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VER

TRIPLE SIX.

DOUGH, STATE AND A STATE AND

had come to that conclusion themselves

before the dawning of that dreary November election day. But somber

retrospection is the most unavailing of all mental exercises. It was pardon-

able that these sorely tried men took refuge in violent denunciation of

every thing and every body connected with the nomination of Faythliss, and

in declaring, with vehement deter-mination, at the eleventh hour, that to

submit to this election was to brand

hemselves with eternal infamy and to

render life in the old land practically

unendurable. The determination that Faythliss should not be the next sherift

of the county was fixed in their minds

How it was to be prevented was a point

fogged. The determination that Faythliss should be the next sheriff

of the county was equally strong in the minds of Rufus Upps and

his dusky following. How it was to

be accomplished was a point upon which he was not at all befogged.

To accept the inevitable quietly is the mark of a wise man. To accept it

gracefully is the mark of a wiser one.

But wise men are scarcer than rubie

in these degenerate days. Long be-fore the plantation bells, clanging

hour of noon, the little village by the lake swarmed with a laughing, frown-

ing, jostling, talking, excited throng

of blacks, the tremendous namerical preponderance of which over the hand-

ful of grave-faced white men was

hel' de sto'room keys." Judge Upps.

the perplexity stamped on their untutored foreheads, would suddenly

appear in their midst, and, by adroitly

ading them to recall the trials and

other days

ndignities inflicted upon them by

hese very men in other days

desire to return trial for trial, in

dignity for indignity, sealing their resolve to exalt one of their own color

to a high estate independently of any

which in the candidate was apparent

If, in another spot, perhaps a dozen or more freedmen, with the words o

better counselors still dwelling in their

memories, were surreptitiously har

anguing a group of their own color

upon the wrong and ingratitude o

the haranguer into a huge joke for th

It soon became evident to the most

sanguine that victory was about to

"You know," said Mr. Southmead

addressing a group of sober-browed

citizens collected on the gallery of Mr.

Harris's law office. "if we knew how

to fling mud, our chances of blacken

ing Sam and lessening his chances

"Do you think any amount of mud

flinging could intensify Sam's physical

blackness, or damage his no-reputation materially? He is absolutely un-

assailable from the ordinary politician's points of attack," Manton Craycraft

said, laughing derisively; then to the

"Private record. He ain't got none, the black rascal." The squire swelled

with impotent rage. "I'd like to help his record by a touch of these ere

boots of mine, which he's blacked more

times than he can count. I'd be willin'

to let him arrest me when he gits to be

sheriff just for the privilege of kickin'

him round that court house vard oncet. Sam. Him that I raised right yonder

in a nigger cabin on Thorndale, and

fore him. I bought 'em out in Alabama, and a good-for-nothinger, trif-

linger lot never was bunched together under one roof. Sam sheriff. B'gad,

gentlemen, it's more'n a man at my

time of life ought to be called on to

stand, and, b' gad, gentlemen, I ain't a goin' to stand it either."
"What are you going to do about

it?" Craycraft asked, with an exas-

perating sneer in his voice.
"Do. What am I goin' to do about

it, Crayeraft? I can't just say now what I'm goin' to do, only he'd better

keep out of my sight, Craycraft, he had, indeed, if them fools do elect him.

By George, I ain't so old that I ain't dangerous when I'm stirred up, Cray-

I'd slap his sassy jaws. I will, by

jaws of the county sheriff, are two very

different undertakings. Sheriffs don't

submit to corporal punishment ami

ably, squire, and Mr. Faythliss is not

vent further exasperation of the old

taunt, rather enjoying the sport of

Craycraft's was the only individual

ity the squ're ever recognized in a group of men; he turned toward him

"Mr. Faythliss. Where the deuce do you suppose he picked up that name, Craycraft? There wasn't never

any misters on the old plantation

where Sam was brought up."
"His sponsors in baptism gave it to

to say, with mocking bitterness:

baiting the old squire.

"Slapping Sam Faythliss, whe used

jingo, Craycraft.

owned his mammy and his daddy

benefit of his derisive comrades.

perch on Mr. Faythliss's banner.

would be much better.

even to their ignorant compreh

or more freedmen,

for the office, the absence of

divining their wavering purpose

significant of the fact of a "walk-over

defeat for his one-armed opponent.

Gavs, seemed ubiquitous.

force of habit, proclaimed the

upon which they were a trifle

JUNE 18, 1892.

A BRILLIANT SPEECH I CURRAN, M. I

We are pleased to be able

our readers in this issue the

report from Hansard of the

eloquent speech recently de House of Commons, Ottawa, 1

Irish Canadian, J. J. Curran,

for Montreal Centre :

Irish-Canadian, 3.3.

for Montreal Centre:

Mr. Curran. I avail myse tanity of saying a few word the main question, which hinto this House by the hottawa (Mr. Devlin), but or that has been proposed by as ber, and the speech which livered by the hon. gentle now resumed his seat. It he course of the remarks of this resolution that I was the Montreal True Witness, or it was may organ. I regret that such is not the case. I organ. I should be pleased but I am too poor to enjoy the same time I do not the and edit that journal will be those who have insinuated under my control in any way what I have to say in rethat has been introduced posed of what I think are than mendment just proposed.

posed of what I think are the amendment just proposed, man has told us that we had opinion, to interfere in sulfin that respect he differ from the late right hon, lead ment, who, on more than one his opinion that we were in passing such a resolution this House it was through

in passing which resolutions that Right Hon. Sir J without whose influence could not pass. In the notat this resolution was form, and possibly, if I had with the drafting of it, I the objection to which he greater contains the less, mons of Canada is of opitial measure of Home Rul to Ireland, it must need those who are in favor House of Commons, becauseless to express any power to pass such as power to pass such as the later than the control of the con

HOME RUL

King of Medicines

Scrofulous Humor - A Cure Almost Miraculous. "When I was 14 years of age I had a severe attack of rheumatism, and after I recovered had to go on crutches. A year later, scrofula, in the form of white swellings, appeared on various parts of my body, and for 11 years I was an invalid being configured to my held. was an invalid, being confined to my bed of years. In that time ten or eleven sores ap

years. In that time ten or eleven sores ap-peared and broke, causing me great pain and suffering. I feared I never should get well. "Early in 1886 I went to Chicago to visit a sister, but was confined to my bed most of the time I was there. In July I read a book, 'A Day with a Circus,' in which were staten of cures by Hood's Sarsaparilla. I was so i pressed with the success of this medicine that I decided to try it. To my great gratification the sores soon decreased and I began to feel better, and in a short time I was up and out of doors. I continued to take Hood's Sar saparilla for about a year, when, having used six bottles, I had become so fully released from the disease that I went to work for the Flint & Walling Mfg. Co., and since then

HAVE NOT LOST A SINGLE DAY on account of sickness. I believe the diseas is expelled from my system, I always feel well, am in good spirits and have a good appetite. I am now 27 years of age and can walk as well as any one, except that one limb is a little shorter than the other, owing to the loss o bone, and the sores formerly on my right leg. To my friends my recovery seems almos miraculous, and I think Hood's Sarsaparilla is the king of medicines." WILLIAM A. LEHR, 9 E. Railroad St., Kendallville, Ind.

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By Rev. Thomas Hughes, S.J.

This work is a critical and authoritative statement of the educational principles and method adopted in the Society of Jesus, of which the author is a distinguished member. The first part is a sketch, biographical and historical, of the dominant and directing personality of Ignatius. the Founder of the Order, and his comrades, and of the establishment and early administrations of the Society. In the second an elaborate analysis of the system of studies is given, be inning with an account of Aquaviva and the Ratio Studiorum, and considering under the general heading of 'the formation of the master," courses of literature and philosophy, of divinity and allied sciences, repetition, and dictation, and, under that of "formation of the scholar," symmetry of the courses pursued, the prelection, cla stelliteratures, school management and control, examinations and graduation, grades and courses. This condensed presentation of a vast and most interesting subject is thus, it will be seen, most carefully, clear, and systematically arranged. The grace and cultivation of Father Hughes' syle equal his verified a substantial contribution to the literature of its subject, and is based on authori tendre or the subject, and is based on authori tendre or the subject, and is based on authori tendre or the subject, and is based on authori tendre or the subject, and is based on authori tendre or the subject, and is based on authori tendre or the subject, and is based on authori tendre or the subject, and is based on authori tendre or the subject, and is based on authori tendre or the subject, and is based on author tendre or the subject, and is based on author tendre or the subject, and is based on author tendre or the subject, and is based on author tendre or the subject, and is based on author tendre or the subject, and is based on author tendre or the subject, and is based on author tendre or the subject, and is based on author tendre or the subject is the subject and the subject is the subject and th

"This work places before the English speaking public, for the first time in an English dress, the educational system of the famous Society founded by St. Ignatius of Loyola. Its value, therefore, irrespective of the intrinsic merits, is unique. Loyola. Its value, therefore, irrespective or its intrinsic merits, is unique. . . . The author has exhibited a rare grace and skill in addressing his matter to the taste of the literary connoisseur."—Conde' B. Pallen in Educational Review.

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The New Man at Rossmere.

CHAPTER XXI.

ELECTION DAY.

Election day dawned! It dawned in a gray, sad, misty fashion; with low-hung clouds over nead; a dismal, marrow-penetrating atmosphere everywhere; a mournful ustling among the leafless branches of the forest trees; and a general diffusion of physical discomfort, calculated o dampen the ardor of any pursuit les independent of atmospheric influences than the pursuit of political preferment

Judge Rufus Upps was earlier on the go, on that eventful morning, than was even his industrious habit. He gave but a glance at the leaden-gray sky overhead as he came out of his room dressed with more than his usual regard for an imposing appearance, and stood upon the low, unrailed, unsheltered portice in front of his lodging-house, paring his nails with that deliberation that goes with the knowledge of having to wait a tedious while for one's break

He shivered when the raw atmos phere promptly penetrated his tweed-covered back and reached his spinal column with chilling force; but that one shiver was

tribute of weakness to climate that was fuller of terrors for him than all its inhabitants combined. The weather gave him no particular concern, for he knew the caliber of the class he had been manipulating for nonths past too well to apprehend any holding back on account of a leader sky or a raw wind. His was no kidglove constituency, and he had been plying them with the leaven of discon-

tent until they had responded by a most promising show of fermentation. As early as it was, the streets of the village already gave indication that an event of unusual interest was about to transpire. Colored men and women in about equal proportions, mounted or mules. crowded in wagons, or trudg ing afoot, some in rags and some ir tags and some in gorgeous gowns, were already thickly dotting the road as far as the eye could reach, in every direction, landward. As many as half a dozen skiffs, flats, and dug-outs, loaded to the water's edge with a human cargo, stirred the still, gray waters of the lake. The balloting was not to begin before ten or eleven o'clock, but the pursuit of ordinary occupations was altogether out of the question for that day, and the picking sacks and baskets of these dusky Cincinnatuses were left standing in the fields just where they had been dropped when their owners had stopped work to ettle the affairs of state.

Fools! Judge Upps passed his strong, sinewy hand through his red hair with a clutching rather than a caressing motion as he uttered this monosyllable with vicious emphasis. Perhaps it applied to the crowds of illiterate voters who were flocking by, eager to do his bidding at the polls that day, but whose constantly recurring "Morin', boss!" seemed rather to irri

tate his temper than soothe his vanity Perhaps it applied to the white people who had added one more to their many natural errors during the bewildering period of reconstruction by making an enemy of such men as himself, instead of using him as effectually as he was now bent on using their old slaves. Not a few of the harrassed natives

> A PRIZE PORTRAIT REBUS.



This young lady has three brothers, each one of whose picture is combined in the above portrait. The manufacturers of PEARLIFOAM, THE LATEST SCIENTIFIC DISCOVERY FOR CLEANSING AND PRESERVING THE TEETH, will give a handsome Gold Watch to the person who can make out the faces of the three brothers FIRST; to the second an elegant pair of genuine DIAMOND EARRINGS; to the flirtd a PIANO LAMP in Antique Silver; to the swiss MUSIC BOX Playing six pieces; to the fifth a beautiful pair of PEARL OPERA GLASSES; to the sixth an elegant MANTEL CLOCK; to the seventh a pair of SOLID GOLD CHAIN BRACELETS, with Padlocks, and to the eighth a COIN SILVER WATCH.

Each contestant is to cut out the picture rebus and make a cross with a lead pencil on the three brothers faces, and send same to us, with ten three-cent Canadian postage stamps for 30 cents in silver) for one package of Pearlifoam, before July 20th, 1892. The envelope postmarked prist which contains the three brothers' faces correctly marked will receive the prist prize, the balance in order as received. For the fast correct answer we will also give a bandsome Gold Watch; to the next to the last a complete RUSINESS EDUCATION; to the second to the last an elegant pair of genuine DIAMOND EARRINGS; to the third from the last a cromplete RUSINESS EDUCATION; to the second to the last an elegant pair of genuine DIAMOND EARRINGS; to the florth a SNIK DRESS PATTERN; to the fourth a SNIK DRESS PATTERN; to the second to the last an elegant pair of genuine DIAMOND EARRINGS; to the florth a SNIK DRESS PATTERN; to the substable prize will also be given to every person with sale to answer this picture rebus correctly until 100 prizes have been awarded if there would not be an audited and willing to offer a reward of Suo to any demandance Pearlifoam cannot say too much in its favor. A mouthful of pearly white teeth is the only preparation twose manufactured as willing to offer a reward of Suo to any derive who can show that it contains anything injurious to the teeth. Ladies who have t

better say. Upps manufactured it for him. Upps, or that lantern-jawed sneak-thief of a Gays." "Perhaps," said Manton, rising and

reaching over the squire's shoulder for his hat on the table behind him, "if invective and expletive were all that was necessary to defeat Faythliss, you'd have it all your own way, squire You might just sit here and curse hin out of office. ulary is so unavailing.

Where are you going?" the old man asked, with childish interest in every movement made by his favorite "I believe I will walk up town and see how things are going,' said, addressing his answer to the en-

tire group.

The squire rose promptly, and put his own hat on.

"I'll go with you." "You had better stay where you are, squire. You are not likely to do any good up yonder, and you might get yourself into trouble."

It was Mr. Southmead who gave this good advice, but it fell upon stony ground.

"Trouble. Me get into trouble What sorter trouble? D'ye suppose I'm any more afeared of those nigger than I used to be when they b'longed to me?" he asked, valorously punctuating his remarks with the ferule of his cane on the office floor.

"Your being afraid or being not afraid has no bearing on the question, squire. You are not cool headed enough to be trusted. You had better stay where you are. There are more for Mr. Faythliss and a corresponding interests than yours at stake just Judge Upps and his confrere, Mr. Gays, seemed ubiquitous. Wherever now.

The old man glanced at this new two or three were grouped together, discussing the questionable wisdom of "runnin' taul uv de w'ite folks wa't adviser with a malignant scowl. was Stirling Denny, the man whom of all others he hated with a most intense

bitterness. "Your int'res' in my welfare is sor ter touchin', major," he said, with what was meant for biting scorn. "P'raps my head is'nt quite as cool as it might 'a' ben if I'd ben born on the other side of Mason an' Dixon's line and sometimes I do get a little pageous, mos' specially when I fin' my wife's ben a-visitin' invalid gentlemen at rayther unseasonable hours; but in the long run I b'leeve I generally manage to keep a level head on my shoulders. Sorry to keep you waitin Craycraft. I'm at your service. Gen

men-your most obedient. With a flourish of his soiled white felt hat, as a fitting peroration to this oratorical display, the squire shuffled down the steps after Manton, who had reached the gate and was waiting for

"turnin' ag'in the wite folks that fotch 'em up," Mr. Gays, with restless hands and insinuating voice, was sure The major flushed darkly at this orutal allusion to Agnes, made by the man to whom her good name should to probe his way promptly into their midst, when he would skillfully turn have been dearer than life. He threw his cigar stump to a long distance, and sat twisting and chewing his thick moustache savagely.
"There's no fool like an old one, l

suppose," he said presently. one, however," he added, anxiously, has a bombshell in his hand which added, anxiously f thrown, will involve his own people in endless misery. He has it in him to insult Faythliss on sight, and in the excited condition of the negroes there's no knowing where the

You overrate the negro's sense of personal dignity," said Lawyer Harris, passing his cigar-box once more round the circle. "I am in hopes that your the circle. "I am in nopes that the circle will be able to keep the squire friend will be able to keep the squire his foolish threat of slapping Sam's squire: "You ought to be pretty well jaws into execution, I doubt if any posted as to his private record." thing more serious than a few rough words or loud threats would ensue. As many would laugh at Sam as be angry

for him, and there it would end. Lawyer Harris was noted for the airily sanguine view he took of all future possibilities. Intelligent to the point of shrewdness, possessed of a clear udgment and astute reasoning facul ties, he was yet given to prophesying the invariable coming of the rainbow

after every transient cloud. "I hope you may be right and I wrong," the major answered, soberly "nevertheless, I should feel better satisfied at this moment if Thorn was safely housed at Thorndale.

"Why, Denny, I believe you are nervous!" Mr. Southmead said, turning a pair of surprised eyes full upon the young man's disturbed counten ance.

"I believe I come as near experience ing that sensation just now as ever be fore in my life," he replied, calmly.
"You are in no danger," one of the

men said, with cruel subtle emphasis on the pronoun.

Never had the perfect self-command

of the "new man" been put to a severer test. He did not care to recraft, and if Sam darst speak to me after he's elected, I'll-I'll - I believe mind them that he had been not only of them but with them in everything that had touched the public weal since his settlement in the county. He did not care to make a boast before them to black your boots, and slapping the that he had never experienced a thrill of personal fear in all his life. He did not care to reproach them by confessing to fears for their wives and children that had not yet stirred their own careless pulses. He simply fixed his apt to prove an exception," Stirling Denny said, hastily interposing to precalm gray eyes upon the last speaker for one silent second, then said : man's temper by Manton, who, he could see, was ready with a fresh

"I hope I am not But the man who had heedlessly sent that shaft into his generous heart felt the fullness of the rebuke conveyed by those keen eyes and simple words, and blushing hotly, made the amende awkwardly enough.

"Confound it, Denny, you can make a man feel small enough to crawl

through an auger hole."
"The major never bores one, though," says Mr. Southmead, recklessly coming to the rescue with a bad him, I suppose, "says Manton, lightly.
"His sponsors in devilment, you'd In the mea

leaning heavily on Manton's arm, was making his way through the densely packed throng of colored men that surged about the court-yard impatiently awaiting the first returns

from the ballot-boxes. The old man breathed in a heavy, snorting fashion, bringing his cane down sonorously in unison with every hard drawn breath. His face was purple with suppressed excitement, and the hand that rested on Manton's arm trembled perceptibly. His shaggy brows almost met in the intensity of his frowning displeasure at such an up-heaval of the olden ways, and the eyes beneath them radiated savage gleams as a red-hot furnace radiates heat.

The young man carried himself with easy indifference to the excitement He had knocked about the world too much to regard this village epoch as more than a tempest in a teapot. The final outcome was a matter of no importance to him. He did not share the race prejudices of these people among whom he was sojourning, and looked upon the universal indignation among the white people at Faythliss's candi-dacy as a weak display of passion and prejudice altogether disproportioned to the occasion. The ignorance of the candidate was the only rational objection to his election, from Manton' point of view. In the meantime the whole thing was immensely amusing to him—the best fun he'd seen, indeed, since coming to the county.

"I'd like to slay 'em, Craycraft, if I could, every mother's son of 'em," the squire croaked hoarsely into his companion's ear.

"I don't doubt it in the least," Manton answered, laughing down into the dark and angry face by his side. "What a pity the ass's jaw-bone miracle can't be repeated with you for Samson. Ah, here comes Mr. Fayth-less himself." "Mr. Faythliss!" the squire echoed,

with ineffable scorn. Sam caught the courteous words without mastering the underlying sarcasm, and approached, radiant with pride and pleasure. Raising his brand-new hat with airy grace from its

nest of radiating wool, he extended his they had done. hand in what was meant as a token of good fellowship and pardon for all past offenses on the squire's part.

"How does you fin' yo'seff, squar?"
he asked, cordially. "It does me he asked, cordially. "It does me proud t'have you tek sick a frien'ly intruss in my 'lection. I ain' gwine t' forgit you, boss, w'en dis rail gits to be I ain' got nuthin' 'gin de white folks," he magnanimously added,

addressing himself to Manton, "nothin 't all. Boss, here," nodding amiably toward the squire, "used t' be tol'ble ight on his folks some times--mons'ous tight—but he was a fa'r man in de long I ain' got nothin' 'gin de w'ite folk. Nothin 'gin you, boss, nudder." To stand meekly by and hear himself indorsed by one of his own freed-men, to hear his own shortcomings of other days generously condoned by a man whose normal condition, from the

squire's standpoint, was abject sub-serviency to himself, was more than human flesh could stand, at least more than Squire Thorns's flesh could stand. Manton felt the quiver of indignation that shook the old man from head to foot. The cane that he held in his right hand was grasped in his bony hand, and raised aloft with fell intent. With all the strength left him by age and lent him by wrath he brought it down, and dealt the successful candidate a blow which sent him reeling against the box that incased a young shade tree. This impediment completed Sam's downfall, and he lay groveling in the dust at his old master's

"That's what you may all expect if this insult to your color goes un-avenged," a low voice whispered into one ear in that multitude of ears.

The pebble had been thrown. The waters were troubled. The circles spread and widened until they reached the outside limit of that vast concourse. A hundred voices roared in unison as their owners trampled about the prostrate form :

"He's killed Sam. Faythliss is dead man. That's the way they'll do us all. Down with Sam's murderer l" Twice a hundred black and inflamed faces pressed close to the spot where Manton had pushed his companior against the court-house doors, which ne found locked from within, and stationed himself in front of him. Muscular arms were waved aloft with revengeful cries, knives gleamed, sticks and stones were hurled. The excitement grew more intense every The two men were hemmed second. in beyond the hope of escape.
"Kill him! kill him! He was

always a hard un," were the only articulate sounds.

Pallid but undaunted, Manton Cray craft reared his handsome head abov the surging, wavering mass. With uplifted hand and voice he essayed to ssuage their unreasoning wrath. He implored them at least to listen to In that supreme moment he him. seemed to soar above every weakness that had marred his past career, and proudly vindicated his brotherhood to Stirling Denny. He was godlike in his austere composure, dauntless in his quiet bravery, heroic in his resolve to protect the aged and enfeebled man by his side from the fury of the mob. vain he assured them that Faythliss was only stunned; in vain he implored them to prove themselves men by acting less like brutes; in vain he laid his hand impressively upon the bowed white head of the old man, who stood appalled at the mischief he had wrought; in vain he reproached them with taking advantage of two un-armed men. They were slow to arouse but, once aroused, as well might he leved fashion.

In the meantime, Squire Thorn,

In the meantime, Squire Thorn,

In the meantime, Squire Thorn,

In the set of the aroused as well might he have wasted his eloquence on a herd of maddened buffaloes. An appeal to

honor is useless where honor itself has never appealed. Of the few heard, not one heeded.

'Blood !' The sentiment of the multitude re-solved itself into that one sullen roar. "If blood you must have," Manton cried once more, baring his beautiful head in a final appeal, "spare that old man's, and take mine! Spare hat old gray hairs! Kill me, if nothing less will quench your blood-thirst, and the Lord have mercy upon your wretched souls!"

" Blood !"

That one word was all that sounded clearly above the uproar of yells, groans, execuations! The demon of hatred was let loose. A pretext all that was wanted. It had given in the blow struck the sacred person of their candidate. He had been borne out of sight, senseless and bleeding. Blood for his blood!

A thousand voices repeated that devilish command. A thousand upraised arms struggled in frenzied effort to reach the rash offender. One rash, brutal, remorseless thrust appeased the demand of the multitude and Manton Craycraft felt at the squire's feet, with the rich blood of his strong young life spouting in a crimson tide from his heart.

"Spare the old man's life!" he gasped, and fell. Spare the old mans life !" Rufus

Upps repeated the words commandingly, and vanished. The author of all this woe dropped in an agony of useless remorse on

knees by the dying man.
"Tell Agnes good-by for me," he said, in a clear strong voice, and then closed his bright eyes forever upon the world that he had used and misused according to his own wayward fancy, but from which he made his exit i

grandly heroic style. As the mountain stream, suddenly swelled by storms, runs its course madly and quickly, so the wild, unreas oning rage of the creatures who had done this cruel thing swiftly run its

course, and left them palsied at what By one consent the wrathful crowd melted away with the swiftness of magic. The day was well-nigh spent. The sun had reached the western horizon, and, lifting the curtain of gray clouds that had hung before his face all the short, sad day, cast one lurid glance upon the earth consigning it to the back gloom of the coming night. That lurid beam fell upon the still, white face of Manton Craveraft where he lay stretched upon the green grass of the court-yard, awaiting the mockery of a coroner's inquest, and upon a solemn group sad men, chief among whom was Stirl ing Denny, who, with folded arms, and face almost as white and still as the face he gazed down upon, said in a voice that thrilled with the agony of

a brother's grief: "Father, forgive them ; they knew not what they did.

TO BE CONTINUED.

Theory and Practice.

Some of our neighbors seem to think that if a few verses from the Protestant version of the Bible were read out every morning to the children in the Public schools, the system would deserve the name of Christian.

This same idea is entertained in England. The other day Archbishop Vaughan showed its weakness.

'We are told that the Board schools also are Christian, because they read the Bible. But Pagans might study the literature of the Bible and know its history and its beauties by heart, just as we study Livy, Virgil, Horace, and Homer, without thereby becoming Pagans. Unless the scholars in the Board schools be taught to believe with divine faith and to practice the doctrines of the Bible-for instance, the absolute need of grace and of using the means to acquire it : the necessit, of baptism, without which a man cannot enter the Kingdom of Heaven ; the obligation to hear the Church if he will not be as a heathen and a publican; that he who does not believe shall be condemned; that if we refuse to do penance we shall all likewise perish-unless the scholars be taught to believe and live up to these and other doctrines revealed in the Bible, whatever else they may learn, they are not taught the Christianity of the Bible."

A person is good because of his good conduct as well as of his good pelief. Lessons of morality, therefore must not end at listening to the Scriptures but at moving the will to practise the precepts of the Christian life.-Catholic Columbian.

Mr. C. Harper, Ottawa, Ont., writes: "I have pleasure in stating that your Pink Pilk are a wonderful tonic and recenstructor of the system. Since beginning their use, I have gained, on an average, a pound of flesh a week. I have recommended them to a number of my friends, who declare that they are the only medicine that they have ever used that done all that is claimed for it. Sold by all dealers.

The Draaded La Grippe.

The Dreaded La Grippe. Following this scourge of humanity comes a train of evils in the shape of obstinate colds, coughs, lung troubles, etc. There is no remedy so prompt, and at the same time effectual and pleasant, as Milburn's Col Liver Oil Emulsion with Wild Cherry and Hypophosphites, which is the latest and best combination of anti-consumptive remedies. Price 50c, and \$1.00 per bottle.

Northern and Lyman's Vegetable Discovered

Price 50c, and \$1.00 per bottle.

Northrop and Lyman's Vegetable Discovery has worked wonders for dyspepties, and we don't think there is a case of Dyspepsia to be found that it will not cure if the directions are followed. Mr. C. E. Williams, Druggist, Wingham, says: "The Vegetable Discovery is selling well, and I know of one bad case of Dyspepsia that it has completely cured."

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break away and set they did so, and now ishman living who. Americans found the Rule oinerwise, they force of arms (appla dians! Why the Cabellion against this denied the right of! Government—the sifrom the example that it would not without giving it. England has not at the globe than the have obtained libertheir own affairs (ilberty to one peopidians, and they se Crown and Governwho deny to if they coulare treating the lead to her septra are trading the lead to her septra are trading the way for England, Scotlam planse). There is our full a right to manage understand them! Parliament nothin if they give us the object the role of the property of t That is the s man respected the ity, and who is k tionalist. It is statement made has sought to g words of Mr. J tionalist, a gent respect of all pa says Mr. Dillon

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HOME RULE.

A BRILLIANT SPEECH BY MR. J. J. CURRAN, M. P. We are pleased to be able to place before We are pleased to be able to place before our readers in this issue the following full report from Hansard of the very able and eloquent speech recently delivered in the House of Commons, Ottawa, by that talented Irish-Canadian, J. J. Curran, Q. C., member

APER SIGN VIEWS

APER S

RECKLESSNESS OF SPEECH.

Slang, says the dictionary, is low, Stang, says the dictionary vulgar, unauthorized language. Slang, says a recent writer, is the arterial life-blood of conversation, which keeps its current from stagnation. Slang, says one who is a man of the stagnation of the st world in the best sense, is the most

Save Your Hair

BY a timely use of Ayer's Hair Vigor.

This preparation has no equal as a dressing. It keeps the scalp clean, cool, and healthy, and preserves the color, fallness, and beauty of the hair.

"I was rapidly becoming bald and gray; but after using two or three bottles of Ayer's Hair Vigor my hair grew thick and glossy and the original color was restored."—Melvin Aldrich, Canaan Centre, N. H.

"Some time ago I lost all my hair in consequence of measles. After due waiting, no new growth appeared, I then used Ayer's Hair Vigor and my hair grew

Thick and Strong.







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Ont., writes: "I at your Pink Pils I reconstructor of ning their use, I e, a pound of flesh ended them to a declare that they it they have ever is claimed for it. humanity comes a of obstinate colds, stc. There is no at the same time as Milburn's Cod Wild Cherry and the latest and best imptive remedies.

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

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

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

London, Saturday, June 18, 1892.

THE OBLIGATION OF THE CHRISTIAN CREED.

A correspondent who signs himself " A Christian but not belonging to any church with a paid preacher," sends us a copy of a sermon of Rev. Jas. Henderson, of Carleton street Methodist Church, Toronto, with a request that we should state the Catholic view upon a certain passage in it.

The sermon itself seems to us to be one of the curiosities which are nowa-days so frequently uttered in the Protestant pulpit. It is true that towards the close it recommends a "godly life" as the means whereby we shall be able to appreciate the truths of Christianity. It recommends a "life of prayer," that we may fully realize the power of prayer, and so far the doctrine is sound, but as far as the body of the sermon is considered, the scope is rather to apologize for infidelity, while professedly it is a vindication of Christianity. Thus we are told that Paine, Carlyle and Voltaire were not in reality opposed to Christianity, but rather to human creeds which wrongly claim to be Christian-

The passage on which our correspondent desires particularly that we should express an opinion is a consequence of Mr. Henderson's views on this point. He says:

"I hold that no Church has a right to suppress thought or obstruct proany direction. hold that while every Church has a right to formulate its own standards of construct his own creed. In fact you patient, is kind, is not ambitious have no creed at all which is not the product of your own personal experience and thinking.

In reference to this our correspon dent says:

"It seems to me that the Rev. Mr Henderson's views are in harmony with the majority of Christians, especially that part of his doctrine in which Every man has a right to construct his own creed.' This is my view of Christianity also, with this difference, however, that I do not think that Rev. Mr. Henderson should tax the people for his support; for of what use is a preacher if every mar is at liberty to make his own creed?"

Our correspondent is in error in supposing that the majority of Chris- which assures him that there is danger cent Rev. Mr. Henderson's do trine, which means in reality that man is at liberty, before God, to reject one or all of the doctrines of Christianity A "majority" of Protestants may, and probably do, hold this view, but that is very far from constituting "a major ity of Christians." Our correspondent seems to overlook the fact that the Catholic Church comprises within her fold probably seventy millions of adherents more than Protestantism and the Oriental schisms collectively. But we do not dispute his inference that if Rev. Mr. Henderson's teaching be true, preachers are unnecessary.

If the Rev. Mr. Henderson's teaching were correct, Christianity would have no doctrines essential to it. This doctrine is contrary to the terms of the commission given by Christ to His Apostles: "Going, therefore, teach ye all nations." (St. Matt. xxviii., 20. If there were nothing to be taught, such a commission would be in vain; but we are told further that they must teach "all things whatsoever I (Christ) have commanded you."

Our Lord frequently appeals to His miracles as a proof that we must believe in Him. Would this be reasonable if there were no doctrines which we should believe? We need only refer to a single scriptural passage of this kind: (St. John x., 25, etc.)

"I speak to you, and you believe not : the works that I do in the name of my Father, they give testimony of me. But you do not believe because you are not of My sheep. My sheep hear My voice; and I know them, and they

We would therefore suggest to our correspondent that the very fact that there is so much diversity of opinion among Protestants on the obligation of faith in the doctrines of Christianity, and the necessity of teachers, should

The Cataolic zerord, tion from a pastor : not indeed from a member of a self-constituted pastorate, but from a pastorate which has by Apostolic succession authority to teach just as the Apostles received their commission from our Lord. We learn from Eph. iv., 11, etc., that Christ appointed a teaching body in His Church for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (His Church,) . . that henceforth we be no

nore children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive." It is scarcely necessary for us to add

that a duly authorized ministry is to be found only in the Catholic Church.

From what we have said it will be seen that we are not to construct creeds for ourselves, but that we are bound to accept the creed which Christ Himself delivered to His Apostles to be taught "to every creature." Further, we are told that if any house or city receive not the Apostles while they are fulfilling their mission "it will be more tolerable for Sodom and Gomorra in the last day than for that house or

It would appear from our corres pondent's letter that he has a great aversion to pay anything for his religion. We fear that there are many who are not disposed to make any sac rifices for God's sake; but we would remind him that God Himself, under the Old Law, instituted a means of permanent support for the priesthood : and it is but just that they who devote themselves entirely to the spiritual care of their flocks should receive an adequate support.

AT HIS OLD WORK AGAIN.

"The spirit of mutual concession and brotherly love that has attended our Canadian Methodist Union, both in its consummation and operation, is a clear proof of the presence of the Holy Ghost in the movements of the Church of God." (Address of General Superintendent Carman of Canada to the Gen eral Methodist Conference held recently at Omaha.

Undoubtedly that charity which "i thinketh no evil, endureth all things, is declared by God's apostle to be the greatest of spiritual gifts. Of this tru charity there is not in America a clergy man of any denomination who ha shown himself to be more deficient than the Rev. Dr. Carman.

The charity on which he passe such a eulogy is of quite a differ ent character from that recommended by St. Paul. It is entirely a human substitute for true charity, and no mor resembles the genuine article than does the charity which would assure a man who is in a burning house that he is secure from danger, resemble that nd would rescue him from it even the peril of the rescuer's life. It was not heretofore the custom

Protestant sectaries to assert that may s at liberty to reject what he please of divine revelation, and to form hi creed at will. The doctrine of the Athanasian Creed, that whosoever be lieveth not the doctrines of the Catholi faith therein declared "shall withou doubt perish everlastingly," is still found in the Anglican Prayer Book and it was certainly the doctrine of the Methodists until recently. It is found also in the standards of Presbyter ianism, and it was not until the udicrous position of Protestantism in the attempts to convert the heathen to its various forms, the absurdity of the principle of private judgment which is the direct cause of existing dissen sions, and the advantage gained by the unity of Catholicity in propagating itself, were put strongly before the Protestant mind, that Protestants commenced to look about for some theory which might make their system ap pear to be more reasonable than I really is; and with this purpose in view the new theory of Charity was in vented, to the effect that charity means that we should regard all religions as about equally pleasing to Almighty God, and that the true Christian Church is simply an agglomeration of them all. with all their diversity.

This is the theory which Dr. Carman intends us to accept from his words above quoted from his Omaha address. It would be a doctrine very agreeable

suit our fancies: 300H

cannot be excused from the sin of disobedience to this command, unless it be impossible for them to know the true religion : that is, unless they are in invincible ignorance of the truth. It is no more uncharitable for us to believe this than to believe that they who have disobeyed any other commandment of God shall be condemned. The law is not of our making in one case or in the other, and the most charitable act we can do is to warn our neighbors not to disobey it. But Dr. Carman's pretended charity is not so universal as the above extract would lead us to believe. During the anti-Jesuit agitation which was raised by uncharitable and untruthful parsons, there was no one more virulent and mendacious than Dr. Carman in the utterance of calumnies against the most zealous and pious religious orders of the Catholic Church; and at Omaha the doctor endeavors to make the parsons of the United States as virulent as himself.

He also told the conference at Omaha that "the greatest danger to our Public school system and institutions and support of national freedom is the induence of a hierarchy from abroad and the influence of time-serving politicians.

This sweeping insult to the politicians of the two countries is on a par with Mr. Carman's former diatribes against the most respected leading men of both political parties in Canada, when he declared that the people "should sweep the board." But the public had too much good sense to follow his advice then, and his new vagary will receive just as little attention.

As regards his attack upon the Cathlie hierarchy we have only to say that he is perfectly aware that he is guilty of bearing false witness. The Catholic hierarchy are not hostile to the Public school system. Catholics wish neither to injure nor destroy it. But we desire to improve it by having it educate the whole child. We insist on this, however, for Catholics only, as we have no wish to force our opinions upon Protestants in regard to the character of the education given. If we wish our children to be educated morally and doctrinally as well as in secular sciences there is no injury in this to the Public school system, and the persistence of Rev. Mr. Carman and his brother parsons in asserting that we are enemies of the system is none the less a calumny because it is re peated by them so constantly, both in the United States and Canada. It is time that this, calumny should cease : and the parsons should learn wisdom from the fact that notwithstanding their virulence in attacking the Catholic school system of Ontario, the Proestant people of this Province have already shown twice by their votes that they put no faith in the oft repeated falsehoods of the parsons. By persevering in their repetition they will only succeed in bringing discredit on the religion they profess to

SECRET. SOCIETIES.

The Mail of the 8th inst. has an article on "The Pope and Secret Soci. eties," which is based upon an entirely erroneous notion of the reasons on account of which such societies Lodges. are condemned by the Church. It

Catholic Church, both in Europe and on this continent, in regard to Freemasonry, and to those secret societies which are conducted somewhat on lines, arises probably from the fact that these organizations set apart a region of life into which the priest is forbidden to enter. 'All or nothing,' is the motto of the Ultramontanes in education, in politics and in benevolence. As neither the Masons, nor the Oddfellows, nor the Foresters, nor the Good Templars, or kindred societies, will place themselves under the command of the Chnrch, any more than the Orange order will, all alike fall under under the Papal ban, and the faithful are duly warned against joining them.'

It is enough that the Mail acknowledges that the reason it assigns for the condemnation of secret societies is only a "probable" one, to convince any to human pride, if we were allowed to reasoning reader that the writer of the construct such a creed as we think article knows nothing of the subject on proper, and to call it the Gospel of which he assumes that he is qualified Christ; but we have this positive sent- to instruct the public with all the ence from St. Paul to terrify us from authority of an expert. Why should a say making up new forms of religion to probable reason be given at all, when the actual reasons for which the proconvince him that he needs instruc- "But though we, or an angel from hibition has been issued are perfectly

other business association is by no means condemned; but if such an organization has certain secret opera tions which it is afraid to make known to the public, or to the clergy, who are the guardians of morality, we may very justly suspect that there is something unlawful about it; and if attend ance at its meetings becomes a trap eading to evil personal habits, or to neglect of religion, it becomes a duty to abandon it.

The Catholic Church, however, has condemned secret societies on strictly moral grounds. An oath is a sacred appeal to Almighty God, calling upon Him to witness a truth or to accept a promise. This solemn appeal is not to be made rashly or for insufficient reasons. False, rash, unjust and unnecessary oaths are forbidden by the second, or, as Protestants are pleased to call it, the third, commandment of the decalogue. The scriptural conditions of a lawful oath are that it be taken "in judgment, justice and truth." The oaths of secret societies lack these conditions, and it is this fact which usually makes them unlawful.

The Freemasons, especially, have been condemned by numerous decrees of the Popes on account of many iniquities which have been perpetrated under cover of their oath. Plots have been hatched under it against religion and good Government, especially in Europe, and crimes have been committed under command of Masoni officers which made manifest the evil of the Masonic oath. These things have happened even in America; but their actual perpetration was not needed to show that the society is a dangerous one. The obedience which is promised by Freemasons, to an irre sponsible head, is of itself an evil promise, of which the worst use has frequently been made.

These reasons of themselves ar sufficient to show that the Church acted wisely in prohibiting such societies But besides what we have stated, Free masonry attempts to undermine Christianity by substituting a ridicuous ceremonial in the place of religous worship, while it has no faith of its own.

We are told by the Mail, as a proo hat the Masons are a good society, that the lodges of the "United Kingdom have solemnly repudiated the Grand Orient of France on account of the omission by the Grand Orient of the name of the Great Architect of the Uni verse, and of all recognition of the Grand Lodge above from their proceedings." It is true that the European Masons have exhibited more virulence against religion than have those of the United Kingdom, or of this co tinent, but the language of Masonry is not even Theistic. It is perfectly understood that the Great Architect of the Universe whom the Masons would substitute for God may be understood Atheists Chance or Nature, and the tern is in fact so interpreted by Atheistic Masons. But in spite of the repudiation of God by the Atheistic French fore, be held responsible for the Athe ism and general hostility to religion

The Mail's allusion to a Grand Masonic Lodge in heaven is one of the "The adverse attitude of the Roman blasphemies of Masonry, which even in this country endeavors to substitute its absurd ritual for the authorized services and rites of true religion. This is also to be condemned, and it is a sufficient reason for the condemnation of any society that it makes such an attempt. It is likewise one of the reasons for which some other societies besides the Masonic have been prohibited by the Catholic Church.

> We will here allow a distinguished Protestant, Prof. Charles A. Blanchard, President of the Chicago Theological Seminary, to enter the arena as a de fender of the action of the Catholic Church in regard to Masonry. In an address recently delivered he said:

address recently delivered he said:

"Persons who are conversant with the writings on this subject will understand that while Masonry distinctly claims a religious character, and professes to send those who conform to its obligations to the Grand Lodge above, the organization is, clearly and distinctively, not only non-Christian, but anti-Christian.

In fact, strange as it may appear, Masons seem quite proud to say that pirates, savages, robbers and murderers are members of their order in good and regular standing. The book entitled 'The Mystic Tie,' containing facts and opinions illustrating the character and tendency of Free Masonry, edited by Albert

heaven, preach a gospel to you besides that which we have preached to you, let him be anathema."

It is not a matter of charity to encourage those who cling to a false religion by putting before them the hope of salvation. It is the command of God that all men should embrace the truth. Those who reject God's truth other business association is by no classes, without any hesitation?

It is not because any given society is not under control of the Church that it is forbidden, but because there is something contrary to the moral law in its organization. Thus what is merely an insurance company or any other business association is by no complete the mentioned, contains, we believe, something like nine different articles knowing that pirates, savages, robbers, murderers, of men combining two or more of these characters, have been Masonic obligations when called upon to do so. It does not require argument with intelligent persons to show that an organization admitting persons of these classes, without any hesitation?

It is not because there is more deficient articles believe, something like nine different articles without any hesitation?

It is not because there is more deficient articles that pirates, savages, or beers, murderers, of men combining two or more of these characters, have been Masonic obligations when called upon to do so. It does not require argument with intelligent persons to show that an organization admitting persons of these characters, have been Masonic obligations when called upon to do so. It does not require argument.

Nor is Prof. Blanchard alone in op position to Masonic and kindred associ tions. A meeting of the Pennsylvania State Reform Association was held last week at Pittsburg, and among the speakers was a Rev. Mr. Stoddard of Boston who spoke of ministers who, while persuaded that secret societies were injurious to religion, kept silent for fear of giving offence. He mentioned the Rev. Dr. Bates, of Massachusetts, who, he says, while he is a Mason, is at heart opposed to Masonry. He repeated the oath of initiation into the Knights Templar, and pronounced it blasphemous. Finally, he said that the god of Masonry was not the God of Christianity, and that secret societies are a detriment to the churches, because the lodges have a ritual, a worship and a religion that keep men away from the adoration of Christ. Other addresses, equally hostile to the dark organizations, were delivered, and the association pledged itself to work against them.

MUSTER OF THE EQUAL RIGHTERS.

The strength of the Equal Rights Party, following the leadership of Mr. Dalton McCarthy, was tested in the House of Commons on Friday evening, the 10th inst., on an amendment moved by Mr. McCarthy to the Redistribution bill of Sir John Thompson. As the amendment was somewhat on the line of the principle which has been advo- It says: "This is like saying that to go vated by the Reform Party, it had the full support of all the Reformers in the House. It was expected by some that under Mr. McCarthy's leadership a strong body of Conservative Equal suggest that when we ask England to Righters would also vote against the change her fiscal policy it comes Government, but the event proved that dangerously near dictation as to how Mr. McCarthy has just one follower in the House, Colonel O'Brien, of Muskoka, who alone, from the Conservative side, voted with his leader. The Government was sustained by a majority of 47. During the debate, Sam Hughes, M. P. for North Victoria, put himself forward as the champion of Protestantism by referring to Mr. Peter Ryan, of Toronto, as a "Fenian in the gallery."

It is by such contemptible talk as this that Sam expects to please his Orange constituents; but even he repudiated Mr. Dalton McCarthy's leadership. It leaked out during the discus sion that Mr. Ryan, to whom Sam referred as a "Fenian in the galley," was one of several gentlemen through whose influence Sam, some time ago, expected to be appointed to an office under Mr. Mowat's Government. And have the Equal Righters come

to this after all their bluster?

EDITORIAL NOTES.

As will be seen by advertisement in another column, a spiritual retreat for ladies will be given in the Sacred to mean the imaginary being called by Heart Academy, in this city, commencing on Monday, July 4. annual retreats have been held for many years, and the amount of good accomplished God alone knows. The Masons, the English and American ladies of the Sacred Heart deserve the Masons still keep their fraternity with gratitude of the people for their great them and boast of it. They must, there- kindness and thoughtfulness in thus providing an occasion where minds may be taken from the contemplation so obtrusively manifested by the French of worldly affairs and centered on the all-important work of fitting souls for the eternal home of our Blessed Redeemer.

WE publish in this issue three

speeches delivered in the Canadian House of Commons, on the 6th instant, by Messrs. Curran, Costigan and Devlin, on the Home Rule resolution introduced by the latter gentleman. There was some difference of opinion as to the advisability of introducing the motion-those opposing holding the view that as the Canadian Parliament had already on different occasions expressed itself as strongly in sympathy with the people of Ireland, it were unnecessary to again bring the question to the front. The friends of the present motion contended that on the eve of I shall name, he abandoned the faith the general election in England an ex- of his Protestant father." "He entered pression of opinion from Canadians would have much weight in the mother it for all it was worth." Dr. D. is country. We were delighted to note evidently no novice in the use of slang. that when the resolution was announced from the Order Paper, all the robustuous, he proceeds: old fire of the Irishmen on both sides of the House re-kindled, and a hearty endorsement of the sentiments contained in it expressed. The debate closed at 6 o'clock, and a vote was not taken. After recess other business

was taken up, and a division on the question may not be reached during the present session.

THE speeches of the Orange mem. bers were weak and pointless, and much amusement was caused by the cross-firing to which they were subjected. Mr. Wallace said the people of Ireland were as well governed as the people of any other portion of the British Islands, and almost in the same breath declared that the British Cabinet are busily engaged in redressing grievances that exist. Mr. Somerville quickly reminded him of his inconsistency, and he made a ridiculous attempt o drag himself out of the pit into which he had fallen. Quotations from ancient speeches of Irishmen, delivered in times of great excitement, seemed to be the chief reason advanced why the Orange fraternity should still be allowed to rule the Emerald Isle; and the speakers did not forget to air the stale and preposterous superstition that the Catholics would, in the event of Home Rule being granted, persecute their Protestant neighbors. They do not themselves believe this nonsense, and it is a smirch on their reputations, in the minds of honest men, to make such assertions. Dalton McCarthy was as bitter as a soured, ambitious and disappointed politician could well be. He deliberately threw himself from a lofty political pedestal into Devil's Thirteenism, and it is more than likely he will remain at the foot of the class for many a year to come.

THE Ottawa Citizen is quite happy in the attempt to show a difference between the recommendation of Canada to the mother country on her fiscal policy and on her treatment of Ireland. into a man's store and offer to purchase goods from him is the same thing as offering him advice as to how he is to conduct his business." We might she ought to conduct her business.

OUR contemporary's logic is about as halting as that of Grand Master Clarke Wallace, who declared that the Canadian Parliament had no right to pass a Home Rule resolution, or interfere in any way with Old Country politics, when, a few days previously the Grand Orange Lodge, of which he is the Most Worshipful Grand Master, sent across the ocean a message of sympathy, overflowing with "NoSurrenderism," to the brethren in Ireland. While it is perfectly proper for the Grand Lodge to boom the ascendancy system, it is a great crime on the part of the Canadian Commons to recommend justice and freedom to all.

REV. DR. DOUGLAS, Methodist, has again entered the political arena, and no doubt both of the great parties in the country will be gratified and horrified in turn at his forcible demagogism. Sir John Thompson, for whom he seems to entertain a very able-bodied and most un-Christian hatred, he sneeringly characterizes "a lay Jesuit." He says he is not a partizan, but in the same breath declares "he holds the Hon. Sir Wilfred Laurier in the highest honor on the ground of his elevation of character and admiration for his eloquence." Mr. Abbott is worthy of his confidence, too, he says, but he inserts a saving clause thus: "nothwithstanding some abatements." The abatements are brought forth because Mr. Abbot does not keep good company, "the ornamental Haggart and Caron the exquisite," as he styles them, being considered very bad boys, whom Sir J. J. C. Abbott should hun or "the goblins 'll get him.

Bur Dr. Douglas, after all, merely touched upon politics and politicians. His utterance was a screech of hatred of Sir John Thompson. We will copy a few of his references to that gentleman: "The dark horse, who, but for the uncovering of last conference, might have held powerover this Dominion." "Look at this man, son of North of Ireland Protestant and Methodist parents, a humble schoolmaster, who came to Halifax in the forties." "Under the influence of occult forces, which honor forbids that the Nova Scotia Legislature and worked Growing eloquent, inconsistent, and

shall pass—that this electorate of this c ambition. We disc the rancor of party, ity, but in what we we of fairness." WE cannot omi finale-a magnifi

Roman candles: "Ministers of the within your boundar of this mundane to diapason strains and that corruscates int your voices will rise." your voices will ridiapason music in right of justice am respect and peace, dren may sit unde constitution of right ations, when a libe pronounced by oratician, shall bless o Pronounce your flat Stand still with me are forces ascendin, will drive you bey your heritage to streamot be."

Our Methodist keep a sharp v coming up the have been forew. in the air. Tr stealthily about. men. Search ea have catechisms about their person and replace t hymns. It is vo to your guns, ot strains of this m be corruscated. A FEW weeks an address Lord

bishop Vaughan tion this subject expressing the g must feel to this Pope) that the g ence which was Cardinal Manni upon a man so d who know him, shade of opinio At his enthroner Dr. Vaughan al and peculiar pos lies in England, are under two m of thirty million from our faith, i still blinded by England, thank country; Engla Adeep religious the souls of mill Anglican Establ senting bodies. increasing activ expenditures.'

THE Mail c

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she does not ad Protestant mai marriage, by solemnize the r It argues that th the Church in therefore the ci marriage shoul iastical, and ev of course wh denounces "the "to override the which means th testant majori While we admi to regulate th husband and we maintain th marriage is a s ment, the co arising out of w by the Churc ministers are n as being "the d of Christ." as authority from succession, as we were once has the contr contract, we s mit divorce, w ignore the la between certa etc. But Cat maintaining t to divine law. Anglicans hav belief which 1 marriage sup grees of kind riage is forbi

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him."

shall pass—that this man shall prostitute the olectorate of this county for his personal ambition. We discuss this subject without the rancor of party, without personal animosity, but in what we would desire to be a spirit of fairness."

WE cannot omit inserting the grand Roman candles:

Roman candles:

"Ministers of the Niagara Conference, within your boundary stands the great organ of this mundane universe, giving out its diapason strains and sending up its incense that corruscates into brilliance. I trust that your voices will ring out in concert their diapason music in defence of the eternal right of justice and political honor, mutual respect and peace, that our children's children may sit under the shadow of a great constitution of righteousness to latest generations, when a liberty unsung by poet, unpronounced by orator, unconceived by politician, shall bless our Dominion of Canada. Pronounce your fat, and the country is safe. Stand still with meek endurance, and there are forces ascending the St. Lawrence that will drive you beyond the lakes, and give your heritage to strangers. It must not, it cannot be."

Our Methodist brethren must now keep a sharp watch on Frenchmen coming up the St. Lawrence. They have been forewarned. Desolation is

ment scheme passed the House of Com- lish electorate are newspapers readers mons, it has been formally withdrawn. It did not please either the friends or would never be accepted by the people of Ireland as a substitute for Home Rule. finale-a magnificent display of anti- It secured so large a vote simply because the servile Tory majority in the House did not wish to defeat the Government, and not because the enemies of Ireland desired to see so absurd a measure become law. To Irishmen it was a more odious measure ing this system. than even the existing tyrannical regime, and all who wish to see justice done to Ireland will rejoice at its failure. We may presume that the Government saw the folly of passing so unacceptable a measure on the eve of a general election, as it would undoubtedly be repealed at the earliest possible moment by a new Parliament.

The shades of evening were gently falling as I walked along the sad sea-shore, where no sound could be heard save the splashing of the sea gull. But oh the heavens, how beautiful! Weil, indeed, could the poet exclaim: O Lord. unacceptable a measure on the eve of

In spite of the fair promises made by United States Indian Commissioner

enemies of Ireland, and it certainly is solely the guiding motive of the

THE CATHOLIC RECORD

So de charge and the control of the control o desired by the St. Lavrence. They be a second to the secon

A beautiful, delicate, fragile vase.
The truit of a mould that w.s. quaint and olden; It flashed with the charm of a subtle grace, And gleared with a light that was rich and g dien.
A blundering hand and a careless blow And the fragile form is crushed and shattered;
Its charm and its graces are lying low.
In a thousand fragments scattered.

And never again while the world shall stand Can the wrong of that reckless blow be righted; Ah! never, note en by an artist's hand, Can the scattered fragments be united. Go, paste them into their former shape. The scars on the surface will still show traces, And unjoined edges will stand a gate Where once stood countless graces.

N. B.:

"Meteghan, June 3, 1892,
Father O'Leary's death awakens memories or long ago! A good priest has gone to eternity I hope Your Lordship is well.
FATHER DALY."

The Rev. Father Van de Moortel, pastor at Belledune, a portion of Father O'Leary's former mission, where the people util kindly speak of him-sent the following telegram:

"Belledune, June 1, 1892.

Heartfelt sympathy for the great loss Yong Lordship and the diocese have sustained in the death of a valuable wooker in the vineyard Sorry I received telegram too late to be present at obsequies.

Theoretics Van de Moortel.

Other messages of a similar tener have been re

And never again while the world shall stand Can the wrong of that reckless blow be righted:

Ant never, not e'en by an artist's hand, Can the scattered fragments be united. Go, paste them into their former shape. The scars on the surface will still show traces, And anjoined edges will stand a gare where once stood countless graces.

And what is my life but a crystal vase That an awkward bow has shattered and broken?

It is former beauty no touch may retrace, And its wreck of its richness is only a token. The pieces are fitted together again, But the tone and the color are all unblended:

I feel, with the panz of a a ameless pain. But the tone and the color are all unblended:

The last European mail advices state that the Rev. James McMahon, formerly of New York city, but now residing in retirement at the Catholic University, Washington, has given \$15,000 to build a hall for the great missionary college at Maynooth, Irctand. Father McMahon's endowment of the Catholic University, where he is spending his declining years, will also be remembered.

Sorry I received telegram too late to be present at obsequies.

THEOLIBERY VAN DE MODETEL."

THEOLIBERY VAN DE MODE

Notice is hereby given that a divifor the current half year, being at

upon the paid up capital stock of this Company has been declared, and that the same will be payable at the Company's office in this city on

The transfer books will be closed from the 16th to the 30th instant

G. A. SOMERVILLE, London, Ont., June 1, 1892.



A RETREAT

FOR LADIES WILL BE GIVEN AT the Sucred Heart Convent, London, commencing on Monday evening, July 9th, and closing Saturday morning, July 9th. For eards of invitation and further particulars apply to the Lady Superior.

MALE TEACHER WANTED. A CATHOLIC TEACHER HOLDING A 2nd or 3rd class certificate; duties to begin after midsummer holidays for balance of vear 1892; state salary expected; testi-monials and references. Apply to M. Glekk-son, Sec., Fietcher P. O., Ont. 713-2w



The June number of The American Ecclesiastical Review contains an article by Archbishop Janssens, of New Orleans, on the secret society question.
As respects the Odd Fellows the Archis in precise agreement with Archbishop Katzer's position. The larger portion of the article deals with the Pythians.

The third Plenary Council of Balti-

more, says Archbishop Jassens, has laid down general rules, according to which it is to be determined whether a society be lawfulor unlawful, forbidden or dangerous. It is in the light of these laws that we shall have to consider the Knights of Pythias.

1st. The Council No. 247 decrees

"a society, if it enjoins a secret to be so kept, as not to allow that it be made manifest to the authority of the Church, is to be numbered among the forbidden societies, and the members are to be deprived of sacramental absolution until they recede from it, or at least seriously promise to recede at once. And as the right and duty to enquire is incumbent on the Bishops, every society which refuses its secrets to be made known to the Ordinary lawfully enquiring therein, may be supposed to refuse such knowledge to the authority of the Church." Let us apply this

The following is a compendium of the ceremonial at the reception of a

The members in masks are clothed in black robes; loud talk or heavy walking must be avoided; the candidate is dressed in a white robe and his eyes are blindfolded; the outer guard is commanded not to converse with him in a frivolous manner, but with grave solemnity. He is asked whether he believes in a Supreme Being; absolute obedience is expected of him and he takes the oath to keep secret forever all he may hear or instructed in hereafter regarding the mysteries of the order. He is made to kneel down by the side of a coffin, containing sometimes a skeleton; he places his hand on the Bible, members him with their lances as a warn ing of what may happen should he fail to keep the oath. The oath of secrecy refers to things present and things of is as follows: "I, in presence of these true and tried brethren, do most solemnly promise declare and swear that I will never reveal to the day of my death and will keep secret all the mysteries which I have been, or may be hereafter, in-structed in." He declares the same about passwords, etc., and finishes "so help me God," and in token of sincerity he must kiss the Bible. Some members pretend that the ceremonies of the order mean nothing; if this be so, then the ceremonies are simply a blasphemous mockery of God, abusing sacredness of an oath, and of the

Holy Bible. But all the ceremonies,

preceding and following, clearly show

that the order is in real earnest when

it imposes this oath on the candidate.

quotations I have made from a

These quotators in the reference of the order lying before me.

The secrets are not allowed to be made manifest "except it be in a regular lodge or to an authorized officer of the order." I have on four or five different occasions asked Catholics, members of the order, to show me the I was refused; their answer was that they were not allowed to do in my name to a high officer in town asking the favor of being supplied with a copy of the ritual of the Knights of Pythias; or, should it not be in his power to do so, to point out a superior officer who could. He answered "I have no authority to supply Archbishop Janssens, or any other person, with a copy of the ritual of the Knights of Pythias, nor do I know of any person having such authority." He referred however to the Supreme Chancellor of the world. April 9, a registered letter indicating the legitimacy of the request, was directed to said officer, courteously asking him to send a copy to me for inspection. The "Supreme Chancellor of the world" kindly answered: "I would be pleased to be of any service to the Most Rev. F. Janssens. Archbishop of New Orleans, but no member of the Knights of Pythias has authority to disclose the contents of our rituals, and the only manner in which cognizance of the ritual can be taken by any person, is to make application for membership in a subordinate lodge of the order, receive the ranks and become a member in accordance with our laws and regu

The Knights of Pythias come unde Decree 247 of the Third Plenary Council. The order does not allow its secrets to be made manifest to the authority of the Church, i.e., to the Ordinary legitimately inquiring there "It is to be numbered among the forbidden societies and the members are to be deprived of sacramental abso

Thou shalt not take the name of the Lord thy God in vain." An oath to be lawful should be ordered by lawful authority, be it civil or ecclesiastical, or at least for great and sufficient By what authority does the chancellor or prelate of a Pythias Lodge assumed the right to make a Catholic kneel down, kiss the Bible (most likely a Protestant one) and swear by God that he will keep secret things present and in the future till of his death? Pythians, who call themselves Catholics, dilate on the arbitrariness of the Church, which has her power and authority from Christ, the Son of God-and they kneel down and take an oath by order of a man who has no other power or authority

over them but that which he assumes. In the initiation of the third rank the candidate calls God as witness that "he may suffer all the anguish and torments possible for man to suffer, if ever by word or sign he expose the secret work or ceremonies of the order." What an imprecation, degralation and slavery!

The oath of secrecy, moreover, is absolute, without reserve or restriction the promise of obedience is conditional. candidate "promises to obey all orders that may be given, emanating from the Supreme etc., Lodge." He promises obedience as to things unknown, to commands of the future, to all orders that may be given, with the only proviso, a weak one forsooth, "so long as they do not conflict with my political or religious liberty." This is the formula of the third rank. I call it a weak proviso, for politics in these days seem to have thrown off the shackles of conscience, and it may be sifely assumed that religion has no longer any restraining power over Catholics who have proceeded to this third initiation, and who, as some have declared, would rather leave the Church than their Pythian Lodge.

There is a controlling power in this dark and dangerous society, called the Council of Ten, consisting of the King and his nine Counsellors. This Council is the Supreme Court "from whose ecision there is no appeal, whos edicts once sent forth are established There is much talk of secre work, whatever it may be, and the ceremonies according to the ritual repeatedly mention Plute, the pagan god of the infernal regions.

I leave it to others to judge whether the promise of obedience is one of blind obedience, and as such condemned by section 247 of the Plenary Council. I believe it is.

The Plenary Council, section 249, also condemns any society that has its own chaplain and its own rites and ceremonies. The Knights of Pythias are not satisfied with a chaplain, they The Knights of Pythias aim higher; they have a prelate. leads in prayer, and so might a father in his family. But he is the ex-pounder of the Pythian religion and its mysteries, the expounder of the emblem, symbol or skeleton of their "honored and revered Patron Saint Pythias." Mark the title "Patron Pythias." Saint!" and placed, too, before the candidate as a model of charity (there is no mention, of course, of the charity of our Blessed Lord); he administers the Pythian oath and explains it; he presides at the ceremonies of this religon, and the order so insists on the services of its prelate at the death of members, that it threatens poor widows or relatives not to pay death-benefits unless the deceased member be buried with the prayers and ceremonies of

this Pythian prelate.

If it be said that the cerem ployed by the order of Knights of Phythias be not the form of a religion, why make a mockery of religion? But if they be such - and there is every appearance of it-Catholics should be allowed rather to join a Protestant religion, which works in the clear light of the day and does not bind a man's conscience with an abominable oath of

secrecy and a promise of obedience.

The order of the Knights of Pythias first weakens, then destroys, the faith of Catholics; it substitutes the religion of man for the revealed religion of Christ; it ties a man with an iron-chain closely allied to the Free Masons; its keep the promise." Then putting her shrivelled hands upon his head, she for a mere pretance by which is said, Maurice, then promise and I will swear to keep the promise." for a mere pretence by which to draw

To the question: Are the Knights of Pythias a forbidden society for Catholics? there can be but one answer. According to the decrees of the Third Plenary Council of Baltimore, it is to be numbered among the forbidden societies, and the members are to be deprived of sacramental absolution until they recede from it, or at least seriously promise to recede at once.

A Prophetic Presentiment.

While Col. Osterhaus was gallatly attacking the centre of the enemy on the second day of the battle of Pea Ridge, Ark., a sergeant of the Twelfth Missouri requested the captain of his company to send his wife's portrait. which he had taken from his bosom, to her address in St. Louis, with dying declaration that he thought of her in his last moments.

What is that for ?" asked the captain. "You are not wounded, are you? "No," answered the sergeant; "but

I know I shall be killed to-day. I have been in battle before, but never felt as I do now. A moment ago I became convinced that my time had come, but how, I cannot tell. Will you gratify my request? Remember, I speak to you as a dying man."

'Certainly, my brave fellow; but you will live to a good old age with your wife. Do not grow melancholy over a

"You will see," was the sad re-

The picture changed hands. The ergeant stepped forward to the front of the column and the captain saw him

no more. At the camp-fire that evening the officer inquired for the sergeant. had been killed three hours before by a grape shot from one of the enemy

Mr. John McCarthy, Toronto, writes: "I can unhesitatingly say that Northrop & Lyman's Vegetable Discovery is the best medicine in the world. It cured me of Heartburn that troubled me for over thirty years. During that time I tried a great many different medicines, but this wonderful medicine was the only one that took hold and rooted out the disease."

DRUNKENNESS.

FROM A LECTURE BY FATHER CALMER, S. J., CINCINNATI, 24TH ULT.

My dear friends, I wish to present to your attentive meditation what I consider the most terrible feature of this sin of drunkenness. I told you before that Father Faber had said that a man in a state of mortal sin, if he lost the use of reason, was a living hell. Now, a drunkard, having lost the use of his reason, should he die in that state, is already in hell. Having disgraced his own manhood, having dishonored the humanity of Jesus Christ, which the Son of the living God took upon Him-self in order that He might redeem the sinner, and purchase for him thus the sinner, and purchase for him thus the consecration necessary for heaven, the drunkard has placed himself out of the pale of the mercy of Almighty God. The sacraments were instituted for man, not for the drunkard, who has put himself on a level with the irrational brute, and they were never made for the brute. Nay, more: He is incapable of

making an act of contrition, because he has deprived himself of reason; while in every other sin, the sinner may strike his breast and cry out for pardon of God, and the mercy of God is above all His work ; yet the drunkard, because he has deprived himself of reason, of freedom, and of love, can not do so. He is in a state of unconsciousness, and, therefore, can not do so, and, conse quently, he can not share in God's but must reap the dire vengeance of an angry and just God.

This, I repeat, is the most terrible thought about the sin of drunkenness. And yet, how many are there not who are struck down by the thunderbolts of God's justice when they are crazed with drink, and they wake up from their drunken stupor in hell. This, I must say again, is the most terrible thought about the sin of drunkenness. read of facts of this kind every day in your daily papers, how the drunkard is either murdered, or is lost somewhere or other, and dies in the state of his sin And what an awful thought, is it not to the mind, when it thinks that that

soul wakes up in hell. Besides, there is added the sin of im penitence to that of drunkenness. One that is addicted to drink can promise you to give up everything except the

I heard, some time ago, a very pathetic story—a true story—illustrative of this. The story runneth thus: A bare room lighted only by the moon beams; a woman lay dying; a man kneeling by the bed side; he said: "Let me light the lamp;" but the woman replied, "No, don't; let us remain with the holy light which comes from heaven, and in that holy light I want you to make a promise. You know I am dying." "For God's sake, Grace, don't say that; you know you are not dying. Let me light the lamp." And she laid her ice cold hands lamp. upon him and said, "Please don't drive away the holy light. I want you to make me a promise. You know that I have been a faithful, uncomplaining wife." "I know it," he said y u will make me a promise?" "Yes I can make you any promise but one, and that I know you will ask."

and it is that you will never never drink again." "Grace, I cannot make that promise. I am weak ; I am ruined ; I have lost control over myself; ask for Catholics to the Lodge and away from the Church. when sitting beside my grave." "Oh Grace, this is unreasonable. What a request ; it is so awful !" "But you promised," she said, "that you would keep any promise except not to drink any more." And putting her dying arms about his neck, she pleaded and any more.

asked him to make that promise, and

he finally said, "I will. And do you wish to know the sequel? A nervous man walked about the streets; the cold wind howled; the winter storm was raging; he heeded it not. He went into a saloon, stood a moment as if struggling, then went out again into the streets. He walked and walked for hours; and the snow storm ceased, and the clouds passed away, and the moonbeams fell upon a snow drift. And he again went into the saloon, shuddering, and said, "Give me a quart of whisky." He then went out to the cemetery and found a grave apart from the others, and sat down beside it in the snow and took from his pocket the bottle. "Strange place to freeze to death, said the old sexton next morning, as the sunshine fell upon the grave of of that faithful wife and upon the dead

oody of her drunkard husband. If such, then, are the terrible effects of the sin of drunkenness, will you see that you heed it; will you not see that you loathe and abhor the very first cup that leads to the ruin of your reason the ruin of your freedom, the ruin of your love, the ruin of your manhood, the ruin of your family, the ruin of your soul and body, that leads to final impenitence, and in the end must reap the just vengeance of an angry and avenging God.

"My father, at about the age of fifty, lost all the hair from the top of his head. After one month's trial of Ayer's Hair Vigor, the hair began coming, and, in three months, he had a fine growth of hair of the natural color. Cullen, Saratoga Springs, N. Y.

C. A. Livingstone, Plattsville, says; "I have much pleasure in recommending Dr. Thomas' Eclectric Oil, from having used it myself, and having sold it for some time. In my own case I will say for it that it is the best preparation I have ever tried for rheumatism."

Minard's Liniment is the Hair Re-

THE WONDERS OF NATURE.

The Mysteries of Life and the Weirder Mysteries of Pain and Death.

Catholic Columbian.

We have been communing with nature—nature that leads up to na-ture's God. We have been for days and nights a denizen of the wide, sunny fields, the willow-fringed brooks, the deep, solemn woods. We have looked upon those stars of earth, the wild flowers that grow in beauty and sweet perfume and boundless profu-sion, with no other hand to plant, guard and train but God's. We have lisand train but God's. tened to the song of wild birds, that in their melody defy human imitation.
And we have said: They are for us. And yet in all the years of absence since early youth the trees have whis-pered, the brook has babbled, the owers have bloomed and the birds sung. When we shall have passed away, to be forgotten by men, these delicate, beautiful things will live on as if we had never existed.

This is an old, old thought, and yet.

in our selfish egotism, never to be real-For us the sun rises in its dewy freshness of morn and sets in its golder garniture of clouds. To us the moon and stars make the night beautiful in its calm sublimity. The flowers bloom and the birds sing for us, wonderful, precious creatures that we are.

And who returns, as we returned, to the scene of childhood, to find how life has continued without change in our absence, but is forced to repeat with the poet:

"I will not say my eyes are dim,
I will not sing the change
That's wrought upon my soul within,
Its sadness still and sirange;
Not here, by flower and tree and stream,
Repeat the well-worn lay,
How we the fleeting shadows seem,
Immortal substance they?"

Who goes from the desolated home, where death has left a black midnight of despair brooding by the hearth-stone, bereft of all that makes life endurable, to find the sun shining upon that outer world of life, and not feel, after all our self-laudation, that we are but part, a sad, insignificant part, of this creation, that goes on and on, through all the ages, without us, and atterly indifferent to our existence?

Who under this dark shadow but re members the sad plaint of the Scottish poet, when, from death in the hovel of all that was fair and hear to him, he sang:

"Ye banks and braes o' bonnie Doon, How can ye bloom so fresh and fair; How can ye chant, ye little birds, And I sae weary, fu' o' care?"

Little reck they in their joyous exstence, of the broken heart that makes its despairing plaint in their sunny

presence. It is in time only that the balm swee nature holds works it cure and aids to heal our wounds. How pleasant it is to have one's life wedded, as it were, to these sweet innocent things; to have one's memory mingled with all that is beautiful on earth; to go back in recollection to the long wintry nights, when the mysterious winds moaned about one's dwelling, or when the silent snow whitened up the window-sill like the dead face of a forgotten friend; or when one, in the deep, somber woods of June, saw the sunlight sifted through the wind-shifted leaves, when the whisperings seem those of forms long since oldered to dust in neglected graves

And how sweet it is to return, after years of absence, and find the stately shrivelled hands upon his head, she said, Maurice, then promise me that you will never take a drink, except when sitting beside my grave." "Oh Grace, this is unreasonable. When the shade to welcome the tired denizen of a peopled earth, to greet and be greeted by the human animals we may have the human animals we may have or parches the palate. It is, in fact, the nearly of the shade to welcome the tired denizen of No smoker who has ever used the Myrtle Navy tobacco for, say a month, ever relinquishes it for any other brand. Its flavor is or parches the palate. It is, in fact, the nearly of the shade to welcome the tired denizen of navy tobacco for, say a month, ever relinquishes it for any other brand. Its flavor is or parches the palate. It is, in fact, the nearly of the shade to welcome the tired denizen of navy tobacco for, say a month, ever relinquishes it for any other brand. Its flavor is or parches the palate. It is, in fact, the nearly of the shade to welcome the tired denizen of navy tobacco for, say a month, ever relinquishes it for any other brand. Its flavor is or parches the palate. It is, in fact, the nearly or parches the palate. for, have no ingratitude. They do not repay our love with the unkindness of our fellow-men; and the very ills of the rough life seem small by the side of those that have, making our hearts ache, turned us to bitterness and

> wrath. h.
>
> Freeze, freeze, thou bitter sky;
> Thou dost not bite so nigh
> As benefits forgot;
> Though thou the waters warp
> Thy sting is not so sharp
> As friends remembering not."

Alas! this is not the only lesso taught us by the country. upon the scene, and how sweetly, harmonious and peaceful it all appears From the deep-green meadows, the fields of waving grain and rustling corn, through the purple noon's trans-parent light to the distant, softly rounded, wooded hills, that seem to melt into heaven's blue, all seem one grand, harmonious whole. ook closer. In this quiet stream is the murderous pike, living upon the more helpless fish. Above sits the keen-eyed, lightning-like king-fisher. And yet above the wild hawk, like a censor swung circles in heaven's blue, with cruel beak, watching for its prey. in the still watches of the moonless nights the owl, on the downy wings of death, unseen, all-seeing, floats, noise lessly by, the assassin of the gloomy The wild beasts have fled be fore the approach of man, but cruelty and sorrow remain, feeding on al things fair.

Ah! God, what are these mighty ills,

pain and sin and death, that hold their own in the presence of their Creator, marring, as it were, all His works?

All about us is mystery. The blade of grass, the little insect with it golden coat and gauzy wings, whose delicate mechanism fills us with admiration, that seems to be tossed out upon bound less creation without care; the delicate flower; the tiny weeds about our feet -all cease to be wonders only in being But the mysteries of all mystery are pain and death. These hideous phantoms loom up, black and between our terror-stricken dense. sight of God. our loved Saviour, who, passing through both, returns to say: I am the

resurrection and the life. In charity I resurrection and the life. In charity I came to you; in love I return. Poor, helpless children of men, wandering and groping in blind despair, listen to the Son of David, for He speaks from beyond the grave, where death is not, where pain is not, where the wicked cease to trouble and the record cease to trouble and the weary are at

Irish Speakers.

Irishmen, hereditary possessors eloquence, sometimes discordantly termed "the gift of gab," are vastly better speakers than Englishmen, writes Willie Wilde in the New York Recorder. They never "hem "or halt. and when properly inspired by the true spirit, rank high among the kings of oratory. True that the rushing river of their own volubility sometimes sweeps them off their legs, and that they perpetrate the exquisite "bull"—a thing of beauty, rarely appraised at its own unique value-but what of that? The thought The thought is there, shining like an emerald, albeit the setting of the gem is not strictly syllogistic.

I was present in the reporters' gallery of the House of Commons one famous fighting night, when a famous fighting Irish member rose to denounce speech delivered from the treasury benches. He desired to say that the statements made by the Government's representatives were not altogethe accurate, but his impetuosity led him on to phyase the Ananias accusation

somewhat too concisely.
"Order, order," said the speaker of
the House, as he rose in all the majesty of full-bottomed wig and silken gown Again and again did the dauntles son of Erin return to his charge of wilful mistatement. Again was he called severely to "order." It was critical moment. His Irish colleagued did not wish him to be "suspended" for the rest of the debate, and they hinted so by vigorously tugging at his coat tails.

Now, it is a very dangerous matte to trifle with the tail of an Irishman's coat, saving in the cause of friendship. Nevertheless, the indignant, yet good humored, honorable member recognised the command of his patriotic party and sat down, delivering this beautiful Parthian dart: "Very well, sir; I obey your ruling, and I beg to retract what I was about to observe That one touch of Irish oratory took the House by storm.

WHY CAN'T THEY MARRY?

WHY CAN'T THEY MARRY?

A young lady and gentleman are in love with each other, but will not marry because the lady's mother's brother's brother's brother's he way in the young man's father. What relationship exists between the young lady and gentleman?

To the first person sending the correct answer to the above problem the publishers of The LADIES' PICTORIAL WEEKLY will give Seventy-rive Dollars in cash; for the second correct answer Fifty Dollars in cash; for the first person sending the cash; for the first person sending the condition of the first person of the first person of the first person will be seven the first person of the firs

order as received.

All answers must be mailed on or before July
15th. Names and addresses of prize-winners
will be published in our journal. Address
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like Burdock Pills are necessary to keep the
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Hard and soft corns cannot withstan Holloway's Corn Cure; it is effectual ever time. Get a bottle at once and be happy. Minard's Liniment for Rhenmatism

German Syrup"

We have selected two or three lines from letters freshly received from parents who have given German Syrup to their children in the emergencie of Croup. You will credit these, because they come from good, substantial people, happy in finding what so many families lack—a medicine containing no evil drug, which mother can administer with confidence to the little ones in their most critical hours, safe and sure

most critical hours, sale and sure that it will carry them through.

Ed. I. Willist, of Mrs. Jas. W. Kirk, Alma, Neb. I give it to my children when troubled with Croup and never saw any preparation act like it. It is simply miraculous.

Evilue one half of our customers. Fully one-half of our customers are mothers who use Boschee's Ger-

man Syrup among their children. A medicine to be successful with the little folks must be a treatment for the sudden and terrible foes of childhood, whooping cough, croup, diph-theria and the dangerous inflamma-tions of delicate throats and lungs. @

NO OTHER Sarsaparilla has effected such remarkable cures as HOOD'S Sarsaparilla, of Scrofula, Salt Rheum, and other blood diseases.

(CUT PLUG.) **OLD CHUM**

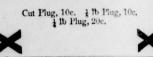
No other brand of Tobacco has ever enjoyed such an immense sale and popularity in the same period as this brand of Cut Plug and Plug Tobacco.

(PLUG.)

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Mitchierle

MONTREAL.



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New York Catholic Agency
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3rd. Should a patron want several different articles, embracing as many separate trade or lines of goods, the writing of only one lette to this Agency will insure the prompt and cor rect filling of such orders. Besides, there will be only one express or freight charge.

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

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

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Sunday Within th HOLY CO A certain man made vited many. (St. Luke

JUNE 18, 18

FIVE-MINUT

cond Sunday af

I suppose every except some young or many times in h "Great Supper," an of Life "which is those little ones Catholic family are the bright day, to wards the day of when they, too, sh and happiness — t

If such be the ca

of the Church rep

year the threat in those who made fo cuses for staying of my supper?" We have answe We have been to that enough? T that enough? does not apply to I have two thing In the fi to the Great Supp about is a standin By this I mean Catholic Church receive Holy Con that is, during th is then, first of a tion; and going swering the cal Every one who l chism ought to second place, wh a near relative v to be present at versary dinner, reply that he had you on the Four like what people if they make tyou, "Oh! no, you, "Oh! no, or "I was at the annual marria King makes for we are invite neither Christn Forty Hours', n will do, unless, the Forty Hou

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or at any other what is known n; that is, yo sin and thus be is requisite, There are some do beforehand it that prepar the Lord? If that is asked o leave to the Lo should also be thing to the should not be formance, whi communion in to it. And no upon what the make it. All The m from Commun means for get ing other sac Prayer before prayer after more worthy Suppose our ask a commu should answ you would he was not li Now, I hope holy table ar If you come justly suppo est about of Much as. I a are worth to about makir In a word, what you by heart, so

> would com enough. O in this worl ion is, inde olics to boas envy us ou name and ion, or at b and one of as the Spir spire you.

> > yet be fou hair to. certainly diseases o from imp

A HAPP keeping a and for this recommendary form, I Betton's remedy in short a vas ence. Se Brown Dr your drug

Second Sunday after Pentecest, and Sunday Within the Octave of Corpus

HOLY COMMUNION.

A certain man made a great supper and invited many. (St. Luke xiv., 16.) I suppose every Catholic here to day, except some young children, has once or many times in his life been to the "Great Supper," and eaten the "Bread of Life" which is served at it; and those little ones of the Lord's Holy

Catholic family are looking forward to the bright day, to be for ever afterwards the day of sweetest memory, when they, too, shall have that honor and happiness - the day of their First

If such be the case, what is the use of the Church repeating to us every year the threat in the Gospel against those who made foolish and selfish ex-

those who made foolish and selfish excuses for staying away—"None of those men that were called shall taste of my supper?" We have been called. We have been to the supper. Isn't that enough? The Gospel evidently does not apply to us. But wait a bit. I have two things for you to think about. In the first place, the calling about. In the first place, the calling to the Great Supper the Gospel speaks about is a standing invitation for life. By this I mean that the law of the Catholic Church obliges every one to receive Holy Communion annually—that is, during the Easter season. It is then, first of all, an annual invitation; and going one year is not answering the call for the next year. Every one who has learned his Catechism ought to know that. In the second place, what would you think of a near relative whom you had invited to be present at your marriage anniversary dinner, who should send for reply that he had already dined with ing, gray-haired woman, holding the reply that he had already dined with you on the Fourth of July? This is like what people say who, when asked if they make their Easter duty, tell you, "Oh! no, I went at Christmas," or "I was at the mission." Now, the annual marriage supper which the King makes for His Son, and to which we are invited is at Easter and we are invited, is at Easter, and neither Christmas, mission time, the Forty Hours', nor the Fourth of July will do, unless, indeed, the mission or the Forty Hours' took place in the

Paschal season.

The second thing I want you to think about is that the invitation to partake of the "Great Supper" of Holy Communion, whether at Easter or at any other time, is a call to make what is known as a worthy Communion; that is, you must be absolved from sin and thus be yourself worthy. That is requisite, and that is enough. There are some scrupulous people who fancy that they themselves have got to do beforehand all that the Communion is intended to do and will do. Who is it that prepares the Supper, they or the Lord? If they will do the little that is asked of them, they can safely leave to the Lord the responsibility of doing His part. A worthy Communion should also be one that is worth something to the one receiving it, and should not be a worthless exterior performance, which has no interior act of communion in the heart to correspond to it. And now this kind of worth of each and every Communion depends upon what the communicant chooses to make it. All is to be had that God can The means of getting the good from Communion is one and the same means for getting the good in receiving other sacraments—that is, prayer. Prayer beforehand, prayer during it, prayer afterwards. The more want and the more you ask of, the more worthy will your Communion be. Suppose our Lord should suddenly quit the sacramental form of the host and ask a communicant at the altar-rail,
"What do you wish for?" and he
should answer, "I don't know; I
never thought of asking for anything," you would reasonably conclude that he was not likely to receive very much. Now, I hope you who often come to the holy table are paying attention to this. If you come often, it is supposed, and justly supposed, that you want a good deal, and that you are deeply in earnest about obtaining what you desire.

Much as, I am sure, your Communions are worth to you, I wish you would set about making them worth still more. In a word, you must think more about what you need. Get your requests ready. Have them, as it were, well by heart, so that if the Lord should ask you what you came for, your reply would come out quick and earnest enough. Of all privileges and honors in this world, receiving holy Communion is, indeed, something for us Catholics to boast of. How the "outsiders" envy us our faith and the comfort it brings to us! — the infidels of every

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MPANY

diseases of the blood is Ayer's Sarsa-parilla, and most diseases originate back in the morning after I had said from impure blood.

then, how you treat His invitation ; come as often and be as well prepared as the Spirit of Divine Love shall in-

spire you.

name and kind, the Protestants and

others, who either have no Commun-

A HAPPY HINT — We don't believe in keeping a good thing when we hear of it, and for this reason take special pleasure in recommending those suffering with Piles in any form, blind, bleeding, protruding, etc., to Betton's Pile Salve, the best and safest remedy in the world, the use of which cuts short a vast deal of suffering and inconvenience. Send 50 cts to the Winkelmann & Brown Drug Co., Baltimore, Md., or ask your druggist to order for you.

OUR BOYS AND GIRLS.

"Father, May I Die?"

A sudden pull at the gong, a hurried throwing back of the door, and there in the vestibule of the rectory stood two flushed, breathless girls.
"A person is dying! Tell the

priest, please, to come at once. There's no time to be lost."

In the shortest possible time I reached the parlor, with oil stocks—though not with the Blessed Sacrament—ready to accompany the two callers. They were so excited that they could hardly tell the street and number. Their eyes were red with tears, and soon as they caught sight of me they bounded in a rush towards me, and stretching out their arms as if they were about to drag me with them, both cried out at the same time:

"Oh, Father! please hurry. Jenny is dying? She wants to see you. She begged so piteously to bring you. Won't you try to get there in time? Oh, do, Father :"

We were already outside the door, hurrying to the dying Jenny's bed-side. I followed the girls, cutting across corners and streets, regardless of pavements, looking only for the shortest distance. It was after 10 c'clock at night, and the feeble light from the miserable gas lamps caused many a misstep in our reckless haste, while a number of passers-by stopped short in their course to look after us in wonderment. A policeman, standing on the corner of a street in the shadow of a gaslight, looked on us suspiciously, as if our hurried pace meant an evil flight.

I was soon on the granite steps of a large three-story house on a much fre-quented street. The bell had scarcely quented street. sounded before the door flew open, and dying Jennie, I dropped my top hat and entered.

This was the room. Several persons were there, some kneeling, some standing: one was fanning the patient, while another was offering reviving spirits. There on the bed lay Jennie gasping for breath and at intervals coughing convulsively. Her eyes were closed, and her wavy hair lay spread over the white pillow. Her hands were twitching alternately with the crucifix which she held and the counterpane which covered her. Her face and hands were emaciated, and the skin so thin and clear that it was almost transparent. Youth and beauty were strikingly stamped on her features, but there was on her countenance a sweet placid grace that told of inward beauty of soul, and made me realize the presence of God's angels in the death chamber. Evidently consumption would claim its

victim in a few moments. I stopped and said in her ear: "The priest is here dear child, and brings

you God's blessing."
She slowly opened her eyes, and for a momont seemed bewildered; then, recovering herself, she stretched out her hands and drew me close to her lips and whispered, for her voice was

very weak : "O, Father! Father, I'm suffering

asking her at the same time to try and make an act of contrition from the wake an act of contrition from the very bettom of her heart. I heard her confession, administered the Extreme Unction and gave the last blessing. When I had finished I bent down to her ear to say words that would suggest thoughts of sorrow for sin and confidence in God's mercy. sin and confidence in God's mercy.
Just then a sudden change came over her wan features, and a smile, beautiful with some hidden, holy thought, lit up her thin, white face, and she said
"Father may I die now?"

The question startled me, but I quickly remembered that she had not yet received Holy Communion. So, answering the question she had asked in simple faith of her innocence, I said: "But wouldn't you like to go to Holy Communion before dying,]"

"Oh, yes, Father! Mayn't I go

now? It was with embarrassment and some It was with embarrassment and some shame, too, that I have explained how, in my haste to reach her bed-side in time, I had not brought the Blessed Sacrament with me. Inspired with some unaccountable, some superhuman assurance, I promised her she should receive Communion if she would try and bear her suffering patiently for a few heaves for her crucified Saviour's few hours for her crucified Saviour's sake. The promise was given willion, or at best a sham one. How would you like to have yourself thrust aside and one of them called by the Lord to take your place at His table? Beware,

sake. The promise was given willingly, joyously.

Meanwhile she had wonderfully revived. She now spoke with ease, something she had not done for two days. Manifestly the Sacraments had brought her temporal benefits along with the spiritual, while the hope of receiving the Blessed Sacrament was infusing new vitality into the well-It is conjectured that a specific may yet be found for every ill that flesh is hair to. However this may be, certainly the best specific yet found for enough to realize her desire, and on the specific yet found for enough to realize her desire, and on the specific yet found for the specific yet found for enough to realize her desire, and on the specific yet found for the yet in the

> Mass.
> Shortly after 6 o'clock I was in her room again, and had brought the Blessed Sacrament with me. I was startled when I saw her, so great was the change for the worse. Only a few hours ago I had left her so bright, but now she was apparently in the last extremity. The same distressing, gasping and convulsive coughing as

She was waiting for the word of Obedience. I asked if she was perfectly small boy and his umbrella were resting resigned, if she had no wish, nothing from their labors at the bootblack

with tears in her eyes and pleadingly scream 'You little wretch,' says she,

asked:
"May I die now, Father?"
"may die," "Yes; now you may die," was my answer. I have often seen the expresanswer. I have often seen the expression of intensest joy depicted on the countenances of persons who have received some sudden good news, or were tald of some unexpected. so hard to be patient—and—and—I am dying?"

Finding there was no time to be lost, I told her that I had come to anoint her and give her the last absolution, asking her at the same time to the s her hands and raising them towards heaven, she closed her eyes and prayed:
"O Jesus, may my eyes never see women wants to carry it, too. I only "O Jesus, may my eyes never see anything till they open on Thee in heaven forever—forever!" women wants to carry it, too. I only lets them, though, when they're very tall. But I'm gettin' an umbrella

Her prayer was granted.

Three months after Jennie had been aid to rest I was summoned to the rest I w laid to rest I was summoned to the to fit ladies of every size. It'll be finished by next Friday. Then I'll reception-room.

"You do not remember me, Father, have it for Sunday.

I suppose?" somewhat timidly said a women dressed in black.

"You attended my Jennie when she

was sick and—"
"Oh, yes, I remember!" I said.
"I am in trouble, Father," she went
on. "I've been thinking of her almost all the time for the past two days, and last night I couldn't sleep on account of her. She seemed to want something from me. Won't you please say some Masses for her? Perhaps she say she

WITHOUT AN EQUAL.



when I first saw her showed the narrow thread on which life was holding for support. Going to her beside, I bent over her and said: "My child, the priest is here, it is Father — He has brought the Great Consoler with him."

At the last words, the hard breathing ceased, the eyes opened, a delicate flush tinged her cheeks, the eyes grew bright, and clasping her hands, she cried out, exultingly: "God, my God, be thanked!"

I gave her the benefit of sacramental absolution, and then administered the Vaticum. For many minutes after I joined with her in prayers and ejaculations of thanksgiving. I shall never forget this thanksgiving. The tender and confiding love, the deep humility of this young girl, her fervent aspirations to the Sacred Heart, made me realize, as I never realized before, how fully God takes possession of the heart after a good Communion. The little consumptive Jennie was surely near the eternal gates of Heaven. When least expecting it, she stretched out her thin white hand and drew mo close to the rips. The words came faintly;

"Father, O Father, may I diemonthe in the small boy's fee. The result was protected to the word of the stair way of the Sixth avenue elevated station at One hundred and Sixteenth street. "Here yer are, gents and ladies," he cried, and the foot of the stair way of the Sixth avenue elevated station at One hundred and Sixteenth street. "Here yer are, gents and ladies," he cried, as the most case and ladies, in the consumptive cents to take worm of the stair way of the Sixth avenue elevated station at One hundred and Sixteenth street. "Here yer are, gents and ladies," he cried, and the foot of the stair way of the Sixth avenue elevated station at One hundred and Sixteenth street. "Here yer are, gents and ladies," he cried, and the foot of the stair way of the Sixth avenue elevated station at One hundred and Sixteenth street. "Here yer are, gents and ladies," he were used and look about them for some means of getting the worm of getting him to support the stair way of the Sixth av

resigned. If she had no wish, nothing to be satisfied before dying. There was no hesitation, but on passing the question, she answered.

"Yes, Father: I have one sad thought in dying. It is my mother. How good she is, and yet"—her voice grewthick—"she nevergoes to church, and has not attended to her religious duty for many a year. Dear, poor mother! If she would only promise me to go to the sacraments, I'd die happy. But she won't promise. God pity my dear, poor mother!" This she said in a tone of pitiful saduess.

I told her how powerful with God are the prayers of children for their parents, particularly if said for their spiritual reformation. I assured her the prayers she told me she had offered to stand at the corner the young financier consented to talk. "It was a pretty good night, this was," he remarked as he stowed away his net proceeds in the one pocket which his trousers possesed. "It come up nicely, that rain did. None of the women got on to it at all. Did yer see the fat old woman, the one with the parrot on her? Oh, she's a corker, she is. There ain't been a rain in the last six months but what she's got caught in it. She's might ysweet to me now, but she didn't use to be. I did her up once. She's scared of me." "How did you manage it?" he was asked. "Well, yer see, last year when I first went into the biz the old woman used to kick. She said I was extortioning of her. Once she be satisfied before dying. There stand at the corner the young financier parents, particularly it said for their spiritual reformation. I assured her the prayers she told me she had offered for her mother's conversion would be answered in God's good time and bring back her mother to Him. But there was one more prayer, one sacrifice, I said, that would be most acceptable to God—the sacrifice of her life. I asked her to offer her life for her mother. It was a new light in her mind, and the joy this new thought caused was manifest, as she eagerly said:

'Oh, Father, will that be a prayer, and do you think God will hear it? Then willing do I give up my life for her—for my poor, dear mother."

I assured her that God would be pleased with her offering, and together we then made the gift of her life to God.

The old woman used to kick. She said the old woman the sake at the door and wouldn't cough up the price. After that she threw me a 10-cent piece out of that she threw me a 10-cent piece out of that she threw me a 10-cent piece. After that she threw me a 10-cent piece out of that she threw me a 10-cent piece out of that she threw me a 10-cent piece out of that she threw me a 10-cent piece out of that she threw me a 10-cent piece out of that she threw m

pleased with her offering, and together we then made the gift of her life to God for her mother's conversion. The sacrifice had been made and there was calmness in her heart. The face was peacefully happy, and she said:

"Now, Father, I leave my mother in God's hands, and I want to go to Him—always—forever."

She lingered on the last words as if the vision of the supreme happiness appeared to her. Then casting her eyes on the crucifix she held in her hand, and lovingly contemplating it, she impulsively turned towards me with tears in her eyes and pleadingly I'd box the ears off you if it wasn' Then, when she seen raining.' Then, when she seen wasn't goin' no further, she pulled her

What Stronger Proof

Is needed of the merit of Hood's Sarsaparilla than the hundreds of letters continually coming in telling of marvellous cures it has effected after all other remedies had failed? Truly, Hood's Sarsaparilla possesses peculiar curative power unknown to other medicines.

account of her. She seemed to want something from me. Won't you please say some Masses for her? Perhaps she wants prayers?"

I remembered Jennie's sacrifice, and simply said: "Yes; I think Jennie does want something from you, and that something is not prayers nor Masses for herself, but for you. Jennie wants your return to God!"

It was the one word needed, the one word she had been waiting for. She burst into tears, which ceased to flow only after she had made her peace with God by confession. She went home relieved of her trouble.

I love to think that it was the child's prayer and sacrifice that won the mother's return to God.—Philadelphia Standard.

Minard's Liniment cures La Grippe.

storing the perstatic action of the alimentary canal. They are the best family catharity canal action of the bowels, for of the bowels, often canad continuents. By dominant action of the bowels family catharity canal cannot be serious canal continuents. By constitution of the bowels family cannot be properly carden and continuents and not to be neglect, excess neating or drinking, etc. It is a serious complaint and not to be neglect, excess neating or drinking,

Beston Earth" SURPRISE WOMAN & St. Croix Soap M'Fg. Co. SOAP CHURCH. SCHOOL AND HALL FURNITURE.

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London, Ont , Can. GEORGE C. DAVIS, Dentist.

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3134 PRIZES WORTH - \$52,740.00 CAPITAL PRIZE

WORTH - \$15,000.00 APPROXIMATION PRIZES - \$1.00 - - 25 cts. 3134 Prizes worth \$52,749.00

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Purify the Blood, correct all Disorders of the
LIVER, STOMACH, KIDNEYS AND BOWELS.
They invigorate and restore to health Deblittated Constitutions, and are invaluable in all Complaints incidental to Fernales of all ages. Eor Children and the aged they are priceless
THE OINTMENT MENT
Is an infallible remedy for Bad Legs. Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Ebeumatism. For disorders of the Chest it has no equal.
FOR BORE THROATS, BRONCHITIS, COUGHS,
Colds, Glandular Swellings and all Siru Diseases it has no rival; and for contracted and silf joints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment.

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of all Medicine Vendor, throughout the world.

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te not Oxford Street. London, they are sportons



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A whole library in itself. The regular scil-

inches of printed surface, and is bound to cloth.

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C. M. B. A.

A Ridiculous Despatch. Our C. M. B. A. Brothers in Canada will no doubt be amused by reading the following despatch, which appeared in the Toronto Mail of last Saturday and in the Montreal Gazette of Monday. It will be noticed that it is, almost word for word, a portion of an editorial article which appeared in the C. M. B. A. Weekly a short time since. In the padding out process, the reporter, as will be seen, succeeded in working in about as many misrepre sentations as were contained in the origina article of the Weekly. Why this despatch was sent from Buffalo to the press of Canada is to us a mystery, and we leave our Brothers to form their own conclusions in regard to the pro-

Buffalo, N. Y., June 10.—It is said there will likely be trouble at the biennial meeting of the Supreme Grand Body of the Catholic Mutual Benefit Association, which will take place at Montreal on the second Tuesday in September. As there are \$0.00 members of the order in Buffalo, and several of the luminaries of the order reside here, the approaching disturbance is particularly pertinent to this time and place. There are some 18,000 members of the order in Canada, and among the Canadian bodies are several who are out and out opponents of the Supreme Council. A convention of the Canadian members is to be held shortly at Hamilton, Ont., before the Supreme body meets in Montreal, when it is said the Canadian body will bolt and secede from the Supreme association. All former well-established rules of order and customs are to be abolished if possible, whilst in committee of the whole, and the separation is: will be there organized to carry forward any movement calculated to keep alive a hitter feeling of distrust against the Supreme Council. Slates are now being made, and none except those who are known to be favorable to separation, either openly or privately, are to be put forward. At the head of the secession movement are several members of the executive of the Grand Council of Canada, who, it is said, in order to gratify their thirst to execute the course, to separate the Canadian member ship.

Lodge of British America. Were it not for the importance of this meeting and for the fact that members of this House were there present—men supposed to represent the views of many sections of the community— it might not be necessary to refer at any length to the resolution which was there adopted. That resolution read as follows:

the flouse on the Notice Paper. I cannot escent that my course is inconsistent. We do not ask for our people in the North-We star any more than the people in the North-We star any more than not a Hone Ruler, all I can say is that then there are only thry three genomics and the more than the more are only thry three genomics as a tenter of the more than the people when the fights of the minority in I reland, inasmitted and the fights of the minority in I reland, inasmitted as a very distinct peleige was given by Mr. (Glastone in the great speech edivered by said that this settlement would be carried out provided nothing was done to impair the unity of the Empire. That statue was placed there by said that this settlement would be carried out provided nothing was done to impair the unity of the Empire. That statue was placed there by said that this settlement would be an inority with the star of the period of the many that the start of the start of the individual that the start of the start of

Lodge of British America. Were it not for the importance of this meeting and for the fact that members of this House were there present—men supposed to represent the views of many sections of the community—it might not be necessary to refer at any leggth to the resolution which was the string the control of the community—it might not be necessary to refer at any leggth to the resolution which was the string the control of the community—it might not be necessary to refer at any leggth to the resolution which was the string the control of the community—it might not be received to the control of the community—it might not be received to the control of the community—it might not be received to the control of the community—it might not be received to the control of the community—it might not be received to the control of the

was the one province which was still almost untainted."

What indication is there in the old country that the majority professing the Catholic faith are less loyal to the Crown than the minority? At least that Catholic majority have never proclaimed openly that they would rebel against the decision of the Parliament of the country. There is just one more point to which I want to call the attention of the House. My hon, friend from West York (Mr. Wallace) states that while we have been pleading for Home Rule and the sympathy of this Parliament has gone out in favor of it, not a title of evidence has been given to show that Ireland has ever been misgoverned. Why, it is the admission of all Governments, Liberal and Conservative alike, that Ireland has been misgoverned for centuries, and it is the fact that both political parties in the old country have been endeavoring to afford a remedy for these evils of late years. My hon, friend drew a contrast between this discussion and that which took place in this House before, and said how tame were the speeches of the mover and seconder of this

a couple of years ago, and which will go far to remove this apprehension:

"There is, I believe, in the great Noncontorming body, that same deliberate and warm welcome to the broad principles of justice and humanity, as applied to Ireland, as there was when those principles had to be applied, tendered humanity, as applied to Ireland, as there was when those principles had to be applied, tendered humanity, as applied to Ireland, as there was when those principles had to be applied, tendered had been some holding back here and there has been some holding back here and there on the part of individuals, and, as far as I can learn, that has been due to an apprehension, of all others the most visionary, although not otherwise than respectate in liself, if there were grounds for it. That ground of apprehension is described fairly and properly as a visionary apprehension, and it consists in the idea that if thom fulle should be passed for Ireland, the Protestants would be in danger of jerseen tion. I hope we are not here apain shut out

THE ONTARIO MUTUAL LIFE

ANNUAL MEETING.

The 22nd Annual Meeting of The Cutari Mutual Life Assurance Company was held in the Town Hall. Waterloo, Ont., on Thurs-day, May 23th, 1892, at one of the clock p. m. In addition to the leading business and pro ressional men of the town, a large number of prominent and representative policy holders were present from various parts of the Dominion, among whom were the follow-ing: Messrs. John Marshall, London; Stuart Henderson, B. C. L., Ottawa; Alfred Hoskin, Q. C., Toronto; E. P. Ciement, Berlin; F. C. Bruce, Hamilton; Robt. Baird, Kineardine; B. M. Britton, Q. C., Kingston; Robt. Melvin, Guelph; John L. Wideman, St. Jacobs; D. Ewing, Cobourg; Reuben Sparks, Water-

Miss Mary, A. Lynch, Adjala.

We have to chronicle the death, this week, of Miss Mary A. Lynch, the beloved daughter of Mr. Mort. Lynch, one of the oldest and most respected residents of the towelling of the lynch of Adjala.

The young lady had attained the twenty-four year, and by her amiability and meeking adjalantances and friends. One of the large circle of a quaintances and friends, plety unsaffected and simple, she was the joy and comfort of her much beloved parents, to whom we offer our deepest sympathy in this their hour of trial.

The large funeral cortege that followed the remains to the grave was an eloquent tribute to the memory of the dead, and of sympathy with the bereaved parents.

Requirem High Mass was offered up in St. Paul's church, Alliston, by Father Gibney. May she rest in peace!

Right Rev. Patrick Thomas O'Reilly, first Bishop of the diocese of Springfield, Mass., died at his episcopal residence on Saturday, May 28, having presided with wonderful success over that See since its formation in

MARKET REPORTS.

MARKET REPORTS.

London, June 18—GRAIN (per cental) Red winter, 1.55 to 1.38; white, 1.55 to 1.38; spring, 1.55 to 1.28; corn, 95 to 1.00; rye, 1.20 to 1.25; barley, malt, 99 to 1.00; barley, feed, 85; oats, 93 to 95; peas, 90 to 95; beans, bush., 75 to 99; buckwheat, cental, 90 to 95.

Phoduce—Eggs, fresh, doz.11; eggs, basket, 10; eggs, store lots, 9; butter, best roll, 14; butter, by basket, 12 to 13; butter, large roll, 11; butter, crocks, 179.

POULTRY (dressed)—Fowls, 1b., 6 to 7; fowls, pr., 55 to 50; ducks, pr., 55 to 70; ducks, pr., 55 to 50; ducks, bb., 5 to 6; geese, cach, 5 to 65; geese, lb., 7 to 8; turkeys, bb., 10 to 12; turkeys, each, 2.00; peafowls, each, 65 to 75.

Live Shock—Horses, 95 to 209; miller cows, 35,00 to 45,00; fat beeves, 4.00 to 4.50; spring lambs, 35,01 to 4.50.

3.5) to 4.5).

MbAr—Beef, by carcass, 5.50 to 6.75; mutton, by carcass, 6 to 8; mutton, per quarter, 7 to 11; spring lamb, 4.5) to 5.5; spring lamb, per quarter, 1.00 to 1.55; veal, per carcass, 4 to 6; pork, per cwt., 5.50 to 6.75; pork, per quarter, 7 to 8.

6: pork, per cwt. 5.59 to 6.75; pork, per quarter, 7 to 8.

TORONTO LIVE STOCK.

June 18.—CATILE.—Exporters, for reasons of their own, bought shipping cattle readily today, and in some cases paid; to be per lb inore than they would have paid for the same cattle at the beginning of the week. A gentleman from the east, longhty exsterday and to-day close on 300 head port cattle at prices ranging from the east, longhty exsterday and to-day close on 300 head port cattle at prices ranging from 4 to day were at 45 to 45c, with a number of transactions at 5c when the cattle were exceptionally good. Butchers' cattle also shared in the general firmness. The best steers and heiters sold at 4 to 46c; good at 33 to 35c; medium at 3 to 35c, and rough cows and oxen at 10 3c. The demand was active today. Among the sales of export and butchers' cattle 4day were: 21 export, averaging 1.300 lbs. at 45c; per 4b; 21 export, averaging 1.300 lbs. at 45c; per 4b; 21 export, averaging 1.500 lbs. at 45c; per 4b; 21 export, averaging 1.500 lbs. at 45c; per 4b; 21 export, averaging 1.500 lbs. at 45c; per 5c; averaging 1.500 lbs. at

LONDON CHEESE MARKET.

Saturday, June 11, 1892.—There was a fair representation of bayers and factorymen at the market to-day. For y-eight boxes were sold 82; per pound, 1,137 boxes at 82c per pound, 635 boxes at 82c per pound, 1.55 boxes at 815-16c per pound, and 12 poxes at 82c per pound.

ments to you as their report on the financial position of the Company as at the 31st December, 1891:

During the past year 2019 policles were issued for assurance, amounting to \$2,984,959, being an increase of \$346,859 over the previous year.

The total number of policies in force at the close of 1891 is 11621, covering assurance for \$14,934,873.80 on 10,704 lives.

The premium income for the year is \$456,766.55, and we received for interest on investments the sum of \$29,913.46, making our total income \$517,623.

The total assets of the Company have now practically reached two million dollars, and our surplus to the credit of policy holders is \$155,5523.

The Executive Committee has again carefully examined the investments and found the securities all in good order.

You will be called on to elect four Directors in the place of B. M. Britton, Q. C., of Kingston; F. C. Bruce, Esq., of Hamilton; John Marshail, Esq., of London, and J. Kerr Fischen, Esq., of Toronto, all of whom are eligible for re-election.

L. E. BOWMAN,

Copies of the Financial Statement for the year 1891, containing a detailed account of a scenario of the Reports. He pointed out that the increase of new business over all lists, standard, the President moved the adoption of the Reports. He pointed out that the increase of new business over 1890, standard, the President moved the adoption of the Reports. He pointed out that the increase of new business over 1890, standard, the President moved the adoption of the Reports. He pointed out that the increase of new business over 1890, standard, the President moved the adoption of the Reports. He pointed out that the increase of new business over 1890, testing the previous year; that the total amount of assurances on the Company's books, Jan. 1st, 1862, was nearly \$15,600,909, a net gain for the year of \$1,224,000; that substantial gains were made, not only in the amount paid to policy holders, in Reserve for the security of policy holders, in total assets and in surplus over all liabilities, while the

East Buffalo, June 16.—CATTLE—There were only three loads of cattle received here in the last 24 lours, which sold at Monday's average values, the market closing steady.

SHEEF AND LAMS—With the four cars left over from yesterday there were nine cars all told of fair to good sheep and yearlings, and a load or two of odds and ends of loads on sale. There was an improvement in the market over yesterday in the demand, the feeling being firmer at full yesterday's values for good cornied sheep of good weight and good quality year-lings. One load of prime, all wethers, 118 pound's sheep, sold at 85.15, and good 88 and 89 pound sheep sold at 85.16 to 85.50; white, fair sheep of 75 and 89 pounds brought 85 to 85.25. One load of good, fat corn yearlings of 74 pounds sold at 83.10; light weights of 64 pounds, 85.50; spring lamba easy.

Hous—There was a fairly active demand for the 20 cars of sale hogs on the market for anything of fair and good weight Yorkers and medium Vorkers, and medium weights and good quality light weight Yorkers at fair, strong yesterday's prices, and about all were sold at the close, the market closing steady. Order buyers took a fair number, and packers took about 400 of the stray weights. Good weight Yorkers at \$4.75 to \$4.50. as to weight and quality; roughs, 84 to 84.55. as to weight and quality; roughs, 84 to 84.55. as to weight and quality; roughs, 84 to East Buffalo, June 16.-CATTLE-There were

Hon. Mr. Costigan's Dinner.

Ottawa Citizen, June 9.

Ottawa Citizen, June 9.

No formal festivity of the session has exceeded in mirth, wit and enjoyment in general the diuner given by the Hon. John Costigan in the restaurant of the Commons last evening. Songs and speeches of unusual excellence, followed in merry succession, and altogether the entertainment was such as to entitle the popular host to the unstinted congratulations which were showered upon him by sixty five gentlemen who partook of his hospitality. Those who were invited were: Sir John Caldwell Abbott, Hon. Senators Smith, Howlan, Sullivan, Poirier, Montplaisier, Ross, Lougheed, Miller, O'Donohoe Girrard, and Murphy: Sir John Thompson Sir A. P. Caron, Hon. Messrs. Bowell Chapleau, Foster, Ouiment, Patterson, Sir Heetor Langevin, Sir Donald Smith, Messrs. Cargill, Pridham, Miller, Hearm, Burns, Adams, McKeen, H. F. McDougall, J. Wood, Dupont, Gillmor, Devlin, Curran, Alph, Desjardins, Bergin, Mara, Gordon, Lepine, Leger, La Rivierre Montague, Cockburn, Fairbairn, Guillet, A. C. McDonald, John Ferguson, Reid, McDonell, Grandbois Hazen, Mackintosh, D. W. Davis, L. G. Desjardins, Gillies Robillard, Metcalfe, Stevenson, Davin, Frechette and Kenny, Ms. P., Very Rev. Canon Campeau, Very Rev. Canon McCarthy and Rev. Father Whelen, Major-General Herbert, Col Lay, U. S. A. Consul General; Dr. Church, Dr. J. Ferguson, Messrs. O'Gara, Mackey, Jno Heney, Goodwin, Joseph Kavanaugh, G. P. Brophy, M. Bottle, J. A. MacCabe, J. J. McGee, Shannon. (Cicizen), Cook (Empire), P. Harty, Grace (United Canada), D. O'Counor, Archd. Stewart, Moylan, Healey (Mail), Starrs, Isbester, J. F. Watters, M. P. Davis, M. J. Eter Meer and Mr. F. Walsh.

MARRIED.

O'ROURKE-CRUMMEY. O'ROURKE-CRUMMLY.

O'R Wednesday morning, June 8, 8t. Peter's cathedral was fairly crowded with spectators anxious to vitness the nuptial ceremony of Mr. Wm. O'Rourke, of the C. P. R. stores department, of this city, to Miss Kate Crummey, Rev. Patrick Crummey, Rev. Father Tiernan performed the binding cromony, accompanied by the Holy Secrifice of the Mass. Miss M. O'Gready assisted the bride while Mr. Wm. Shea fulfilled the office of groomsman. The bride received a number of beautiful and costly, press ms. Mr. and Mrs. O'Rourke left by the C. P. R. at 7 p.m. for the West, amid the accustomed shower of rice and mingled with congratulatory remarks and the best wishes of a host of friends.

Something for Nothing

is a thing we cannot give you, and no other house can, but we can give you first-class dry goods at 45c on the dollar, and no other house in London can. The spring and summer portion of the bankrupt stock of Ralph Long, of Woodstock, has just been opened up for sale at our store, which means dry goods at less than wholesale prices to the ladies of London and surrounding districts. Never before did we have such bargains to offer all over the store. It's not one thing cheap and the profits made on the next. Everything at less than wholesale prices, and with our extra staff of help we find it no trouble to show goods, so if you don't want to buy come right in and look, and when you want to spend money you will not have much trouble deciding where to buy. In our store you will find 50c, 60c, 75c and 81 dress goods, all wool, 44 inches wide, in serges, tweeds, clothes and plaids, all at 25c a yard. You will find 81 lace curtains selling at 5c a yard. You will find 81 lace curtains selling at 5c a pair. You will find 122c prints in light and dark colors selling at 5c a yard. You will find 81 lace curtains selling at 5c a pair. You will find 55c cottonades selling at 122c a yard. You will find 81 lace curtains selling at 15c a pair. You will find 55c cottonades selling at 122c a yard. You will find 81 lace curtains selling at 15c a yard. You will find 81 lace curtains selling at 5c a yard. You will find 81 lace curtains selling at 5c a yard. You will find 81 lace curtains selling at 5c a yard. You will find 81 lace curtains selling at 5c a yard. You will find 81 lace curtains selling at 5c a yard. You will find 81 lace curtains selling at 5c a yard. You will find 81 lace curtains selling at 15c a yard. You will find 81 lace curtains selling at 5c a yard. You will find 81 lace curtains selling at 5c a yard. You will find 81 lace curtains selling at 5c a yard. You will find 81 lace curtains selling at 5c a yard. You will find 81 lace curtains selling at 5c a yard. You will find 81 lace curtains selling at 5c a yard. You

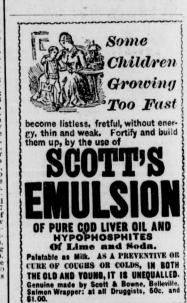
Which is THE LONDON BARGAIN STORE, 136 Dundas street, opposite the Market Lane. Good Cooking

Good Cooking
Is one of the chief blessings of every home.
To always insure good custards, puddings, sauces, etc., use Gail Borden "Eagle" Brand Condensed Milk. Directions on the label. Sold by your grocer and druggist.

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

JOSHUA WYNAUGHT. Bridgewater, N. S.

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





Relieved After the First Dose. X PALMER, Kan., May 14, 1889.

Miss GRANGER, aged 17 years, had frequently, and severe ones, a wild cry, loss of eciciousness preceded by sharp report; suffect for several years, fits every week. First effect prevention of falling fits from first does on, the gradual disappearance of attacks.

MR. EUSEBIUS HAMMEL, of St. Joseph, Kan., had falling fits every two months. After a short use of Koenig's Nerve Tonic has no at-tacks any more. FATHER JAS, CHRISTOPHORY, Rector.

LANCASTER, Grant Co., Wis.

Rev. Father D. Niehaus writes Nov. 21, '88.

J. N. O'Sallivan had epileptic fits for 22 years;
since he has taken Pastor Koenig's Nerve Tonic
he has had no more attacks and is getting better.

ter. so that had no more attacks and is getting better.

Miss P. Adams, who has had the attacks for years, has been relieved after the first dose of the Nerve Tonic.

Lisenses sent free to any address, and poor patients can also obtain this medicine free of charge.

This remedy has been prepared by the Reverend Paster Koenig, of Fort Wayne, Ind., since 15th and is now prepared under his direction by the

KOENIC MED. CO., Chicago, III. Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9. Agent, W. E. Saunders & Co., Druggist, ondon, Ontario.

SITUATION WANTED AS PRIEST'S HOUSEKEEPER, BY A lady of experience. References on ap-plication. Address, Lock Box 51, Wallace-burg, Ont.

THE DOMINION Savings & Investment Society

Dividend No. 40.

Notice is hereby given that a dividend of 3 per cent, for the current half year (being at the rate of 6 per cent, per annum) upon the paid up capital stock of this Society has been declared, and the same will be payable at the Society's offices at London on and after

SATURDAY, JULY 2nd, 1892. The transfer books will be closed from the 18th to the 30th inst. inclusive. By order. H. E. NELLES, Manager.

London, June 13th, 1892.

VOLUME XIV.

Time was, I shrank from what warrong;
From fear of what was wrong;
I would not brave the sacred figh
Because the foe was strong.

But now I cast that finer sense And sorer shame aside, such dread of sin was indolence, Such aim at heaven was pride.

"So, when my Saviour calls, I ri And calmly do my best, Leaving to Him, with silent eyes Of hope and fear the rest." -Cardin

Special to the CATHOLIC R

THE MISSION AT MORRISThere are periods in the lives of us to which we may look bacure and which will always refixed in our memory when at events are perhaps forgotten. Periods in our life when opposition of the parish of a periods in our life when opposition of the parish of a which the Catholics individually arish as a body may look bacure and gratificat week when we had among usual and a parish as a body may look bacure of the parish of a which the Catholics individually arish as a body may look bacure pleasure and gratificat week when we had among a mosaries, praying, exhorting in an especial manner in or might reap the rich harvest of the our worthy and de Rev. D. Twomey, announced fitation next Sunday the mission there were few among his congrealized the great benefits which their grasp. There were them who had ever attende and therefore could not realiblessings derived from it. On Sunday, however, the object owas explained by the Rev. Fathis opening address.

The Rev. Father, after the sand in a few words clearly phenefits and graces to be demission. Its object, he strengthen those who had be good life in the past and enable severe in their good course, was also to reach those who throughet might be slowly drivide stream to perdition. He athat there would be morning and a mission sermon after e confessions would be heard at when the faithful might take the opportunity to make the

the opportunity to make the God.

Rev. Father Twomey then people, exhorting them to tak the great opportunities affor said he hoped that in a weel congregation would have a Holy Table.

On Sanday evening I preached an eloquent sermon morning it was evident from people at the early Mass accurate the spirit of the mission intended to enter heart an Every morning there were people receiving Holy Commun steady increase in their nun plainly see that the good. Falaboring in vain.

plainly see that the good Falaboring in vain.
On Thursday evening Fawho had been in the other parconducting the mission, return Father Brady in this place.
Friday morning came, an gret the peeple heard that on the mission would be closed exercised by the amounter. the mission would be closed occasioned by the announce great extent lessened by the Grace Archbishop Cleary we at the closing, and would a clock Mass on Sunday malso announced that on Sundayimal yows would be rethe Papal blessing would be the good Eathers.

the Papal blessing would be the good Fathers.

At 8 a. m. Sunday the chu crowded to the doors, and as I up to the altar, through the standing to pay him respect blessing, the spectator could impressed by the solemn a scene. The venerable old m raised, praying for his Mas the assembled multitude of dren would present a specta

the assembled multitude of dren would present a specta not be forgotten for years to After the celebration of a nounced that another Mass brated at 10 o'clock, and a Twomey would give Committed the church of the committed of th

allowing them the privilege be derived through the effision.

At 10 o'clock Father F Mass, and after Mass His the people for about one hot were mostly in reference to of the Holy Family. He great necessity of a Chridwelt on the excellent exam the life of the Holy Family in expending the exhorted the faithful to resplendant with blessing ternity, and he desired the one Sunday evening in the flices of the order. He the people the great between able to obtain from the pressed his satisfaction of the missionary Fathers duties, and also at the man people of the parish took producted during the week. In the evening the serva closing address by Ret He exhorted the faithful to good intentions, avoid the and keep themselves frelle dwelt on the uncertainsignificant value of the the compared with the pricele endless eternity of bliss, praying God that His grin the hearts of the faithem to everlasting life.

During the Benedicties Sacrament Father Brad faithful to renew their be his call was heartily reskneeling congregation.

kneeling congregation. Precited the prayers and ption with the office, the peoin their hearts, and it was impressive service of any the mission. e mission. After this the Archbishot After this the Archbishog gregation in words full of to complimented Father Two gregation on the great eff ting forth to liquid ate the Ho stated that as Archbiguently required to give payment of large amountshes, and that his peof doing their duty toward upon to pay off those del people good-bye for a si