

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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HE FINDS REST IN ROME.

Father Henry A. Adams Quits the Episcopal Church.

New York Sun, July 19.

The Rev. Henry A. Adams, who was formerly rector of St. Paul's Episcopal Church in Buffalo, and who has recently been in charge of the Church of the Redeemer, Park avenue and Eighty-second street, this city, has written a letter in which he says that he has made up his mind to join the Catholic Church. This letter, which will be published to-day in a Buffalo newspaper, is in part as follows:

"My BELOVED FRIENDS: When a saddened and broken life is called upon in the moment of its utmost loneliness and pain to take a step which is at once the practical denial of everything for which that life has principally stood, and the apparent contradiction of its own chief aim, one may believe the bitterest of all has come. I have renounced my priesthood, and am about to enter the communion of the Catholic Church.

"My clearness of conviction has, under God, been brought about by the concurrent action of two long chains of reasoning. I have become a Catholic at last because there is no other logical deduction from all the facts of which my reading and my observation and my life have made me aware. And, secondly, because there was no peace for me, nor explanation of that unspeakable great problem of myself and you, outside God's Church. External evidence, internal heart-ache—these moved me steadily for years and years, effectually at last. As to the evidence, I frankly own that I have neither sufficient learning nor strength of mind to base so vast a step upon deductions made from my own investigations at first hand. I have, indeed, accepted other men's conclusions. I found this necessary during all my life, and so must every member of the Episcopal communion, that Church, as such, having no living, definite voice."

The letter goes on to say that the writer, while studying for the ministry, found the professors at the seminary divided in their views, one announcing that there was no "sacrament of absolution" other than the holy Communion, and two others actually hearing confessions. When he came to the pulpit he found his people also with other ideas than his. Continuing, the Rev. Mr. Adams says: "From my remotest boyhood I never have been able to efface the shame which the consideration of this babel of uncertainty always provoked. Not only in her failure to teach, and by the inconsistencies of her whole theory, did the Episcopal Church grow more and more a cause of shameful sorrow to me, but much more keenly so when I beheld, after ten years of bitterest experimental knowledge of her ways, the miserable fiasco of her parochial and institutional existence. Without a parallel in history, the parish system of the Protestant Episcopal Church stands at this time the most stupendous and ridiculous monstrosity in Christendom. With a rector 'called' by a vestry made up of the rich men of the place—a rector intimidated, harassed, made by his very tenure impotent, the hired mouthpiece of this vestry of rich men sometimes immoral, often ignorant, usually officious, always in the way—here he is to teach these rich masters of his; he is to conduct service as they direct. He is to tolerate and endorse any abomination which may have been established in the parish. He is to belie himself, his message, God's very work for peace's sake. And they are the 'successful' rectors (poor dumb slaves) who have been able to keep everybody happy and questions and ideas of a disturbing nature in the dark."

"Again, in her relations to the poor, in her spirit of equivocating country toward the sects, in her judicial system, in her no-policy, in her utter lack of discipline, coherence, esprit du corps; in her vacillation, failure, pretensions—she crushes out of earnest men their faith in her as the divinely planned and ruled. She breaks the hearts of her most loyal sons. She either casts them forth or ruins them as men and priests by forcing them into untrue, unfrank, unprincipled, and helpless acquiescence in the less than right."

"With bleeding heart, therefore, I turned to study the foundations of the Roman claims, and read for the first time the splendid arguments of that half score of giants who have worked out the question with a learning far beyond that of my teachers, and with a sanctity and a disinterestedness beyond words, beautiful to me, so fresh from the time-serving, money-worshipping, and truth-evasive atmosphere of my communion."

"My quest is over, although the nameless dread of finding myself alone comes over me. It will be terrible to be without you. It will be terrible to be condemned by you."

"At last, without an effort, with the sense of deep, unfathomable peace, my soul rushed out to meet my intellect returning from its search convicted, and all my nature knew that light was come. After the years of anguish and of doubt and struggle I passed

into God's 'strong city,' even into His tabernacle, there to be hid forever from the strife of tongue.

"On

"Such a tide as moving seems asleep,
Too full for sound or foam;
While that which drew from out the bound-
less deep,
Turns again home."

"Your friend and servant,
HENRY A. ADAMS."

The Rev. Mr. Adams, who is called Father Adams, is a graduate of the Episcopal General Theological Seminary. He was at one time an assistant in Trinity parish. His salary in Buffalo, it is said, was \$6,000.

At the Church of the Redeemer he and Father W. Everett Johnson divided a \$2,000 salary equally. Last December Father Adams announced that he and Father Johnson had exchanged places, the latter becoming rector instead of assistant.

"We teach," Father Adams said at that time to a *Sun* reporter, "the whole Catholic faith, and by this we mean that faith; which the entire Church held before Rome added to it or Protestantism subtracted from it. We have restored to the public worship all of those ancient accessories which are implied in the law of the Church of England, and derivatively in that of the American Church, such as vestments, lights, wafer, bread, the mixed chalice, incense, crosses, pictures, etc. We hear confessions in open church and we celebrate Mass every day and several times on Sunday. We propose the restoration in our care of the whole of Christianity—its faith, its worship, and its social economy."

Father Adams and Father Johnson are both advocates of Henry George's single-tax principles.

MR. ADAMS' CONVERSION.

The conversion of Mr. Adams from Episcopalianism to the Catholic Church is creating considerable discussion. In reply to questions of an interviewer on the subject Bishop Ryan, of Buffalo, gave the following answers:

"This was a victory for the Church of Rome, was it not?"

"We do not look upon it in that light at all," replied the Bishop. "He is a mere drop in the bucket. If I had had the guiding of Mr. Adams," added Bishop Ryan, "I would not have advised him to take the course he did in writing a letter to the newspapers. If his conscience directed him to come to us, he would better have quietly and unostentatiously chosen the way of entering our Church."

"What position will he take in the Church of Rome?"

"I do not see that he can be other than a lay member. He is married and has children, so he could not enter the priesthood."

"Would it be possible for him to become a priest if his wife should die?"

"Yes, but he would have to show himself fitted for the position. A priest must have a greater knowledge of theology than the ordinary minister, and he would have to put himself under teachers and show himself otherwise qualified."

"Do you think this is a sign of the times—that the Church of Rome is gaining strength in this country?"

"In a way, conversions of this kind are going on at all times, but no fuss is made about them. Formerly the names were published, but this is not thought of now. The Church is gaining ground, though not so rapidly as she might, for our attention has been directed chiefly to holding the great masses of Roman Catholics who have come to this country fast to their faith. But I think if the truths of the Roman Catholic Church were once made known to the people of America they would gladly come to her. Very many are in doubt and could grasp at the steady faith of our Church."

While his former co-religionists make the usual charge on such occasions, that he is crazy, they all speak highly of Mr. Adams as an honorable gentleman. His integrity of motive is evident from the fact that he gave up a good living and must now seek employment to support his family.—*Philadelphia Catholic Times*.

ANOTHER CONVERT.

Rev. Edwin B. Russell, a Prominent Episcopal Divine.

New York, July 20.—Just four weeks before the Rev. Henry A. Adams declared his conversion to Catholicism another Episcopalian minister, better known than he in both continents, was received into the Catholic Church by Archbishop Corrigan at a special service in St. Francis Xavier's in West Sixteenth street. His conversion was also largely due to the work of the ardent convert, Father Van Rensselaer.

He is the Rev. Edwin Benjamin Russell, whose work in the Episcopal Church began under Bishop Southgate in Zion Church, this city, in 1865, and ended at the American Chapel in Florence in the autumn of 1891. He signaled his advent into the Catholic faith by writing a hymn, which was sung at a recent pilgrimage to the shrine of St. Anthony of Padua, in Butler, N. J.

Mr. Russell, as he now prefers to be called, because he is simply a layman,

has no intention at present of entering the priesthood.

He is wealthy and has pleasant apartments at No. 200 West Eighty-second street, filled with books, old furniture, stained glass and mementoes of his many trips abroad.

Mr. Russell was born in Boston, and is the son of David Russell, editor of the old Boston *Weekly Magazine*, and member of the famous literary coterie of the fifties. He was educated at private schools and was graduated from the General Theological Seminary in this city in 1864. He received his degree of A. M. at St. Stephen's.

Mr. Russell, in 1889, took charge of the American Chapel in Florence, Italy, where he had the sculptor, Thomas Ball, for warden and United States Consul Miller for treasurer. In his congregation were Constance Fenimore Woolson, Virginia Townsend, S. M. Freeborn, Larkin G. Meade, the Marquis de Peruzzi and other clever and well-known Americans.

When Queen Victoria visited Florence in 1890 Mr. Russell was chosen by his country people to present a letter of welcome, and he cherishes among his treasures the letter of thanks she sent him through Sir Henry Ponsonby.

ARE THERE MORE IDIOTS IN SUMMER THAN IN WINTER?

New York Sun.

Since the convention held by the three tailors of Tooley street, Southwark, who began their petition to the House of Commons with that magnificent "We, the people of England," there has been no such large squeak from a small orifice as comes from People's Church, Boston. We are not exactly apprised of the nature of the concern called People's Church, but we suspect that this ambitious name is given to the Music Hall of a Sunday in the dull season after the night of beer and song has ceased.

Be this as it may, last Sunday afternoon one Mr. Walter Sims of Michigan lectured at People's Church. Mr. Sims is called "Professor," but as this wide-spreading title covers so many arts and sciences from aeronautics to the xylophone, we are unable to say what Prof. Walter Sims professes. We infer that it is fire eating or sword swallowing, from these snoring resolutions which were passed at the close of his lecture:

"Whereas, Mrs. Stoll, an Italian minion of the Pope, a foreign postiff unknown officially and constitutionally to our Government, is roaming about our country in an official character, plotting treason against our common school system, which is purely an American system, and part and parcel of our liberal government, because supported by taxation, one of the sovereign powers of Government; therefore, be it

Resolved, by the people of Boston, in public meeting assembled, that Stoll's presence in the United States, as a delegate of the Pope, is a menace to our constitutional liberties, and therefore odious to all good American citizens who love their country; and be it

Resolved, That he be requested to depart from this country at once, and never to return to it as a papal delegate; and be it further resolved, That a copy of these resolutions be sent to the Governor of this State and also to the President and Congress of these United States."

How many of the people of Boston except Prof. Sims, of Michigan, were present when these hot resolutions were thrown into an air already panting? These resolutions were passed "unanimously," but that merely shows us that Sims was there. If there had been a real audience of Boston men and women present, there could not have been unanimity. Somebody would have kicked, presented a substitute, moved to adjourn, or made a stump speech.

Taking this Boston or Michigan small religious sputter and comparing it with the secular sputter in Colorado and Kansas, cannot students of climate find an answer to this question: Are there more idiots in summer than in winter?

HUBBUB IN THE COMMONS.

A Heated Debate and Much Disorder Over an Irish Question.

London, July 20.—At the Limerick Assizes recently, Sir Peter O'Brien, Lord Chief Justice of Ireland, complained of the manner in which the criminal statistics of Ireland were compiled, objecting especially to the fact that doubtful cases were not included in the statistics.

The complaint of Sir Peter came up in the House of Commons to-day on a question in regard to it asked by Mr. M. Bodkin (anti-Parnellite), member for the North Division of Roscommon. The question was provocative of a very heated discussion.

Before the Government had a chance to reply to Mr. Bodkin's question, Mr. E. Carson (Conservative), one of the members for Dublin University, interposed a supplementary question intended to discredit the Irish executive.

The Right Hon. John Morley, Chief Secretary for Ireland, in replying to the questions, said that he was not aware that any judge had previously commented upon the system employed in compiling the Irish criminal statistics. An English Judge he added, would not have seized such an occasion to criticize the Government, especially if he was personally opposed to it politically.

This statement was received with

cheers by the members on the Nationalist and Government benches.

A wordy passage followed, the disputants being frequently interrupted by Nationalist members.

Mr. Carson finally accused Mr. Morley of making a cowardly attack on the Irish Judges.

This was the signal for a prolonged hubbub among the members, some of whom had lost their tempers entirely. There were roars of "Order!" "Order!" and cries for Mr. Carson to withdraw his objectionable remark. Some members repeatedly demanded through the uproar that the Speaker name the offending member from Dublin University.

The Speaker had great difficulty in quelling the disorder, but he finally succeeded, and then he called upon Mr. Carson to withdraw the objectionable expression he had used.

Mr. Carson did as the Speaker requested.

THE A. P. A. IN WAR TIME.

The traitorous secret society, the American in spirit but ostentatiously "American" in name, has existed under one title or another, from the beginning of the Government to the present day. The Tories and bushwhackers of Revolutionary days professed extreme "loyalty," while robbing and murdering their neighbors. They claimed to be the only genuine Americans, and were especially bitter in denouncing Washington and his associates for bringing "foreign soldiers to fight against the troops of His Majesty King George."

"Americans" of the same stripe did their utmost to harass and hamper the Government in the war of 1812. In fact, the only war in which they showed any sympathy with their country was that with Mexico, being then inspired with religious zeal, thus satirized by James Russell Lowell:

"I do much fear that we shall be seized now and then with a Protestant fervor, as long as we have neighbor Naboths, whose wallowings in Papistical mire excite our horror in exact proportion to the size and desirableness of their vineyards."

Prior and subsequent to that war their intense patriotism had inspired them to the organization of dark-lantern societies for the proscription of foreign-born citizens. As "Native Americans" and "Know-nothings," they displayed much zeal in burning Catholic churches and convents, and in murdering Irish and Catholic citizens in various places; but the approach of the Civil War, while wiping out Know-nothingism as a political factor, gave it renewed life in another and more insidious form. Under the title "Governor Morton and the Sons of Liberty," Mr. William Dudley Fenike tells in the *Atlantic Monthly* for July an interesting story of secret society treason in war time.

The name of the treasonable body was legion. It was variously styled, The Knights of the Iron Hand, The Knights of the True Faith, The Knights of the Columbian Star, The Grand American Legion, The Sons of Liberty, Circle of Honor, and Circle of the Mighty Host; but the name by which it was best known was that of the Knights of the Golden Circle.

One of the pledges taken by the initiated Knight ran as follows: "I will do all that I can to make a slave State of Mexico, and as such will urge its annexation to the United States."

Until the whole civil, political, financial and religious reconstruction of Mexico shall be completed, I will recognize a limited monarchy as the best form of government for the purpose, since it can be made strong and effective." Thus, to secure the subversion of Mexico's religion, those patriotic Knights were quite willing to encourage a monarchy in that country. That is the true Know-nothing spirit; and the Know-nothing letter and spirit are found in another proviso: "No Knight should acknowledge that he was a member of this degree except to a brother."

Among the leaders of the society in Indiana, where it was most flourishing, was one Dr. W. A. Bowles, a little man who had achieved unenviable fame as Colonel of the Second Indiana Regiment, which ran away bodily at the battle of Buena Vista in the Mexican War. Another hero was Harrison Dodd, Grand Commander of the American Knights of Indiana, who is described as "an active member of the Know-nothing party, and one of the chief functionaries of the Sons of Malta."

These and other precious rascals conspired to murder their fellow-citizens of Unionist principles. They instituted a system of signs and passwords whereby members of the order compelled to serve in the Federal army might make themselves known to the enemy, who should be instructed not to shoot at them. There was an elaborate ritual in which much silliness was blended with some blasphemy and a good deal of truculence. Thus the Knight invoked on himself the severest penalty if he failed in his treasonable course:—

"I do further solemnly declare and swear, in the presence of these Excellent Knights, my witnesses, that I now plight each and every one of these my solemn vows, without reservation or

evasion of mind whatsoever, and with full knowledge and understanding, and with my full assent, that the penalty declared against my violation of any or either of these my vows and promises will be a surrender of my body to the tribunal of the Order of American Knights, to be burned and its ashes strewn upon the winds, if it shall be so adjudged, and my sword and the emblems and jewels with which I have been adorned in honor shall be forged into one mass and thrown into the sea, and my name shall become a byword amongst the brotherhood, to be pronounced only with anathema and scorn. Divine Presence, approve my troth, and ye, Excellent Knights, hear and witness my plighted vows! Amen!"

The origin of a curious slander against Catholics, much affected by A. P. A. inventors of the present day, is found in the fact that those Know-nothing traitors of thirty years ago actually shipped arms and ammunition to their leader, Dodd, by the Merchant's Despatch, marked "Sunday-School Books!"

Dodd, Bowles and other conspirators were tried by military court and sentenced to be hanged, but owing to legal technicalities escaped their deserts. The whole story is told circumstantially in the *Atlantic*, and is well worth reading.

We would especially commend it to our republican friends who are coquetting, in the days of their party's defeat, with the same infamous spirit that almost dragged Democracy to death in its darkest hour. The secret political society, under whatever name it masquerades, always shelters the traitor and the coward. No party is strong enough to stand its fatal support. The politician who seeks or accepts it, in the light of past history, is a suicide, with the possible extenuating circumstances of political insanity.—*Boston Pilot*.

ST. CHRISTOPHER—JULY 25.

For the CATHOLIC RECORD.

The name Christopher means literally Christ-bearer; and the legend of the saint runs as follows: A pagan youth of enormous stature made a vow that, because of his wondrous strength, he would have for master only the strongest monarch in the world. Hearing of this, our hero was sent for by a mighty king. In his service he lived for some time, until, seeing preparations for war being made, he encouraged the cause.

"I fear my enemy," replied the king, "who threatens to invade my dominions; but I hope to put him to flight."

"If you fear anyone you are not the mightiest monarch," said the youth; and he immediately departed to seek another master.

On the way he met a fierce-looking being who addressed him thus: "Young man, you seek the mightiest potentate as master. Behold me!"

"Who are you?" asked the gigantic boy.

"By many names am I known, but you may call me Pluto."

They journeyed on together until they came to a place where two roads met, and by the wayside was a cross with the figure of a Man nailed thereon. Pluto began to quake, and he said:

"Let us turn and pass this road."

"Why?" enquired the youth.

"At first Pluto refused to answer, but at length he acknowledged that he could not pass the Cross.

"Then you are not the mightiest," said the pagan; and he turned towards the Cross, while his companion disappeared.

While he stood there, wondering, a voice said:

"Go to the ford yonder and serve the pilgrims who wish to pass over, and thou shalt find the mightiest king."

To the ford the giant turned; and there he served the pilgrims for a year. One dark, stormy night, as the pagan stood looking at the raging waves, a little child stood beside him, and in gentle tones begged to be carried across.

The pagan pleaded the violence of the night, the angry waves; but all in vain. The child was wondrously fair, and in his hands held a golden orb; its radiance seem reflected on His countenance, and forming an aureole of brightness round His head.

The giant set Him upon his shoulders and plunged into the foaming deep. Heavier and heavier grew his burden, and at length he would have sunk beneath the weight had he not cried, "O mighty king whom I serve, help me or I perish!" In an instant he was safe at the other side, and the child was gone, but in his stead was the Man he had seen nailed to the cross.

"Christopher shalt thy name be henceforth," said the Pilgrim, for "thou hast carried thy Christ in very deed. Go to the hermit on yonder hill, and he will teach thee of the Mightiest King."

Christopher sought the hermit, who came forth to meet him, and saluted him by his new name; and for many years the server of the Mightiest bore the cross of Christ.

At length he suffered martyrdom

under Decius and went to receive the reward of his Monarch in Heaven.

Although there is much of the legend in this history, the statue of the saint is always seen of extraordinary size, which is meant to signify that he waded through a great sea of tribulations.

Would that, like the saint, we sought only the service of the Mightiest!

A. SAN JON.

MISSIONS TO NON-CATHOLICS.

In the *Catholic World* the Paulists urge some of the good points of their lately conceived idea of missions among non-Catholics.

"Let us, with the approbation of the Bishop and at the request of the pastors," they say, "go into the smaller towns, and there, in halls hired for the purpose, speak to unbelievers all the words of Christ. To meet their difficulties, their needs and wants, God must raise up men fit for the work. These we will see coming forth, even as St. John the Baptist, St. Francis and St. Dominic, did in their days, bringing the good tidings of peace. These people we must meet also in private, and talk with them kindly, and bear with their ignorance or prejudices concerning the truth, distributing missionary literature everywhere."

"This is the work which is about to begin in the coming autumn. We hope at some future day to chronicle the success which shall meet its first advances."

The outcome of this undertaking will be interesting. Heretofore the Church has been holding its own. The mandate "go forth and preach the gospel" has not been followed in the apostolic sense. The Paulists seem to be sanguine.

"We stand as a small body indeed, but we should never forget how the Church went forth in the fourth century into a world of pagans, and with what results. But we have before us an audience to-day that is ready, eager and anxious to listen to what we have to say. They have heard of us from our enemies long enough; that their tales concerning us were fables, they are certain."

"Now what is the truth concerning us? is the question which we are called upon to answer. The American people are fair-minded, ready to look at both sides of a question before they make up their mind. No longer will they submit to be blinded by passion, nor will they let the incens of any bugbear rest on their minds."

A case illustrating the usefulness of Catholic literature is cited in a recent issue of the *Liverpool Catholic Times*: "In a certain family of social standing in Scotland, a Catholic servant was some time ago drawn over by her mistress to attend the Protestant church. Indeed, to all intents and purposes, she became a Protestant. Shortly after this apostasy she left her situation, but she also left her Catholic books of devotion. These her former mistress began to read, perhaps through curiosity. In any case, the result is that the lady is now, and for some time has been, a fervent Catholic, while the girl, as far as we can learn, is still a Protestant."

It is to be feared that many of us are not as alive to the importance of spreading the light as we should be. The secretary of the Catholic Truth Society of St. Paul informs us that attempts were made, on several occasions, to secure, from clergymen and others, lists of names of non-Catholics to whom pamphlets might be mailed. It was intended to make this a feature of the gratuitous work of the society.

"Of the blank postal cards sent out, for the returning of such lists, but five per cent. were returned with names."

Should the Paulist missions succeed our doubting Thomases will also experience conversion as to the utility of such methods.—*Catholic Citizen*.

The Catholic Exhibit at the Fair.

In the course of an article on the educational exhibits at the Chicago exposition, a writer in the *New York World* says: The chief of the department of liberal arts, Dr. Peabody, provoked some criticism by the generosity of his allotment of space to the Catholic educational exhibit. Now that this is fully displayed there can be no question that it is worth the space. In whatever way the influences that go to making of the exhibit are regarded, it will be recognized as a positive addition to the understanding of the subject of popular education to have Catholic methods of dealing with it so fully, ably and strikingly set forth. It is the first time that it has been possible to study them in juxtaposition with the methods of our common school system, and it is safe to say that the one may learn something from the other. It is impossible not to admire the exquisite character of the handwork exhibited by Catholic institutions and to pay a tribute of respect to a system of tuition so obviously productive of docility, patience and conscientiousness.

As samples of purely imitative effort—as copies of something else of the same character—there is nothing finer in the whole educational exhibit than the work of the pupils of the Catholic diocesan schools.

columns in the name of God, like the Orangeman, they spit out poison against all who aid in Irish effort.

THE DIVINE JUSTICE.

How Mankind Should Seek to Attain the Wonderful Attributes.

To be perfectly just is an attribute of the divine nature; to be so to the utmost of our abilities is the glory of man.

Justice is truly the attribute of God alone. However man may seek to fathom the depths of justice he is always handicapped by the fact that he is still a man and he cannot escape from the limitations that have been thrown around his life.

Perfect justice is supposed to reign beneath the gilded domes of the court-houses of the land, but even there it shows itself to be thoroughly human.

There is one thing that we can do, however. While it is quite impossible for us to be perfectly just, we can strive to live up to human limitations, though this is not a method of life to be adopted as easily as a resolution.

It is not easy for one person to do this, for we live among warring elements, but if all should apply this rule of conduct to themselves it would be very simple, for each would aid the other by his kind words, experience and sympathy.

One trouble with mankind is that he is unwilling to forgive. While he hopes for pardon for himself, he refuses to grant it to another.

God's forgiveness is such a little thing, for God is perfect, while there is not a man who should not always be petitioning the Most High for pardon.

Oh, for perfect charity and justice! How many aching, bleeding hearts would be healed if they could but meet with these attributes of God.

Be still, little heart! Though man's inhumanity has made you mourn, the day of justice will come and the Divine hand will brush away the traces of the tears that the weary days and long, dreary, fearful nights have left on your cheek.

Remember that Ayer's Sarsaparilla is extracted from the Honduras root, which only of Sarsaparilla the true alternative properties. Also, that it is highly concentrated and powerful medicine, and hence its wonderful results in all forms of blood disease.

Mr. Hugh Caldwell, Clydeville, Ont., writes: "My daughter was under the care of doctors for more than a year for female weakness, with out getting relief. I then procured Pink Pills and they cured her."

The proprietors of Parnelee's Pills are constantly receiving letters similar to the following, which explains itself. Mr. John A. Beam, Waterloo, Ont., writes: "I never used any medicine that can equal Parnelee's Pills for Dyspepsia or Liver and Kidney Complaints."

Francis Walsh, Dalkeith, Ont. No bogus testimonials, no bogus Doctors' letters used to sell Hood's Sarsaparilla. Every one of its advertisements is absolutely true.

The Reasonableness of the Practices of the Catholic Church.

By Rev. J. J. BURKE.

Crucifixes, Relics, and Images.

XI.

"Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in the heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them." (Exodus xx. 4, 5).

This first commandment teaches us to adore God alone. It does not forbid the making of images, but it forbids the adoring of them, worshipping them as gods. This would be idolatry.

It has frequently been said that Catholics are idolaters, because they have in their churches crucifixes, relics and images of the saints, which they honor. Perhaps many of those who accuse us of idolatry, if asked, could not tell what idolatry is.

The honor we give those sacred things is a relative honor. We honor them on account of the relation they bear to God and His friends, the saints.

Every Catholic, even the child, is taught the difference between the idol of the pagan and a Catholic image. Pagans looked upon their idols as gods. They thought these senseless objects had power, intelligence and other attributes of the Deity.

Catholics know full well that images have no intelligence to understand, no power to assist them. They do not adore nor serve them. That would be idolatry. It would be breaking the first commandment. They do not say when praying before the crucifix or image of a saint, "I adore thee, O Crucifix," nor "Help me, O image."

We have images, pictures, and relics of our Lord, His Blessed Mother, and the saints, for the same reason that we have relics and portraits of George Washington, Abraham Lincoln, or of our relatives and friends. They remind us of the original. Who can look upon the crucifix or upon a picture of the Crucifixion without being reminded of all the sufferings of our Lord and Saviour Jesus Christ?

And who can seriously contemplate those sufferings, borne for us so patiently, without being moved to pity and to repentance? Such a person will be moved to say with the heart if not with lips: "Oh, my God, I am sorry for having offended Thee and caused Thee such suffering. Grant that I may love Thee with my whole heart and never more offend Thee."

Catholics, as we have seen, adore God alone. They honor the Blessed Virgin and saints represented by images. They use these holy pictures and statues to beautify the house of God. These pictures are also a source of instruction. They are a profession of our faith. If you enter a house and see on one side of the room a picture of the Blessed Virgin, Cardinal Gibbons, or of Pope Leo XIII., and on the other a picture of Lincoln, Cleveland, or Washington, you will at once know the religious faith as well as the political belief of patriotism of the occupant.

By the aid of the relics of the martyrs we are reminded of all they suffered for the faith. By the use of religious pictures our devotion is increased and we are stimulated to imitate the virtues of the saints represented.

It is reasonable to have pictures of our martyred President and relics of our revolutionary heroes that we may be reminded of their patriotism. It is none the less reasonable to have pictures and relics of our Lord, the Blessed Virgin, and the saints, that we may be reminded of their virtues. By imitating their virtues here we may be happy with them hereafter.

Some Sacraments.

XII.

"Pray without ceasing" (I. Thess. v. 17). "Every creature is sanctified by the Word of God and prayer" (I. Tim. iv. 5).

By sacraments we mean the various prayers, blessings, ceremonies and pious practices of the Church. Here mention will be made of some of the most common of the sacraments that have not already been treated. Sacraments, like sacraments, have an outward sign. The latter, however, were instituted by Christ: the former by the Church; and while the latter always give grace if we place no obstacle in the way, the former do not give grace, but excite good thoughts, increase devotion and raise the mind to God.

The chief sacraments that have not been mentioned are the books used by the priest in the performance of his sacred duties, the sign of the cross, holy water, blessed candles, blessed palm and ashes, holy oils, scapulars, medals, Agnus Dei, prayers, litanies, rosary, the Angelus, stations, the funeral service, and various blessings.

The books used by the priest in the performance of his sacred duties are the Missal, which contains the Masses for the various feasts of the ecclesiastical year; the Breviary, in which is the office recited by the priest every day; and the Ritual, where is to be found the form of administering the

different sacraments, the funeral service, and the various benedictions.

The sacramental of most frequent use in the Church is the sign of the cross. It is used to remind us of the Passion and Death of Our Lord and Saviour Jesus Christ on the cross. The cross is the emblem of the Christian, the "sign of the Son of man."

It is an act of faith in the principal truths of Christianity. When we say the words, "In the name, we profess our faith in the unity of God, which means that there is but one God; "of the Father and of the Son and of the Holy Ghost," are a profession of faith in the Trinity—i. e., that there are three divine persons in one God. The form of the cross which we trace with our right hand from our forehead to the right shoulder, is a profession of faith in the incarnation of the Son of God, Who became man and died on the cross for our redemption. Tertullian and other writers of the early ages of the Church tell us that before every action, before rising or retiring, before meals, at every step, "we impress on our forehead the sign of the cross."

The Catholic Church of to-day, in accordance with the teachings of Christ, His apostles, and their successors of all time, teaches her children to put their trust in the merits of Jesus Christ's sufferings on the cross, and to do everything "in the name of the Father and of the Son and of the Holy Ghost."

Holy water is water blessed by a priest. During the blessing beautiful prayers are recited. These prayers express the spiritual blessings the Church wishes to follow all who use it. The Church uses holy water in all the benedictions and some of her sacraments. It is placed at the doors of her churches, that all who enter may use it and be reminded of that purity of heart which it symbolizes. Holy water is also kept in the houses of Catholics, to be used in times of trial and when the priest comes to administer the sacraments.

The blessed candles used in the service of the Church receive their special blessing on Candlemas Day. We use these lighted candles at different times to remind us of Jesus, Who is the "Light of the world." Catholics always keep a blessed candle in the house. The Church puts a lighted candle in our hand at our baptism, and wishes us to die with one in our hand, to remind us to hope in Him Who is our Light and the light of the world.

On Ash Wednesday ashes are blessed and put on the forehead of the faithful in the form of a cross, with the words "Remember, man, that thou art dust and unto dust thou shalt return," to remind them that they are only dust and ashes. These are the ashes of burnt palms blessed the Palm Sunday of the previous year. These palms are blessed in memory of the triumphal entry of Jesus into Jerusalem, when the people spread palm branches along the way. This palm should remind us to perform faithfully our duty if we wish to enjoy the palm of victory.

The holy oils are blessed by the Bishop on Holy Thursday of each year. They are of three kinds: oil of the sick, used in the Sacrament of Extreme Unction; oil of the Catechumens, used in blessing baptismal water and in the Sacrament of Baptism; and Holy Chrism, used in the preparation of baptism, confirmation, and at the consecration of a Bishop, of churches, altars, bells and chalices. The olive oil used should remind us of Our Saviour's passion in the Garden of Olives.

Agnus Dei (blessed by the Pope), scapulars and medals are small articles worn by Catholics to remind them of Our Lord (the Lamb of God), of the Blessed Virgin, and of the saints. They are emblems of the Christian, as the stary banner is the emblem of the American; and as the flag of our country shows that we are under the protection of the Government of the United States, so the Agnus Dei, scapulars, and medals show that we are under the protection of Jesus Christ, His Blessed Mother and His saints.

Prayer is the elevation of our mind and heart to God to ask Him for all blessings, temporal and spiritual. Prayer is necessary to salvation. We are taught in St. Luke xviii. to pray always and faint not. We should pray with attention and devotion, with confidence and humility. We are told in the Lord's Prayer to pray for others as well as for ourselves, and God's choicest blessings will be granted us through Jesus Christ Our Lord. The best of all prayers is the one God taught us—the Lord's Prayer. Other prayers common in the Church are Litanies, Rosaries, the Angelus, Stations, and the Funeral Service for the dead. The Litanies most in use in the Church are the Litany of All Saints, of the Blessed Virgin, of the Holy Name of Jesus. In these Litanies we ask God to have mercy on us, and the saints to pray for us; but we ask everything through Jesus Christ Our Lord. Few practices of the Church are more widespread than the Rosary of the Blessed Virgin. It consists of the best of all prayers—the Apostles' Creed, the Our Father, three Hail Marys, and the Glory be to the Father; then the Our Father and ten Hail Marys repeated five times. This constitutes the beads, or one third part of the Rosary. During the recitation of these prayers the mind should be occupied meditating on the principal mysteries of the life of Our Lord. These mysteries are divided into the five joyful mysteries—the Annunciation by the angel Gabriel, the Visitation of the Blessed Virgin to St. Elizabeth, the Birth of Our Lord, the Pres-

entation, and the Finding in the Temple; the five sorrowful mysteries—the Agony in the Garden, the Scourging, the Crowning with Thorns, the Carrying of the Cross, and the Crucifixion; and the five glorious mysteries—the Resurrection, the Ascension, the Descent of the Holy Ghost, the Assumption of the Blessed Virgin, and the Crowning of the Blessed Virgin in Heaven. Any one of these mysteries furnishes sufficient material to occupy the mind of man for hours. These mysteries contain the whole history of the Redemption. The prayers and meditations of the Rosary satisfy the minds of the humblest, while they are sufficient to occupy the attention of the most exalted and most cultivated. The Angelus is a beautiful prayer, said morning, noon and night. In Catholic countries the bell is rung, when all cease their occupations, kneel, and recite: "The angel of the Lord declared unto Mary, and she conceived by the Holy Ghost"—a Hail Mary. "Behold the handmaid of the Lord"—be it done unto me according to Thy Word—a Hail Mary. "And the Word was made flesh, and dwelt amongst us"—a Hail Mary. The prayer: "Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His resurrection, through the same Christ Our Lord. Amen." By this beautiful practice we show in a special manner our faith in the Incarnation of Our Lord and Saviour Jesus Christ.

The stations of the cross are fourteen paintings representing the various stages of the Passion and Death of Our Redeemer. The faithful pass from station to station and meditate upon that feature of the Passion represented by each station. Tradition tells us that from the beginning pious pilgrims were accustomed to tread the path and bedew with their tears the way sanctified by Our Saviour on that sorrowful journey from Pilate's tribunal to Calvary's heights. But Jerusalem falling into the hands of Infidels, and many being unable to visit those holy places, permission was obtained to erect in churches fourteen crosses and pictures commemorating those sorrowful acts. From the stations all can meditate upon the sufferings of Our Saviour, and learn from Him submission to God's holy will, patience, charity and forgiveness of injuries.

The funeral service of the Catholic Church is beautiful, touching and instructive. After blessing strengthening, and encouraging us through life with her sacraments: after fortifying our souls for the last great struggle, she follows us beyond the grave with her blessings, her prayers and her sacrifices. "Eternal rest give unto them, O Lord," she prays; "and let perpetual light shine upon them. May they rest in peace."

There are various other prayers and blessings used by the Church on special occasions. In fact, the Church blesses everything she uses. This blessing of the priest is not such an absurd thing as some imagine it to be: it is rather a most reasonable practice. It is simply a prayer said by the priest asking God to send His blessing upon the person or thing indicated. People of all denominations say grace before meals, asking God to bless the food they are about to use. This is precisely what the priest does when blessing anything. He uses different forms of prayer ordained by the Church to implore God's blessing upon the water, candles and other things before using them. This blessing of churches, water, candles and other things has its foundation on Scripture. We read in the Old Testament of the solemn blessing of the Temple of Solomon. St. Paul tells us that "every creature is sanctified by the Word of God and prayer." Churches, water, candles, bells, books, persons, and other things blessed by the Church are creatures. Therefore we are following St. Paul in blessing them, for every creature is sanctified by the Word of God and prayer.

We do not claim that those articles that are blessed have any efficacy in themselves; but we hope and pray that God in His infinite goodness and mercy may render those blessed articles beneficial to those using them, may protect them and lead them to His blessed abode above, where all is peace and light and love.

The Celebration of Feasts.

XIII.

"Seven days shalt thou celebrate feasts to the Lord thy God, in the place which the Lord shall choose" (Deut. xvi. 16). "If he will not hear the Church, let him be to thee as the heathen and the publican" (St. Matt. xviii. 17). From these texts we learn that besides the Sunday God wishes certain other days to be observed religiously, and that the Church has the power of designating these days. As the State sets aside certain national holidays in commemoration of its founder or of the Declaration of Independence, so the Church sets aside these holidays in honor of Jesus Christ, the Blessed Virgin and the saints. Besides the feasts celebrated on Sundays, there are in this country but six holidays of obligation. Three of these are commemorative of events in the life of Our Lord—Christmas, the Circumcision, and the Ascension; two—the Immaculate Conception and the Assumption—in honor of the Blessed Virgin; and one in honor of God's saints—the Feast of All Saints. The ecclesiastical year begins in Advent. Advent is a period of about four weeks of penance and prayer preparatory to the great Feast of Christmas and corresponding to the penitential season of Lent before Easter. During the ecclesiastical year the first of the feasts of obligation in the order

of time is the Feast of the Immaculate Conception.

It is celebrated on the 8th of December. On this day we commemorate the time when the Blessed Virgin received from the Archangel Gabriel the message from God that she was to become the Mother of God the Son; and the Son of God, assuming human nature, entered her chaste body. Immaculate Conception, as you will see in the article on the Blessed Virgin, means that she was always free from sin.

The great Feast of Christmas, in honor of the birth of Jesus Christ, is celebrated on December 25. This feast is a time of joy and peace to all mankind, and is celebrated by the Church with much pomp and ceremony.

The Festival of the Circumcision is kept on the first day of the new year. It is commemorative of Our Lord's strict observance of the law by submitting to the Jewish ceremony of circumcision. We solemnly celebrate the day in honor of our merciful Lord, Who is our model in all things.

Next in the order of time is the Feast of the Ascension. It is kept forty days after the grand feast of Easter, and is in honor of Our Lord's glorious ascension into heaven.

The Assumption of the Blessed Virgin, celebrated the 15th of August, is commemorative of the glorious taking up to heaven of Mary, soul and body. (This is a pious tradition.)

KENT RETURNING TO THE FOLD.

London University.

The people of Kent are slowly but gradually returning to the fold, and through the medium of the converts made in the Garden of England the light of faith is being spread in many and distant lands. But recently the monastery on the cliff, commanding the broad sweep of the Downs and the landing place of England's Apostle, had the happiness of giving a chief pastor to the Catholic Church in New Zealand in the person of a convert, who is now known as the Right Rev. John Edmund Luck, O. S. B., Bishop of Auckland. Once in California to our recollection we met a priest named Stone, also a convert, and originally from the Cathedral city of Thomas a Becket. Another native of Kent not long since placed a window in the Catholic church in Canterbury, on which are the words: "Erected by a man of Kent in gratitude to his daughter of Erin for the faith of St. Augustine."

Only a few months since we knew of a nun in a large scholastic institution in France writing to a Catholic friend to intimate that a young lady on her way to Japan would pay him a visit. This gentleman happened to have a cousin in the realms of the Tycoon, and lo! it turned out that the young lady was the daughter of his cousin, who had been awakened to the graces and comfort of our Church by the edifying scene he witnessed whilst attending the death bed of a young Irish fellow medical student.

His name was Divers, and he was the nephew of another Divers, who, with all her family, became Catholics. The father of this lady was the Tabal Cain of a village not far from the beautiful Catholic church recently built for the Passionist Fathers at Horne Bay, called Grovedown, where is an old Catholic church desecrated at the time of the "Reformation," and wherein the present minister is not even now ashamed to have the lying "Foxe's Book of Martyrs" chained to a desk. They take matters calmly in Kent, but surely and bravely, and they are finding out they have been defrauded of the faith of their forefathers; and priests with the courage of Father O'Sullivan, now of Sittingborne, will help them to recover it—and it will shortly burst into a blaze of zeal characteristic of the "Men of Kent."

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By order, E. F. E. ROY, Secretary, Department of Public Works, Ottawa, 7th July, 1893.



Mayor Tillbrook

of Melroseport, Pa., had a remarkable bunch under one ear which the physician feared and him to become a ruminator, and was followed by erysipelas. Mrs. Tillbrook gave him

Hood's Sarsaparilla the sore healed up, he became perfectly well and is now a hearty, robust boy. Whoop whoop whose children suffer from impure blood should profit by this example.

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enjoy to educate their children as they desire.

It is the general spirit of the Canadian school laws to give parents all the liberty possible in the proper education of their children; and the aggressiveness is altogether on the part of those who, like Colonel O'Brien, would deprive Catholics of the liberty they now possess.

In regard to the schools of Manitoba, the principle is the same, with this difference, that when Manitoba became part of the Canadian Dominion the people were assured that the educational rights then granted to Catholics and Protestants alike would be continued under the new form of Government.

Concerning the contention of the Catholics of Manitoba, His Grace Archbishop Tache writes:

"I am convinced that the Catholics of Manitoba have an unquestionable right to their schools; that such right is not based on mere promises, but on the very constitution of the country. I consider that in urging that such right be respected, we do not apply for any favor, but simply for an act of justice. I am, moreover, persuaded that those in power are in duty bound to protect us."

Yet Col. O'Brien has the effrontery to assert that this contention for justice is sufficient justification for the existence of a society "which tends to produce discord and ill-will."

But is there any aggression in the rights enjoyed by French Canadians under the treaty of the cession of Canada? Indeed those rights are very slight. The French Canadians were guaranteed just the rights enjoyed by all British subjects. True, they were guaranteed in all respects freedom in the exercise of their religion; but this was specified because England was at the time persecuting Catholics at home.

Mr. O'Brien wishes now to lead a party of treaty-breakers. It is needless to say his efforts will be futile; therefore they are not to be feared. If there were any likelihood that they would prove successful, other nations besides Great Britain would have the natural right to interfere in the matter. France might even consider it a *casus belli*; but Great Britain is not likely just now to give the French any more cause for quarrel than they have already.

EDITORIAL NOTES.

The suggestion that a conference of the editors and publishers of Catholic papers be held during the week of the Catholic Congress, in September next, at Chicago, having met with the approval of the Catholic press, and arrangements having been made whereby a hall and committee rooms in the Art Institute Building are placed at the disposal of the Catholic press during the week ending 9th, 1892, now, therefore:

The undersigned (inasmuch as no organization of the Catholic press exists under whose authority a call may be issued), do hereby call a conference of the Catholic press of America to be held in the Art Institute Building, (Michigan avenue and Adams street) Chicago, beginning Wednesday, September 6, 1892, at 10 a. m. And we ask the general attendance and cordial cooperation of all our brethren of the Catholic press, to the end that this conference may be fruitful of good to the work in which we are mutually engaged.

Dated the 22nd day of June, 1892. Signed, The New World, JOHN HYDE, Ed. Catholic Union and Times, REV. P. CRONIN, Ed. Catholic Citizen, H. DESMOND, Ed. The Republic, PATRICK MAQUHIRE, Ed. Catholic Standard, GEORGE WOLFE, Ed. American Catholic Quarterly, G. HARDY O'MAHONY, Pub.

We hope to see the Catholic Times of Philadelphia represented by the brilliant Father Lambert. Father Cronin is, as is his wont, in the vanguard, ready for anything that tends to the good and glory of Church. The other editors can show the signs of a gallant service to the cause of the truth; and the Congress will only inspire them, if that be possible, to put forth greater exertions. The Catholic Record hails with joy the approaching conference and joins in the call. We are aware of the fact that the press is



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in our age a powerful auxiliary of the Church. We are anxious to do anything that may strengthen and perfect its influence upon men and to avoid all that may detract from its dignity and cause it to play the sycophantic role of the time-server. We approve of free discussion, but no bitter and malicious personalities.

It is now stated on good authority that the German Government has intimated to the Pope that it will offer no opposition in the Reichstag to Centrist proposals to have a law passed allowing the return of Catholic religious orders to Germany. The repeal of the law banishing the Jesuits is all that is now needed to sweep away entirely Bismarck's persecuting enactments; and this intimation, if true, will give the opportunity to Catholics to move successfully for the abolition of the last remnant of the penal code.

The end of the world prophets who seem to spring up at regular intervals, are making times lively at Tipton City. Under the name of the heavenly recruits, twelve preachers hold religious services at every hour of the day and night, and the wildest scenes are being enacted. The shouting disturbs the whole neighborhood, and it is on the increase, as there are many converts from all the Protestant sects to the new belief. The end of the world is predicted as being about to take place speedily. These fanciful beliefs have been one of the special features of Protestantism. Jurien, Luther's fellow and friend, started the business of foretelling the date of the end of the world as a new religious dogma, but he lived to see his predictions falsified three times. He died, however, before his fourth prophecy on the subject was falsified, as he took care to place the date further in the future than had been his wont.

The Western Watchman is suggestive of the West. It is a very breezy, unconventional and cyclonic kind of a newspaper. The reverend editor has the courage of his convictions, and we might say that he is the "enfant terrible" of the American Catholic press.

It is pleasant to note that President Saenz Pena of Argentina has informed the Pope that he will send a special representative to Rome to settle all matters of dispute which have arisen between the Church and the Republic. While several of the European Governments appear to ignore God's existence entirely, it is a great satisfaction to find that some

Governments in the New World, at all events, are disposed to rule in accordance with the divine law.

BISHOP NEWMAN, of the Methodist Church, holds the title of champion bigot of America. His utterances on Catholic questions are enduring monuments to his audacity and mendacity. His *bete noir* is Catholicism. Writing lately in the *Christian Advocate*, he gives free rein to his hatred and prejudice and shows by his disregard of truth how incapable he is to be a religious leader, and proves, by his contempt for all social amenities, how little he is entitled to the name of gentleman. "Pizarro," he says, "sent to his Christian master, the king of Spain, one fifth of his plunder, and a larger sum to the only Mother Church for the pious work of building Cathedrals, for Masses, monasteries for the monks, convents for the nuns, and orphan asylums for their progeny." This accusation is worthy of Bishop Newman. It is cowardly and shameless—characteristic of the man, and our only wonder is that any self-respecting editor should permit it to appear in the columns of his paper.

BISHOP KEANE has been sharply criticized for his connection with the Parliament of Religions, to be held at Chicago. The learned prelate, nothing daunted, is busily occupied in preparing his expositions of Catholic doctrine. "It is not controversy," he says, "we are seeking, but comparison. All religions claim to be able to explain man's destiny and to aid him in attaining it. But it is one thing to make this claim in favored temples before believing crowds, and another to maintain it before the doubting world. A good many absurdities will be destroyed and foolish dreams come to naught." There is no doubt that permanent good will be effected by the Congress. There are many sincere men who only desire to have the doctrine of Catholicism explained them, to embrace it. To many now seeking rest in unintelligible systems and echoing over the sad cry of Goethe, "More light, more light," the truth will come, silencing their doubts and uplifting them to a higher plane of life. The indifferent, who think all religions equally good; and the bigoted, who are fettered by the chains of prejudice and of preconceived opinions derive no benefit from dispassionate statement of religious belief. Let them keep away from Chicago during the sessions of the Parliament of Religions.

DIocese OF LONDON.

Parish of St. Mary's.

Sunday, July 16th, was a red-letter day in the history of the Catholic church in St. Mary's. On that day the handsome new church which was commenced but eleven months ago was opened for divine worship.

At the hour appointed for the service the beautiful edifice was filled to its utmost capacity, and ere long the clergy, headed by a procession of well-trained attendants, advanced slowly towards the church, when Right Rev. Dr. O'Connor performed the solemn rites of blessing and dedication. Many, indeed the large majority of those present, now witnessed for the first time the impressive ceremonies peculiar to the occasion, and all appeared touched with their grandeur and solemnity.

Pontifical High Mass was then sung, Rev. Dean Murphy being celebrant, with Rev. Fathers Ferguson and Walsh as deacon and sub-deacon respectively. Rev. Father Kennedy, of Seaford, performed the office of master of ceremonies, while Rev. Dr. Kilroy acted as chaplain to His Lordship. In the sanctuary also were Rev. Father Connolly, and the pastor, Rev. Father Brennan. A highly interesting sermon was preached by Bishop O'Connor, who took occasion to eulogize in high terms both pastor and people for the completion of a work so creditable alike to both. Musical Vespers were sung in the evening, and Rev. Father Ferguson delivered a most learned discourse, dwelling chiefly on the propriety of beautifying places destined as the Holy habitation.

The music was pronounced by critics to be of a high order and to have been excellently rendered. An orchestra assisted the choir both morning and evening, adding materially to the pleasing effect.

The collection taken up amounted to the handsome sum of \$850—surpassing by far all expectations. Many prominent Protestant citizens attended; and he it said to their credit they came not through idle curiosity, but to encourage by their presence and their liberal contributions the esteemed pastor, Rev. Father Brennan.

For him, indeed it was a proud day; he now sees his crowning success, for the proceedings of the day, without a single exception, passed off most harmoniously. What cared he now for the anxiety of the time and labor expended on the beautiful pile—labor, we say truly, for not a stone was laid, scarcely a nail driven, that he did not personally superintend. His heart was in his work; and indeed in what more fitting manner could he celebrate the twenty-fifth anniversary of his sacred calling than by erecting to his Master a fit and suitable dwelling. Through his indefatigable efforts a large sum has already been paid, and no one doubts that ere long the debt will be entirely wiped away. Through all he was most fortunate in his selection of architects; and through them, of contractors, for a more painstaking and

conscientious body of men could not be found, as is proven by their work.

The architects—Messrs. Post and Holmes—evinced the greatest care during the erection of the building, and spared neither time nor expense in supervising and directing, and now they can proudly point to a monument which speaks volumes for their skill, taste and ability. Each contractor, in his own department, seemed to aim at excellence, the chief of course being the masonry by Mr. Hanrahan; and the carpentry by Mr. Murphy; and on the whole no better work can be found in the diocese.

The church, which occupies a very commanding position on the north side of the town, is cruciform in plan, and measures over all 54 feet by 120 feet. The style of architecture is thirteenth century English Gothic, modified to suit the requirements of the present age. The style, although simple and severe in outline and detail, was chosen by the architects, because it gives, when properly handled, very pleasing results, with a moderate expenditure.

Lime-stone from the St. Mary's quarries has been used throughout for the walling; it is laid in random ashlar, and gives to the building a massive appearance, the severe style serving to enhance the good qualities of the material. The label mouldings, strings, sills, and arch-stones of doors and windows are executed in Ohio sandstone; the roofs are covered with black slate, relieved with green slate, worked to various patterns.

The front presents a very fine appearance. In the centre rises a massive tower to the height of 65 feet, and crowned by a spire 61 feet high, making a total height of 126 feet from the grade level to the top of the gilded cross. In the lower stage of the tower is placed the principal entrance door to the church. It is beautifully executed in Ohio stone, and on each side are two polished granite columns resting on moulded stone bases and supporting richly carved capitals, from which springs a finely wrought pointed arch in Ohio stone, the head of this arch being filled in with rich tracery.

In the second stage of the tower is a large and handsome window, divided into three lights, with heavy moulded mullions, the head being filled in with geometrical tracery; above this is the belfry stage in which is placed a sweet-toned bell. The side elevations of the buildings are well broken up by means of transepts and massive buttresses. In each bay of nave is placed a single lancet window, and in the transepts three lancets. On passing through the main doorway, the visitor finds himself in a space 12 ft. 9 in. square; on the left of this is a porch 12 ft. by 16 ft. which gives access to the church through a handsome doorway from the side street; and on the right is the baptistery of the same size as porch, and from which a stair leads to the gallery above. From the porch, baptistery, etc., access is had to the church through doors hung with double action spring hinges. On each side of the central entrance is placed a holy water stoup. They are

executed in white marble, and are the gift of the architects.

The main body of the church is 42 ft. x 81 ft. and 42 ft. in height to the centre of the ceiling.

A large sanctuary of semi-octagonal shape occupies the north end, and is separated from the nave by a massive arch. The roof is in one span, the trusses of which are of Hammer beam construction, and visible, and form the ceiling into panels; the ceilings and walls are plastered in rough stucco. A large and commodious gallery occupies the whole of the south end of nave. Opening off the sanctuary on the east side is a large and roomy vestry which will be used as a winter chapel. The interior wood work, including roof trusses, is slightly stained and finished in varnish. The pews, Communion rail and altar are of oak. The windows of nave, transepts and sanctuary, are filled with stained glass, each opening containing an artistically painted figure of a saint.

The windows have all been donated by members of the congregation. The windows in the porches, etc., are filled with tinted cathedral glass set in lead. The building will be lighted with incandescent electric lights, and heated with hot air furnaces.

The plans and specifications were furnished by Messrs. Post & Holmes, architects of Toronto, and the work carried out under their personal supervision.

The contractors for the various works were Michael Murphy, Toronto; masonry work: John Hanrahan, Toronto; carpenter work: John Gilfillan, St. Marys; galvanized iron work: Gilbert White, St. Marys; painting: W. T. Stewart, Toronto; slaters work: M. T. Lyon, Toronto; stained glass: John Goddard, Toronto; cut stone work: and the Bennet Manufacturing Company, London; pews and altar. The cut of the building is furnished us by the Canadian Architect and Builder, Toronto.

REPORT.

S. S. NO. 2, ASHFIELD, PROMOTIONS. Jr. IV. to Sr. IV.—Jennie Harrie, Sara O'Neil, Patrick Sullivan, Maurice Lambertus, Daniel Dalton, John Austin, Daniel Harrie. Sr. III. to Jr. IV.—Hanna Dalton, Hattie Young, Annie Dalton, James O'Connor, John Sullivan, Timothy Griffin, Cornelius O'Keefe, Maurice Hogan. Jr. III. to Sr. III.—Rose Hogan, Dora Dalton, Ella Deane, Mary Sullivan, Jennie Griffin, Lillian Griffin, Cassie Griffin, Thomas Harrie, Frank Dalton, Patrick O'Keefe, John O'Connor, James Buckley, Ties Hogan. II. to III.—Marie Bissonette, Addie Martin, Edward Kennedy, John Dalton, Joseph Dalton. Jr. II. to Sr. II.—Cassie O'Connor, Annie Hussey, Mathilda Austin, Katie Sullivan, Nicholas Austin, Frank Harrie, John O'Keefe, Part II. to I.—Orie Griffin, Frank Dalton, Willie Dalton, Sarah Griffin, Katie Sullivan, Thomas Sullivan, Leo Lambertus, John Finn, Willie Monson.

Winners of Inspector Donovan's Certificates of Merit—Agnes O'Keefe, Sara O'Neil, Hanna C. Dalton.

OBITUARY.

JAMES HARKIN, NEW LOWELL. On Wednesday, the 15th inst., Mr. Neil Harkin, of New Lowell, passed through Barrie with the remains of his dear son, James, who died, at the age of thirty-seven years, at Fargo, Minn., on the 10th inst. He was notified of the death of his son by Mr. McAuliffe, of whom Mr. Harkin speaks in the most complimentary terms for the hospitality received while there.

The deceased had arrived at Fargo but a few days when he became afflicted with spinal disease. He did not survive the illness long, but sufficient to make his peace with God through his confessor, Rev. P. V. Collins. His reverence proved a kind friend and counsellor in the hour of need, which quality always predominates in the dear *sacerdos arvensis*.

The remains were followed by a large funeral cortege to the church at Stayer, where requiem High Mass was celebrated by Rev. M. J. Geary, assisted by Rev. M. Moyan, parish priest. The remains were then taken to the cemetery and consigned to their last resting place.

The afflicted wife, the father Mr. Harkin and deceased relatives have the sincere sympathy of the community in their irreparable loss. May he rest in peace.

A very good remedy for effacing the attachment to earthly things which you remark in yourself is not to think of them, but, on the contrary, to raise your heart to God.

HE LOVED good bread, pie, and pastry, but his stomach was delicate. SHE LOVED to cook, but was tired and sick of the taste and smell of lard. She bought Cottolene, (the new shortening) and THEY LOVED more than ever, because she made better food, and he could eat it without any unpleasant after effect. Now THEY ARE HAPPY, in having found the BEST, and most healthful shortening ever made—COTTOLENE. Made only by N. K. FAIRBANK & CO., Wellington and Ann Streets, MONTREAL.

THE "MONITA SECRETA."

Bring Down the Old Slanders Against the Jesuits.

It has been proposed that all charges against the Catholic Church which can be shown to be very old and to have been frequently and conclusively answered and disposed of shall be hereafter "barred out," and forbidden to all persons who may in future engage in religious controversy. If this proposal should ever be adopted it is certain that one of the very first of the old charges to be outlawed and forever thrown out of court, would be the story of the "Monita Secreta" or "Secret Instructions," of the Jesuits.

In 1611 a Pole named Zahorowski, (says the Sacred Heart Review) who had been dismissed from the Society of Jesus, wrote a book which pretended to be the secret instructions given to the Jesuits for their guidance. The so-called instructions were simply a most extraordinary mass of lies. The author must have reckoned upon the silly readiness of people to believe anything against the Church and the Jesuits, no matter how foolish; other wise he never could have hoped that any one would pay any attention to such unblushing and absurd slanders.

Zahorowski, having himself been a Jesuit, and knowing that all these things were untrue, knew also that they would be strongly denied and quickly disproved. Accordingly, he provided against this by a stroke of really devilish cunning. In the course of his pretended instructions he put this injunction: "If this should fall into the hands of strangers, let it be positively denied." So if any Jesuit should say: "But this is a forgery, and a lie," the answer would be: "Oh, of course you deny it. Why, that is precisely what the instructions tell you to do." The book was proved to be a forgery almost as soon as published. Moreover the Jesuits demanded a legal inquiry, and in 1618, after a long investigation, the book was condemned. The author of the forgery repented of it before his death.

From that day to this the "Monita Secreta" keeps bobbing up, now here and now there, in the hands of zealous anti-Catholic controversialists. We say "in their hands," but in fact the documents are in the hands of the "Monitists" rarely in their hands. They have heard or read about it, but singularly enough they never seem to have heard that it was disproved, solemnly branded as a forgery and utterly discredited for all honest people more than two hundred and fifty years ago.

The Jesuits are a religious order in the Catholic Church. The doctrines and practices, the teachings and principles of the Catholic Church, down to the minutest detail, are as open as the day; there is no more concealment about them or anything connected with them than there is about the Westminster Confession of the Presbyterians or the Thirty-nine Articles of the Church of England. For one cent, or even for a penny, any one may possess our catechism, from which our children learn their faith, and are grounded in our morality. The writings of our theologians are free to all who wish to study them, and in fact they furnish the ethical code, the great body of moral principles and practical rules of life of the Christian world of to-day as of former ages. Our churches are open and our teachers are audible.

And the one great, ever-present, constant, and all-pervading idea in this whole scheme of teaching is that the greatest evil in the world, or in the universe, is sin. To accuse the Catholic Church, or to say of commanding, and teaching men to commit sin, or of winking at it, or remotely encouraging it, or of ever, under any possibly conceivable circumstances allowing it or giving the faintest permission or appearance of sanction to it, is to be guilty of an absurdity, a most silly and inexcusable error, and a most gross and cruel and hideous slander and injustice. As the Jesuits are a Catholic order, existing in the Catholic Church, and engaged in educating Catholic youth, and exercising the functions of the Catholic ministry, the same words apply to them. Their constitution is for sale here and there. It may be read and studied at any time by anybody who cares to take the trouble. There is nothing secret about their instructions. They cannot give or take permission to commit sin, any more than other Catholics.

This particular piece of slander, we maintain, has passed all reasonable limits; it is now time to "ring the bell on it." Hereafter, in view of all the facts, and of the great number of times that it has been completely answered and disproved in this country and abroad, it is fair to say that hereafter when anyone shall advance the "Monita Secreta" in an argument to prove the wickedness of "Rome" and the Jesuits, the fact should be sufficient to prove him either dishonest and unprincipled in controversy, or so careless about his charges, and so negligent in looking up his authorities and sources as to merit virtually the same reproach.

Have You Headache? Headache, which is usually a symptom of stomach trouble, constipation or liver complaint, can be entirely cured by B. B. R. (Burdock Blood Bitters) because this medicine acts upon and regulates the stomach, liver, bowels and blood.

ENGLISH CATHOLIC INGRATITUDE.

The English Catholic Club That Blackballed the Liberator.

In the current number of the Dublin Review, Father Amherst, S. J., brings to a conclusion his interesting series of articles on the Cisalpine Club. This club was established in England toward the close of the last century and continued to exist till the year 1830, when it was voluntarily dissolved. The association embraced in its membership the leading Catholic noblemen and gentlemen of England, and its title is a sufficient indication of the faddiness of their Catholic principles, though, it must be admitted, that the opinions of some of the members were quite as ultra-montane as those of their brethren on the other side of the Irish Sea. The reason for introducing the "Cisalpinians" is to show how their conduct on a conspicuous occasion points a moral, and enables us to understand the attitude assumed by their descendants to-day toward their fellow-Catholics of the neighboring island. At a meeting of the Cisalpine Club held on the 24th of May 1829—precisely one month after the royal assent was given to the Catholic Emancipation Act—O'Connell, who had been proposed for membership, was blackballed in the hall. Of which generous act Father Amherst writes: "A stranger, walking down St. James street that evening, but one who happened to know what was going on at the 'Thatched House Tavern,' would have supposed that the Catholic gentlemen of England were going to admit into club by acclamation the man to whom they were chiefly indebted for the passing of the great Act—the man who might have excluded them from the emancipation which he had won, and left them to fight their own battle for liberty. But they were too good for that. They had their Liberator from the company." I am surprised that Father Amherst does not put at least one note of exclamation after the word company.

Such was the last act of the Cisalpine Club previous to its dissolution; it was surely time it ceased to cumber the ground. In reference to his being blackballed, O'Connell wrote as follows to a friend in Dublin: "Have you heard of the conduct of the English Catholics toward me? They have been much divided among themselves and were soon all about to renounce me. I agreed to be proposed into it, when, behold, they met the day before yesterday and blackballed me—I believe there are many of them highly indignant at the conduct of the rest, and at all events I heartily forgive them all. But it was a strange thing for them to do. It was a comical testimonial of my services in emancipating them. It would be well perhaps if I could unemancipate some of them." It certainly was a strange—a very strange thing—of Catholic gentlemen to blackball their Liberator; and it is almost equally strange to find their descendants to-day, our own day sit, with undisturbed placidity, on English platforms, and hear the Catholic Bishops and priests of Ireland roundly and soundly abused for supporting Irish self-government—and listen, too, without a word of protest to Tory bigots denounce Home Rule as Rome Rule. How true is the saying that, "history repeats itself."

THE SYMBOL I. H. S. Non-Catholics and even some Catholics are at a loss to explain the monograms, I. H. S. Like many other signs and characters these letters have a meaning quite different from what people commonly attribute to them. It is an interesting story to learn the reason why they are used by the Church and in particular by the Society of Jesus.

In the early ages of the Church Christians had to be very careful of the way in which they talked in public; for if they were Christians, they were often seized and tortured to death. Similarly, they had frequent recourse to signs and symbols to preserve their holy things from profanation. A pagan, for example, meeting the image of a fish in the catacombs or elsewhere, carved in stone or wood, would never suspect a religious meaning. Yet it was the emblem of our Lord Himself. The letters I, C, H, T, U, S, are the initials of our Lord's title, "Iesus Christus Theus Unus Soter," in English, "Jesus Christ, Son of God, Saviour."

So it was natural that the holiest of names, the names of which every knee in heaven, on earth and under the earth should bend, should at the same time appear frequently and yet be preserved from profanation by the most mysterious of symbols.

Now, IHESOUS is the holy name in Greek capital letters, the H, being simply the long E of the English, and I. H. S. was simply the abbreviated form used by the early Christians. In former times it was also occasionally abbreviated, I. H. C., with a line over the top signifying that it an abbreviated form. These letters are the I, the long E or Eta, and the S or Sigma of the Greek. The Greek S of the early times was written in a variety of ways, often like the S or C of our time. The emblem traveled from Greece to Rome, and was afterwards ignorantly written in Roman letters, I. H. S. The line of abbreviation over the H was soon forgotten, unless the cross sometimes set over the H is to be considered as replacing it.

The two interpretations, I have Suffered and Jesus Homini Salvator

are pious indeed but unwarranted by history. The symbol is Greek, and is simply the first three letters of the name of Jesus in that language. It is for this reason that the Jesuits, or members of the Society of Jesus, chose it for their emblem.

A Franciscan monk once playfully interpreted the letters for a Jesuit as "Iesuitae Habent Satis" (The Jesuits have enough). "Yes," the Jesuit answered, laughing, provided you then read the letters backwards, "I. S. S. I. Habent Iesum (If they have Jesus)."

HEROINES OF THE CHURCH.

St. Catherine of Genoa—Sept. 15. Born, 1447; died, 1510.

Saint Catherine of Genoa, although one of the most remarkable saints of the Church of God, was nevertheless one who has left footprints in which any pious woman can walk with ease. She wrote much on the sufferings of purgatory, which torments God was pleased to allow her bodily to experience during several years of her life. In her writings she gives us a most minute account of the anguish felt by those holy souls, but assures us that, incredible as the pain is which they endure, it is accompanied by such a perfect resignation to the holy will of God that they would submit to even greater suffering if thereby they could make satisfaction to His divine justice.

But, apart from the miraculous favors which God shed upon her, her life is one well worthy of imitation. At the age of sixteen she married, at the command of her father, a nobleman named Giuliano Adorno. He was anything but a model husband, his harsh and gloomy temper rendering her life one of continual distress. Moved by the love of that God whom she had ever most tenderly loved, Catherine endeavored to conform herself in all things to her harsh companion's will; and although his impudency reduced them both to poverty, she bore patiently with him and redoubled her prayers for his conversion.

The first five years of her married life Giuliano would not permit her any intercourse with the world, but she became so melancholy that the next five she spent in weekly pleasuries. God then impressed His love so deeply upon her soul that she never after returned to these vanities. Her husband became very ill and was so impatient that Catherine despaired of his conversion. One day she left the sick room and prayed most fervently for him that our Lord would be pleased to turn his heart from things of earth and fix all his thoughts on heaven. On her return she found him so calm and patient that she knew her prayer had been heard. After Giuliano's death, she devoted herself entirely to her divine love, and long miracle of love and suffering.

WORDS OF THE SAINT. "The source of all suffering is either original or actual sin." "Oh! what peril attaches to sin wilfully committed." "God is all mercy, and His open arms are ever extended to receive us into His glory."

"If by repentance the souls in purgatory could purify themselves, a moment would suffice to cancel their whole debt, so overwhelming would be the force of the contrition produced by the clear vision they have of the magnitude of every obstacle which hinders them from God, their love and their final end."

"It is a soul retaining the slightest stain were to draw near to God in the beatific vision, it would be to her a more grievous injury and inflict more suffering than purgatory itself."

Chicago's First Priest.

Father St. Cyr, the first priest stationed in Chicago, arrived there, May, 1833, just sixty years ago, and found a Catholic population of about 200 souls, consisting chiefly of French Canadians, a few Americans, one German and several Irish families, says Church Progress. Land was donated for the first Catholic church at the corner of Lake and State streets, and the church was dedicated under the title of "St. Mary of the Lake." It was the nucleus of Chicago's diocese, a Catholic organization which today numbers over 500,000 souls.

Father St. Cyr was long a priest of the diocese of St. Louis. He was ordained in this city by Bishop Rosati in 1833. He was for a time stationed here in St. Louis, in Potosi and at St. Genevieve, where he lost his sight. He was afterwards chaplain to the Sisters of St. Joseph, Carondelet.

He lost his sight just as he was leaving the altar July 29, 1832. This was a great deprivation to him, as very few were as devoted to reading as was he.

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Hood's Pills cure constipation. They are the best after-dinner pill and family cathartic. A Child Saved. My little boy was taken very bad with diarrhea; he was very delicate and got so low we had no hope of his life, but a lady friend recommended Dr. Fowler's Extract of Wild Strawberry, and although he could only bear a few drops at a time he got well. It saved my child. Mrs. Wm. Stewart, Campbellville, Ont.

MOOTING A NEW CALANDER.

In some of the German papers a change has been suggested and is being strongly urged for a curious modification of the Calendar, with the object of simplifying it. To make clear the nature of the proposed change, it will be useful first to say a few words on that now employed, which is the Gregorian Calendar.

It was instituted by Pope Gregory XIII., who appointed that the 5th of October, 1582, of the calendar then in use should be called the 15th, and that the centennial years which are not multiples of 400 should not be leap years. Thus 1600 was a leap year, but 1700, 1800, 1900, were not to be reckoned as leap years; thus A. D. 2000 will be the next centennial leap-year.

The difficulty to be overcome was that the time of the earth's revolution around the sun is 365 days, 5 hours, 48 min., 49.62 sec. On this period the succession of the seasons and the length of the days and nights depend throughout the year, yet on account of the minutes and seconds which occur it was difficult to make a calendar which in the course of ages would keep the correspondence between the days of the year and the seasons; that is to say, so that the Equinoxes and the Solstices should continue to occur on the same day.

The Equinoxes are the times when the sun crosses the Equinoctial, making the days and nights equal throughout the world. The Vernal Equinox occurs usually on the 21st March, the Autumnal on the 23rd September. The summer Solstice is on 21st June, when the sun is at the highest point north of the Equinoctial, and we have in consequence the longest day and shortest night. The winter Solstice is on the 21st December when the sun is at the furthest point south of the Equinoctial, producing for the Northern Hemisphere, the shortest day and the longest night.

The Julian Calendar, which is still in use in Russia, and which Pope Gregory XIII.'s calendar corrected, made the ordinary years of 365 days each, and every fourth year, leap year, with 366 days. The average year was thus made equal to 365 days, 6 hours, being 11 minutes, 10.88 seconds too much, as compared with the period of the earth's revolution given above; and when Pope Gregory made the correction, this small annual difference had accumulated so that the Vernal Equinox happened on the 11th March instead of the 21st, as had been the case at the time of the Council of Nice, held in A. D. 325, when the manner of keeping Easter was finally decided.

The average Gregorian year differs from the actual revolution of the earth by only 22.88 seconds, so that it will take more than 3,860 years to produce a discrepancy of one day.

It was chiefly for the purpose of preserving the uniformity in the observance of Easter that the Pope made this change, as Easter is celebrated on the first Sunday after the full moon that occurs on or next after the day of the Vernal Equinox, and all the other movable feasts depend upon the day when Easter is kept.

The Gregorian calendar was a scientific triumph, and was adopted very soon by all Catholic States, owing to its solution of a palpable inconvenience, but the Protestant States of Europe were slow in adopting an improvement recommended by a Pope. The Protestant German States adopted it at various dates from 1700 to 1774. England made the change in 1752 by calling the 3rd of September the 14th, as the error then had reached 11 days.

The difference between the Russian, or Julian, calendar and ours, or the Gregorian, at the present time. The new proposition is: 1. To make each quarter of a year, say January, February and March, etc., consist of 91 days, the months to contain 31, 30, 30 days in succession, except that one day will be added to the last month of the year, say December. This will make the year consist still of 365 days. 2. In leap-year, one day to be added to the sixth month, say June.

It is evident that except in leap-year, the quarter years would be the 13th of December, the exact like each other as regards the correspondence of days of the week with the days of the month.

3. The year, to begin on the 21st of December, as now reckoned, the day of the Winter Solstice. The effect of this would be to bring the Solstices approximately to the first day of the 1st and 7th months, say, January and July, and the Equinoxes to the first day of, say, April and October.

These proposals, especially the first and second, tend towards simplicity, and we think they would not interfere seriously with the calendar of the Church, as the immovable feasts could be readily adapted to them. It is a question whether in this utilitarian age Governments will adopt them, and it is not quite sure that the irregularities of the months now are such as to require greatly this simplification. But there are two other propositions in connection with this matter which deserve the greatest care and consideration before being adopted. These are:

4. It is proposed that the 1st day of the first month of each year, say January, shall be always called Sunday, the other days succeeding as usual. It would be made easy to do this by giving to the 31st of (say) June, this year, and to the 31st of (say) December each year a new name expressive of intercalation. Then every

year's calendar would be exactly the same as that of every other year, the leap year's calendar being excepted, which would only differ therefrom by the additional day in June.

5. It is proposed to put Easter on a fixed day—1st April—and to set the other movable feasts in accordance with this change.

Easter Sunday is especially a historical and religious monument of the greatest importance, and its date in each year depends upon the old Jewish Calendar, which in turn depends upon the movement of the moon, as well as on the earth's revolution. The historical connection of that great feast with the Jewish Pasch would be almost destroyed by this proposed change, so that we do not think this feature would be accepted, at least in its ecclesiastical computation. In this regard the benefit of the change would be more than counterbalanced by the loss.

The change as regards the Sunday would be partially open to the same objection, though not to the same extent.

An Irish "Grand Old Man."

A correspondent of the London Daily News draws attention to an interesting fact in connection with the recent great demonstration for Home Rule in the English capital. Among the speakers on the platform, presided over by Mr. T. D. Sullivan, he says, no one was more cordially received than the Rev. Thomas Smyth, a non-subscribing Presbyterian (Unitarian) minister from near Belfast. The reverend clergyman, though in his eighty-fifth year, preaches every Sunday regularly. Mr. Smyth comes of a family who have paid the penalty for their devotion to Ireland. His uncle, the Rev. John Smyth, of Kiltree, was the leader of the "United Irishmen" of County Derry in '98, for which he suffered a long imprisonment in the "floating Bastilles" in Belfast Lough, graphically described by his comrade in misfortune, Dr. Dickson, in his well-known "Narrative" (Dublin, 1812), and was deprived of his "Regium Donum" by his time-serving colleagues in the Synod of Ulster at the instigation of Lord Castlereagh.

For complicity in the same "rising" another uncle (William) was condemned to death by a drum head court martial, but, thanks to a friendly enemy and a fleet horse, he escaped. A deep ravine, over which he leaped his horse, was shown in wonder for many years afterwards by the peasantry of County Derry. This Smyth lost his wife when the ship in which he was escaping to America was attacked by the English man-of-war that afterwards captured the vessel in which Wolf Tone and his companions were, off Lough Swilly. Mr. Smyth, whose two sons and a son-in-law, professional men in London, and all ardent Nationalists, took part in the London demonstration, is hale and hearty, and bids as fair to reach his century as his contemporary, the other "Grand Old Man."

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FIVE-MINUTE SERMONS.

Tenth Sunday after Pentecost.

MORNING PRAYERS.

Two men went up into the temple to pray. From the Gospel of the Sunday. The lesson of this day's Gospel, my brethren, is prayer; its necessity and its humility. Our short sermon must be contented with a little corner of this great field—that is to say, morning prayers.

There's a saying against braggarts and promise-breakers that "fine words butter no parsnips." It is not true of words said in charity to our neighbor or in prayer to God. Sincere words addressed to God as the day begins sweeten every morsel of food the livelong day, lighten every burden and weaken every temptation. Why, then, are you so careless about morning prayers? It can only be because you do not appreciate your spiritual weakness or you do not care what becomes of your soul before bedtime. But somebody might say: Father, can't you tell us something to make the morning prayers easy? It is very hard to remember them, and then it is so pleasant to get even five minutes' more sleep, especially in the winter time; and, again, I am always in a hurry to get off to work, etc. Now you might as well ask me to tell you something to make you relish a good wash and a clean shirt. If a man does not hate dirt, it is preaching up the chimney to try to make him love to be clean. Prayer cleans the heart. Prayer clothes the soul with the grace of God. Prayer brings down God. Prayer drives away the devil. Or, I might rather say, that for a clean heart, and in order to get the grace of God, and in order to vanquish temptation, prayer is simply and indispensably necessary.

Once a man came to me and said: Father, for years I was addicted to habitual vice of the worst kind (and here he named a fearful sin), but I began some time ago to say the Litany of the Blessed Virgin every morning and the Litany of Jesus every night, and this practice has entirely cured me of that dreadful habit. Some such story as that, my brethren, every man must tell before he can say that he is delivered from sin.

For my own part, I look upon regular morning prayers as a plain mark of predestination to eternal life. Ask and you shall receive: seek and you shall find: knock and it shall be opened to you, is our Lord's promise to those that pray; and the best prayer is the morning prayer. Be ready, therefore, to correct yourself for omitting it. The day you forget it go without something you like to eat, put a nickel in the poor-box, double up your night prayers, make a special request to your guardian angel to get you up in good time for morning prayer the following morning. For the "Our Father," "Hail Mary," "Apostles' Creed," "Confiteor," and Acts of Faith, Hope, Sorrow and Charity, that you say in the morning will in the end give you a happy death and the kingdom of heaven.

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THE BOYS IN THE BLOCK.

By MAURICE F. EGAN, LL. D.

IV.—(CONTINUED.)

"One might have had a rifle over his shoulder," he said, remembering that Henry Schwatz had probably carried his father's rifle. "Ecco!" exclaimed the man. "I have seen the boys!"

Beppo rapidly translated the answer to John. "Where? Where? Tell me where?" cried John. The fruit-seller looked at him suspiciously. He asked Beppo whether his telling anything about the boys would cause him to be brought into court. "For," he said, "I could not afford to lose the time. I have no one to help me at the stand."

"I promise you there will be no trouble." Then the Italian told them that the boys—three in number, one with a rifle—asked him the way to the woods. The boys had gone straight on. This had happened only an hour before. The Italian told them where a belt of woods was—he knew it well—he went there for chestnuts in the fall. He told them how to get there. "It is rather cold for camping out, said Ned, shivering at the thought of such a thing. "I wouldn't like to try it."

John did not answer. In his eagerness, talk seemed a waste of time. Ted Malone, Henry Schwatz, and Larry had walked rapidly through the streets, towards the belt of woods mentioned by the Italian. Schwatz had three blankets strapped to his back, a small revolver, in his pocket, half a dollar, and his father's rifle on his shoulder. Ted Malone had a knife—a table knife well sharpened—a loaf of bread tied up in a handkerchief, and \$2.00. Larry had no weapon; but he had a thermometer, while the other boys looked on with much respect, \$4, and a few odds and ends, broken buttons, a hand and glass, etc., to be used in trading with those Indians, who should be courageous enough to resist those mighty hunters.

They had tramped along some distance, when Larry, who felt quite rich, proposed to have something to eat. They entered a restaurant, and Larry paid for oysters and cigarettes, "like a little man," as the other boys said. A half-hour was used up in this way. After this, they did not hurry. They felt in better spirits and loitered, looking into all the windows.

A large grocery store, brilliant by lighted attractants. "We shall need some provisions," said Henry Schwatz, looking through the large pane of plate glass. "We ought to buy some. This is a good place."

The store was empty, apparently; but behind the counter, in a corner, the proprietor of it sat dozing over a newspaper. He had sent his clerk off early and he was about to close the store for the night. "There's a lovely ham," said Ted Malone. "I wish we had that. It wouldn't be hard to carry and we would broil part of it for breakfast, you know."

Schwatz, who was of a prudent turn, counted his money, and remarked that when they killed a deer or two they would have meat enough. Still, the ham had attractions for Ted Malone. "Don't you remember," he said, as he pressed his nose against the glass, "how Red-headed Bob fooled the grocer out of half a cow in 'The Belle of the Prairies.' Bob went in, you know, and while the grocer wasn't looking he hooked the beef and was off like a flash."

"But that was stealing," said Henry Schwatz. "All's fair in war, boys: now I say you shouldn't get that ham, just as Bob did the beef, hey!" Ted tried to speak in a jolly way, but he was forced to avert his eyes from the others.

"We've got to live on the world, you know, and we may as well begin at once," he went on. "Don't be fools—Schwatz stole his father's rifle, and you, Larry, have a dollar in your pocket that belonged to John."

Larry reddened and hung his head. "Let's toss up," continued Ted, taking a cent from his pocket. "Head, you hook the ham; tail, I do it."

"But it would be stealing," said Schwatz. "I'll not do it." "Nobody asked you," said Ted Malone, with a sneer. "You haven't got heart enough for it. But Larry has; and I have. Who's afraid? There's nobody in the store."

The man behind the counter had heard the whispers of the boys. He could not make out what they said; but he seen they were plotting some mischief. He leaned back until the two piles of starch boxes between which he sat hid him entirely from view.

Larry's good angel whispered to him. He hesitated between the angel's whisper and Ted's sneer. He had read many times of how the smart boy in the story papers had outwitted storekeepers, and appropriated their goods. He had laughed over their tricks, until he came to believe that stealing was not so bad after all. But his conscience awoke when the temptation was placed so boldly in his way. Ted Malone threw up the cent, giving it an adroit twist. "Head!" Larry moved uneasily from the window. "I tell you what," Ted said, having taken another look at the inside of the shop. "Why shouldn't you take a handful of the cash out of the drawer.

It would come in mighty well, while we're travelling. You bet!" Larry turned away his head. "It will be easy enough. Schwatz and I will stand here and give the signal if anybody comes. Now, go in; be a man."

Ted Malone was twice as big as Larry. He was something of a bully, too, as the boys in the block well knew. He imitated as far as he could his favorite heroes, and knocked down any other boy who defied him. "I can't!" said Larry. "It would be wrong—it would break John's heart."

"You're a coward," cried Ted, shaking his fist in Larry's face. "Do you think I'm going to let you spoil everything. Go in, I say!" Larry hesitated. He had great respect for Ted Malone's superiority. But he remembered the words of the commandment—"Thou shalt not steal!"

"He's afraid!" sneered Ted Malone, angrily. "You weren't afraid to take John's dollar." "He said I might have to buy a hat with it," answered Larry. "And I'll buy one, or give him back the money." "You will, will you?" exclaimed Ted, as his fist fell on Larry's head. He raised his hand again to give another blow, when suddenly he was knocked over; and Beppo, with flashing eyes, arose out of the darkness. His sharp eyes had seen the group of boys at the window. John and the others had turned down another street, but Beppo had kept on in spite of their opposition to turning into a street which seemed so quiet.

Beppo had crept softly up to the boys and heard their dialogue. His heart beat very fast when he saw that Larry was about to yield. He was afraid that the boys might run away, if they discovered him. He hoped that John and the others might come; but they did not; so he was obliged to do what he could. It was very effective. "Beppo!" Larry exclaimed. Ted Malone picked himself up and looked sullenly at Beppo. "I owe one," he said, "and I'll give it to you, if you don't join our band." Beppo's eyes flashed. "I will not join a band of thieves."

Ted shook his fist; but Beppo's lesson had been severe enough to prevent him from doing anything more. "I am glad you come, Beppo," Larry said. "I am sorry I got into this. I'd go back, if I thought John would forgive me. I don't want to join a band of thieves either."

"John!" cried Beppo. "John! John!" Ted Malone took to his heels. John came, running. Larry threw himself into his big brother's arm and began to cry. "I'll never read another story paper," he sobbed. And he kept his promise.

Ted Malone wandered about the country all night. In the morning, in trying to steal a ride on a passing train, he had his foot crushed so badly that it had to be cut off. He never speaks of that awful night of terror, but he did make his First Communion with the other boys, although Larry did.

Father Raymond says, with just pride, that there are no better behaved boys in New York than the boys in the block. He now teaches the Catechism of Perseverance to the larger boys, and so well have they learned the meaning of Charity, that there is very seldom a fight among them. They are all growing prosperous, because they are all industrious and they all help one another. Often Beppo and Giuseppe come to John's house for a little fun.

John has been promoted, and though he still keeps house, Father Raymond gives him a lesson in arithmetic twice a week. He is happy, as he deserves to be in the fact that his two "boys" are trying to do their duty.

THE END.

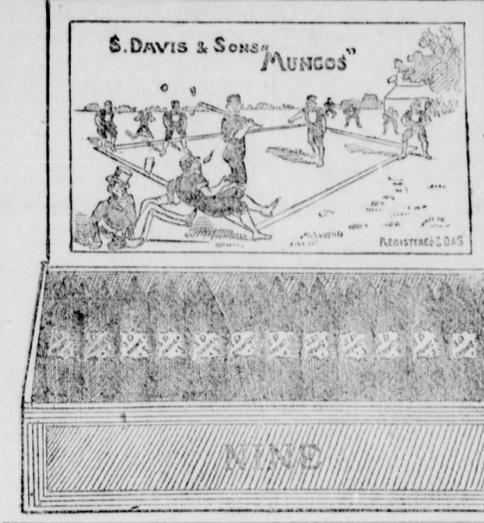
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By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers. The dictionary is a necessity in every home, school and business house. It fills a vacancy, and furnishes knowledge which no well employed man or woman should be without. No extra commissions are charged this year. The regular price of Webster's Unabridged Dictionary is \$12.00. The regular price of Webster's Concise Dictionary is \$6.00. The regular price of Webster's Pocket Dictionary is \$3.00. The regular price of Webster's Family Dictionary is \$2.00. The regular price of Webster's Student Dictionary is \$1.50. The regular price of Webster's School Dictionary is \$1.00. The regular price of Webster's Chamber's Dictionary is \$0.75. The regular price of Webster's Pocket Companion is \$0.50. The regular price of Webster's Pocket Dictionary is \$0.35. The regular price of Webster's Pocket Companion is \$0.25. The regular price of Webster's Pocket Dictionary is \$0.15. The regular price of Webster's Pocket Companion is \$0.10. The regular price of Webster's Pocket Dictionary is \$0.05. The regular price of Webster's Pocket Companion is \$0.03. The regular price of Webster's Pocket Dictionary is \$0.02. The regular price of Webster's Pocket Companion is \$0.01.

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Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at eight o'clock, at their hall, Abbot street, Richmond, Riding.

C. M. B. A.

Resolutions of Condolence. At the last regular meeting of St. Francis Xavier's Branch No. 122, C. M. B. A., Antigonish, held in their hall on Friday, 14th July, 1893, the following resolutions were unanimously adopted:

Whereas it has pleased the Almighty in His infinite wisdom to call to His eternal home William Somers, brother of our respected Brother, David Somers, after a lingering illness borne with true Christian patience, and whereas in the death of the late William Somers the entire community loses an honest, upright citizen, a zealous Catholic and an exemplary Christian, therefore be it resolved that the Branch tender our heartfelt sympathy to our worthy Brother, David Somers and his afflicted mother, brothers and sisters, in their sorrow, and that we humbly trust and pray that the remembrance of the pure and noble character of his life may console them in their sorrow, and help them to bear it with true Christian resignation. Be it further

Resolved that a copy of these resolutions be entered on the minutes of the branch and also forwarded a copy to CATHOLIC RECORD and Antigonish Caser for publication. Signed on behalf of the Branch, Eugene Macdonald, Fin. Sec.; John F. Sears, Rec. Sec. Antigonish, 17th July, 1893.

St. Michael's Branch, No. 76, Belleville. It was moved by Brother E. P. Carney, seconded by Brother Wm. J. Patterson, that whereas it has pleased Almighty God to remove by drowning our beloved and much esteemed brother, Matthew Kenney, therefore be it resolved that in the death of Brother Kenney this Branch has lost a member of exemplary character.

Resolved, That we extend to his sorrowing relatives our sincere and deepest sympathy in their sad bereavement. Resolved, That a copy of these resolutions be sent to the parents of our deceased brother, entered in the minutes of the branch and sent to the official organs for publication.

Tilbury Centre, July 18, 1893. At a regular meeting of Branch No. 80 C. M. B. A. Tilbury Centre, held July 18, 1893, it was moved by Brother J. O'Neil, seconded by Brother H. Bennet, and unanimously adopted.

Whereas it has pleased Almighty God to remove from our midst Brother J. B. Marchand, second Vice-President of this branch, be it therefore resolved that the members of this branch tender to Brother Marchand their sincere and heartfelt sympathy in the loss sustained, and pray Almighty God to console him in the troubles of this life. Be it further

Resolved that a copy of this resolution be presented to Brother Marchand, and recorded on the minutes of the branch, and also sent to the CATHOLIC RECORD for publication. Signed on behalf of the branch, Wm. Kerr, Pres. ALEX. CASSIDY, Rec. Sec.

DIocese of ALEXANDRIA.

Bishop Macdonald at St. Raphael's.

Special to the CATHOLIC RECORD. On Sunday, the 16th inst., His Lordship the Right Rev. Alexander Macdonald, Bishop of Alexandria, visited the parish of St. Raphael's, and administered the sacrament of confirmation to upwards of one hundred and fifty children.

On the previous day His Lordship was met at the outskirts of the parish and escorted to the church; and the immense crowd that came on notwithstanding the season, to receive him was conclusive proof of the healthy condition of the faith as well as a beautiful mark of respect for the first pastor of the diocese. In the afternoon of Saturday His Lordship personally conducted the examination of the children, and subsequently took occasion to express his entire satisfaction with the condition in which he found the candidates. Confirmation was administered immediately after the High Mass on Sunday, the rev. pastor, Father Fitzpatrick, assisting His Lordship. This was followed by the reading of an address of welcome from the parishioners of which the following is a copy:

To His Lordship Right Rev. Alexander Macdonald, D. D., Bishop of Alexandria: The parishioners of St. Raphael's are happy to meet you here to-day, and on their behalf we come forward to tell you that your visit gives them great pleasure, and extend to you a hearty welcome to the parish. We feel that there is no necessity for this brief address and humble expression of welcome to convey to your Lordship a knowledge of our feelings, but we deem it a great privilege to be permitted to address your Lordship, and of that privilege we eagerly avail ourselves. Your presence among us creates a delight that forces an expression in words.

We may be pardoned if we specify the reasons for the particular joy that we feel to-day. True to our faith and loyal to our spiritual guides, as were our fathers before us, through a motive of religion and attachment to our Church, we cordially welcome our Bishop to our parish.

Though your office is sufficient to attract and hold our veneration and esteem for your Lordship, the qualities of your mind and heart so well known to us afford a new motive for attachment to your person. We have enjoyed the privilege of your acquaintance, and for many years have been sharers in your spiritual ministrations, in which we share more largely since your consecration as chief pastor to the diocese.

This parish has a history of which every Catholic is justly proud, and in that history lives a name dear to every Catholic, a special reason that causes us joy and satisfaction is the fact you bear the name and fill the office of that never to be forgotten primate of our country, the late Holy Father, "Father of his countrymen" and whom all claim to be peculiarly our own. This affectionately that bound us closely to our fathers to their first Bishop continue to bind us as closely to you, our present Bishop. To have you with us warms our faith and cheers our lives as did his presence among the many who have gone with him before us. The devotion, zeal and Christian virtues that marked for his universal admiration we rejoice to find and admire in his successor our present Bishop.

We sincerely wish that words be given us to adequately convey our affectionate esteem for your Lordship, but of inability we freely make confession, and hope you will be pleased to accept our feeble endeavor for the intention that we cannot realize.

Allow us once more to express our pleasure to your Lordship's visit, to welcome you to the parish of St. Raphael's and renew our devotion to your person and office, and humbly begging your Episcopal benediction.

The address was read by Mr. John R. McDonald, and was signed by a large number of the faithful.

His Lordship replied in fitting terms, saying that the great pleasure which it gave him to visit St. Raphael's was due in large measure to the flourishing condition in which he found the parish, but to a large extent also, he attributed it to the past history of the place. St. Raphael's had done much, he said, to make it worthy of a visitation from a representation of the Head of the Church, and His Lordship was consoled with the sight of succeeding generations following so closely the examples of piety, devotedness and love for the Church, set for them by the pioneer Catholics of the parish of St. Raphael's. His best wish was that they might continue on the lines laid down. An exceptionally large congregation was present to greet the Bishop, who brought to the interesting ceremony a close by bestowing his episcopal benediction upon all assembled.

CATHOLIC SCHOOL EXHIBIT.

Among the many things of interest connected with the jubilee of His Lordship Bishop Macdonald of Rochester, that which brought to the attention of the foremost rank, especially to those who take an interest in the education, both mentally and morally, of our young citizens.

The exhibit was under the direct supervision of His Lordship, and it must indeed have thrilled him with a deep sense of gratification to witness the many years in which he labored so zealously in behalf of Catholic education crowned with such success.

On entering the cathedral hall, in which the exhibition was being held, the visitor is struck with amazement at the artistic taste of the arrangement. Each child's work, whether bad or good, of the fourteen schools is exhibited on either side of two thousand of the hall, thus representing and are represented not once but often as the qualifications of the child will admit. For example, the child of five and six years is represented solely in kindergarten work such as paper-cutting, bracket work and clay-moulding; and what a pretty display these little "tots" did make. They had designs in paper-cutting, they had ornaments in bracket work that no toy-shop could excel; and their fruits, moulded from clay and naturally colored, were just as tempting as if hanging from the tree. Their seniors were represented in many ways, as their capacity admitted. There was their map-drawing hanging on the wall, almost as good as if from a printer's plate; there was their work in arithmetic, geography, history, language, grammar, algebra and drawing, each bound in separate papers, and each examination paper adhering to the front page and the pupil's name and the subject on the title page, lying on the table—so that the visitor could readily find the standing of each child and the methods employed in teaching. And as could be seen, the methods were indispensibly good, as suits the intellect of the child, and the various orders for their patient and indefatigable labors.

It was enough to deem it a success to learn that the city board visited it and approved of it, and that it attracted nineteen thousand people to the hall, all of whom expressed their surprise that such work could be performed by children.

There is no doubt that there is strength in numbers; and in this respect the schools can equal this, what is there to hinder the Separate school of Ontario uniting in sections and holding like this, "a mite convention," where the spirit will not be theory but matter-of-fact and practical, and where the parents can come and view their children's work and learn how they are being educated and assisted by the teacher.

His Lordship Bishop Macdonald has, by his untiring efforts, set us a grand example. It is not to copy from our United States, but to copy from the methods of the Catholic Church which has fostered education for nearly two thousand years. Thus I ask those with power to act to do so, and to do so, we, the teachers, may reap the benefit, as will also the children. T. J. W.

C. O. O. F.

A Court of the above order was instituted in Woodstock on Monday evening, 17th inst., by Deputy-High Chief Ranger, Bro. W. H. Henderson, Ingersoll, assisted by several officers and members of Sacred Heart Court No. 27, who to the number of twenty, drove to Woodstock to participate in the ceremonies. The new Court starts with a very bright prospect for the future. It will be known as St. Mary's Court, 350. The officers for the present term are: Bro. John H. Rafferty, U. L. Thomas Curtis, V. C. R.; John Pennell, R. S.; Thomas Curtis, F. S.; Edward Phillips, T.; Rev. M. J. Brady, Chaplain; Frank Fisher, M. J. S.; Ronald McGinnis, O. S.; Medical Examiner, Dr. West; Rev. M. J. Brady, John McDonald, D. D., McDonald, T. Rafferty; Representative to tenth annual session to be held in Chicago, Aug. 29th, John H. Rafferty; Alternate, Ed. Phillips.

THE WORLD'S FAIR.

Mr. A. E. Masurret of this city, is organizing World's Fair excursions, which promise to become very popular. He is manager of the Hotel Raymond of Chicago, a large, first-class house built of stone and brick and possessing every modern convenience for the comfort of its guests. It is situated within two blocks of the Fair grounds. For \$26 he will furnish first class railway fare both ways, on either Michigan Central or Grand Trunk, free conveyance of persons and baggage to and from the hotel, seven days board and lodging, six admission tickets to the Fair, two afternoon carriage drives through the beautiful boulevards and parks and free conveyance every morning to the Fair grounds from 8 to 10 o'clock. One person occupying a room will be charged \$1 per day extra. Further information may be obtained by addressing A. E. MASURRET, London, Ont.

RESOLUTION OF CONDOLENCE.

Toronto, July 25, 1893. At a special meeting of St. Mary's Sanctuary Society, held in the schoolroom, Sunday evening, July 25, 1893, the following resolution of condolence was unanimously adopted:

Whereas it has pleased our Heavenly Father, in His all-wise judgment, to call to His eternal home our dear and beloved comrade and Secretary, John Finnigan; and whereas, in his death, our society loses a kind friend and devoted member, and his family a loving, devoted son and brother; therefore be it resolved that we tender to the bereaved family our heartfelt sympathy, and that we humbly trust and pray that the hour of their affliction may be speedily and mercifully terminated.

Resolved that a copy of this resolution be sent to the family of the deceased; also that copies thereof be entered in the minutes of this society, and sent to the CATHOLIC RECORD for publication.

Resolved that the members of this society attend the Requiem Mass for the repose of the soul of John Finnigan, on the 2nd of August, at 8 o'clock, and that as many as possible receive Holy Communion at that Mass. P. W. DONNELLY, Div. Vice-Pres. T. O'DONNELL, Treas.

SUNDAY REST.

The Cardinal Presents the Catholic View in a Paper to be Read at the Columbian Congress.

Cardinal Gibbons has sent, by request, to the committee in charge of the congress on Sabbath observance, which will convene shortly at Chicago, a paper on the observance of Sunday. The title of the Cardinal's address is "Sunday Rest." It will be read before the congress, and is in part as follows:

"The desecration of the Christian Sabbath is one of our social dangers, against which it behooves us to set our face and to take timely precautions before it assumes proportions too formidable to be easily eradicated. The custom of observing religious holidays has prevailed both in ancient and modern times, among nations practicing a false system of worship as well as among those professing the true religion. The Hebrew people were commanded by Almighty God to keep holy the Sabbath day, or Saturday, because on that day God rested from His work. He wished to remind them by this weekly celebration that He was their Creator and Master, and the Founder of the universe. He desired that they should be devoted to worship Him by the contemplation of His works, and thus rise from nature to Sabbath observance before the time of Moses.

"It is the opinion of Grotius and of other learned commentators that the Sabbath was held sacred for generations prior to the time of Moses; and its observance, according to Lightfoot and other writers, dates even from the Creation, or at least, from the fall of the Jewish law-giver, in prescribing the Sabbath, was not enacting a new commandment, but enforcing an old one. This conclusion is obvious from the very words of the precept: Remember to keep holy the Sabbath day, by which God recalls to the mind of the Hebrew people an already existing ordinance which had grown well-nigh obsolete during their bondage in Egypt.

The Sabbath was kept sacred by the Egyptians, as Herodotus testifies; and it is not to be supposed that a people so tenacious of their traditions would adopt from their own slaves a religious custom which they rarely, if ever, practiced by the slaves themselves, owing to their wretched condition. We are, therefore, justified in asserting that it was derived from the primitive Law-giver by Adam.

"With what profound reverence, then, should we not view an ordinance instituted to draw man closer to his Maker, and to inculcate in him humanity towards his fellow-beings and compassion for even the beast of burden—an ordinance whose observance was required by temporal blessings, and who violated it was avenged, by grievous calamities; which was first preached on Mount Sinai, and engraved by the finger of God on the Decalogue—an ordinance which applies to all times and places and which is demanded by the very exigencies of our nature.

THE CHRISTIAN DAY OF REST. "Sunday, or the Lord's Day, is consecrated by the Christian world to public worship and to rest from servile work, in order to commemorate the resurrection of our Saviour from the grave, by which our redemption; and to foreshadow the glorious resurrection of the elect and the eternal rest that will be theirs in the life to come. Most appropriately indeed has Sunday been chosen. If it was proper to solemnize the day on which God created the world, how much more meet to celebrate the day on which He consummated its redemption. As the worship of our Creator is nourished and perpetuated by religious festivals, so does it languish when they are unobserved, and become paralyzed when they are suppressed.

"Whenever the enemies of God seek to destroy the religion of a people they find no means so effectual for carrying out their impious design as the suppression of the Sabbath. Thus, when Antiochus determined to abolish the sacred laws of the Hebrew people, and to compel them to conform to the practice of idolatry, he defiled the temples of Jerusalem and Barziz; he put an end to the Jewish sacrifices; and above all, he forbade, under pain of death, the observance of the Sabbath and the other religious solemnities, substituting in their stead his own birthday and the feast of Bacchus as days of sacrifice and licentious indulgence.

"And it is a well-known fact that in our times the enemies of religion are the avowed opponents of the Christian Sabbath. I have seen Sunday violated in Paris, Brussels, and in other capitals of Europe. And even in Rome I have seen government workmen engaged, on the Lord's day, excavating and building—a profanation which grieved the Holy Father, as he himself acknowledged to me.

WHO ARE THEY THAT PROFANE THE SUNDAY IN these cities of Europe? They are men lost to all sense of religion, who glory in their impiety; and who aim at the utter extinction of Christianity.

"A close observer cannot fail to note the dangerous inroads that have been made on the Lord's day in our country. If these encroachments are not checked in time the day may come when the religious quiet, now happily reigning in our well-ordered cities, will be changed into noise and turbulence; when the sound of the church bell will be drowned by the echo of the hammer

and the dray; when the Bible and the prayer-book will be supplanted by the newspaper and the magazine; when the votaries of the theatre and the drinking saloon will outnumber the religious worshippers, and salutary thoughts of God, eternity and of the soul will be checked by the cares of business and by the pleasures and dissipation of the world.

"A GREAT MORAL INFLUENCE. The Christian Sabbath is a living witness of revelation, an official guardian of Christianity. The religious services held in our churches, each successive Sunday, are the most effective means for keeping fresh in the minds and hearts of our people the sublime and salutary teachings of the Gospel. Our churches exercise on the trusts of revelation an influence analogous to that exerted by our courts of justice on the civil law. The religious decorum observed in our temples of worship, the holiness of the place, the sacred character of the reading and exposition of the sacred Scriptures—inspire men with reverence for the divine law, and cause it to exert a potent influence in the moral guidance of the community. The summary closing of our civil tribunals would entail a more disastrous injury on the laws of the land than the closing of our churches would inflict on the Christian religion. The institution of the Christian Sabbath has contributed more to the peace and good order of nations than could be accomplished by standing armies and the best organized police forces.

CHARITY'S CAUSE. "The cause of charity and mutual benevolence is greatly fostered by the sanctification of the Sunday. When we assemble in church, on the Lord's Day, we are admonished by that very act that we are all members of the same social body, and that we should have, one for another, the same lively sympathy and spirit of co-operation which the members of the human body entertain toward one another.

"The Christian Sunday is not to be confounded with the Jewish or the Puritan Sabbath. It precribes the golden mean between rigid subordination on the one hand and lax indulgence on the other. There is little doubt that the reversion in public sentiment from a rigorous to a loose observance of the Lord's Day can be ascribed to the sincere but misguided zeal of the Puritans, who confounded the Christian Sunday with the Jewish Sabbath, and imposed restraints on the people which were repulsive to Christian freedom and which were not warranted by the Gospel dispensation.

"The Lord's Day to the Catholic heart is always a day of joy. The Church desires us, on that day, to be cheerful without dissipation, grave and religious without sadness and melancholy. She forbids, indeed, all unnecessary servile work on that day; but, as the Sabbath was made for man, not man for the Sabbath, she allows such work whenever charity or necessity may demand it. And as it is a day consecrated not only to religion but also to relaxation of mind and body, she permits us a small portion of it in innocent recreation. In a word, the true conception of the Lord's Day is expressed in the words of the Psalmist: 'This is the day which the Lord has made; let us be glad and rejoice therein.'

Don't give the devil his due if you can prevent it.

The Western Fair of 1893.

This is one of the events that comes around in regular order, and each year brings with it the advantage of having the Western Fair for profit by the aim of the Western Fair Directors is to keep even or over the way of their exhibitors and visitors, and act accordingly. The prize list has been amended and added to the market department and in the Agricultural and Industrial Departments all the valuable old varieties have been retained, and those considered by many worthless have been cut out and new ones take their place. The Dairy and Honey Departments promise a large increase in the number of exhibitors, and the market department of one makers and apiarists at Chicago World's Fair has been an incentive to enlarged efforts. In short we have every reason to believe that the Western Fair of this year will add another victory to its wonderful record of the past and supply the already handsome balance of \$7,000 consisting of the way of their exhibitors and visitors, and act accordingly.

The special attractions that have been secured are in advance of past years being along the lines of Education and Instruction and comprise horses and dogs of an intelligence almost human; the Imperial Troops of Japanese from the Royal Palace, Tokio, Japan, the champion high wire walker of Niagara Falls; and a history of lesser lights. These we will call attention to as space will permit.

MARKET REPORTS.

London, July 27.—Wheat had no change from 81.05 to 81.08 per cent. Oats 81.25 per cent. Beef 82.50 to 82.50 per cent. Veal 81.50 to 81.50 per cent. Lamb, 11 cents a pound by the carcass. Mutton 7 cents a pound whole. Hog's price (live) range from 8.15 to 8.25 per cent. Allowance a shrinkage of 25 per cent. This would leave the dressed pork at 82.25 per cent. Chickens 15 to 16 cents a pair. Ducks 15 to 16 cents a pair. Geese 15 to 16 cents a pair. Eggs 11 to 11 cents a dozen. New potatoes per bushel, 4 shillings to 5 shillings a dozen. Wool, 18 to 19 cents a pound. Hay 85.00 to 85.00.

LONDON CHEESE MARKET. There was a large market to-day, and a good attendance of both buyers and sellers. The market was quiet, and prices were 1/2 to 1/4 higher per lb. than on the 26th. —Wheat No. 2 hard Manitoba, 81 to 82c; No. 3 hard Manitoba, 79 to 80c; No. 4 hard Manitoba, 77 to 78c; No. 5 hard Manitoba, 75 to 76c; No. 6 hard Manitoba, 73 to 74c; No. 7 hard Manitoba, 71 to 72c; No. 8 hard Manitoba, 69 to 70c; No. 9 hard Manitoba, 67 to 68c; No. 10 hard Manitoba, 65 to 66c; No. 11 hard Manitoba, 63 to 64c; No. 12 hard Manitoba, 61 to 62c; No. 13 hard Manitoba, 59 to 60c; No. 14 hard Manitoba, 57 to 58c; No. 15 hard Manitoba, 55 to 56c; No. 16 hard Manitoba, 53 to 54c; No. 17 hard Manitoba, 51 to 52c; No. 18 hard Manitoba, 49 to 50c; No. 19 hard Manitoba, 47 to 48c; No. 20 hard Manitoba, 45 to 46c; No. 21 hard Manitoba, 43 to 44c; No. 22 hard Manitoba, 41 to 42c; No. 23 hard Manitoba, 39 to 40c; No. 24 hard Manitoba, 37 to 38c; No. 25 hard Manitoba, 35 to 36c; No. 26 hard Manitoba, 33 to 34c; No. 27 hard Manitoba, 31 to 32c; No. 28 hard Manitoba, 29 to 30c; No. 29 hard Manitoba, 27 to 28c; No. 30 hard Manitoba, 25 to 26c; No. 31 hard Manitoba, 23 to 24c; No. 32 hard Manitoba, 21 to 22c; No. 33 hard Manitoba, 19 to 20c; No. 34 hard Manitoba, 17 to 18c; No. 35 hard Manitoba, 15 to 16c; No. 36 hard Manitoba, 13 to 14c; No. 37 hard Manitoba, 11 to 12c; No. 38 hard Manitoba, 9 to 10c; No. 39 hard Manitoba, 7 to 8c; No. 40 hard Manitoba, 5 to 6c; No. 41 hard Manitoba, 3 to 4c; No. 42 hard Manitoba, 1 to 2c; No. 43 hard Manitoba, 1/2 to 1c; No. 44 hard Manitoba, 1/4 to 1/2c; No. 45 hard Manitoba, 1/8 to 1/4c; No. 46 hard Manitoba, 1/16 to 1/8c; No. 47 hard Manitoba, 1/32 to 1/16c; No. 48 hard Manitoba, 1/64 to 1/32c; No. 49 hard Manitoba, 1/128 to 1/64c; No. 50 hard Manitoba, 1/256 to 1/128c; No. 51 hard Manitoba, 1/512 to 1/256c; No. 52 hard Manitoba, 1/1024 to 1/512c; No. 53 hard Manitoba, 1/2048 to 1/1024c; No. 54 hard Manitoba, 1/4096 to 1/2048c; No. 55 hard Manitoba, 1/8192 to 1/4096c; No. 56 hard Manitoba, 1/16384 to 1/8192c; No. 57 hard Manitoba, 1/32768 to 1/16384c; No. 58 hard Manitoba, 1/65536 to 1/32768c; No. 59 hard Manitoba, 1/131072 to 1/65536c; No. 60 hard Manitoba, 1/262144 to 1/131072c; No. 61 hard Manitoba, 1/524288 to 1/262144c; No. 62 hard Manitoba, 1/1048576 to 1/524288c; No. 63 hard Manitoba, 1/2097152 to 1/1048576c; No. 64 hard Manitoba, 1/4194304 to 1/2097152c; No. 65 hard Manitoba, 1/8388608 to 1/4194304c; No. 66 hard Manitoba, 1/16777216 to 1/8388608c; No. 67 hard Manitoba, 1/33554432 to 1/16777216c; No. 68 hard Manitoba, 1/67108864 to 1/33554432c; No. 69 hard Manitoba, 1/134217728 to 1/67108864c; No. 70 hard Manitoba, 1/268435456 to 1/134217728c; No. 71 hard Manitoba, 1/536870912 to 1/268435456c; No. 72 hard Manitoba, 1/1073741824 to 1/536870912c; No. 73 hard Manitoba, 1/2147483648 to 1/1073741824c; No. 74 hard Manitoba, 1/4294967296 to 1/2147483648c; No. 75 hard Manitoba, 1/8589934592 to 1/4294967296c; No. 76 hard Manitoba, 1/17179869184 to 1/8589934592c; No. 77 hard Manitoba, 1/34359738368 to 1/17179869184c; No. 78 hard Manitoba, 1/68719476736 to 1/34359738368c; No. 79 hard Manitoba, 1/137438953472 to 1/68719476736c; 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No. 126 hard Manitoba, 1/19342805676118109284416 to 1/9671402838009054814208c; No. 127 hard Manitoba, 1/38685611352236218568832 to 1/19342805676118109284416c; No. 128 hard Manitoba, 1/77371222704472437137664 to 1/38685611352236218568832c; No. 129 hard Manitoba, 1/154742445408944874275328 to 1/77371222704472437137664c; No. 130 hard Manitoba, 1/309484890817889748550656 to 1/154742445408944874275328c; No. 131 hard Manitoba, 1/618969781635779497101312 to 1/309484890817889748550656c; No. 132 hard Manitoba, 1/1237939563271558994202624 to 1/618969781635779497101312c; No. 133 hard Manitoba, 1/2475879126543117988405248 to 1/1237939563271558994202624c; No. 134 hard Manitoba, 1/4951758253086235976810496 to 1/2475879126543117988405248c; No. 135 hard Manitoba, 1/9903516506172471953620992 to 1/4951758253086235976810496c; No. 136 hard Manitoba, 1/19807033012344943907241984 to 1/9903516506172471953620992c; No. 137 hard Manitoba, 1