certain. The profits are nall in this business, while in the ail trade they are quite large and ple for remunerative returns for capital and attention required. t then we are fortunate in having a oughout the year. The salaries are gh, and able men are in great nand and indispensable. Such men are sure of advancement.

English Catholic Writers.

Here are the names of a few promi ent Catholic writers in England and reland:

Poetry - Alfred Austin, Aubrey De Vere, Coventry Patmore, Wilfred Blunt, Emily H. Hickey, Mrs. Meynell, Francis Thompson, Lionel Johnson, Earnest Howson, Frances Wynne, Katherine Tynan, Father Russell, S. J., Dora Sigerson, Francis Fahy.

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SEND FOR CALENDAR

William O'Brien, W. P. Ryan, J. is Joseph Boardman. It is said he is a Murphy, J. Hogan, Frank Matthew, millionaire, but to look at him you Mrs. Keeling, Mrs. Blundell, Hannah Lynch. would not think it. You could hardly say that he dresses shabbily, but he

young man with these requirements will find no difficulty in working to the top."

"I cannot conscientiously advise a young man to take up the business of dentistry for a congenial and paying profession," said a prominent dentist.

"The profession is greatly overcrowded, the profits are cut by competition, and I believe the opportunities for specess to be much less than in the profession of the profession Blackburn, Mrs. Bishop, Edward Wal-

These are but a few of the many who are workers in England, enough to convince the reader of the vastness of the English Catholic intellectual move

Little Schoolmasters of Wisdom. Inspiration, like death, very often

omes unexpectedly. Many young men of today need uardians rather than wives.

The sneer of a cynic and the bite of lamb are alike harmless. Generosity often follows the possess on of riches, but riches are slow in

coming to the generous. How much sorrow would be prevent ed if regret would precede rather than follow a wrong deed.

It is always best to avoid controversy with two kinds of people—those who cannot understand you and those who If common-sense were sold by the

yard at a cent a foot, there would be ound many not possessing enough ense to buy it. "What helped you over the great obstacles of life?" was asked a success-

"The other obstacles," he

answered. In regard to Kipling's troubles with his brother in law. Harper's Weekly says: Helping a ne'er do-well is a business by itself that offers large and continuous employment for energy, enthusiasm, perseverance, and di cretion. Persons who would succeed at all in it must carefully obey two

rules - first, never expect anything second, never stop trying. Pays to be Gentlemanly.

Colonel F. W. Saxton, of Oakland, Cal., was in Washington recently. A little incident that came to my notice just before I left home," he said to a Times reporter, "impressed upon me that there is never any use for a man to act otherwise than as a gentle

TERMS

COMPLETE COMMERCIAL COURSE.

General Literature — Prof. Mivart, comes very close to it, and appears to a stranger to be some kindly old gentleman whom fortune has never cared to smile upon. Mr. Boardman's house is over in Oakland, but his office is in San Francisco, and each morning he makes

the trip over in the ferry.
"The other morning he started for
the boat and in his haste he forgot to transfer his nockethook to his clothes Of course he did not discover this until he had reached the wharf. There was no one in the crowd that he knew or that knew him. He searched every pocket in vain. A young man standing near by witnessed the confusion of the old gentleman, and, walking up to him, thrust a coin into his hand and

moved back into the crowd. "The young man doubtless supposed that he had done an act of kindness to needy one, and he hastened away, in order to make it less embarrassing for his beneficiary. He had no opportunity to get far, however, before Mr. Boardman caught him and made him divulge his name and address. The next day the young man was the reipient of a snug check, drawn by the nillionaire, and making him richer by \$100 than he was the day before.

We Are Brothers.

Carlyle said: "A true delineation of the smallest man and his scene of pilgrimage through life is capable of interesting the greatest man. men are to an unspeakable degree brothers: each man's life a strange emblem of every man's; human portraits faithfully drawn are of all pictures the welcomest on human walls.

A Million Gold Dollars

Would not bring happiness to the person suf-fering with dyspepsia, but Hood's Sarsapar-illa has cured many thousands of cases of this disease. It tones the stomach, regulates the bowels and puts all the machinery of the sys-tem in good working order. It creates a good appetite and gives health, strength and happiness.

Hood's Phls act harmoniously with Hood's Sarsarparilla. Cure all liver ills. 25

Inflammatory Rheumatism. — Mr. S. Ackerman, commercial traveler, Belleville, writes: "Some years ago I used Dr. THOMAS ECLECTRIC OIL for Inflammatory rheumatism, and three bottles effected a complete cure. I was the whole of one summer unable to move without crutches, and every movement caused excruciating pains. I am now out on the road and exposed to all kinds of weather, but have never been troubled with rheumatism since. I, however, keep a bottle of Dr. ThOMAS' OIL on hand, and I alw sys recommend it to others, as it did so much for me."

Great battles are continually going on in

Great battles are continually going on in the human system. Hood's Sarsaparilla drives out disease and restores health.

Resolution of Condolence.

At a regular meeting of St. James' branch Seaforth held on the 6th inst., it was unanimously adopted:

That whereas it has pleased Almighty God in His infinite wisdom to call to her eternal reward, the mother of our esteemed pastor, the Rev. Father Kennedy, Spiritual Adviser of St. James' Branch, No. 23, of the Catholic Mutual Benefit Association.

And whereas, the death of this most estimable lady leaves a void in the family circle which cannot be fathomed by any only those who are able to estimate the true worth of a kind, generous, charitable and Christian mother whose life was exclusively occupied in discharging her duties to God—first, to her husband, who preceeded her in death some twenty-live years since, and to her family, and lastly to all those whose temporal or spiritual welfare were always the objects of her tender solicitude. Be it Resolved, therefore, that we, the members of Branch 23, tender to our esteemed, and Reverend Brother, and to the other members of the family of deceased, our most heartfelt sympathy in this the hour of his and their sad bereavement, and our fondest prayer shall be that the knowledge on his and their parts of a life so well spent in the service of God, her family, and her neighbor, shall merit that eternal reward promised by Him, in the realms of bliss, where the moth cannot destroy, rust consume, nor plunderers rob her cf. Be it, further, Resolved that, in token of our deep sympathy with our esteemed brother, the charter of our branch be draped in mourning for the space of thirty days.

charter of our branch be draped in mourning for the space of thirty days.

And, further, that a copy of these resolutions be spread on the minutes, and others be forwarded to the CATHOLIC RECORD, and our official organ, the Canadian, for publication, and a copy be presented to our esteemed and Rev. Brother, the Rev. Joseph Kennedy, James J. Munroe, Rec. Sec. Seaforth, July 6, 1896.

A. O. H.

Toronto, July 11, 1896. Toronto, July 11, 1896.

At a special meeting of Divison 3, which was called for the purpose of making arrangements for the funeral of our late Brother, James Kelly, the following resolution was manimously adopted:

That, whereas it has pleased Almighty God to take unto Himself Mr. James Kelly, a worthy member of this division,
Resolved that Division 3 hereby tender to our brother, and other members of the family, their sincere sympathy in the loss of so good a father to his family.

That a copy be sent to the family of deceased and published in the CATHOLIC RECORD and Register.

Hugh McCaffrey, Sec. Div.3.

DIOCESE OF PETERBOROUGH.

DIOCESE OF PETERBOROUGH.

ED. CATHOLIC RECORD: — Your readers will be glad to follow as I am to relate the course of His Lordship on his Episcopal tour to the northern portion of his diocese. Leaving Peterborough early Wednes day morning we arrived at Midland shortly after midday. The City of Toronto soon landed which we immediately boarded for Parry Sound by way of the inner channel. Escaping the rocks which are generally numbered along the Island Frying-Pan, through the narrow passes we made good progress until we neared McLaren's Island. Here the boat slackened speed and moved cautiously. I enquired what was up and was teld that we were about to round the Devil's Elbow. Let each one draw his own conclusion, but it suggested to me that we must be cautious when the devil is near. Thence we passed through the Seven Mile narrows, along Isabella Island, through the Two Mile narrows and up to Parry Sound. Here we boarded the City of Parry Sound, and at 2 o'clock a. m. set was alford by the sail for Byng Inlet. Our course lay about directly west through Parry Sound somewhat horth of Parry Sound, then northward through numbered and yet innumerable rocks to Byng Inlet. Having but a short delay hers we soon were on our way to French River, calling at the Bustards, which by the way are large rocks where the fisherman finds a dry spot to pitch his tent; and then to Killarney. The search is the part of the parry and then to Killarney. River, calling at the Bustards, which by the way are large rocks where the fisherman finds a dry spot to pitch his tent; and then to Killarney. This spot is not improperly named because as tourists tell us there is no place so beautiful in all Ireland as Killarney so the only spot along this northern and rockbound shore where the trees blossom and the grass grows green is Killarney. Here, we were met by one of the Fathers of the missions with his electro gas boat which soon transferred us to Wikwemikong, the first Indian mission which His Lordship visits. The children of the schools and many of the inhabitants of the village awaited his arrival

Indian mission which His Lordship visits. The children of the schools and many of the inhabitants of the village awaited his arrival and marched in procession to the church, where solemn benediction was sung.

Wikwemikong is a town of about a thousand souls, nicely situated on Smith Bay whose calm and level surface forms a delightful contrast with the high-tablelands of Cape Smith, directly opposite. The inhabit ants, I would judge from the number of canvas dotting the bay, are in a good part fishermen. There is one thing among them fortunately and noticeably absent, Pride. No one here gives as excuse to keep them from church, the want of clothes. There is no vieing to be first among the best dressed—a shawl over the head and a calico dress sufficiently clothes them to come and adore their God and assist at the Holy Sacrifice of the Mass. Why is this? Is it because they don't know much? Assuredly not. They have many things to be proud of—a handsomely decorated church, a neat sacristy, a choir that would do honor to any church and surpass many, I have heard, in the more fashionable parts of the diocese of Peterborough. But this is not all. There is also a boarding school for boys and a convent for girls, where, in a word, the children are taught goodness, discipline and knowledge, for they believe in the commandments. Here, then, they have many reasons to feel proud—and they have an honorable pride. How could it be otherwise? Almighty God in Uis divine providence in order to perpetuate His mission chose true apostles and disciples who would hand down His teachings, and not the least among their successors are the good Fathers of wikwemikong. All honor, then, to those truly apostolic men who have left the pleasures of city life and comfortable

then, to those truly apostolic men who have left the pleasures of city life and comfortable homes to bring these poor Indians from savage barbarianism to a knowledge of the true faith and the practice of true Christian vir tues: also to the Government which encour

age barbarianism to a knowledge of the true faith and the practice of true Christian virtues: also to the Government which encourages such a work. The new Minister of the Interior should look with an eye of jeadousy upon this portion of his care and encourage more and more this work, which is an honor to any Christian Government.

One word more and I will leave for the next Indian mission. The Fathers live a true seminary life, and wear that thin, emaciated look which is so general among the students around the Grand Seminary of Montreal. They are in number nine, halling from different quarters of the globe—namely, Fathers Paquin, S. J. (Superior), of Quebec; Gaume, from Paris; Du Pamuquet, France; Beadoin, France; Drolet, Quebec; Chambeau, France; Richard, St. Jerome; Du fresne, St. Pie; Mavnard, La Providence.

The High Mass on Sunday and the confirmation of one hundred and eight children were in every respect imposing.

The following are the programmes of the entertainments given to His Lordship on Saurday, July 6:

(At the boys' school.) Music by the Orchestra.
Address to His Lordship R. R., R. A. O Connor,
by Ignace Trudeau.
Class work-Reading, Geography.
4th. Standard-Mental Arithmetic, Composi-

tion...
Music—Chorus "Dirty Jim"....
Orchestra—Italian Air....

Class work—
Physical drill—
Physical drill—
Dialogue — A Man With an Ax to Grind.
By Daniel Causley and Henry Lesage.
Recitation by boys of 2nd Standard—
Music—Chorus "Home Sweet Home "...
Orchestra—Boy's March
Dumb-bell Drill—...

Dumb-bell Drill— Music by the Orchestra— Diolague—Tom's Practical Joke By J. MacLeod, Michael Trudeau and Michae Music—Round, Michael Trudeau and Michael Awaseg/jig.

Music—Round, "Hark the Little Birds"....
Songs—"The Fox and the Grapes." "The Spring," The Fox"
Music by the Orchestra—
Wand Drill—
Reading of notes, and Distribution of Prizes.
Chorus—"God Save the Queen ".

(At the Convent.)

Vivat-.... Children's choir. Address — Children's choir.

Philomene Otoshkweab.
Song—'O Happy Day
Cnildren's choir.

The Happy Couple
Victoria Peltier.

The Dilatory Scholar
Angelique Osawanimiki.
Acknowledgment of Divine Favors.
Louise Shawanda. Kate Peltier, Julia Asigi
Sophie Medwieash. Philomene Atchitewens.

Sophie Medwieash, Philomene Atchitewens,
wens,
Song—"The Neat Little Clock".
Children's choir.
Dialogue—"Boastiul Sophie Mindamin, Josephine Shawanda.
Song—"Beautiful Things".
Children's choir.
Dialogue—'Charity"
Catharine Cooper, Philomene Biron, Angelique
Osawani niki, Isabelle Peliter, Philomene
Otoshkwieab, Sophie Mindamin,
Josephine Osawanimiki.
Hymn—"Thy kingdom Come."

LETTER WRITTEN BY GEORGE ATCHIETA-

LETTER WRITTER BY GEORGE ATCHIETAWENS AND READ TO HIS LORDSHIP.
My dear friend—You have several times
asked me to give you an idea of the life I
lead at Wikwemikong since I entered the
school. I will try to-day to satisfy you. I
will give you a description of the school itself, then of its inhabitants and lastly of the
life at school in all its forms.
The school is built at the foot of a little
hill at a short distance from the church and
the Fathers' residence. The building itself
is a frame building. It is divided as follows.
On the ground floor we find, coming from the
yard, at the right, a large hall which serves
us as a recreation room for winter and for
rainy days in any season of the year. It is
a square room, the furniture of which is very
plain, as it must be, seeing that it is greatly
exposed to rough usage. This recreation
room occupies one half of the ground floor.
On the other side, we find two class rooms
large enough to accommodate some fifty or
sixty children each. These rooms are
furnished with maps, blackboards, and so
forth.
On the first story we find, occupying the

turnished with maps, blackboards, and so forth.

On the first story we find, occupying the two thirds of the space, the dormitory, well ventilated and having room for over sixty. Then comes the refectory and the infirmary, which—thanks to God!—is seldom used.

Having seen the interior of the school, let as go out and see the yard. You will perhaps find it small, but we boys are proud of it, and the reason is that we have made it what it is now.

Had you seen it two years ago you would nardly recognize it, for it was then full of tocks, whereas it is now altogether cleared up and levelled.

Now you will ask me how many we are in

hardly recognize it, for it was then tull of rocks, whereas it is now altogether cleared up and levelled.

Now you will ask me how many we are in school. Well we are sixty, coming from different places. A good many belong to Wikwemikong, a few come from the adjoining villages and a dozen or so from Mississanga, Blind River, Thessalon, Garden River or Sault Ste Marie. We have even five Iroquois who arrived last year from St. Regis. All of us, though coming from so many different places, are united by the bonds of friendship, and live, under the care of the Fathers, a happy and usefullife.

You might now wish some particulars about the school life itself. Well I am going to give them to you and you will see that our timetable is pretty well filled up, and leaves no room for idleness.

First in the morning we get up at 5:30, in all seasons; we wash and dress ourselves, then come down to study, where prayer is said aloud. We then go to the 6 o'clock Mass, after which breakfast is served. Breakfast to ver, we go to our work, which is of a varied kind. First all those who learn a trade go to their shops. We have here carpenter's, blacksmith's, shoemaker's shops and even a printing office. The others go to the kitchen, the garden, the farm, or work in or around the school. At 8:30 all must be in the recreation-hall, getting ready for class, which begins at 9 o'clock. During morning class, reading, composition, and arithmetic are taught. The class is interrupted at 10:15 for 15 minutes recess. At 11:45 class is over and boys go for a few minutes in the yard, At 12 o'clock the bell calls them up to the refectory, where a plain but substantial dinner awaits them. Recreation follows immediately, and lasts till 1:50. During that time we can amuse our selves with all kinds of games, football, baseball, gymnastic exercises, marbles, and so forth. At 1:30 they come in class and have catechism, writing, geography, dictation, letter writing or drawing lessons. Class is followed by work as in the morning. At 5:30

ball, gymnastic exercises, marbies, and so forth. At 1:30 they come in class and have catechism, writing, geography, dictation, letter writing or drawing lessons. Class is followed by work as in the morning. At 5:30 a short study for half an hour, during which part of the boys are taught singing. At 6 o'clock, supper and recreation till 7:30, then prayer and bed.

Such is our every day's programme. On Saturday it is altered as follows: In the morning outside work as usual. But in the afternoon walk or game, and in summer both. We go to the field to have a game of both ball, or base ball. Besides this we have drill and calisthenics several times a week. At night some are taught violin and organ.

So you see, my dear friend, that, after all, our life at school, though a very busy one, is a very happy one.

our life at school, though a very happy one.

I hope you will be interested by this news and will come next year to see for yourself.

In the meantime, believe me,
Your devoted friend,
George.

FIFTH ANNUAL PILGRIMAGE TO STE. ANNE DE BEAUPRE.

The fifth annual pilgrimage of the Archdiocese of Kingston, under the distinguished auspices of His Grace Archbishop Cleary will take place on Tuesday, 28th July. Special trains will run from Peterborough, Kingston and Pembroke, via C. P. R.—the only all rall route from Ontario to the Shrine of the good Ste. Anne. Passengers will be landed within a stone's throw of the church without change of cars, and consequently will not be subjected to the inconvenience of taking ferry, experienced on other routes. Most complete arrangements have been made with the C. P. R. officers for the comfort and accommodation of passengers. A refreshment car will be attached to each special on which excellent meals will be served at moderate rates. First-class sleepers and tourist cars equipped will accompany each special. Several priests from the Archdiocese of Kingston and other diocesses will be on each train. The fare for round trip—only \$5.65 from Peterborough, \$4.90 from Kingston, \$4.40 from Brockville, for adults, children half fare—being so unusually low, a rare opportunity is afforded of visiting the now famous shrine, where so many singular favors are obtained, each year, through the intercession of the good St. Anne. The organization is under the direction of the Rev. M. J. Stanton, Smith's Falls, assisted by the Rev's. M. J. McDonald, Kemptville, and J. D. O'Gorman, Gananoque. The marked success of Rev. Father Stanton in conducting the former annual pilgrimages of the Archdiocese of Kingston sufficiently guarantees the efficient management of the coming fifth annual pilgrimage on Tuesday, July 28. For further particulars see bills. All communications should be addressed to Rev. M. J. McDonald, Kemptville, or Rev. J. D. O Gorman, Gananoque, Ont. Passengers desiring berths in first-class sleepers or tourist cars

equipped, are requested to notify, on or before July 24, station agents nearest their respective localities, who will communicate with R. A. Bennett, C. P. R. agent, Smith's Falls, Ont. Passengers in the vicinity of Kingston desiring berths will please notify F. J. Conway, C. P. R. agent, Kingston Ont.

CIRCULAR. CIRCULAR.

The Palace, kingston,
Feast of Sts. Peter and Paul, 1896.
I hereby approve and warmly recommend
to the clergy and people of my diocese, and
those of the neighboring districts, the pilgrimage to the shrine of Good Ste. Anne de
Beaupre, which shall start from several
depots of the Canadian Pacific Railway, on
Tuesday, 28th July, 1896, under direction of
Rev. Fathers Stanton, of Smith's Falls, and
McDonald, of Kemptville, with whom a goodlay number of other clergymen will be associated in the direction of the pious exercises
of the pilgrimage and the care of the pilgrims.

of the pilgrimage and the care of the pilgrims.

In thus publicly attesting our veneration for Ste. Anne and our confidence in her intercessory power at the Throne of Mercy, we honor her most noble daughter, the everblessed Virgin Mary, Mother of Our Lord Jesus Christ, the Queen of Angels and of men, who is all powerful with her Divine Son for impetration of favors, spiritual and temporal, and all good things conducive to our eternal welfare. Let all who take part in this pilgrimage enter upon it in a pure religious spirit, and offer it to the Mother of her who brought forth the Saviour of the world in fulness of faith, and hope that it shall be accepted by Heaven and rewarded with copious benediction. +James Vincent Cleary,

Archbishop of Kingston.

DIOCESE OF HAMILTON.

REV. MOTHER CELESTINE'S SILVER JUBI-LEE.

REV. MOTHER CELESTINE'S SILVER JUBILEE.

For a long time past the Sisters of St.
Joseph have been looking forward to what
turned out to be the most joyful event in the
history of their community in Hamilton—the
Silver Jubilee of Rev. Mother Celestine, the
Superior of the order in this diocese, which
took place on Friday, July 10, Every
moment of the Sisters' little leisure time for
over a month was taken up in making preparations to do honor to one whom they loved
to call their Mother. The reception rooms
at the convent were nicely decorated
for the occasion, but of course the handsomest decorations were made in the
pretty chapel, which has lately been
repainted, fresceed and ornamented—much
of the ornamentation being done by the
skilful hands of the Sisters. The altars were
profusely decorated with roses and other
choice flowers, the offerings of kind friends
to the Reverend Mother. The first Mass was
celebrated by Right Rev. Mgr. McEvay,
who appeared in the official robes of his cflice.
His Lordship Bishop Dowling celebrated
Mass at 9 o'clock, and afterwards assisted at
grand Mass, celebrated by Right Rev. Mgr.
Heenan, of Dundas, who also wore his official
robes. His Lordship was assisted at the
throne by Right Rev. Mgr. McEvay and
Rev. J. R. Teery, Superior of St. Mchael's
College, Toronto, and Mgr. Heenan was assisted by Fathers Brady and Holden as deac on
and subdeacon. In the sanctuary were also
Rev. Father Burke of Oakville, Father Hinchey of St. Joseph's and Father Mahony of
the cathedral.

By a strange concidence the epistle read in
the Mass of that day was most suitable and
applicable to the celebration, as the following extracts from it will show: "Who shall
find a valiant woman? far, and from the
attermost coasts is the price of her. She is
like the merchant's ship, she bringeth her
bread from afar. She hath copicared a
field, and bought it; with the fruit of her
hands she hath planted a vineyard. She
hath losked
well on the rhand to the needy and
stretched out her hand to the needy and

have the pleasure of Moner Ceasance of quaintance know how applicable the above words are to her.

About one hundred and forty Sisters of St. Joseph assisted at the Masses, and it was a very impressive sight to see them, in their sembre-hued robes, wending their way, two by two, with lighted tapers in their hands, to the chapel chanting the "Magnificat" as they went. A full choir of Sisters sang Lambiotte's Mass with exquisite sweetness. The "Ave Maria" was ite sweetness. The "Ave Maria" was site sweetness.

'Magnificat' as they went. A full choir of Sisters sang Lambiotte's Mass with exquisite sweetness. The "Ave Maria" was sung at the offertory and the "Lauda Sion" at the end of Mass.

Amongst the visitors were the Reverend Superiors, or their representatives, from the St. Joseph's institutions in Toronto, Guelph, Brantford, London, Dundas, Owen Soune, Paris, Arthur, and other places. Rev. Mother Patritia and a number of the Ladies of Loretto were also present. Rev. Mother Celestine was besieged all day by admiring friends who offered her Jubilee congratulations and wished her many more years to labor for the success of St. Joseph's community.

During Mother Celestine's regime the community has grown in numbers and extended very much its power for good. In Hamilton thirty -six of the Sisters of St. Joseph teach in the Separate schools, and it is owing in a great measure to their skilful work that the schools have reached their present efficient standing. The Sisters have also schools in Dundas, Paris, Brantford, Arthur, Owen Sound, Guelph, and other places. The St. Joseph's community has also charge of and conduct most successfully hospitals in Hamilton and Guelph—two of the finest institutions of the kind in Canada. Besides, they have a home for the infirm and friendess in Hamilton and Gueiph—two of the hinest insti-tutions of the kind in Canada. Besides, they have a home for the infirm and friencless in Dundas, and orphanages for little ones at Hamilton and Dundas. With all these insti-tutions under her supervision Rev. Mother Celestine's life is a busy one, and it is to be The fifth annual pilgrimage of the Arch In a quiet, unassuming way she achieves a great deal; and in her humility her great worry of late was that any one should think of honoring her by a Jubilee.

The following are amongst the presents received by the Reverend Mother: The toliowing are amongst the presents received by the Reverend Mother:

Silver-mounted harness by Sisters of House of Providence, Dundas; stained glass window, sisters of Hospital, Hamilton; silver fruit stand, Bishop Dowling; marble credence table, Sisters of St. Joseph, Brantford; handsome chair for sanctuary, Sisters of Hospital, Guelph; silver gong, Mgr. McEvay; silver cruets, Rev. R. Brady; silver egg stand, Loretto nuns, Hamilton; silver cruet and salt cups, Rev. J. J. Craven, silver pitcher, Rev. F. O'Rielly; Following of Christ, bound in kid, Rev. J. P. Holden; silver bread tray and cresm pitcher. Loretto nuns, Guelph; Ciborium cover. Sisters of St. Joseph, Paris; masterpieces of art, Rev. J. Hinchey; silver fern-stand, Miss Driscoil, Owen Sound; 225 in gold and silver letter box, Mr. T. J., O'Meara, London; silver near box, Mr. T. J., O'Meara, London; silver near the silver marmalade dish, Miss L. Reche; silver medal, Mother Lee, Rhode Island; Silv in silver marmalade dish, Miss L. Reche; silver medal, Mother Lee, Rhode Island; Silv in silver marmalade dish, Miss L. Reche; silver medal, Mother Lee, Rhode Island; Silv in silver marmalade dish, Miss L. Reche; silver medal, Mother Lee, Rhode Island; Silv in silver marmalade dish, Miss L. Reche; silver medal, Mother Lee, Rhode Island; Silv in silver marmalade dish, Miss L. Reche; silver medal, Mother Lee, Rhode Island; Silv in silver marmalade dish, Miss L. Reche; silver medal, Mother Lee, Rhode Island; Silv in silver marmalade dish, Miss L. Reche; silver medal mother marmalade dish, Miss L. Reche; silver

On Sunday last Rev. J. P. Malone, who was ordained at St. Mary's Cathedral several weeks ago, preached an eloquent sermon in the cathedral, taking for his text, "What will it profit a man if he gain the whole world and

lose his own soul." Father Malone will remain here for two weeks and then go to New Orleans.

If We Could Know. BY MARGARET HOLMES BATES.

If we could know when soft replies,
And smiling lips, and trangull eyes
Hide hearts that tremble, throb and ache,
As silently they crieve and break,
Beneath their mask of graceful lies.
We might not deem ourselves so wire
To measure grief by tears and sighs;
Some hasty judgments might not make,
But spare, tor hidden sorrow's sake,
Our friend behind the gay disguise.

If we could know, how in the mines
of tenderness the pure gold shines.
We might not feel the smarting stings.
The longed for message often brings.
From heart that round our own entwines:
We'd read between the formal lines
And careless words, unerring signs
Of love that onward, upward springs.
To meet its own on steadfast wings.
And commune hold on sacred shrines.

CATHOLIC TRUTH SOCIETY. ST. MARY'S BRANCH, TORONTO.

St. MARY'S BRANCH, TORONTO.

The regular monthly meeting of this branch was held in the Bathurst street hall. Reports from the various committees were presented, and all showing that active work was being done. The report of the Church Door Distribution Committee was a gratifying one. This committee since commencing operations have distributed to non-Catholics and Catholics attending the services about one thousand publications, including leaflets, books of the Mass, etc. The society was favored by an address from Rev. T. J. Slevin, S. J., of New Orleans, La., which was replete with anecdotes descriptive of the ignorance of the non-Catholic world in relation to Catholicity and the Jesuits particularly. The non-Catholic press he also proved guilty of the same deplorable ignorance, and gave quotations from such high-class journess as the London England. These and the gave quotations from such high-class jour-nals as the London, England, Times and the gave quotations from such ingerclass jointensis as the London, England, Times and the Standard to prove his contention. Taken altogether the Rev. Father's address was a most scholarly and instructive one and much appreciated by the members. Another gratifying feature of the evening was the report made by Mr. P. F. Cronin, of the Register, that the Old Country papers were noting with pleasure the work of the society in Canada and that carried on in Toronto more particularly. The members were highly pleased at the presence of such a large number of the clergy and others, including Rev. Vicar General McCann, Rev. F. Walsh, C. S. B., Rzv. Wm. McCann, Rev. Jno. Kelly, Rev. L. Mimehan; Messrs, J. J. Murphy, of St. Basil's Branch, and P. F. Cronin, of St. Helen's Branch. An expression of regret at his inability to be present, was received from Rev. A. Wynn, C. S. S. R.

After the business of the meeting was cor After the business of the meeting was concluded, the members were treated to an excellent programme of vocal and instrumental music. Readings were contributed by the following ladies and gentlemen, viz.: Mrs. Hearn, the Misses Cunningham, McMullan, K. Clark, N. McKenna, L. Way and Mr. Gus Forbes, after which refreshments were served.

THE NEW CABINET.

All the members of the new Cabinet were wern into office on the 13th, except Messrs. All the members of the new Canner were sworn into office on the 13th, except Messrs. Blair, Fielding and Sir Henri Joly. The former two were not ready to leave provincial affairs, and Sir Henri did not arrive until the 14th. A meeting of the Cabinet was held atter the meeting was over.

Following is a list of the new Ministers:—
President of the Privy Council—Wilfred Laurier.

Minister of Trade and Commerce—Sir R. Minister of Justice—Sir Oliver Mowat.
Minister of Finance—W. S. Fielding.
Minister of Militia—Dr. Borden.
Minister of Marine and Fisheries—L. H.

Davies. Minister of Public Works—J. I, Tarte. Minister of Railways and Canals — G. H

Blair.
Minister of Agriculture—Sydney Fisher,
Postmaster General—W. Mullock
Minister of Customs—W. Paterson,
Minister of Inland Revenue—Sir Henri

Joly.
Secretary of State—R. W. Scott
Solicitor General—Chas. Fitzpatrick.
Interior Department—Left vacant.
Without portfolio—C. A. Geoffrion and R.
R. Dobell.

OBITUARY. MRS. H. KENNEDY, KINKORA.

Mrs. H. Kennedy, Kinkora.

Universal regret is felt in this parish over the death of Mrs. Kennedy, which sad event took place at her home on the evening of July 1, at the age of seventy-two years. Deceased had been ailing for some few weeks past, but her illness was not considered serious, as she continued a round much as usual; and the news of her demise was received with much surprise by all. Mrs. Kennedy was, however, well and happily prepared, receiving all the rites of Holy Church from her pastor, Rev. Father O'Neill, on the morning previous to her death. Mrs. Kennedy leaves a family of nine children, all of whom live to feel the crushing misfortune of a mother's loss. One of her sons she had the heavenly consolation of seeing ordained to the holy priesthood, and he is now the beloved parish priest of Seaforth.

The deceased was born in the county Tipperary, Ireland, and was married to Mr. Hugh Kennedy in Toronto, in the year 1844, and a year later came to Ellice and settled on the tarm where she resided until her death. When she came to this country, about fifty years ago, it was but a dense forest, but by

on the farm where she resided until her death. When she came to this country, about fifty years ago, it was but a dense forest, but by energy and undaunted perseverance, coupled with a firm trust in the kind providence of the Creator, Mr. and Mrs. Kennedy soon found themselves in the enjoyment of a comfortable home.

On Friday morning the funeral procession wanded its way to St Patrick's church, where

found themselves in the enjoyment of a comfortable home.

On Friday morning the funeral procession wended its way to St. Patrick's church, where solemn Requiem Mass was sung by Father Kennedy, assisted by Revs. Father O'Neil and Dr. Kilroy (Stratford).

At the conclusion Rev. Dr. Kilroy took occasion to speak of the sauntly life of the deceased lady who was now enjoying her reward. The rev. gentleman also referred in touching terms to the great aid she rendered the worthy pastor during the past few years in the erection of Kinkora's beautiful church, and how at all times she was ready to lend a helping hand in the promotion of every good work. In all works of charity Mrs. Kennedy was ever one of the foremost to extend earnest, effective and material aid, and there are many amongst the poor and lowly who will offer up a fervent prayer or the eternal happiness of her who always had for them a kind greeting and a liberal gift. Mrs. Kennedy's home was always a favorite resort for priests and nuns. Long before the parish of Kinkora was formed, when the early missionary Fathers were Christianizing the district between Stratford and Goderich they were glad to come to Mrs. Kennedy's, where they ever received a characteristic Irish welcome. The Sisters of St. Joseph when on their errands of charity have been made welcome visitors in her home for upwards of thirty five years. The poor and the lowly were her chosen friends. Never was it known that a needy person left her home without an alms. The Rev. Doctor also very feelingly alluded to the most marked feature of her daily life—her grand Catholic Faith. She fulfilled her every duty; she discharged her every obligation with scrupulous care; she was ever true to her religion; and she has left behind her a record of which any Christian may well be proud. Her example was in every regard a source of benefit to her surroundings. Sadly will she be missed, not only by her own family but by the many whose happiness it was

to share her generosity. To the members of the family is tendered the heart-felt sympathy of the congregation, and their united prayers will ascend to the Throne of Grace that God in His Infinite Mercy may console and strengthen them in this the hour of their great affliction and bereavement. R. I. P.

MARKET REPORTS.

London, July 16. — Wheat, 63c. per bushel.
Oats, 21 to 21 2 10c per bushel. Peas, 42 to
48c per bush. Barley, 31 1.5 to 33 3 5c per bush.
Buckwheat, 26 2-5 to 28 4-5c per bush. Rye,
39 1.5 to 44 4-5c per bush. Corn, 59 1.5 to 42c,
per bush. Beef, 84 30 to 85 per cwt. Spring
lambs. 9 cents a pound, dressed. Calves
(dressed), 4to 49 cents per lb. Mutton, 6 and 7
cents a pound, wholesale. Spring ducks, 69 to
80c a pair. Fowls and chickens were in fair
supply, at 40 to 75 cents a pair. Butter got up
10 14 and 16c. pound by the basket, and crocks
sold at 13c. to 14c. lb. Eggs, 8 to 9c a dozen.
Raspberries were firm, at 8 and 9c a quart.
Blackberries, 6 a quart. Gooseberries, 3 to 5c. a
quart. Ked currants, 5c do. and black sold
at 9 to 11c for the measure. Cherries, 12c. to
15c a quart. In vegetables, potatoes were
plentiful, at 59 to 60c. per bush. Green peas. 8c.
and 9c a quart; beans. 8c; cabbage, 49 and 50
cents a doz. comions. 81 per bush; green corn,
15c. per doz.; tomatoes, 6 and 7c, a 1b. Wool.
19c. to 19c, ca 1b. Hay set to 57 a ton.
Toronto, July, 16—Wheat, white, 69c.; wheat,
red. 63c.; wheat, goose, 52c.; oats, 22c.; rye,
48c.; barley, 39 to 51c; buckwheat, 30 to 40c.

Toronto, July 1.6—Wheat, white, 69c; where \$64. 69c; wheat, goods, 59c; oats, 22c; ry 8c; barley, 29 to 31c; buckwheat, 36 to 40c eas, 50c; ducks, spring, per pair, 40 to 60c; geese, 1b, 6 c; butter, in 1 b rolls, 10 to 13c; eggs, ne sld, 9 to 19c; hay, tmothy, old, \$12.00 to \$11.39, new, \$0.00 to \$11.00; straw, sheaf, \$10.00 traw, loose, 36 to \$1; betf, hinds, 5 to 69c; famb, carcass, 8 \$9c; lamb, carcass, per lb. 7 to 8c; veal, pb. 4 to 6c; mutton, per lb., 4 to 5c; dress, 100gs, \$5 to \$5.59.

MONTREAL.

Montreal, Jaly 11.—Flour — Receipts, 5.5

MONTREAL.

MONTREAL.

MONTREAL.

Montreal, July 11.—Flour — Receipts, 5,600

bbls.; market quiet and unchanged; patent
winter, 83.70 to 83.90; do. spring, \$3.95 to 83.75;

straight rollers, 83.50 to 83.60; extra, 83.10 to

83.90 to \$3.50; Ontario bages, \$1.40 to \$1.70.

Wheat, No. 2. Manitoba hard, 95 to 97. Bar
ley, 44 to 46. Rye, 50 to 52. Oatmeal, \$1.30 to

\$1.40. Cornmeal, 90c to \$1. Pork, \$11.50 to

\$12.50. Lard, 6 to 7c. Bacon, 8 to 9gc. Hams,

8 to 9g. Eggs, 8 to 19c.

Sto 92. Eggs. 8 to 10c.

Detroit, Mich., July 16.—Wheat—Cash, No. 1 white, 2 cars at 50c. closing at 50c. nominal, No. 2 red, 19 cars at 58c., closing at 58c, bid. No. 3, red, 11 cars at 54c, 4 cars at 54jc. closing at 54jc. nominal.

No. 3, red. 11 cars at 51c, 4 cars at 54]c. closing at 54]c. nominal; No. 2, 27c. nominal; No. 3, 28c. nominal; No. 4, 1 car at 25c. closing at 25c. nominal; No. 2 yellow, 29c. nominal; No. 3 yellow, 28c. nominal. Oats—Cash, No. 2, white, 2 cars at 19c. 2 cars at 19c. closing at 19c. nominal; No. 3 white, 1 car at 18c. closing at 18]c. nominal; rejected white 1 car at 17c; No. 2 mixed, 1 car at 18c; light mixed, 18qc. nominal; rejected mixed, 1 car at 16c; light mixed, 18qc. nominal.

Rye—Cash, No. 2, 2 cars at 31c. closing at 31]c bid.

PORT HURON.

PORT HURON.

PORT HURON.

Port Huron, Mich., July 16.—Grain—Wheat, per bush., 53 to 56c; oats, per bush., 18 to 19c; rye, per bush., 30 to 35c; peas., 40 to 45c per bush.; buckwheat. 30 to 35c per bush.; barley. 55 to 60c per 100 lbs.

Produce.—Butter, 10 to 11c per lb.; eggs., 9 to 16c per dozen; lard. 6 to 7 cents per pound; honey. 10 to 12c per pound; cheese. 10c per pound; hay, \$7.00 to \$8.00 per ton, for new; \$8 to \$10 for old; straw, \$8.00 to \$6.00 per ton. Beans. unpicked. 60 to 75c a bushel; picked. 75c to \$1.00 a bushel; wool, washed, per pound, 10 to 156c; unwashed, 7 to 10bc. 75c to \$1.00 a bushel; picked
75c to \$1.00 a bushel; wool, washed, per pound
10 to 15\(\frac{1}{2} \) c; unwashed, 7 to 10\(\frac{1}{2} \) c.

Dressed Meats. — Beer, Michigan, \$4.50 to
85.50 per cwt. Live weight, \$2.50 to \$3.00 per
per cwt. Chicago, \$5.50 to \$5.00 per cwt.
pork, light, \$4.25 to \$4.50; heavy, not in de
nand; live weight, \$3.00 to \$3.25 per cwt.
nutton, \$5 to \$6.00 per cwt; spring lamb,
dressed, \$7.00 to \$8 per cwt. live weight, \$2 to
\$2.75 each; veal, \$5.50 to \$6 per cwt.; spring
chickens, 14 to 15c per pound; turkeys, 2 to 19c per pound.

Hides—Beet hides, No. 1, 4to \$4\$c per lb; No. 2,
\$1 to \$5\$c, per lb. for green; calf \$kins, No. 1, 6c
per lb.; No. 2, 4 to 5c, per lb; sheep \$kins, 30 to
\$5\$c, each; lamb \$kins, 15 to \$2\$c, each; tallow,
\$1 to \$5\$c per lb.

to 3 c per lb. Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

Toronto, July 16.—There were quite 80 loads of offerings in the marketthis morning, and trade all round has terribly gull. The best pride particle of the strip of

and stags, 2c.

Buffalo, July 16 — Cattle — Two cars; firm light steers, 83 75 to 8,30; mixed butchers, 83 ts 83,24; light helfers, 22,75 to 25.

Hogs—15 cars dult; Yorkers, 83 55 to 83,60; light, 83,50 to 83 60 dult; Yorkers, 85 55 to 83,90; hgrht, 83,90; 10 85 mixed packers, 83-30 to 83,55; mediums heavy, 83 55 to 83,45; pigs, 83,65 to 83,75; rous 82,75 to 88; stags, 82 to 82,50; Steep and lamb Six cars; firm; prime lambs, 80 to 86,55; falgood, 85,50 to 85,57; culls and fair, 83,25 to 81,50 to 82,57; high size of mixed sheep, 83,75 to 84,20; culls and communications of the size of

A WOMAN'S MESSAGE.

Conveying Words of Hope to the Af-Trouble and Liver Complaint, Which Wrecked Her Nervous System – Is Now as Well as Ever.

From the Carleton Place Herald.

Truth, it is said, is sometimes stranger than fiction, and in no way has this phrase been better exemplified the plain unvarnished state ment of Mrs. W. H. Edwards, of Carle ton Place, to a reporter of the Herald few weeks ago. Mrs. Edwards is well known in this town, having lived here for nearly twenty-five years. The story she related we will give in her own words. She said: "In July of 1894, I was taken ill with fever, caused by blood poisoning, and laid hovering between life and death for eight weeks. After the doctor succeeded in breaking up the fever, my heart began to trouble me, jaundice and liver complaint also set in. not sleep and my nerves were terribly unstrung. During my illness, after the fever left me I was attended by no less than three doctors, but their medicine seemed of no avail as I lay for months in a terribly emaciated condition and never expected to be around again. This state of affairs lasted until about Christmas, when a friend suggested to me to try Dr. Williams Pink Pills. My husband procured a few boxes and I then began their use, although with but little confidence in them. By the time I had used three boxes I began to feel a little better and began to get an appetite. This encouraged me to persevere in the use of the pills, and I still continued to improve. began to sleep well, my heart ceased to bother me and my nervous system which had received such a fierce shock was again fully restored. My liver trouble also disappeared; in fact I became almost a new creature. I now feel as well as I ever did in my life. I have used in all eight boxes and still continue to take an occasional pill if I feel any way depressed. Yes, she

said, I am thankful to think that I tried Dr. Williams' Pink Pills because believe no other medicine could have effected such a cure in me and have so effectually built me up. I am perfectly willing that this simple statement of mine should be published, and hope some poor suffering creature may see it and be restored to health as I was." Dr. Williams' Pink Pills make pure,

rich blood, thus reaching the root of disease and driving it out of the sys-tem, curing when other medicines fail. Most of the ills afflicting mankind are due to an impoverished condition of the blood, or weak or shattered nerves, and for all these Pink Pills are a specific which speedily restore the sufferer to health. These pills are never sold in any form except in the company's boxes, the wrapper round which bears the full name "Dr. William's Pink Pills for Pale People." All others are counterfeits, and should always be refused. Get the genuine and be made well.



Kneip's Water Cure Institution. 8

To suffer very much from Vomiting several to suffer very much from Vomiting several their treatment gave no relief. In San Francisc Pastor Koenig's Nerve Tortic was recommende to me. After I took this but a few days to supplie the symptoms of my trouble disappeared. Only or bottle of it cured me entirely.

Rev. A. Goette

30 Years Headache.

Milwaukee, Wis., May, '94.

During a fire, about 30 years ago, I fell into sellar, full of water. As it was in the winter, m jobthing freze on my body after I got out. Sim hen I suffered from sewere headache and w rerated by more than 15 doctors for it; but a these did nt help me as much as one bottle

A Valuable Book on Nervous Dis-eases and a sample bottle to any at dress. Foor patients also get the med-This remove was less. This remedy has been prepared by the Rev. Father conig, of Fort Wavne, Ind., since 1816, and is now ader his direction by the

KOENIG MED. CO., Chicago, III. 49 S. Franklin Street. Sold by Druggists at S1 per Bottle. Cfor S5 Large Size, S1.75. C Bottles for S9.

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goods a specialty. Feathers renovated.

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Meets on the 2nd and 4th Thursday of every nonth, at 8 o'clock, at their hall, Albion Block Sichmond Street. G. Barry, President; T. J. O'Meara ist Vice-President; P. F. Boyle, Recording Secretary. Western Ontario's Summer Resort

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"THE FRASER,"
PORT STANLEY, ONTARIO.
(Established 26 years.)
Was built in 1870, and is now open for the season. It is universally recognized as, in all respects, the best appointed summer hotel in Western Ontario. Every attention to guests that can be suggested by long experience and a thorough comprehension of the public wants is ensured from the fact that it has been conducted since its establishment, twenty-six years ago, under the same proprietorship and unanagement, with the exception of the past two seasons. The owner and original preprietor has again assumed control of the House, which is situated most pleasantly upon a lofty hill, commanding a magnificent view of the beautiful scenery surrounding it on every side, and overlooking Lake Erie from a height of 150 feet. The air is always pure and exhibitating, the balmy breezes from the lake diffuse a thoroughly delightful coolness around, while the lawns, walks and drives are most inviting. The pleasure grounds, shaded with umbrageous trees, extend over fifty acres, and access to the smooth sandy beach is obtained by means of a tram railway and stairs. Comfortable bathing houses, with efficient attendants, are provided for ladies and gentlemen, under the direct supervision of the House.

Wm. Fraser, Proprietor.

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COR FIRST FORM, SEPARATE SCHOOL.

Brockville. Applications received up to Monday, 20th inst. Address J. J. Kelly, Esd., Sec. S. S. Board, Brockville.

FOR R. C. SEPARATE SCHOOL. ONE holding a 2nd class professional certificate. Applications received up to Monday, 20th July, Address James Quinn, Sec. Treas., Tweed. Ont.

TEACHER WANTED, FOR R. C. S. S. No. 3 A, Malden. Must be capable of teaching French and English. State salary. Address, Dennis Meloche. Amberstburg, Ont. 920-tf.

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books could supely. Young and old, Edusated and Ignorant, Rich and Poor, should nave it within reach, and refer to its contents every day in the year.

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VOLUME XV

Why the Robin's B The Saviour, bowed beneat Climb up the dreary hill, While from His squalkine? Ran many a crimson rill. The brawny Roman thrust With unrelenting hand, Till, staggering slowly mid He sank upon the sand.

A little song bird bovering That immemorial day, A little song bird novering
That immemorial day,
Fluttered around and stroy.
One single thorn away.
The cruel spike impaled Hi
And thus, 'tis sweetly sai
The Robin has his sliver v
Incarnadined with red!

Ab Jesu! Jesu! Prince of My dolor and my sighs Reveal the lesson taught by Winged Ishnael of the s I, in the palace of delight, Or caverns of despair. Have plucked no thorns f But planted thousands the

THE MISSING LIN CAN ORI

The recent commiss Pope Leo to investigat Anglican orders, fo been by the now fam Gladstone, revives in question. Up to the tion the best that coul glican ordinations, ex were most disposed t favorable to them, wa grave doubt whether This of itself was a things, inasmuch as the most vital importa can establishment, an mit of any doubt what many volumes on t eminent Catholic prel States, lately decea Kenrick, of St. Lo Ryan, of Buffalo, ha lent handbooks treati the subject. But of t sides of the questi legion. We shall b difficulty.
On the accession of

to the English throne in declaring herself English Church as we in temporals, and al to take the or were deposed from under Queen Mary Catholic and the Bish All the Bishops excep of Llandaff, refused This left the Anglic without a hierarchy the new Church, Ca was Archbishop of at this juncture, leav See vacant. Elizab now famous Parker See of Canterbury, from the fountain-h that have since exis can Church or its off origin. On the va consecration, as on a whole superstructu orders rests. But divides itself into ty Parker consecrated was his consecration

Elizabeth indeed

Archbishop of Can

difficulty was, who him? All the depos

refused to act, and

had taken the oath refused. In orde Parker should become it was necessary tha consecration at the was himself really wise the line of st Apostles would be encyclical of our I Leo, just publish Bishops, who are the Apostles, inherit the order to inherit instrument or age duly accredited wi and must conseq a Bishop. But the Bishops refused seen, and various w resorted to in orde real Bishop. A
Anglican theologia whom it was refer such an emergen supreme head of authority to supp

secrator. Nevertheless, tl grave cause to do was really consecr is that no Protests period mentions though it was, an timate friend of P. history has any a indeed true that th records that the con but it is also true t tion as to whether t secration at all as. immediately quest the registry was n Moreover, it is sai minutely examin there are strong trinsic and extrin

At length a comm

formed" Bishops w

form the ceremony

Barlow was said to

Register itself. A most imports ed at all, the con consecrator, had