

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-avoiding 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 well 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 office 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 shoulder 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.

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER IV.—CONTINUED.

A strong family resemblance exists between Genevieve and her father, but there is a careworn, anxious expression in his eyes, also about the firm set of the mouth—a look which his friends have only detected within the last few months—a harassed look which is becoming daily more and more visible. Genevieve alone guesses its cause.

Mr. Vaughan is one of those earnest, staid, straightforward men of whom there are, thank God, many in the English Establishment. He has taken a prominent part in the great Oxford movement towards Rome. He has always cherished a strong hope that he may live to see the union of what he, with many others, considers to be two equally genuine branches of the Church Catholic. In this, his dearest aspiration, he has been doomed to disappointment. One after the other his most valued friends have gone over to Rome; ever fresh success has been sorrowed with that bitter sorrow into which only those can enter who have known by experience what is the nature of the love entertained by an honest Anglican for his ideal Church.

I say "ideal," for that which the High Church Anglican so devoutly worships, so intensely venerates, so lovingly clings to, is a very different Church from the actually existing English Establishment. By virtue of the Catholic spirit infused into his heart in baptism (if indeed, he has had the good fortune to have received that sacramental grace), his mind naturally turns with horror from the miserable wreck of Catholicism as displayed in the religion of his country. His soul craves after that nourishment which he has a right to expect from his Mother Church—that nourishment which is denied to him—and in his state of starvation an instinct assures him that he is being deprived unlawfully of spiritual food and comfort. So he cannot, will not, rest, to see dishonor cast upon his Mother's name; his zeal upon her beautiful, in spite of herself. He adorns her with all the borrowed ornaments he has taken from Rome, and he calls her the Sister of Rome.

Alas for his delusion! for Rome will have none of her. He invests her with powers she neither desires nor lays claim to possess; he tries to give her back what he believes the Reformers stole from her; he will not see that she is but a step-mother—a usurper of his own dear Mother's rights. He does it all in good faith, and worships his ideal instinct. For in his mind, that ideal Church is a living Church. He strives to identify her with the Church of his country; he sees her, not as she is but as he knows she ought to be—as he yearns, prays, hopes she will yet become. His sorrow is very real for those whom he has held to be her staunchest adherents forsake her; and while he belongs himself but to a creation of his own imagination, he is, he is honest before God, drawing near to the great light of unadvised truth, to the attainment of which he already unconsciously urges those who lean upon him for guidance and support.

Such a one is Mr. Vaughan, the Vicar of Elvanlee; he has held the living for the last seven years, and has led his parishioners on little by little to the utmost limit of High Churchism. He is most beloved in the parish, but there are many who think he is going too far; complaints have been made to the Bishop. The Bishop has remonstrated in a quiet way, but Mr. Vaughan has not attended to his remonstrances. He thinks his Bishop is mistaken, and considers it his duty to keep up what he calls the Catholic spirit among his people, in spite of the Superior's Low Church tendencies.

He is making a final, desperate struggle to reconcile his own ideal with the very matter of fact reality of the Thirty-nine Articles. He has been carrying on this struggle for upwards of twelve years, but it is beginning to weary him at last! He is growing thoroughly puzzled between Church authority and the consequences of submitting to it; he sees more clearly every day that the time has come when he must openly defy authority, or relinquish what he firmly believes to be pure Catholicism. His Bishop entirely repudiates this view of Catholicism. Unfortunately most of the Bishops are of the same opinion. Can he continue to set their authority at naught? If so, what becomes of his pet doctrine? The one of all others he has striven to impress upon the minds of his people, namely—the duty of submission to Church authority. Very weary is Mr. Vaughan, thus torn beneath conflicting feelings. Wearyed, too, is his daughter Genevieve, whose clever, logical mind, less imaginative, more matter-of-fact, has grasped the difficulty of their position before her father has been able to do so. But as yet they do not make it a subject of conversation. Genevieve once tried the experiment; so great, however, was her father's distress that she never repeated it.

"Well, child," he is saying now, as he walks slowly along in the calm stillness of that bright May evening by Mabel's side, "what is it you have to say to me?"

"Oh! Mr. Vaughan," begins Mabel, but tears choke her further utterance. The Vicar leaves a deep sigh.

"I suppose Genevieve has told you,

child. But why so much sorrow? It is but a small cross, is it not?"

Very indignantly Mabel answers, "A small cross, Mr. Vaughan! Oh, why need you go?—is it really necessary?"

"I am neither as young nor as strong as I once was," replies the Vicar evasively.

"I did not know you were ill, Mr. Vaughan; that alters the case." "Oh! I am not ill; there are other things besides bodily weakness that make a man long for rest, sometimes, Mabel; it is a heavy wear and tear—this care of souls!"

The dissatisfied look which rests upon the Vicar's countenance does not escape Mabel's notice; her heart aches with a nameless dread, but she makes no immediate reply, and after a few moments' silence Mr. Vaughan says quietly:

You have much to console you, Mabel, even if this cross should prove a heavier one than we at present expect."

"I know, Mr. Vaughan; but if all is altered here, if Hugh takes from us all that is such comfort now—the daily lessons, the early celebrations, the help you give, the absolution for our sins!" (She uttered the last words timidly.)

"Mabel, no priest of the Church of England can deny you that which she permits," said Mr. Vaughan impressively, "but I would have you remember that, though the Church allows you confession for your comfort, it is by no means absolutely indispensable for the remission of sins."

"Ah! there it is again; it is so difficult to know what the Church does allow. Here, at our own Elvanlee, all is beautiful; but in some churches it is very different: where Aunt Helen goes in Edinburgh, for example, I can't bear it! It is like an ice-house; and if Hugh turns Elvanlee church into such an ice-house, I shall hate it! I shall be sad-wicked! I can't be good without religion to help me."

"No one can take religion from you, Mabel. You cling too much to the outward beauty; the real beauty of the king's daughter is within."

"That is what Veve says; but, Mr. Vaughan, the Low Church principles are opposed to all you have taught us. I know Hugh is Low Church; he will undo all you have done. There is no life in those evangelical doctrines; they may suit some very, very good people who can be good, with nothing to help them, but I feel they will never keep me good. Oh, how I wish," here Mabel breaks off suddenly and bites her lips.

"Well," says the Vicar gravely, "what is it you wish, Mabel?" "That there was such a thing as undivided revealed Truth," she answers earnestly. "I suppose there is no such thing on earth."

"No, child. There are fragments of truth in every Church. Put them together, and they will make up the All Truth."

"Ah, yes. Well, I suppose that must be it. But it is unsatisfactory," says Mabel, hesitating. "Somehow it clashes with what I believe in—the holy Catholic and Apostolic Church; and then we never seem to know what to believe. Do you know any Roman Catholics, Mr. Vaughan? I wonder what they believe?"

"Here we are at the gate. I am afraid I can't enter into that subject to-night. God bless you! Pray much to be guided into all truth. Never sacrifice the smallest light of conscience to your own gratification. Be brave, and if God sends you sorrow, take it meekly, patiently. Believe me, there is more true religion in self-sacrifice than in all controversies under the sun. Good night."

The Vicar breaks off abruptly, and walks hurriedly away. Mabel feels sad—she knows not why—an unusual oppression is upon her spirits, as if the horizon of her happy life were already overcast with clouds; as if she were standing upon the borders of a dark forest, looking back yearningly upon a sunlit valley through which she had passed, but might never pass again.

CHAPTER V. THE WREATH OF ROSES.

"She wore a wreath of roses That night when first we met," English Ballad.

"Auntie, what relative is Hugh to me?"

"Only a Scotch cousin, dearie; and then he married your mother's first cousin, which made him a little nearer."

"Then Blanche was not really my aunt?"

"No, but you called her so as a child."

"And is this Hugh's home, Auntie?"

"Yes, Mabel; he never had any other, for his parents died when he was very young, and your father adopted him and brought him up entirely."

"Why, Auntie?"

"Because, dearie, his father and yours were college friends together. But Mr. Fortescue was a terrible man—the grandson of a nobleman, with very little money of his own to spend; and what he had managed to get through entirely, and then he died, leaving Hugh on your father's hands."

"And did papa leave the living of Elvanlee to him?"

"Not exactly. But he always intended to give it to Hugh as soon as he was ordained, and had arranged to do so in his will; so that Hugh stepped into it naturally after his ordination."

"He did not stay long though, did he, Auntie?"

"Ah no, dearie. After Aunt Blanche died he never could settle

down in England; but he went abroad, leaving the living in the Bishop's hands. He has been a sad loss to us all."

"What was Aunt Blanche like, Auntie? I do not remember her."

"Naturally enough, Mabel; you were very young when she died. Well, do you know you have a strange look of her at times, though she was dark, and tall, and you are the very reverse; but you remind me in many ways of her. I wonder much if Hugh will see it."

During Miss Mackenzie's and Mabel's *dehors* luncheon on the day of Hugh's expected arrival, they talked thus in the dining-room of The Hermitage. Some hours later in the afternoon, Mabel, having just returned from a long ride, asks the butler—

"Has Mr. Fortescue arrived?"

"Yes, Miss Mabel, and Miss Mackenzie wished you to go into the sitting-room."

"Say I am afraid of being late for dinner. I must go and dress at once," answers Mabel, hurrying upstairs, glad of any excuse to defer a little longer the dreaded meeting with Hugh.

A latent jealousy about him is lurking in the remote corners of her heart. She has been for so long the spoiled darling of her family that it is quite new to her not to be the person of first importance.

Mabel, however, is unconscious of the existence of any such feeling; did she recognise it, she would instantly and contemptuously cast it from her. She dresses hastily, perhaps with a little more care than usual, adding to her simple white toilet a single pink rose which she has gathered on her way upstairs from her aunt's conservatory, where wild eglantine has been forced into bloom nearly a month in advance.

"Let me get you a piece for your hair, Miss," suggests Mabel's maid; and Mabel, who is already half-way down the passage, comes back to have a long streaming spray of the wild roses fastened in her shining hair; after which she stands a few minutes in front of her glass, wondering if Hugh will be struck with the likeness referred to by her aunt. At length she descends to the drawing-room, where to her consternation she finds Hugh alone. Miss Mackenzie having not yet left her room.

Hugh is standing, his back to the door, with folded arms, gazing out of the window; but hearing the light footfall on the carpet behind him, he turns quickly, and sees a little figure in white muslin, with wild pink roses wreathed amidst golden hair, looking shyly up at him out of deep, violet blue eyes, while a pair of small, soft hands stretch themselves forth to welcome him.

"How do you do? Is it Hugh?" asks the little lady in white muslin.

"Mabel!—can it be Mabel?" replies the tall, grave, elderly man, leaving his position by the window and going forward to meet her, thinking meanwhile, my poor strangely like, and yet unlike, my own daughter!"

Mabel's thought is— "Oh how changed he is! But I like his face."

"I left a little Mabel," says the grave man aloud, "but she, like all else, is changed!"

Mabel laughs a sunny laugh. "Fourteen years, you know, make great changes, Hugh."

"Fourteen years! Is it really, I suppose it is," answers Hugh, sighing; and Mabel, too, grows serious, for she remembers the far-off vision of Hugh's wedding day, when she herself had followed, a tiny bridesmaid, in the train of his bride.

"Does Hugh think of that now? I fear he does. I wish I had not reminded him of it," thinks Mabel, as she notices a peculiarly sad expression her words have called forth.

Hugh is a tall, strongly built man; in his youth his figure was magnificent, but his shoulders have of late years acquired a decided stoop, which takes off somewhat from his great height.

His countenance is fine, open, and intellectual, bearing, however, traces of mental suffering. His eyes are dark, deep, and honest, melancholy in their expression, and singularly penetrating. His general appearance is that of a man who has had exceedingly sensitive—one who has had great aspirations, and who has often been doomed to disappointment.

Are there many who admit of "love at first sight?" I believe not. It is the fashion, too, among a great number of people to ridicule it. But I confess to being one of those who do not do so to ridicule it, but look upon the sentiment as a most likely possibility.

After all, why should it be strange that the hearts of two people, whose lives are intended, by an over-ruling Providence, to be linked together in a peculiar way, should be attracted towards each other, even at first sight, by a mysterious communication of instantaneous sympathy?

The "mighty love" that is to be hereafter to Mabel Forester.

"Her life, her soul, her breath, With no alternative but death."

finds in this impromptu manner its first entrance into her heart. Not as a sudden revelation—not at once bursting into a powerful flame,—but in the deep recesses of her inmost being a tiny spark has been kindled. There, hidden away, it will smoulder in secret, gaining every hour in force and magnitude, until at last it shall have acquired sufficient strength to break forth and burn—a fire that will know no quenching.

Strangely, too, does Hugh respond to the magnetic influence. If he only knew it! But he does not know it!

Mildard's Liniment cures Diphtheria.

Mildard's Liniment cures Diphtheria.

nothing can be farther from his thoughts. If people were able at once to detect the "new-born spark," love at first sight would often end in smoke, for in many cases it would be judged expedient to trample upon the little spark—it would never be allowed to spread.

Hugh would be indeed surprised—ay, and indignant too—if a voice rising from the grave could reveal to him now that the first glance of those sweet blue eyes has called forth into sound a long silent chord whose music had passed into dumbness in the hidden depths of his soul.

"Fourteen years," he repeats slowly, still holding Mabel's hand in his—he has evidently forgotten he is doing so. "I wish he would let my hands go," thinks Mabel, feeling rather uncomfortable, but not liking to draw them away.

But he has no idea of doing so; on the contrary, he must be thinking of the little bridesmaid he left in England, for he pulls her towards him, lays the two imprisoned hands upon his breast, and keeps them firmly pressed there, while he looks with a wistful, loving gaze into the bright, still childlike face.

"Dear little Mabel!—how you remind me of her!"

Then he bends his tall figure and gravely kisses her unarméd brow; after which he drops her hands, and walks away abruptly to the window.

TO BE CONTINUED.

DID BEACONSFIELD DIE A CATHOLIC?

About a year after the death of this distinguished statesman the *Porcupine*, a radical weekly published in Liverpool, England, startled the whole country by the announcement that he died a Catholic. It asserted that Father Clare, a famous Jesuit orator and scholar, at that time rector of St. Francis Xavier's in Liverpool, baptized him a few days before he died.

It was well known throughout England that for years Beaconsfield and the Jesuit Father were on very familiar terms. From a cordial acquaintance which first marked their association, it grew to an intimate friendship, and Father Clare was frequently guest of the Earl after the latter's last political overthrow, which brought Gladstone again to power. Beaconsfield avowed that his political life had ended, and that he would retire to his beautiful Hugheydon domain and pass the remainder of his days among his books. But his hope was dissipated by a serious attack of illness, which prevented his removal from London. His disease grew alarming, and his death was looked for daily.

At this juncture a dispatch from Beaconsfield's town house reached Father Clare, and he promptly journeyed to London, and was seen to enter and leave the Earl's home. Three days after Beaconsfield died.

At the time of his death the State Church defenders were shocked that no minister was present to console his dying hours. But they had not to wait long to learn that he did not die without the consolations of religion.

The *Porcupine* asserted that a priest of the Roman Catholic Church—a Jesuit—had ministered to him! When this news was published a host of indignant denials were set on foot. The *Porcupine*, however, met these denials by asserting that it had no Catholic leaning, nor had it consulted or derived its information from Catholic sources. The news came from the Earl's house. One of the servants, an eye-witness of the baptism, revealed the story, which was subsequently corroborated by Lord Rowton, Beaconsfield's secretary and confidential friend, in a letter to the *Times*, pleaded ignorance of the fact, but would not give it a flat denial when called on to do so.

Father Clare, when asked to affirm or deny his part in the proceedings, maintained a studied silence, and has done so ever since. Beaconsfield, though born a Jew, was brought up a strict Episcopalian. But during his long and eventful career he often revealed Catholic tendencies. On one occasion he referred to the ritualistic communion service as "the Mass in masquerade." The peroration of his great speech at the Oxford Church Convention was a magnificent eulogy on Catholicity. In this writings, and especially in *Lethaire*, he displays a generous, almost a Catholic spirit. His description of Manning as Cardinal Grandison will ever remain a classic and Catholic portrayal of England's great churchman. — Philadelphia Catholic Times.

Warm weather makes a demand upon the vitality which you should be prepared to meet. In order to overcome its debilitating effects, take Ayer's Sarsaparilla. It purifies and invigorates the blood, sharpens the appetite, and makes the weak strong.

Mr. H. B. McKinnon, painter, Mount Albert, says: "Last summer my system got impregnated with the lead and turpentine used in painting. My body was covered with scarlet spots as large as a 25 cent piece, and I was in such a state that I could scarcely walk. I got a bottle of Northrop's Lymann's Vegetable Discovery, and after commencing taking it in large doses, and before one-half the bottle was used there was not a spot to be seen, and I never felt better in my life."

For nearly forty years Dr. Fowler's Eucalypti Extract of Wild Strawberry has been the leading and surest cure for cholera, colic, diarrhoea, dysentery, and all summer complaints. It is a record to be proud of.

GENTLEMEN—I was thoroughly cured of indigestion by using only three bottles of B. B. B., and truthfully recommend it to all suffering from the same malady.

MRS. DAVIDSON, Winnipeg, Man.

Milburn's Deaf, Iron and Wine is recommended by Physicians as the best.

Milburn's Liniment cures Diphtheria.

BATTLE FOR HOME RULE.

Major Byrne Paints a Truthful Picture of Balfour.

No man in the United States has displayed more earnestness in the cause of Ireland than Major John Byrne, of New York, and his addresses and letters are heard or read with avidity by many on both sides of the Atlantic. Writing to the *New York Tribune* of Sunday last he says:

A spectacle is presented to us to-day in Ireland to which, through the courtesy of your columns, I would ask the privilege of calling the attention of reading America.

But a very few years have elapsed since the jails and dungeons of Ireland were filled with the legally elected representatives of the people of Ireland for discussing before their constituents the political questions of the hour in a manner distasteful to the Government.

"Treason felony," proven before packed juries, by procured witnesses, and trained for the purpose, under the authority and patronage of Castle government, was the charge, and but two short years since Mr. John Dillon and Mr. William O'Brien returned from America and under Balfour's reign spent six months each in jail for "words spoken," which after a tremendous strain of legal prostitution was decided to be "against the law" calculated to prevent the people from paying unjust rentals to absentee landlords.

ULSTER'S REBELLION.

To-day in Belfast we witness the leader of the Tory party in the House of Commons, a member of the late Government, the trusted ex-agent of the Crown in Ireland, who conducted and enforced the later persecutions, engaged in inciting Ulster to open revolt against the law and authority of the Government, and promising the support of England in this rebellion, appealing to religious passion and arousing religious hate in his attempt to induce the people to violation and within the British realm in the nineteenth century, and in a land and age that boasts of liberty and fair play.

When the character and antecedents, together with the singular mental and moral construction of the people to whom this wicked appeal is made are considered, the gravity and heinousness of his criminal act in this day and age is simply monstrous. Balfour evidently knows the force he is endeavoring to call into action to help save falling fortune, and he should be taught that his effort to stir up religious strife for political ends, however desperate the necessity, is a crime among all civilized people of to-day.

WORTHY OF THE MAN.

But the act is entirely worthy of Balfour. He is dealing with his kind. He falsely and impudently, for political effect in England and America, in appealing to the "Protestant minority," assumes that the Orange element represents Protestantism in Ireland. This is false in toto—the truth is, there are no Protestants, as we understand and recognize the denomination as religionists, among the Orangemen of Ireland. The Orangeman is not, and cannot be, a Protestant, designed from the standpoint of a churchman from religious conviction, no more than he can be, or is, a Catholic. The Orangeman has no religious convictions; his oath prevents him from enjoying it. Protestant ascendancy included in his oath is simply a political plank through which he has enjoyed revenue and special privilege for political support of the State and Church.

MISGUIDED ZEAL.

Were the Government and Crown of England to-morrow to embrace Buddhism as a State religion, the Irish Orangeman in his zeal for the new faith would sack the place where he now ostentatiously worships to prove the depth of his conviction and sincerity of conversion if the charge brought to him concerning privilege over his fellow-citizen, and license to prey upon his neighbor. Such was his origin, such has been his existence; such is his creed and purpose in life. He would even join the Catholic Church on the above conditions provided they were not otherwise unjust. The product of criminal seed, he finds no hardship of conscience in fitting himself to advantageous conditions and is ready to-day to follow in the footsteps of his sires and sack Ireland in the name of God and religion provided it will pay—would sack even Ulster if the remuneration were made sufficient.

CUNNING LEADERSHIP.

Balfour, I repeat, knows what he is doing. He knows the history of the Ulster plant. He knows as well as we do that you may cross and culture the breed as you will. The poison of criminal blood when encouraged will assert itself still. The origin of the Orange faction of Ireland, which has cursed that land so long; the crew that through the bloody years of persecution and extermination manned the gibbet, the rack, the thumb-screw and the fagot, in the name of God and the Established Church of England, now falsely though cunningly assuming "Irish Protestantism," is in itself a contradiction of the claim, did none other exist. I will not offend your readers' ears with the biography of the ancestors of the great bulk of the Orange faction, the present vicious class which Salisbury, Balfour and Sanderson are attempting for political ends under the denomination of the "Protestant Minority in Ireland." The Royal Protestant Minority to excite rebellion against the law of the land.

AN INFAMOUS MISSION.

Orangemen was a plantation made on Irish soil in hatred of Christian

religion, Catholic and Protestant, to vitiate the moral atmosphere and poison the soil, using the name and power of one in attack upon the other as a means of exterminating the legitimate inhabitants. The only bar to the success of this infamous criminal mission has been the noble spirit of respectable Protestantism, leading and encouraging the Catholic population to defence as best it could, legalized and armed for political ends of a ruling class in England, licensed by governmental authority to prey, even unto death, on the hapless victims whose property they coveted, or whose spirit of resistance to robbery and torment necessitated their removal.

Right royally did they fulfill their mission to Ireland and the purpose of their organization, as the history of "Houses" and families like my own cruelly tells. "To hell or Connaught," quietly, quickly, without a vestige of property—or the gibbet, the ruling order of the day—and all in the name of God, just as they progeny under Balfour's lead are to-day preparing to repeat the past, so far as civilization and religious spirit and conscience, Protestant and Catholic, will permit.

RETRIBUTIVE JUSTICE.

Their craven, cowardly souls to-day find an incentive to repetition of their fathers' crimes, which the influence of religious surroundings and advanced civilization has not been able to remove, in knowing what their past deserves of the present in retributive justice—that the blood of the innocent millions murdered by them calls to heaven for vengeance—but to heaven will I leave vengeance—and I speak for both Catholic and Protestant Ireland, for the latter has suffered in proportion to its number from this heinous "Orange" plant. As the son of a house with a bitter account against the Orangeman, and the head of a branch of the family with an Irish Protestant as well as Catholic membership, I assure even the Orangeman immunity against punishment. They may keep the ill-gotten spoils of rapine and murder. Ireland a peaceful, happy, prosperous country is what the martyrs to Orange greed and rapacity want, rather than revenge, and to day their blood stands ready in behalf of Ireland to protect equally with every other citizen of Ireland the Orange faction in "peace, prosperity and the pursuit of happiness," provided it can adopt the creed so long unknown to it of equality, justice, right, and obey the law.

NOBLE PROTESTANTS.

And to this I pledge as strongly as I have supported Irish aspirations my voice, my pen, my pocket. As to Protestantism in Ireland it needs no defence, but did it require either protection or defence, I would go as far for it as I have and am willing to go for Ireland—my fortune and my life in good faith to the noble Protestant Irishman who stood for my Catholic blood when it could not speak for itself. In striking contrast to the Orange faction which sacrilegious hands planted on Irish soil is the Protestant population of Ireland. Never has been, and never can be, a truer, nobler manhood in any country than the Protestant people of Ireland. In all times since the Conquest they have constituted the backbone of the nation, and have largely been the hope and stay of Ireland, and are found to-day among her truest souls, representing almost exclusively Catholic constituencies. Conspicuous in their national patriotism behind Mr. Gladstone in Parliament now, Grattan and his volunteers were every man a Protestant, as was Grattan's Parliament, not a Catholic in either, nor an Orangeman. Ireland had then none to speak for her but her Protestant sons—not one an Orangeman. The FitzGeralds, Emmets, McCrackens, Tonnes, Davises, Mitchels and Smith O'Briens, Buttes and our own Farrell, with other great and noble houses—all Protestant—not one an Orangeman—and they all suffered equal to their fellow-countrymen from Orange despotism and cowardly rapine. Intolerance is not an Irish but an Orange plant.

ORANGE RULE IN IRELAND.

I review thus plainly the facts of history involved in the cruel, inhumane experiences incident to "Orange" rule in Ireland, because in Tory desperation it is evident, through such unscrupulous agencies as Balfour, an attempt will be made to arouse religious prejudices and passion, both in England and America, by falsely attempting to identify Orangemen in Ireland with "Protestantism"—a base, cowardly act, entirely consistent, however, with Tory political method against which I would warn honest, respectable American Protestantism.

Irishmen of the Protestant faith by conviction, of course, know the difference. Family pride and purity of descent, a conspicuous Irish principle, protects them against contaminating contact with Orangemen, either in blood relation or sympathy. Respectable Irish instinct, irrespective of religious tenet, is against it. An Orangeman cannot become a citizen in the full and higher sense of the relation to duty, law and patriotic devotion—his embrace of religion predicted upon God's great law under any form. He can but use it for personal ends. We have in this country and in Ireland a corresponding class to the Orangeman—perhaps cleaner antecedents, claiming Irish and Catholic affiliation—composed of men who make of creed and country a commercial commodity, and like the Orangeman, are ready to barter and sell either for personal or class gain. Like the Orangeman, they at times affect loyalty, even becoming champions of religion as editors of so-called Catholic journals, through whose

columns in the name of God Orangemen, they spit cut against all who aid in Irish. They are in heart, spirit and soul the Orange faction of the Church and Irish nationality, and the Ulster Orangemen planting Balfour's banner are planting Balfour's banner are planting Balfour's banner, their citizenship in this country is by spoils. The highest citizenship and loyalty are only "From both, God do land. Joins Catholic Club, New York, April 9, 1898.

THE DIVINE JUSTICE.

How Manifold Should Seek the Wonderful Attributes

"To be perfectly just is a gift of the divine nature; it is the utmost of our abilities as the man."

Justice is truly the attribute of the divine nature, and is a gift of the divine nature; it is the utmost of our abilities as the man.

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Justice is truly the attribute of the divine nature, and is a gift of the divine nature; it is the

columns in the name of God, like the Orangeman, they spit out poison against all who aid in Irish effort. They are in heart, spirit and purpose the Orange faction of the Catholic Church and Irish nationality. They and the Ulster Orangemen now following Balfour's banner are practically in purpose close allies. Like the Irish Orangeman, their loyalty to citizenship in this country is measured by spoils. The highest conception of citizenship and loyalty is "revenue only." From both, God deliver Ireland.

JOHN BYRNE.
Catholic Club, New York,
April 9, 1893.

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. It is the lack of justice in the souls of men, however, that is largely responsible for the unhappiness of the world. While the air is full of gladness and joy abounds in nature man remains unhappy. He, who, among all the creatures of God, is the most noble and wise, is unable to overcome the material self that refuses to abdicate for any principle, however spiritual it may be.

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. As in life the just suffer for the unjust and the innocent are compelled to pay the price of the crime of another. This is not a pleasant state of affairs, but it will always exist until circumstantial evidence is debarred and nothing is accepted but that which is proof positive; even then it would probably still exist. When man can read the heart of man then his actions toward him will be just and upright.

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 a difficult rule to follow. In the first place we must put ourselves in the place of the one of whom we are speaking, and the Divine rule "Do unto others as you would that they should do unto you" must be applied. Then the eyes would be opened and charity and justice would enter the soul.

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. Then what a happy world this would be! Almost too happy to be real; more like the idealistic dream of a philosopher-poet.

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. Christ forgave the woman who was taken in her sins and to have been stoned by the mob. God, through His Son, forgave the dying and penitent thief, even on the cross. God's forgiveness is so much, and man'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. He refuses the forgiveness that another asks on knotted knees, and yet he imagines that he will receive Divine pardon at the time of need. Who knows? Perhaps he will. God is so just that man cannot comprehend Him, and yet the rule "With the measure ye mete it shall be measured to you again" seems to be perfectly just.

Oh, for perfect charity and justice! How many aching! bleeding hearts would be healed if they could but meet with these attributes of God. Man is so near and he is so cruel that God's kindness and tenderness and love are often forgotten.

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's 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." All dealers, 5c. a box, or 6 boxes for \$2.50, or mailed on receipt of price. Dr. Williams' Med. Co., Brockville, Ont., and Schenectady, N. Y.

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. The relief experienced after using them was wonderful." As a safe family medicine Parnelee's Vegetable Pills can be given in all cases requiring a Cathartic.

It saved His Life.
"Gentlemen— I can recommend Dr. Fowler's Extract of Wild Strawberry, for it saved my life when I was about six months old. We have used it in our family when required since, and it never fails to cure all summer complaints. I am now fourteen years of age."

FRANCIS WALSH, Dalkesh, 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. If the making of images were forbidden, it would be improper to have images or pictures of our friends. 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. Idolatry is giving to a creature (whether a crucifix, an image, or any created thing) that honor which belongs to God.

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. They worshipped them as gods and thought they could assist them. Hence they were image-worshippers or idolaters.

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." But they say, "I adore thee, O God. Whose cruel death is represented by this crucifix," or "Pray for me, O saint represented by this 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.

"Every creature is sanctified by the Word of God and prayer." (1. 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 our breast, and then from the left 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 starry 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 these 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 Universe.

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 Groveden, 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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Department of Public Works, Ottawa, 7th July, 1893. 770-2



Mayor Tillbrook

of Melroseport, Pa., had a remarkable hunch under one ear which the physicians feared and knew to become a runnier sore, and was followed by erysipelas. Mrs. Tillbrook says this:

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 London, Saturday, July 29, 1893.

FRANCE AND THE CHURCH.

Eight of the nine prelates who were deprived of their stipends in France, on account of their sustaining the rights and liberties of the Church, have been restored to their privileges. This is regarded as a sign of more just treatment of the Church by the Government. Undoubtedly the advice given by Pope Leo to French Catholics to sustain the republic is partly the cause of the changed attitude of the Government towards religion, probably not from any special affection for religion on the part of the present rulers, but because they know that the time is at hand when the French people will insist upon it that their rulers shall respect religion as they have not done since the establishment of the republic.

The Holy Father's attitude towards the Republic does not arise out of any other feeling than that of love for France. This was made evident on the occasion of the recent visit of Mgr. Bonnefoy, Bishop of Rochelle, to Rome, when in reply to the address of the people of Rochelle, expressing their homage and affection for the Holy See, the Sovereign Pontiff said with emotion:

"Tell the Catholics of France they must sacrifice personal predilections to the welfare of the country at large, and of religion."

When Bishop Bonnefoy was leaving, Cardinal Rampolla said to him: "The trouble the Pope has felt on this matter (the support of the Republic) and his intense love for France, can never be appreciated as they deserve."

There is no doubt that the Catholic traditions of France, and her general adherence to religion during many trying epochs of her history, has made her dear as a nation to the Holy See, though there have been periods when she seemed to have lost her faith. But the attachment of a Clovis, a Popin, a Charlemagne, a St. Louis, to the Catholic faith is not readily to be forgotten, and no doubt Leo XIII. cherishes the memory of these pious monarchs, as well as the people who have been for ages the mainstay of religion, and have produced so many devoted missionaries and martyrs who have propagated Christian truth throughout all quarters of the globe.

It is very true that the Holy Father coupled the interests of religion with those of France when speaking to the Bishop of Rochelle, and carping critics might infer from this that he was possessed by some selfish thought in expressing his best wishes for the welfare of France. It must, however, be remembered that the best wish which he or any sincere Catholic could entertain for the welfare of a country must be coupled with a wish for the prosperity of its religion. The very best guarantee of a country's prosperity is the progress of a religious sentiment among the people, and thus the wish for the welfare of France is necessarily accompanied by the desire to see the Catholic faith loved and duly respected by the people at large. It is true also that the more intense the love of the people for their religion, the stronger will be the influence brought to bear upon the rulers to respect religion. If the votes of the people are cast for sincere Catholics to be members of the Chamber of Deputies, the Government will foster religion and restore religious education in the schools. By this means there will be a mutual benefit to Church and State. Religion will be benefited directly as a matter of course, but the State will also be benefited, because thus there will be assured a future generation animated with a real patriotism which is founded on the sense of religion, without which true love of country cannot exist. Carping critics may indeed think that there is a selfishness in the Pope's love for France, but honest thinkers will acknowledge that the patriotism which is alone worthy of the name is ready to make any sacrifice, not for the mere territorial limits which it occupies, but

"FOR GOD, FOR RELIGION, AND FOR COUNTRY."

THE REFORMATION.

The July number of the *Queen's Quarterly Review*, published at Kingston, contains an article by Professor John Watson, on the Middle Ages and the Reformation. We are not surprised to see such an article emanating from an Ontario writer, but we are astonished at beholding it in a review that claims to be an exponent of the best and most progressive thought of the age.

The professor writes on a topic that has been often discussed, and arrays his dissertation in the tawdry tinsel so admired by early Protestant writers. We say "early," for no intelligent writer of to-day would dare affront an intelligent community with the calumnies buried long years since by Catholic dialecticians. We are therefore astonished to see him leading his readers back to the befouled spring of Protestant polemics. The professor might have played a conspicuous role in the controversial arena a century ago, but he cuts a very sorry figure in an age that is fast shaking off the trappings of time-honored prejudice and moving onward to truth.

We are happy to state that the *Review* does not assume the responsibility of any writer's utterances, or else an opinion little complimentary to its editor's culture and scholarship might easily be formed.

The professor must be either a young man seeking notoriety, or a very old man. If young, we should advise him to cultivate a habit of patient and impartial research before venturing to teach the public: if very old—as in all charity we suppose him to be—we should remind him that reckless assertion and inaccuracy in important questions become not gray hairs.

But to the article. It reads like a poem of Walt Whitman.

He says the Church demanded implicit faith in its teaching, and absolute submission to its authority.

That goes without saying, for surely a Church founded by Christ to bear His message, for all time to come, unto the uttermost parts of the earth, may claim, in matters doctrinal, unquestioned obedience from mankind. She claims it, and she proves it; and, with her history of nineteen hundred years before you, we defy you to point out one doctrine that at any period of her existence she did not teach implicitly or explicitly.

The professor declares that the characteristic of the middle ages is the opposition of faith and reason. When it came to be explicitly affirmed that the doctrine of the Church contained irrational elements "the beginning of the end was near."

Assertion is not proof—a fact of which the professor is in ignorance. His remarks on the middle ages are of no value whatever, inasmuch as he does not substantiate them by arguments. He is no friend of scholastics. He seems to fear them as much as the rank and file of Ontario Protestants fear the Jesuits. But did he ever read them? Did he ever study their thorough and systematic treatment of philosophical questions? It seems not. He takes his knowledge of them second-hand; and this is unworthy of a man who holds the position of a professor.

Some universities have indeed discarded the methods of scholasticism, and have adopted an emasculated system of philosophy that has given the world a progeny of infidels. When Canon Liddell was asked to what he attributed the growth of infidelity in the University of Oxford, his answer was:

"I attribute it to the change in the philosophical studies and to the introduction of the philosophy of Germany."

The scholastics saw no opposition between reason and faith. Reason was simply the handmaid of faith. It had its sphere to work in. They extolled it as God's noblest gift to man, but they understood its powers and limits. The world for them veiled but the infinite. They reasoned from effect to cause, from the mind to its author, from the creature to the Creator. Reason told them to accept Revelation because it was the Word of God. Reason told them to accept a testimony that possessed in an eminent degree the qualities necessary to ensure its acceptance—science and veracity. Reason told them to behold in signs and miracles the evidence of Christ's divinity, and without hesitation to proclaim their allegiance to the Church that was to be the custodian of His doctrine, and against which the gates of hell should never prevail. Reason told them that a Church claiming the power to teach must be infallible, or else Christ's work is vain.

Reason, baffled by the most ordinary phenomena of nature, bade them seek an unerring guide in matters relating to their destiny and to the hereafter.

To such questions Reason has been ever unable to give a satisfactory answer. Greece and Rome gave birth to a race of giant intellects that strove to solve the many and complex problems that surrounded it. Energetic and persevering, possessed of the wisdom of their own lands and of that gleaned from travel and research, they have proved only what absurd and exaggerated opinion, reason, unaided by the supernatural, may enforce. They, after years of patient toil and thought, bequeathed to humanity the sad legacy of their doubts, and their failure to answer the questions that could be solved only by Revelation.

Warned by these examples Scholasticism trusted not solely and implicitly to reason. They did not disdain it, but, taking it as their guide, illumined by the light of Revelation, they built up a system of philosophy so perfect and thorough that its adversaries cannot refrain from praising it, that for all vital questions has precise answers and that propound principles that are the very bulwark of society.

When the professor quotes Occam to prove that Scholasticism felt that the dogmas of the Church were contrary to reason, he shows little knowledge of the question he undertakes to discuss. Occam is of no authority, and the professor need go no further than to a Catholic text book of philosophy to verify this assertion.

"The Reformation initiated" by Luther is based upon a simple and luminous principle, that the transition from the natural state of alienation from God to union with Him is a spiritual act, an act of faith. If faith is a spiritual act, it is possible only through the free self-conscious activity of the individual, and therefore cannot be accomplished by the act of another.

This is a roundabout manner of declaring the principle of private judgment. If the professor used his reason more and prejudice less, he would see how untenable and illogical is his position.

What is faith? St Paul defines it as "the substance of things hoped for, the evidence of things not seen."

The objects of faith, therefore, are hoped for and unseen. How can we believe in them unless some one who has seen them, who knows they exist, tells us of them. Authority, then, is essential to an act of faith. A Catholic examines the claims of the Church upon his obedience, and then, finding her to be the spouse of Jesus Christ, he surrenders in a reasonable manner his intellect and will to the guidance of God, speaking through the Church. You, however, make no investigations but accept at once the deduction of your own intellect as the standard of belief. You cannot have an act of faith by private judgment. Admit St. Paul's definition of faith and your theory of faith through "private interpretation" is as visionary and as false as ever was evolved from the brain of man. Give it in some quiet mood your calm and dispassionate attention, professor, and you will admit it. We hope so, though the article shows that you are somewhat of a Bourbon,—you learn nothing and forget nothing.

His assertion that there is no distinction between clergyman and layman, that the Church is not an ecclesiastical organization, and that faith rests upon reason illumined by the Holy Spirit, proves the professor a very adept in the collection of theological curiosities. The theory that faith rests upon reason illumined by the Holy Spirit has long since been repudiated by respectable theologians. It had while in vogue been the fruitful source of nameless crimes and impieties, and proved but to well how easily man might mistake the phantoms of his imagination for divine illuminations. Such a theory countenances any individual who may wish to unfold any scheme subversive of morality. Do the words "subversive of morality" astonish you? Look back upon the history of those who espoused the theory and tell the readers of your review how it influenced their lives. Fletcher, the ablest disciple of Wesley, says:

"Antinomian principles and practices have spread like wildfire among our societies. Many persons, speaking in the most glorious manner of Christ, and their interest in Him, have been found living in the greatest immoralities."

The same writer charges a Richard Hill, who persisted in it, with maintaining that

"Even adultery and murder do not hurt the pleasant children, but rather work for the good. God sees no sin in believers, whatever sin they commit."

Though I should outsin Manasses I should not be less a pleasant child, because God always views me in Christ. Though I blame those who say let us sin that grace may abound, yet adultery, incest and murder shall make me holier on earth and merrier in heaven."

This is a statement made by a man whose reason was illumined by the Holy Spirit, and such may be made by any individual who presumes to turn a deaf ear to the voice of the Church established to teach the truth that alone can bring man into God's kingdom.

Admit "private inspiration" and you subject the work of Christ to caprice and mental aberration. Verily does the poet say:

"Man, weak man,
Plays such fantastic tricks before high heaven
As make the angels weep."

To say that Martin Luther, alarmed at what the professor calls the "superstition of the mediæval Church," thought himself commissioned to bring into being a more perfect and purer form of religion, is to contradict facts and to insult the intelligence of any impartial reader of history. Granted that error did abound in the Middle Ages. Was it particular or universal? If particular, existing in the minds of individuals, then Luther, to have his doubts settled, should have questioned the infallible Church in which he was born and reared. If universal, then Christ is put on trial as a falsifier of truth; for by declaring that the gates of hell would never prevail against His Church, He bequeathed to her the privilege of immunity from error.

Luther had no idea of purifying the Church. He was simply a man who forsook his vow of chastity. He was a bad priest—a prey to pride and lust. He commenced by denouncing abuses that did exist in Germany and ended by seceding from the Church. Then the whirlwind of his furious passions swept him on to every species of falsehood and immorality. His daily life as depicted by his contemporaries gives us an idea of his boorish and violent temper, of his scurrility and obscenity. Zwingli, founder of the Reformed Church of Zurich, says that no mortal ever wrote more foully, more uncivilly or more indecently, than Luther; and this beyond all limits of Christian sobriety and modesty. His unexpurgated works, bristling with epithets used only by the scum of cities, would not be published by any Toronto house.

He unfurled, the Professor says, the "banner of the free spirit." Peruse Luther's works on Slave Will, and see how little he valued the free spirit. He strove strenuously to despoil man of his freedom by denying him all power to control his own acts. His doctrine that man can do ought but evil, is enough to bring the blush of shame to the cheek of any honest-minded Protestant. No wonder that Robertson—who will not be suspected of undue partiality to Catholicism—declares that his doctrine encouraged and his life set the example of the most abandoned licentiousness.

By declaring that chastity is impossible to human nature, Luther condemned the mother who bore him, and placed on record a perpetual insult to womanhood. Surely the men who pose as his disciples must for very honor of their wives and daughters repudiate this doctrine of their master. He incited the Anabaptists to revolt, and then, like a manly, liberty-loving man (!) he counselled the princes to butcher them. He desecrated the family by allowing bigamy. He had no other end in view than the advancement of Martin Luther and the gratification of his passions. He has left to humanity no ennobling and inspiring record of work well done, but the memory of years spent in wrangling and debauchery and the proof of how degraded and besotted a man can become when given over to pride and concupiscence.

We will have more to say to the Professor at another time.

ARCHBISHOP TACHE TO MR. J. ISRAEL TARTE.

The discussion between Mgr. Tache and Mr. J. Israel Tarte, M. P., which has been going on for some time, is enriched this week by a letter from His Grace which shows completely the mistake which Mr. Tarte made in accusing the Catholic Hierarchy of the Dominion of making the Manitoba school question a football for the purpose of playing into the hands of the Dominion Government.

It is well known that the Hierarchy, and indeed the whole Catholic body of the Dominion, are convinced that the Manitoba Catholics have been unjustly dealt with by the school laws of the Greenway Government, and they will

not abandon their co-religionists of the West in their struggle for justice. The Archbishop shows plainly that the Hierarchy did not, as Mr. Tarte pretends, abstain from any line of conduct which they had laid out for themselves, through fear of injuring the Government at the general election.

The document which Mr. Tarte pretends was prepared by the Bishops in order to press their views, and was afterwards withdrawn, had no existence. The Bishops have sufficiently announced their views in their collective letter issued after and not before the general election. To the terms of that letter they undoubtedly still adhere as firmly as when it was issued.

A GROSS SUPERSTITION.

The impostor Schweinfurth, who some time ago succeeded in establishing a new religion in Illinois, the principal doctrine of which is that he is the Messiah, has now a branch of his so-called "heaven" in Lexington, Kentucky. Schweinfurth has made himself very rich at the expense of his dupes, and many wealthy women have become his followers in Lexington, giving their property over to his establishment. It is stated that Schweinfurth's picture, which is in the room where the devotees meet, is an object of their worship. The people of the city are intensely excited over the discovery of Schweinfurthism in their midst, as it is based on free love principles, and there are ominous threats that the establishment will be broken up by violence.

No Catholics have been discovered among the dupes of this horrible fanaticism. This is a very suggestive fact, as the enemies of the Catholic Church are very fond of asserting that superstition is to be found almost exclusively among Catholics. If this were true, there would be found many Catholics both among these fanatics, and among Mormons; whereas it is a well known fact that the Mormons also have been almost exclusively recruited from Protestant nations, and that converts from Catholicism are scarcely, if at all, to be found among them. The knowledge of Catholic truth is a safe protection against these and other superstitions.

Among the inmates of the Schweinfurth heaven at Lexington there is one woman who is the widow of a Methodist minister recently deceased. Another widow lady, a Mrs. Anderson, has contributed already \$10,000 towards the establishment of the heaven, which was started only two months ago. She is expected to give further aid to the establishment, though her children are very much opposed to her foolish conduct.

THE DUKE DE VERAGUA.

The very unexpected intelligence has been received that the Duke of Veragua, the lineal descendant of Christopher Columbus, who has been treated with so much honor in America, having been accorded so prominent a place in the opening ceremonies of the World's Fair, returned home to find himself on the verge of financial ruin.

It appears that during his absence from home the management of his affairs was left in charge of a supposed friend who proved false, so that the sale of his estate was made necessary. His expenses in America were also very great, for though he was the guest of the United States, which paid lavishly for all his necessary expenditures, he considered it an obligation on himself to spend money as freely as the generous Republic spent it on him. This contributed to his sudden collapse, which perhaps under any circumstances would have taken place sooner or later.

It is certainly most untimely that this misfortune should have occurred not only in the year of the celebration in honor of his renowned ancestor, but at the very moment when this continent, and we may say the whole world, was uniting to do him honor for his forefather's sake. It would appear that he has not the energy of his ancestor. Certainly he has not his prudence, though from all accounts he has a most estimable character, and his wife and daughter too have won golden opinions for themselves by their amiability of disposition and unassuming piety.

There is a proposal on foot among the Americans that wealthy capitalists who are deeply interested in the success of the World's Fair should, for Columbus' sake, come to the duke's rescue, and restore his wealth by liberal subscriptions for this purpose. It is said that this movement, in which the directorate of the Fair are specially

interesting themselves, is likely to prove successful.

There is a useful lesson to be derived from this lamentable situation—that it is always very unsafe for any one to live or spend above his means. We may also learn that "all is not gold that glitters," and that showy tinsel is often made to cover up real misery and distress.

The duke held a position as a Minister of Agriculture in a recent Spanish Cabinet. He was most highly esteemed by the Queen Regent for his integrity and ability, and he was indebted to her for the position he held in the Government. There will be very general regret in Spain on account of his present misfortune, as he is very popular.

DOG-DAY UTTERANCES.

Among the most hydrophobic of the Orange celebrations which took place during these dog-days, was that which was held at Sundridge, where Col. O'Brien delivered before his constituents one of those fiery orations where-with he has been wont to regale his audiences ever since he made the wonderful discovery that "Romanists" have no rights in Canada, which deserve the respect of good Protestants.

The audience which listened to the Colonel on this occasion was one gathered from all parts of Muskoka, and they testified by their applause that they are just as ready to-day to "wade in Popish blood" as were their ancestors the Peep o' day Boys of a hundred years ago, who threatened with fire and fagot all who dared to differ from them in their religious view.

The tone of the Colonel's speech throughout may be judged from his opening words. He asked:

"What is there in the condition of this country to justify the introduction and maintenance of a society the very name of which tends to produce discord and ill-will among the various creeds and races of which our population is composed, to revive old animosities with which we have no concern, and to bring to recollection historical events the interest in which had ceased to be of value and had better be forgotten?"

We might suppose that the very proposition of this question would be enough to elicit the indignant answer that for such a society there can be no use, no justification. But Mr. O'Brien declares that there is justification, first in the fact that certain rights guaranteed to the French-Canadians at the conquest continue to exist; secondly, that these rights and privileges "have been not re-affirmed and established, but considerably extended; thirdly, that "the leaders of the French National party and the ecclesiastical authorities of the Church of Rome were never so aggressive, never so insolent in their demands as they are at the present moment."

As samples of the aggressions of Romanism the colonel instances the condition of the Separate schools of Ontario, and the demand of the Catholics of Manitoba for the continuance of the Separate school system as it existed before that section of country was made into a Canadian Province.

Now let us ask in what sense may the Separate school system of Ontario be termed a Romish aggression? It interferes in no way with the education which Protestants give their own children; it does not call upon Protestants to contribute one cent towards the education of Catholics, and in no way does it attack the liberties of Protestants. It merely leaves Catholics free to educate their children in accordance with their own conscientious convictions. This liberty Protestants enjoy under the present school system to the fullest extent; for if there is any impossibility to establish denominational Protestant schools with State aid in most school sections under the present system, it is because it is their own choice not to do so. They are satisfied with the general Protestant atmosphere of the Public school system, under which they have taken care that the Protestant Bible be read and taught in the schools, as well as prayers according to the Protestant formularies of faith; and, further, where in any section there is a Catholic population, they have made provision whereby they may have their own strictly Protestant school if a Catholic teacher be employed by the trustees.

Surely in all this there is nothing which can be called "Romish aggression." There is, on the contrary, Protestant, or rather Orange, aggression in the efforts so persistently made by Colonel O'Brien and his co-workers to deprive Catholics of the liberties they

enjoy to educate their children as they desire.

It is the general spirit of the day that the liberty possible in the education of their children aggressiveness is all part of those who, like the would deprive Catholics of the liberties they now possess. The the more glaring as un school laws Catholic as pered in many respects which deprive them of which the Public school

In regard to the school the principle is the same, ference, that when M part of the Canadian people were assured tional rights then gran and Protestants alike tined under the new ment. Were it not Manitoba would not b the Dominion.

Concerning the co Catholics of Manitoba, bishop Tache writes: "I am convinced th of Manitoba have an right to their schools is not based on mere the very constitution I consider that in ur right be respected, w for any favor, but sim justice. I am, more that those in power ar to protect us."

Yet Col. O'Brien ha to assert that this cont is sufficient justificati ence of a society "w due discord and ill-w But is there any a rights enjoyed by R under the treaty of Canada? Indeed t very slight. The P were guaranteed jus joyed by all British they were guarantee freedom in the exerci ion; but this was England was at the Catholics at home. granted to men wi hands, and it is pos sion would not have and that this Domi have existed in its these terms had not

Mr. O'Brien wish party of treaty-brea less to say his effo therefore they are If there were any li would prove success besides Great Brita natural right to inte France might even belli; but Great B just now to give the causes for quarrel already. There is Imperial Government Col. O'Brien's prog out, even if he were to his side.

EDITORIAL.

The suggestion of the editors and publishers of the Catholic Congress, at Chicago, having approval of the arrangements have whereby a hall ar in the Art Instit placed at the disp press during the 1893, now, therefor

The undersigned organization of the is under whose a be issued), do here of the Catholic to be held in Building, (Michi Adams street) ning Wednesday, 1893, at 10 a. m. general attendan operation of all Catholic press, to ference may be the work in whic engaged.

Dated the 22nd Signed, The New World, Jon Catholic Union and Catholic Citizen, H. The Republic, PATR American Catholic O'MARON, Pat

We hope to see of Philadelphia brilliant Father Cronin is, as is guard, ready for to the good and g other editors can gallant service to and the Congre them, if that be greater exertio RECORD halls wit conference and are aware of the

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



THE NEW ST. MARY'S CHURCH, ST. MARYS, ONT. (By kind permission of the Canadian Architect, Toronto.)

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 130 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 with 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 Gilfin, 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, Tros. 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 *supremis arripit*. 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."

Big 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...

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 diabolical cunning...

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 author...

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 any man, of committing sin, is to accuse it of the greatest of crimes...

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.

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

Minard's Liniment cures Colds, etc.

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 flabbiness 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.

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?"

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.

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.

Now, IHSOUS 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.

After Breakfast To purify, vitalize and enrich the blood, and give nerve, bodily and digestive strength, take Hood's Sarsaparilla.

A Child Saved.

Suffered and Jesus Hominum 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.

A Franciscan monk once playfully interpreted the letters for a Jesuit as " Jesuitae Habent Satias " The Jesuit answered, laughing, provided you then read the letters backwards, "i. e., si 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.

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.

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 pleasings.

After her death her body remained incorrupt, and many miracles were performed at her tomb. WORDS OF THE SAINT. "The source of all suffering is either original or actual sin."

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.

He lost his sight just as he was leaving the altar in 1862. This was a great deprivation to him, as very few were as devoted to reading as was he.

After Breakfast To purify, vitalize and enrich the blood, and give nerve, bodily and digestive strength, take Hood's Sarsaparilla.

A Child Saved. My little boy was taken very bad with diarrhoea; 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 6th of October, 1582, of the calendar then in use should be called the 15th, and that the centennial years which are not multiples of 100 should not be leap years.

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 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 1/4 days, 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 is 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.

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.

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 in leap 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.

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 Bastiles" 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, of Lough Suilly. 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 centenary as his contemporary, the other "Grand Old Man."

A lady writes: "I was enabled to remove the corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

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Ayer's Hair Vigor Restores hair after fever. My hair was rapidly turning gray and falling out, and what hair remained turned gray.

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FIGURE WINDOWS FOR CHURCHES. STATUARY Approved by His Holiness Pope Pius IX., 1855

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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.

Suppose that your child is sick, what is your first word in the morning? It is, how is the baby this morning? Then follows much more: I think it is a little better to-day; it seems easier; or it passed a bad night; I hope the day will be cool, for it suffers from heat.

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.

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.

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.

For my own part, I look upon regular morning prayers as a firm mark of predestination to eternal life. Ask and you shall receive: seek and you shall find: knock and it shall be opened to you.

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No Other Sarsaparilla possesses the Combination, Proportion, and Process which make Hood's Sarsaparilla peculiar to itself.

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 Schwartz 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.

"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—how 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 Schwartz, and Larry had walked rapidly through the streets, towards the belt of woods mentioned by the Italian. Schwartz had three blankets strapped to his back, a small revolver, in his pocket, half a dollar, and his father's rifle on his shoulder.

"We shall need some provisions," said Henry Schwartz, 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.

"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."

Schwartz, 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 Schwartz. "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—Schwartz 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 Schwartz. "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.

It would come in mighty well, while we're travelling. You bet!" Larry turned away his head.

"It will be easy enough. Schwartz 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! 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.

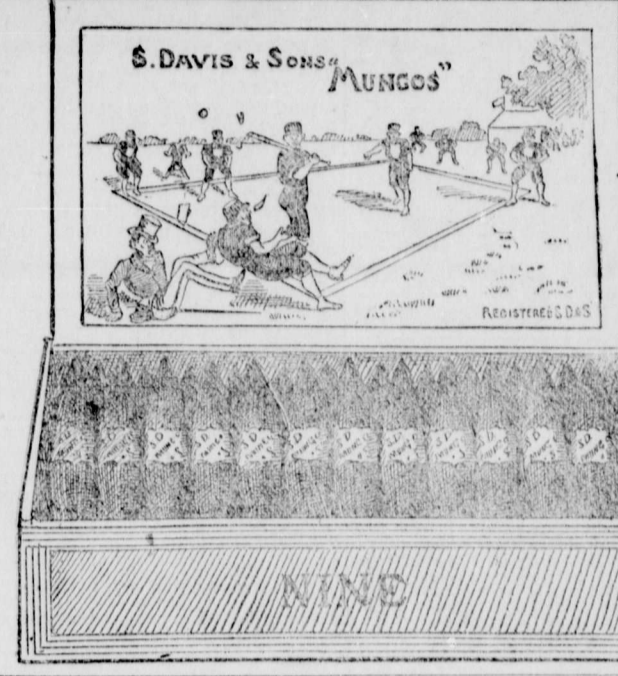
Strong nerves, sweet sleep, good appetite, healthy digestion, and best of all, pure blood, are given by Hood's Sarsaparilla.

How to Get a "Sunlight" Picture. Send 25 "Sunlight" Soap wrappers (wrappers showing the words "Why Does a Woman Look Old Sooner Than a Man") to LEVER BROS., Ltd., 15 Scott Street, Toronto, and you will receive, post a matter of pictures, free from advertising, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost in postage to send in the wrappers, if you leave the ends open. Write your address carefully.

FATHER KOENIG'S BRAVE TONIC. Worth Its Weight in Gold. 12 Bismarck, Ont., July 23, 1933. The young man concerned has not had the slightest symptoms of his, since using Father Koenig's Brave Tonic. I consider it worth its weight in gold. J. ELLA, Pastor.

A Positive Cure. Gen. Reno County, Kan., Oct. 20, 1932. A boy eight years old suffered severely from nervousness and twitches. After using Father Koenig's Brave Tonic for a time, he was entirely restored. Another case is that of a young boy who after using bottles of Father Koenig's Brave Tonic, there was effected from multiple fits. REV. JOHN LOUVENICH.

Rev. John Koenig, of Westphalia, Pa., writes, October 16, 1932—"There is a 10 year old boy here, who suffered from fits about a year. I ordered a bottle of Father Koenig's Brave Tonic for him, and the seizures left him altogether. He never had it since. FREE A Valuable Book on Nervous Diseases and a Sample Bottle to any address. Poor patients also get the medicine free. This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1856, and is now sold by all druggists by the name of KOENIG MED. CO., Chicago, Ill. Sold by Druggists at 50¢ per Bottle, 6 for \$3. Large Size, \$1.75. 6 Bottles for \$9. Agent, E. W. Saunders & Co., Druggist, London, Ontario.



PICTORIAL LIVES OF THE SAINTS

With Reflections for Every Day in the Year. Compiled from "Butler's Lives" and other approved sources, to which are added Lives of the American Saints. Recently placed on the Calendar for the United States by special petition of the Third Plenary Council of Baltimore, and also the Lives of the Saints Canonized in 1881 by His Holiness Pope Leo XIII.

A GREAT OFFER. (Charges prepaid to any part of the Dominion.)

The CATHOLIC RECORD FOR ONE YEAR AND Webster's - Dictionary FOR \$4.00.

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

The dictionary is a necessity in every home, school and business house. It fills a vacancy, and furnishes knowledge which no well employed man or woman should be without.

As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have printed this work complete, on which about 40 of the best years of the author's life were so well employed in writing. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and definition of same, and is the regular standard size, containing about 200,000 square inches of printed surface, and is bound in cloth.

A whole library in itself. The regular selling price of Webster's Dictionary has been \$12.00. N. B.—Dictionaries will be delivered free of all charges for cartage. All orders must be accompanied with the cash.

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

I am well pleased with Webster's Unabridged Dictionary. I find it a most valuable work. JOHN A. PAYNE, Chairman, Ont.

I am highly pleased with the Dictionary writes Mr. W. Scott, of Lancaster, Ont. Address, THE CATHOLIC RECORD, LONDON, ONT.

THE HURON AND ERIE Loan & Savings Company

ESTABLISHED 1861. Subscribed Capital, - \$2,500,000. Paid up Capital, - - - 1,300,000. Reserve Fund, - - - 620,000.

J. W. LITTLE, President. JOHN HEATHE, Vice-President. DEPOSITS of \$1 and upwards receive at highest current rate.

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

MONEY LOANED on mortgages of real estate. MORTGAGES purchased. G. A. SOMERVILLE, Manager. London, Ont.

LOVE & DIGNAN, BARRISTERS, ETC. 45 Talbot Street, London. Private funds to loan.

Farms for Sale Cheap

Part Lot 12, broken fronts, tier of lots, 1/2, Charlotteville, Co. Norfolk, 100 acres and fine buildings, \$1,000.

Lots 33 and 34, 21 con. Middleton, N.T. R., Co. Norfolk, 193 acres, more or less, and buildings, \$2,000.

Parts N. 1 and S. 1 Lot 23, con. 3, tp. of McMillanville, 115 acres, more or less, good orchard, excellent brick house, and other buildings, \$1,000. Cheap.

E. J. Lot 6, con. 4, tp. Sauguenoy, Co. of Bruce, 115 acres, more or less, and buildings, \$800. Apply by letter to Drawer 541, London.

Send 25 cts. and get a copy of Penzinger's Home Almanac for 1932. THOS. COFFEY, London, Ont. Also to be had from our travelling agents. We particularly request subscribers who change their place of residence to send notice direct to this office without delay.

Branch No. 4, London.
Meets on the 2nd and 4th Thursday of every month, at eight o'clock, at their hall, Abbot street, Richmond, respecting Secretary, Fr. Wm. Corcoran, Recording Secretary, J. J. D. O'Connell.

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, 15th 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 great bereavement; 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 this branch and forwarded to Brother J. B. Marchand, Antigonish, Clerk of Publication.
Signed on behalf of the branch, Fr. Wm. Corcoran, P. S. J. Feary, Rec. Sec.

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.
Antigonish, 17th July, 1893.

St. Michael's Branch, No. 76, Belleville.
It was moved by Brother P. 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. Bennett, and unanimously adopted.

Whereas it has pleased Almighty God to remove from our midst, on July 18, 1893, our father of our 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 then sent to the CATHOLIC RECORD for publication.
Signed on behalf of the branch, A. W. 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, Bishop of Alexandria:
The parishioners of St. Raphael's are happy to meet you here to-day in order 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 crosses the path 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, for 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 prince of our faith who is justly styled the "Father of his countrymen" and whom all claim to be peculiarly our own. This affectionately recalls that bond we clove 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, while 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 larger 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 foreman, 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 had or made of the fourteen spacious rooms on either side of the four aisles of the hall, thus arranged 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 of bracket work that no top-shop could excel; and their fruits, moulded from clay and naturally colored, were just as tempting as if hanging from the tree. Their senior years were represented in many ways, their capacity admitted. There was their map-drawing hanging on the wall, almost as perfect as if from a printer's plate; there was their work in arithmetic, geography, history, language, grammar, algebra and drawing, each bound in a separate neat cover, and examination paper adhering to the front page and the pupil's name and the subject on the title page, lying on the tables—so that the visitor could see at a glance the standing of each child and the methods employed in teaching. And as could be seen, the methods were indubitably good, as well as suited to the individual child.

There is no doubt that there is strength in numbers; and one of the chief reasons of the separate school of Ontario uniting in sections and holding like this, "a 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 in the home.

His Lordship Bishop Macdonald has, by his untiring efforts, set us a grand example. It is not to copy from our United Brethren, but to copy from the Catholic Church which has fostered education for nearly two thousand years. Thus I ask those with power to act to do so with a like feeling; 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 270, who to the number of twenty, drove to Woodstock to participate in the ceremonies. The new Court starts with a very bright and brilliant 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. S. Thomas Curtis, V. C. R.; John Pennell, R. S.; Thomas Curtis, F. S.; Edward Phillips, T. Rev. M. J. Brady, Chamberlain; Frank Fisher, U. S. S.; Ronald McGinnes, O. S.; Medical Examiner, Dr. West; Rev. M. J. Brady, John McDonald, J. McDonald, T. Brady; 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. Masuret of this city, is organizing World's Fair excursions, which promise to become very popular. The 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 \$36 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. MASURET, London, Ont.

RESOLUTION OF CONDOLENCE.

Toronto, July 25, 1893.
At a special meeting of St. Mary's Sanctuary Society, held in the school-room, 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 St. Mary's altar boys tender their heartfelt sympathy to the bereaved family of our dear departed comrade, in this the hour of their affliction.
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. O. 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 moved 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 violations were avenged, by grievous calamities; which was first preached at the dawn of human life, echoed 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 Babilon; 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 official duties and missions of all, 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 revulsion 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.

Old Chum (Cut Plug.)

Old Chum (Plug.)

No other brand of Tobacco has ever enjoyed such an immense sale and popularity in the same period as this brand of Cut Plug and Plug Tobacco.

Oldest Cut Tobacco manufacturers in Canada.

Whitchie's

MONTREAL.
Cut Plug, 10c. 1/2b Plug, 10c. 1/2b Plug, 20c.

WESTERN FAIR LONDON

SEPT 14 TO 23, 1893.
CANADA'S FAVORITE LIVE STOCK EXHIBITION.

THE LARGEST YET
Make your entries at once. First come first choice. Space and stabling allotted as entries are received. Special attractions to educate, instruct, excite and amuse. W. C. Coyne's \$100,000 Challenge Horses in a Battle of Speed. Prof. Freyer's Educated Dogs Hold High Court, Try, Convict, Hang and Burial of their number. The Imperial Japanese Troop of the Royal Palace, Tokyo, Japan. Prof. Calverley, the Champion High Wire Artist of the Niagara Falls, and a host of lesser attractions.

Send for Prize Lists and Programmes. Entries close Sept. 7th.

CAPT. A. W. PONTE, THOS. A. BROWNE, President, Secretary.

White Sulphur Springs Co. EVERY LADY AND GENTLEMAN should try these most Medicinal Waters both for drinking and bathing. Has open 6:30 a.m. to 9 p.m. Sunday from 9:30 a.m. to 12 noon. Try them. Fort Dundas st., 770 3.

Montreal, July 27.—Wheat No. 2 hard Manitoba, 81c to 82c; No. 3 hard Manitoba, 79c to 80c; No. 4 hard Manitoba, 77c to 78c; No. 5 hard Manitoba, 75c to 76c; No. 6 hard Manitoba, 73c to 74c; No. 7 hard Manitoba, 71c to 72c; No. 8 hard Manitoba, 69c to 70c; No. 9 hard Manitoba, 67c to 68c; No. 10 hard Manitoba, 65c to 66c; No. 11 hard Manitoba, 63c to 64c; No. 12 hard Manitoba, 61c to 62c; No. 13 hard Manitoba, 59c to 60c; No. 14 hard Manitoba, 57c to 58c; No. 15 hard Manitoba, 55c to 56c; No. 16 hard Manitoba, 53c to 54c; No. 17 hard Manitoba, 51c to 52c; No. 18 hard Manitoba, 49c to 50c; No. 19 hard Manitoba, 47c to 48c; No. 20 hard Manitoba, 45c to 46c.

There was a large market to-day, and a good attendance of both buyers and sellers. The market was active, and prices advanced. The following are the closing prices for the principal grades of wheat, as of the 27th inst.: No. 2 hard Manitoba, 81c; No. 3 hard Manitoba, 79c; No. 4 hard Manitoba, 77c; No. 5 hard Manitoba, 75c; No. 6 hard Manitoba, 73c; No. 7 hard Manitoba, 71c; No. 8 hard Manitoba, 69c; No. 9 hard Manitoba, 67c; No. 10 hard Manitoba, 65c; No. 11 hard Manitoba, 63c; No. 12 hard Manitoba, 61c; No. 13 hard Manitoba, 59c; No. 14 hard Manitoba, 57c; No. 15 hard Manitoba, 55c; No. 16 hard Manitoba, 53c; No. 17 hard Manitoba, 51c; No. 18 hard Manitoba, 49c; No. 19 hard Manitoba, 47c; No. 20 hard Manitoba, 45c.

London, July 27.—Wheat had no change from 81.00 to 81.00 per cent. Oats 81.00 per cent. Barley 81.00 per cent. Meal 81.00 per cent. Flour 81.00 per cent. Lard 81.00 per cent. Butter 81.00 per cent. Sugar 81.00 per cent. Coffee 81.00 per cent. Tea 81.00 per cent. Rice 81.00 per cent. Beans 81.00 per cent. Peas 81.00 per cent. Potatoes 81.00 per cent. Apples 81.00 per cent. Pears 81.00 per cent. Grapes 81.00 per cent. Figs 81.00 per cent. Dates 81.00 per cent. Raisins 81.00 per cent. Prunes 81.00 per cent. Plums 81.00 per cent. Peaches 81.00 per cent. Nectarines 81.00 per cent. Apricots 81.00 per cent. Cherries 81.00 per cent. Walnuts 81.00 per cent. Almonds 81.00 per cent. Pistachios 81.00 per cent. Macadamia 81.00 per cent. Cashews 81.00 per cent. Pecans 81.00 per cent. Hazelnuts 81.00 per cent. Chestnuts 81.00 per cent. Walnuts 81.00 per cent. Almonds 81.00 per cent. Pistachios 81.00 per cent. Macadamia 81.00 per cent. Cashews 81.00 per cent. Pecans 81.00 per cent. Hazelnuts 81.00 per cent. Chestnuts 81.00 per cent.

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lard, bbls, 27.00 to 28.25; granulated, bbls, 27.25 to 28.50; rolled oats, 24.00 to 25.25; shorts, 21.00 to 22.25; middling, 20.00 to 21.25; meal, 19.00 to 20.25; bran, 18.00 to 19.25; pork, western, new, per bbl, \$27.50 to \$29.00; short cut, western, per bbl, \$27.50 to \$29.00; lard, Canada, 11 to 12; lard, U.S., 11 to 12; lard, foreign, 11 to 12; lard, French, 11 to 12; lard, German, 11 to 12; lard, Italian, 11 to 12; lard, Spanish, 11 to 12; lard, Portuguese, 11 to 12; lard, Greek, 11 to 12; lard, Turkish, 11 to 12; lard, Egyptian, 11 to 12; lard, Indian, 11 to 12; lard, Chinese, 11 to