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Catholic Record,

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

LONDON, ONTARIO, SATURDAY, JUNE 17, 1893.

even then it could not be our only rule of faith. Because the Bible, although divinely inspired, and absolutely truthful, is after all only a book teach all nations, teaching them to the same all things whatsoever I have

* Ecce Ancilla Domini!" she breathes, Soft and low as summer zephyr's sigh; Her accents rise as clouds of incense sweet. And waft their perfume to God's throne high. "Ave Maria!" Hail to thee! Thou Virgin-Mother fair! Upon thy breast a God shall rest, And claim thy love and care.

VOLUME XV.

For the CATHOLIC RECORD.

The Angelus.

"Angelus Domini nunciavit Mariae."
And as his words fell on her wondering ear.
The throbbing harp-strings of her humble

heart Emitted but a chord of plaintive fear.

"Ave Maria!" Hail to thee! Thou Virgin Mother fair! Upon thy breast a God shall rest And claim thy love and care.

"Et Verbum caro factum est!" Adore That hidden God, O Virgin Mother fair! Thy God, thy Son, whose presence in thy breast filled thy heart with songs of loving

" Ave Maria!" Hail to thee! Thou Virgin-Mother fair! Upon thy breast a God shall rest, And claim thy love and care. Reported for the CATHOLIC RECORD. LECTURE BY REV. DR. SPETZ,

BERLIN. Delivered at St. Louis' Church, Water loo, Ont.

RULE OF FAITH.

III. Jesus, the Son of God, became man to redeem us, to teach and to sanctify and save us by His grace. He commissioned His Apostles to preach the Gospel to all creatures. He laid down the conditions of salvation, saying:
"He that believeth and is baptized shall be saved; he that believeth not shall be condemned.

Faith therefore is essential to salvation. Faith in what? In whatsoever Christ taught. Now, if faith in the truths revealed by Christ is a necessary means of salvation—as Christ declares it to be—God must have given us the means to know this necessary faith—a means adapted to the needs and capacity of all ;—an infallible means, because without this divine faith is impossible.

Hence arises the grave question: What is this means? How are we to What is this means? How are we to know what Christ revealed and charges us to believe under penalty of eternal perdition? "The Bible alone," say Protestants. "The Church of Christ," say Catholics.

A. The Bible alone, as understood by each individual, is not, never was, and cannot be our only rule of faith.

1. In the Old Law the Jews had their Bible, they loved it dearly, they

their Bible; they loved it dearly, they respected it highly, they read it eagerly. But when a dispute arose among them it was not decided by an appeal to the Bible, but by an appeal to High Priest or to the court of seventy-two judges called the Senhad-And that decision was final.

Insubordination was punished by death. (Deut. xiii. 8.) 2. Did our Saviour change this system? No, He ratified it. "The Scribes and Pharisees sit on the chair of Moses.

All things therefore whatsoever they shall say to you, observe and do." (Matt. xxiii., 23). 3. Did Christ perhaps change this system in the New Law? He did not St. Paul teaches

command His gospel to be spread by distribution of the Bible which was to be interpreted by each individual according to his own light. Jesus never wrote a single line

of Scripture.

b. He never commanded any one to write, or even to circulate the Old

Testament. c. On the contrary, He commanded the apostles to preach the gospel to every creature—to teach all nations. He told them: "He who hears you hears me," etc., and this the apostles

accordingly did.

d. Of the twelve apostles and seventy-twodisciples of Christonly eight wrote inspired works. They wrote to certain churches or individuals on particular occasions, without ever inti-mating that their writings were even intended for the whole Church.

The Apostles are not reported to have circulated a single volume of the Old or New Testament. But we read of them (Mark xvi. 20) "They going forth preached everywhere, the Lord co-operating with them."

The Church of Christ had existed fully seven years before a line of the New Testament was written. The last book of it was not completed till sixty-five years after Christ's ascension. The last The canon of Scripture was not completed authoritatively until the end of the fourth century. Even after the canon of Scripture was completed, copies of the Bible were necessarily very rare and very expensive, so that they could be in the hands of but a few

of those who were then able to read. Now, if these are facts - and I defy any one to deny them—how did the first Christians learn their faith?

Indeed we find that Christ and His

that does not explain itself and cannot decide disputed questions. Take any society, be its aim pleasure or business—public or private, secular or religious—is there any one that has or ever can expect to live and prosper if it has nothing but a written law left to the private interpretation of each member. Certainly not.

There must be laws and rules, to be sure. But there must also be a tribunal to decide disputes and enforce decisions and there must be a set of

sure. But there must also be a tribunal to decide disputes and enforce decisions and there must be a set of officers to govern the society. In short, every society must have legislative, judicial and executive power of some kind. Without any of these it is doomed to destruction from the beginning. Now let the bible be the law if you like. Who is to enforce it; who is to decide disputes, and who is to enforce decisions? Is it likely that Christ in His wisdom would form a Church or society the like of which has not been, and never will be attempted by any sane person, and which cannot live and prosper? Such a society must, of and never will be attempted by any sane is as we find him in all ages. 5. But the Bible is not clear. It is full of difficulties. Everybody who reads it finds it so. The profoundest biblical scholars find it more so. Protestantsprove it difficult. One affirms what the other denies. New sects spring up continually and split and subdivide. All appeal to the Bible in support of their opinions, no matter how foolish or ridiculus. Who is right, who wrong? Who can decide, who shall? Or is there no need of certainty? Oh! let any one who thinks so remember those terrible words of Jesus: "He who retrible words of Jesus Chri any one who thinks so remember those spot, blameless, unto the coming of our terrible words of Jesus: "He who believeth not shall be condemned." "For which cause I admonish thee that believeth not shall be condemned."
Believeth what? Not this one thing or the other, but whatsover Christ revealed." "Go ye and teach all nations, teaching them to observe all things whatsoever I have told you." If Christ revealed anything and wished it to be believed and pracised, it is our duty to accept it. Doubts must be dispelled; disputes decided, decisions must be enforced. This the dead letter of the law (Scripture) cannot do. Who is to do it, then? Nobody but the Church of Christ, the living authority established

Christ, the living authority established placed you Bishops to rule the Church

by Jesus Himself.

6. The Scriptures themselvestestify that they are hard to be understood.

There are certain things hard to be understood, which the unlearned and unstable wrest as they also do the other continuers to their own destruction same commend to faithful men, who of God."
3. Not only did the Apostles appoint
3. Not only did the Apostles appoint

Scriptures to their own destruction same commend to faithful men, who (ii. Pet. iii.7-16.) Look around and see shall be fit to teach others also "(2. whether the words of St. Peter are not verified wherever Protestants are found. St. Peter (ii. 1-20) expressly declares: "No Prophecy of Scriptures declares: "No Prophecy of Scriptures" order that are wanting, and shouldst

declares: "No Prophecy of Scriptures (is made by private interpretation."
7. The Authiopian (Acts viii. 31.) was of the same opinion. Riding in his chariot he read Isaias. St. Philip met him and asked him whether he understood what he was reading: "How can I understand unless someone shows me," was the reply. And Philip showed him. ordain priests in every city as also I appointed thee "(Tit. 1.5-9.)

c. St Paul writes to the Hebrews (xiii.17.) "Obey your prelates and be subject to them, for they watch as

being to render an account of your

St. Paul teaches the same doctrine (Rom. x. 13. etc.) How shall they believe without a preacher? Faith Christ was sent by God, and the Apostles by Christ. . . Therefore, Apostles by Christ. they went forth full of the Holy Ghos hearing by the Word of Christ.

But Christ commands us to search
the Scriptures (John v. 30). Some
good authorities read it "Ye search
the Scriptures" in the indictive mood,
the Scriptures in the scriptures in the indictive mood,
the scriptures in the scriptures in the scriptures in the scriptures not in the imperative. But let it be after proving them through the spirit as Bishops and deacons of those who should believe. They appointed them the imperative.

1. Christ did not speak to the crowd, but to Scribes and Pharisees whose duty and afterwards they gave the order it was to know the Scriptures and to find that when they should die other approved men should receive their therein proofs of Christ's divinity, not

however as if they were the only source of information for them. For authority." 4. And so it was practised and be lieved without dissension or objection for one thousand four hundred years Christ Himself appealed not only to the Old Law, which alone was then existing, but also to the testimony of St. John Baptist (Jo. v. 33.); to His Father's testi-mony(Matt. iii, 16,) and to the testimony wherever the Church of Christ introduced. Nobody ever dreamed of appealing to the Bible against the of His own miracles. Here our Lord Himself explains the meaning of Holy Writ. Therefore its true meaning is common doctrine of the whole Church until Luther came and invented his new rule of faith through the Bible

not left to private opinion, and it is a perversion and abuse of Scripture to 5. Luther and his followers and appeal to this text as a proof that rivals taught the free bible in theory, private individuals have the duty to but in practice they acted against it. interpret Scripture for themselves, when everything in Scripture and They all tried to force their views and opinions on the people, instead of connected therewith, every circumstance of its origin, shows that it cannot allowing each one to seek truth for himself in the Scriptures.

be and never was intended to be left 6. And the same was and is done to private interpretation by our by all Protestant denominations to the present day. They have their Confessions, articles of belief, their ministers, their synods, councils, etc., who They have their Con-B. How, then, can we learn safely, surely and thoroughly what we must believe in order to be saved? By hearpreach and teach a certain system of

ing the Church.

1. We know, indeed, that Christ appointed His Apostles to "preach the Gospel to every creature;" "to teach all nations." To them He said: "He who hears you hears Me." Hence the Apostles had authority from Jesus to Apostles had authority from Jesus to teach; and consequently, those who

How did those learn it who came after the Apostles? Or were there no real Christians then? Surely there were. Christianity are by all considered as the golden period of Christianity. How, then, did they learn their faith? By hearing, Church teaching them.

Apostles had authority from Jesus to us—thus bringing our lath into har-mony with our practice and profession. It is this authority of the Catholic Church to teach in the name of Christ admits that the Apostles really had authority to teach and to command, authority to teach and to command, authority to teach and to accept their and that everybody had to accept their and unity of faith which causes the and that everybody had to accept their and unity of faith which causes the admiration of the world and the envy teaching under pain of eternal damation.

BLATANT BIGOTS.

The Knownothings of the Old World and the New.

Now that public opinion in this

country is waking up to the fact that there is such an organization as the A. A. in existence in several of the Western States, the object of which is the revival of the flame of bigotry as in the old know-nothing days, a few brief remarks about European bigots and bigotry may not be considered untimely. One of the very few places on the other side of the Atlantic where bigotry is as the reporters would say, conspic uous by its absence, is that portion of Ireland which is south of the Boyne and west of the Shannon. In certain parts of Ulster, however, and more particularly in Belfast and Derry, religious intolerance on the part of the ascendancy settlers is still as rampant as ever. The Catholic Church is hated and detested as much by the stiff necked and surly scallywags of Sandy Row as she was by Cromwell and his gang of canting Puritans. During my short stay in Balfast I was amazed to discover how much the religion of this body or of that entered into even the most trivial affairs of life. As I
was promenading one day in the
vicinity of the new Public Library
with a Belfast Nationalist, I invited him to a hostelry hard by where we could have some refreshments. "I cannot go with you there," he said, "that is a Protestant Inn; but I can take you to a Catholic one a little farther on." "What!" said I, half stupified; "and so you label your hotels with the brands of the various Christian Charles with the brands of the various Christian Churches. We never think of doing that down South." "We have got to do it here in every walk of life," he replied or we would starve. Protestants or Presbyterians would never patronize a Catholic in business. A Catholic inn keeper or merchant must depend on Catholics for support; otherwise he would be com-pelled to close up his establishment. Is not this a sorry kind of society in which a man's religion, and its influence on his food and drink, the shoes on his feet and the clothes on his back are so inextricably interwoven and jumbled together that a good Protestant would scorn to quaff Catholic wine or array his limbs in a Catholic in suit of tweed, and vice versa! And yet Christians of all communions profess the most implicit and explicit belief in the mutual charity and toleration preached from the Mount by the

Saviour of mankind! IN ENGLAND AND FRANCE.

England is no longer as bigoted or as anti-Catholic nation as she used to be. The great masses of her people no longer look on the Pope as Beelzebub or on the Vatican palace a kind of vestibule to hell. The last strong ebullition of feeling against Rome took place in the early fifties when the place in the early fifties when the various members of the British and Irish hierarchy were forbidden by the Ecclesiastical Titles Act to assume the names of prelates of Sees already under the spiritual jurisdiction of Anglican d. Clement of Rome, a disciple of the apostles and third Bishop of Rome after St. Peter, who was martyred about the year 100, writes to the Corinthians: the "Lion of the Fold of Judah, O'Connell christened him — issued a pastoral defying the new law, and boldly signing himself as ever "John, Archbishop of Tuam !" This attitude on the part of the brave Irish prelate killed the Act which has since then remained a dead letter on the British statute book. Cardinals Wiseman and Manning who were in succession the Archbishops of Westminster, as well as Cardinal Newman and Father Faber, had much to do with the pruning down of Anglo-Saxon religious prejudices. Still quite recently English bigotry showed that it had yet a dying kick in it when the parsons and evangelists of Cockneydom bitterly assailed Lord Mayor Knill, whose unforgivable crime in their eyes is the appalling fact that he is a member of the Catholic Church Anti-Catholic bigotry reigned para-

nount throughout almost the entire of France from the year 1873 when Leon Gambetta in a moment of folly uttered a phrase which became a popular watchward, to the effect "le clericalism—voila Pennemi," down to a few years ago when the adhesion of Leo XIII. and the late Cardinal Lavigerie to the Republican form of government, drew the teeth from the jaws of many of the howling free-thinking bigots of the country. I happened to reside in Paris during the height of the anticlerical and anti-Catholic cataclysm. The illustrated journals used to contain shocking cartoons of the Pope and tain shocking cartoons of the Pope and various Bishops and priests. Francisque Sarcey, the eminent dramatic critic, was the leading priest-killer in the pages of the daily press. The Journal Amusant once depicted this literary swash buckler sitting down to his daily meal of a Jesuit who lay on a late before him; and was operated teaching them.

4. Even if the Biole had been completed and the different parts collected into one; if it contained everything clearly that is necessary for salvation; if it had been in the hands of everybody could have read it

2. Now this power to teach with into one; if it contained everything clearly that is necessary for salvation; if it had been in the hands of everybody could have read it

4. Even if the Biole had been completed and the different parts collected into one; if it contained everything clearly that is necessary for salvation; if it had been in the hands of everybody could have read it

5. Now this power to teach with class the salvatority and in His name clearly that is necessary for salvation; if it had been in the hands of everybody could have read it

6. Now this power to teach with class trength to perpetually regenerate itself when all other class with the Apostles, but it was no to cease with the Apostles, but it was to be handed down from generable with the works produced by man alone.

7. A grand pienic will be held at Mallott's point, not weer insulted in the public and unity of faith which causes the admiration of the world and the envys of our enemies. It is this authority is that indestructible force and vitality—that strength to perpetually regenerate itself when all other was just then studying for the priests and seminarians wearing the ecclesiastical costume were insulted in the public strength administion of the world and the envys of our enemies. It is this authority and in His name Christ's authority and in His name characteristic force and vitality—the Cathole cangers and unity of faith which c upon by the knife and fork of the gluttonous scribe! Priests and semin-

trict one summer evening in 1879. The rowdy jeered at his hat and robe, and dealt him a blow on the cheek.
Cool as a cucumber, the Irishman
turned the other cheek to his assailant
who repeated the blow, after which the student remarked, "Christ said that when a follower of His is smitten on one cheek he should turn the other but He laid down no rule for what was to follow!" So, rushing on the Mont-martre bully with the full force of his herculean frame the Hibernian rained on the fellow's head a veritable

shower of fisticuffs, and laid him sprawling on the pavement.

I could never logically understand the intolerant antipathy of the average French freethinker to Catholics and Catholicity. Conversing one day with an advanced Radical, who was a leading article writer on the staff of an anti-clerical organ, I asked him why he was such a bigot. "Catholics who have the courage to proclaim their faith in public exercise the same extraordinary effect on your nerves," I said, "as a red rag does on those of a bull. While you prefer freedom of thought for yourself why are you so inconsistently selfish as to forbid a sim-ilar luxury to others." The fellow could not reply to my argument. He confessed he never regarded the subcontessed in that light before, and his pen subsequently lost much of its old anti-Catholic violence.

IN BELGIUM AND ITALY.
In Brussels during my stay in that city, I descovered the existence of a strong anti-Catholic element, partic ularly among the students, who fre-quented the lectures of the National University. This establishment, University. This establishmen which is supported—strange to say

by the State funds, is a nursery of agnosticism, which goes under the convenient name of Liberalism, and which may mean anything or nothing. The students receive no religious instruc-tion whatsoever. Their studies are tion whatsoever. Their studies are confined to lay subjects entirely. Still the fashion of the day among these young men, or rather the spirit of the University teaching itself, is implicitly antagonistic to all revealed religions—with the result that most of the alumni are Infidels. To counteract in a cer-tain sense the deplorable influence of this misnamed Liberal University on the juvenile mind, the Bishops and youth of the country to pass through their educational curriculum within the precincts of the Catholic University of Lourain, a very old and learned institution, the fame of which is worldwide. Still it must be confessed that the libres penseurs of the young generation of Leopold's kingdom are unfor-

tunately increasing in numbers.
In Italy, where once the Catholic Church flourished in all its grandeur and glory, the chief town and cities are in the hands of the anti-clericals. The National Parliament of Rome is composed exclusively of these bigoted firebrands, most of them Freemasons, while the Government, of course, is but the which, from its historic association, was premier, was a bitter and unrelenting foe of everything and everybody Catholic. "I hate such despicably supersides folk," was his arrogant remark the pupils, who come from every portion of the American States, are in the first folk." About a dozen sick nums in the gafety. About a dozen sick nums in the them out of political existence for There is a very respectable ever! minority of militant Catholics in Italy but they are not to be found now in the political arena owing to instructions from the Pope who will not permit Italian Catholics to take any part in sending members to a parliament which His Holiness looks on in the light of an usurping and illegitimate body. All the supporters of the mon-archy and all Republicans in that southern peninsula are avowed enemies of the Church.

THE A. P. A.

As for the A. P. A., an organization which one of your contemporaries recently called-and deservedly sosociety of arrant political asses," as its initials indicate, it is bound to reach the end of its rotten tether full soon, unless I am much mistaken, in the spirit of religious toleration that per-vades the American people. The Old World may in certain countries cling to the foul and, fetid bigotries of the past; but the portion of this broad continent over which float the stars and stripes, will have none of them. The conspirators who hide in dark places, plotting and planning against the welfare of inoffensive citizensthat herd of unclean animals wallow ing in the mire and mud of calumny and misrepresentation-those uncanny mouthpieces of cunning cant and hollow hypocrisy-those reptiles that are coiling themselves around the body politic and are seeking to plunge their poisoned fangs into the Constitu-tion of the United States should be chased from the land just as the moneychangers of old were chased from the Temple.

EUGENE DAVIS. PICNIC AT BRECHIN.

VILLE MARIE DESTROYED BY FIRE.

Montreal, June 8.—The magnificent

NO. 765.

Villa Maria Convent at Notre Dame de Grace, a couple of miles out of the Montreal city limits, which is the largest establishment of the kind in America. was almost totally destroyed by fire this afternoon. The establishment is divided into two separate portions—the mother house and the old, historic building known as monkland, which is used as the convent school. The fire used as the convent school. started in the chapel of the mother house, an immense six-story stone structure, built in the shape of a double cross. Some plumbers were working in the top story above the chapel, and it is supposed that their small stove unset, while the plumbers were at dinner, setting fire to the woodwork. It was nearly an hour after the fire started that the firemen from Montreal, St. Henri and St Cunegonde arrived, and time the whole main portion of the building was threatened with destruction. The mother house is the chief house of the Congregational nuns, one of the leading orders of America, and is the establishment where all the novices are pre-pared; and in the establishment at the time were some two hundred and fifty novices, in addition to the sisters and servants. When it was seen the fire was servants. When it was seen the fire was making such headway, all the inmates made a hasty departure, carrying all the effects they could with them, and the surrounding grounds were soon covered with all kinds of effects. In the convent school, which is only a short distance from the mother bears short distance from the mother house, were some two hundred and thirty pupils; and as it was feared that this building might take fire, the pupils were got out in safety. In the meantime the fire on the mother house had made great headway, notwith-standing the efforts of the firemen, and the whole eastern wing, in which are situated the parlors, the quarters of the community, the refectory, etc., were ablaze. The fire spread from the eastern wing to the magnificent new church, which had not been completed. The firemen made desperate efforts to save this portion of the building, but without avail. The main portion of the mother house was surmounted by a vast dome, and when the fire was at its priests of Belgium are encouraging the youth of the country to pass through their educational curriculum within spreading the fire to the lower portion the building. Chief Benoit, the Montreal brigade, was almost suffocated, and was removed in a fainting condition. Several of the firemen were overcome with smoke. It was soon seen that it was impossible to save the mother house, and the efforts of the firemen were confined in keeping the fire away from the school, in which they succeeded. The fire is still burning at this hour, and will burn itself out. The mother house is a complete ruin. The flames will destroy the whole interior of the build-ing and only the blackened walls will be left standing. The convent school which, from its historic association, was

> \$500,000 and \$600,000. Later.-The Villa Maria property was insured in the London, Liverpool & Globe Royal and North British Mercantile for about \$30,000 each.

THE CHICAGO FAIR.

infirmary were all got out in safety, and fortunately there was no loss of life.

The only accident was to a treman named Dufoind, who was badly hurt,

and had to be removed to the hospital. The loss will be very heavy. The in-

surance will not cover one-tenth of the

oss, which is estimated at between

Catholic families and Catholic young men visiting the Chicago World's Fair can be accommodated at very reasonable rates in responsible hotels and private Catholic families in Chicago, with whom very liberal arrangements have already been made by the De La Sallé Bureau of Information and Accommodation, incorporated under the laws of Illinois, and conducted under the laws of Illinois, and conducted under the laws of the Christian Brothers of Chicago, with the endorsement of high ecclesiastical authorities and leading business men thoughout the United States. Very liberal terms made with societies or excursion parties. Send for circular explaining all, free to any address. M. R. HEALY, Wabash Avenue and 35th street Chicago, General Manager De La Salle Bureau of Information and Accommodation.

Information can also be obtained from Mr. P. J. Neven, 23 Mutual street, Toronto.

BEAL-BALL.

On the morning of 6th June quite a large crowd were present at the Church of Our Lady, La Salette, to witness the marriage of two much respected residents of the parish—Mr. Louis Beal of La Salette, and Miss Josephine Ball, second daughter of Mr. William Ball, of Windham Tp.

Rev. P. Corcoran was the officiating clergyman, and the rite was specially attractive as High Mass was celebrated and the altar beautifully decorated.

The morning was just what should be desired for such an event, and the numerous friends present, especially of the fair sex, showed the high esteem in which the bride is field by her large circle of acquaintances. After the marriage breakfast the happy couple left for the World's Fair, Chicago, where they will spend their honeymoon.

Those who act with simplicity please God by every thing they do.—Rodri-

JUNE 17, 1893.

LINKED LIVES.

By Lady Gertrude Douglas. CHAPTER I.

WITHIN AND WITHOUT. God gave a gift to earth; a child, Weak, innocent, and undefiled.
Opened its ignorant eyes and smiled.
Earth strewed her morning path with flowers.
And Love, in tender dropping showers,
Nourished the blue and dawning hours.
She shed, in rainbow hues of light,
A halo round the good and right.
To tempt and charm the maden's sight,"

—Legands and Lywics

"Mabel! What are you doing,

Nothing particular, Auntie; I am

looking out of window."
"That must be dull work, dearie. Surely there is nought else but rain and mud, and very dirty streets, that you can see outside this dreary even-

ing."
Oh! Auntie dear, might I just ge out upon the balcony for one minute —just one little minute; do say yes. 'Eh, what for, darling ?'

"There is such a poor little beggar girl outside, she looks so hungry, so I want to throw her my shilling—the one you gave me this morning; oh, do say I may open the window; do, please, Auntie, say it

"Well - well, dearie - but make haste and shut it again, it is just fear-

Having said which, Auntie drew her Shetland shawl closer round her shoulders, shivered slightly, and then adjusted her spectacles, so that she might look after the fair-haired child who had stepped out on the balcony.

In the meanwhile, attracted by the sound of the fresh clear voice calling to her from above, the poor little girl below had run eagerly forward to receive the shilling held out for her to Somehow, when thrown, eluded the grasp of her benumbed fingers, rolled along the pavement for some little distance, and finally buried itself in the sea of mud that covered the

busy street. ... Dear me, how very provoking Never mind, I will come down and bring you another." So saying regardless of Auntie's astonished regardless of Auntie's astonished "Mabel, child, what are you about the child on the balcony rushed impetuously through the sitting-room, out at the door, down the stairs, and in another moment would have been in the street, had not her precipitate flight been checked by the coming in contact with two gentlemen, who stood on the steps of the hotel, just outside

the doorway. " Hallo! what have we here?" exclaimed one of them, turning briskly, as Mabel, in her impatience to reach bim and the wall in her passage to th cheery smile Mabel ventured to say :

"If you please, sir-I beg your pardon, but if you would, just let me pass. I want to speak to some one out there."

in a surprised tone; "it's a queer notion to let sae delicate looking a

lassie be out all alone in such a public Even while he spoke, a re spectable elderly person, who seemed to be a lady's-maid, came from within Miss Mabel! Miss Mabel! your

aunt says you are to come in this min-"Directly, Linton. - Where did you

say you lived, Katie?"
"Did ever anybody see such a child!" ejaculated the indignant abigail, as she swept down the hotel steps, and somewhat roughly laid hold of Mabel's arm. "You must come now, street."

Miss. I roughly would be the standing out in the street."

Miss. I really wonder you are not ashamed, all these gentlemen a-look-An angry flush mounted into Mabel's cheeks, but she dropped the dirty little hand she had been clasping, and, conpatient glance at Linton, she tripped on before her into the hotel.

Lord bless you, my bairn !" remarked the old gentleman, detaining Mabel as you to go into such places.' she passed him (this time with downcast eyes, looking rather ashamed of her-self) while he placed his hand caress-

ingly upon her head.

She looked up at him shyly, and would have run upstairs, had not a sudden cry from without arrested her

little girl to whom she had been speaking carried past her, screaming, into

the ground.
"Oh! what has happened to poor
Katie?" cried Mabel, pushing her way
through the group gathered round the

"Don't look so alarmed," replied the younger of the two men reassuringly, "she is only a little bit frightened."

Why, you do not mean she was

aloud gravely, "You would not laugh if she were

hurt, would you?"
"I don't know," with another mischievous twinkle; "doctors are very

sometimes "Dinna heed him, my bairn; Geordie must aye be cracking a joke with one or another; but hoot, don't fash yourself, there's nought ails the assie, she's just a wee bit frightened," interposed the elder of the two gentle

'How did it happen?" asked Mabel. "She thought two shillings better than one, you see; so, as soon as your back was turned, she began groping in the mud for the one she had lost, and got knocked down by a cart; but she is not hurt-now are you?" inquired Geordie, diving into his waist at pocket and producing a shilling If you are not hurt, get up and take this; but if you are hurt, I shall want it for physic, so you won't get it.
Which shall it be, now?"

The dismal wailing abated considerably, and after a few moments, the her two bare feet again, where she emained nervously eying the promised

Mabel laughed gaily.

"You are not much hurt, Katie. am so glad ; good night now. I will sk if I may go and see you to morrow. am very much obliged to you," she dded shyly, holding out her hand to the old gentleman first then to his son. "I must go up stairs now; lease send her away.

Upstairs a mild reproof awaited Mabel from Auntie. (Auntie never gave anything but mild reproofs.) She was a gentle, refined woman, beautiful still, even in her fifty-first year; and Mabel loved her dearly, and respected though she did not fear her.

The mild reproof having listened to with a somewhat petulant show of impatience, Auntie sat down to make tea at the well-covered teatable, which had been spread during Mabel's absence, expressing herself meanwhile, ready to hear a detailed explanation of her young niece's singular conduct. This exactly coin ided with Mabel's wishes. Throwing erself at Auntie's feet upon the floor

she began breathlessly.
"Oh! Auntie, that poor little girl only fancy! her father is dead; he nother is almost always in prison; s lives with a sister who beats her. sister does not work at all, she only I don't know what that gangs oot. neans ; little Katie was just telling me when that tiresome Linton came run ning out after me her name; are you listening, Auntie?"
"Ay! that I am, dearie; but there

I who sent Linton after you."
"Did you, Auntie? Well, never mind that now, I have got a lot more Here came the whole adventure, including an exact de-

scription of the old gentleman and his son. "I think they must be doctors, Auntie; they seemed to know all about bones, and such things. I liked them. I wish you know them, they might come up and see us, and then it would be such fur. I have a formal the such fur. addressed to his son, a tail, good looking young fellow, who had run down is what his father called him, would be

ook after her, 'said the old gentleman, go looking into strange gentlemen's in a surprised tone; "it's a queer eyes to see if they are 'funny,' "re monstrated Miss Mackenzie.

"I did not look at them quite straight, Auntie," said Mabel slowly rising from her position on the floor and carelessly sliding into a seat; "just saw what they looked like once and twice afterwards I peeped under my eyelids like that, Auntie-do you see me? Look at me now you would not know I was looking at you one bit

would you? "Indeed I do not think I should,

street."
"Not so cold as poor Katie," said Mabel with a sigh, coming back from "Geordie" to her little heroine of the gutter. "Well, Auntie, may I go to see her to-morrow before we start? Oh, Auntie, your face looks as if you

were going to say no! "I do say it, dearie-no, certainly We leave Glasgow by the 9 o'clock You are a good hearted lassie; the train; there would be no time. even if there were, I could not allow

> "Ob Auntie, why?" "Well, Mabel, there are so many reasons that I scarcely know where to begin. But the first and most important is, that I think you much too

oung to go amongst so much misery.
Mabel's countenance fell consider bly, but when Auntie had once said a In another minute she beheld the thing was not to be, Mabel knew she ttle girl to whom she had been speak- meant it; so the child ate her buttered toast and drank her tea in silence

the ground.

"Oh! what has happened to poor"

"How would you like to live in a

town, Mabel?"
"What town, Auntie?" "A large town, something like

Mabel laid down the bit of toast she was munching, got up from her chair, and kneeled down close to her Aunt n over?" there, leaning both elbows on the something like it, I suppose: table, her little fair face flushing eagerly, as it looked out between her

here, my beauty "-apostrophising the leagerly, as it looked out be little girl, still rearing lustily-"let's two hands, she said slowly, have a look at you."

"How roughly he speaks," thought
Mabel, furtively raising her eyelids to
take a sky glance at the constant

lee after Guy was married?"

"Then it is that-we are going to leave Elvanlee! Oh, Auntie, Auntie, who is sending us away? Is it Jessie?' 'Silly Mabel! Jessie will be a good sister to you, and I hope you will be very often at Elvanlee; but we cannot make it our home any more. When they come back from abroad in

the Spring we shall go away. Miss Mackenzie was not in the ast prepared for the consequences of her communication, and was some-what overwhelmed by the passionate outbreak with which her explanations were interrupted. Mabel laid her head upon the table in an attitude of profound despair, sobbing as though her very heart would break. In vain er Aunt sought to soothe or to reason with her. To Mabel this sorrow with her. appeared a very giant of misery, which must entirely crash all joy out of her life henceforth and for How dismal is the "face of when she first meets us in

ur golden childhood! Miss Mackenzie was very fond o ter neice, but being herself naturall of a calm disposition, the bursts of passionate grief with which as wont to receive the small contra lictions of her sunny life distressed and puzzled her aunt. sion she did what she usually found was most effective-she rose quietly from her chair and left the room, leavng Mabel to recover her composure in

olitude. When, after the lapse of a good half hour, Miss Mackenzie returned, she found Mabel sitting on a stool before the fire, her eyes swollen with weeping, but otherwise restored to quieta heaving sob every now and then betraying how excessive had been the outpouring of her poor little rebellious

heart. "Well, Mabel" — this somewhat coldly,-"are you ready to listen to

me now?"
"Y-e-s," gasped Mabel humbly, looking up with sad, beseeching eyes.
"Auntie, I am very sorry; forgive me, do! I know I am very bad, but"—beginning to cry again—"it is beginning to cry again—"it is naughtiness. I do think my ot all naughtiness.

neart is broken broken-hearted Mabel!" said "A broken-hearted mass.

Miss Mackenzie, smiling, but not unfacilities, "Come, I must mend it.

Take to have would be so very melancholy to have a neice with a broken heart."
"But I don't think you can mend it

Auntie-it is too bad for that. I shall never be happy any more now.

you talk like that. I am afraid it is a naughty heart — not a broken one; a child like you ought to be happy e a trial to you to leave Elvanlee ome to be necessary some day or other; and as we are to have The lermitage during the summer months,

"The Hermitage, Auntie! Oh! said Mabel, drawing a long breath Hermitage is so very near. But ther

"Well you see, dearie, The Hermit age is very nice for the Summer, but it is damp, and I fear would not agree the steps, with his hands thrust into his pockets, to look out after the child.

"Helping to keep up the begging trade, I should say, sir," was the laughing response.

Is what his lather caned him, would be so age is very nice for the Stimiler, but it is damp, and I fear would not agree with my rheumatism in the winter that it is damp, and I fear would not agree with my rheumatism in the winter that it is damp, and I fear would not agree with my rheumatism in the winter that it is damp, and I fear would not agree with my rheumatism in the winter that it is damp, and I fear would not agree with my rheumatism in the winter that it is damp, and I fear would not agree with my rheumatism in the winter that the steps, with his hands thrust mis lather caned him, would be it is damp, and I fear would not agree with my rheumatism in the winter that it is damp, and I fear would not agree with my rheumatism in the winter that it is damp, and I fear would not agree with my rheumatism in the winter that it is damp, and I fear would not agree with my rheumatism in the winter that it is damp, and I fear would not agree with my rheumatism in the winter that it is damp, and I fear would not agree with my rheumatism in the winter that it is damp, and I fear would not agree with my rheumatism in the winter that it is damp, and I fear would not agree with my rheumatism in the winter that it is damp, and I fear would not agree with my rheumatism in the winter that it is damp, and I fear would not agree with my rheumatism in the winter that it is damp, and I fear would not agree with my rheumatism in the winter that it is damp, and I fear would not agree with my rheumatism in the winter that it is damp, and I fear would not agree with my rheumatism in the winter that it is damp, and I fear would not agree with my rheumatism in the winter that it is damp, and I fear would not agree with my rheumatism in the winter that it is damp, and I fear would not agree with my rheumatism in the winter that it is damp, and I fear would not agree ny Edinburgh house-the one in Carl-

> in advantage to you in many way. "Oh! well, it is not so very bad, Auntic, as I thought. I think I shall not dislike living in a town for a little while. Do you like it, Auntie?—mean which do you like best? Sha

ou like going back to Carlton Ter-"Why, yes, Mabel, I shall. It was my own home before you were born. I have many old friends in Edinburgh, who will be glad to see me back again. Of course I shall be glad."

'Then I must try and be glad too, I haven't got any friends to

eave at Elvanled No friends, Mabel! What do you nean, dearie? Why, you have more

friends than anybody I know."
"Have I, Auntie? Oh! I suppos you mean blind Willie, and Margaret, and those little girls of Mrs. Looson's and all the cottage people. Well, ye of course they are my friends, but not real friends, like the ones you talk about in Edinburgh, who are going to be so glad to see you. I have never een anybody I should like to have for

is Miss Rawlins not a friend?' "Oh you, you are just my precious darling old Auntie, and Miss Rawling is a dear old-sometimes very nice sometimes very tiresome—governess and I love you better than all the world out together; and I love her a good leal very often—not quite always hough. But then I don't call you though. But then I don't call you friends," concluded Mabel, with a

houghtful, puzzled air.
"What is your idea, dearie, of the

neaning of the word friend?' "I'll tell you, Auntie, if you will wait just a moment, while I think how to say it," replied Mabel, gazing inently at the fire. "Now I have it," riving her hands a soft exulting clap "a friend, my friend, must be some ne whose heart understands mine. You don't always understand me, Auntie, for you say, 'Run and play, dearie,' when I tell you some of my

Perhaps she saw the amused twinkle in his mischievous gray eyes, and was comforted thereby, for she remarked aloud grayely.

But, Mabel, dearie, did you think my thoughts in her mind, and I should the great Savanaut of the Euchosia. long talks !"

ov Very well, dearie," said Miss Mac-kenzie, laughing heartily. "But," glancing at her watch, "even at the risk of forfeiting another claim to your friendship, I am afraid I must say, run away to bed, it is a quarter past your usual time; and you know we have to be up early to-morrow

'Ah! there it is," sighed Mabel, as she obediently rose to say night;" "if I was your friend, now, you would be saying 'sit down in that chair, Mabel,' and we would be having a cozy talk, there until twelve or one o'clock in the morning.'

"Indeed, I should do nothing of the kind. I am much too tired. Run along, dearie.

Mabel kissed her aunt, and ran upstairs, where Linton was already wait ing to undress her. That ceremony accomplished, behold the little maider That ceremony seated alone, in a big arm chair, what seated alone, in a big arm chair, what Bible and prayer-book on her lap, that of man. To-day the preaction of man. To-day the preaction of man. To-day the preaction of man. very fair child she was to look upontoo white, in fact, too like a snowdrop; a little of the rose would have been great improvement to her face. Her eyes were peculiar—their color, true blue at all times, but varying, according to different lights or moods, from the deep sapphire to the turquoise hue Marvellous was their power of expres-Now dancing with wildest mis chief, and anon their solemn, far-away sweetness might have belonged to a reature of another sphere. were very speaking eyes, invariably reflecting the state of the soul within. Often full of passionate earnestness, sometimes flashing angrily, at other times winningly lovely, with a candid holy smile, which made one feel that the owner of such eyes must be won drously pure and still, like the angels Long auburn lashes fringed the soft eyelids, and a profusion of auburn

ook at, yet by no means delicate, in pite of her whiteness. She warmed her feet comfortably for a few minutes, then sat up straight chair, as if the delicious fire were a forbidden luxury, while she atten ively waded through a very long chapter of the Old Testament-three or our Psalms of David-and another very lengthy chapter of the New Testa-ment. Her task ended with a sigh of relief, and she clasped her Bible, with

angled hair fell far below her waist.

dabel was a little creature, fragile to

an exclaimation. "How funny it is! whenever I am very tired, or have got a lot of things. I want to think about, it is sure to be a long chapter night. lone, anyhow. Now I'll just say my prayers and jump into bed, where can think about everything that he

The prayers were rather hurried through; one or two of them skipped over altogether, for which shortcoming he was getting into bed. So, after a oment's struggle with herself, out oor again, and down on its knees ent the little shivering figure, in its nite night-gown, to repeat very only, very deliberately, the missed I suppose that is 'overcoming,'

iloquised the child to herself, as she ally laid her head upon the pillow. grant to sit with Me on My throne, on Terrace, you have often heard me etc., that is what I was reading jus peak of it, Mabel—falls in next Mar now. I suppose it is doing what on now. I suppose it is doing what one tinmas—so I think of spending the does not like to do, when one knows is winters in Edinburgh, which will be is right to do it. I wonder if Katio said her prayers to-night. Poo Katie! she has no fire, she told me; i must be very hard to 'overcome about saying one's prayers when one s frozen with cold. I wonder it Geordie says his prayers: what a nice face he has! I should like to see him again; perhaps he would be able to go and see Katie. I know! I will get up very early to morrow, before Auntie is up, and run down. I daresay I shall ee him; I could ask him if he wouldn ike to go to see Katie instead of me. Here Mabel's thoughts became some what confused, and in a few moments

nore she was asleep. Happy little Mabel Forrester!—hers had been a life of perpetual sunshine, clouded by few of even the ordinary rials of childhood. Her father, Sir Ralph Forrester, had died suddenly, a ew weeks before her birth ; her mother urvived him only long enough to oring her little daughter into the Mabel and her brother Guy, her senior by ten years, had been lef to the care and guardianship of Miss Mackenzie, their father's aunt.

TO BE CONTINUED.

First Communion Days.

irst consul, the splendor of his first entry into Paris, and the day he was crowned emperor. The story is a trite one. In the heyday of his glory Napoleon admitted that the happiest period of his life was when he made his first Communion.

Thousands of young Catholics, over the west and northwest, are this month entering upon the grounds of a similar happiness. There is no reason to think that if they achieve the greatest success in after life they Mabel, furtively raising her eyelids to take a sly glance at the speaker, rocks, the torrent, the dear old glen, is shown to the sea, the condition of the speaker, rocks, the torrent, the dear old glen, is shown to the sea, the condition of the speaker, rocks, the torrent, the dear old glen, is shown to the sea, the condition of the speaker, rocks, the torrent, the dear old glen, is shown to the sea, the condition of the speaker, rocks, the torrent, the dear old glen, is shown to the sea, the condition of the sea, the sea, the condition of the sea, the sea, the condition of the sea, the sea, the condition of the sea, the sea,

The fifth conference of Mgr. D'Hulst attracted an enormous gathering, owing, to a certain extent, to the ela borate ceremony which took place after the discourse. Not only did the Car-dinal-Archbishop solemnly give his people the Papal Benediction, but, mounted on his throne and surrounded by his chapter, he made a solemn consecration of the city and Archdiocese of Paris to the Patriarch St. Joseph. The distinguished preacher took for his subject the Third Commandment, which, he said, appointed a regular re currence of worship in setting apart one day in the week for the cultivation of the soul and the repose of the body. The Mosaic Sabbath and the Christian Sunday is the day of God and the day

The law which set aside one day a sacred might be compared to the law of first fruits. As God had formerly imposed on the fruits of the tribute of sacrifice, earth the tribute of sacrifice, so did He wish that work itself, that universal instrument of conquest, should pay a tax of voluntary renouncement offered to the Invincible Worship was demanded by God in th interest of His creature; if worship were neglected, it was man who suf fered by it and not God. And worship would be fatally forgotten if a periodi cal obligation, a frequent call, did not dispute with material things the rights of the soul imprisoned in the body. this institution was not found among one which seemed to recognize any thing approaching to the law of the Sabbath. The seventh day was conday of rest, a stated period of repos nan that he did not live by ride of solitary adoration.

> and independence, but it was irrelig on which enslaved him. ove, had God reserved one day for Himself. How ought man to spend that day? Left to himself, he would not know how to pay his debt; he would neither know the manner nor the measure of the tribute he owed to his Creator. In the ancient covenant the employment of the Sabbath was not clearly indicated. Was sacrifice part unity of the sanctuary, especially whe it was rigorously observed, rendered tivity, the custom was introduced tion of the Lord's Day. pale, this day became cold and empty, because there was wanting the true

How did it happen that we Christians kept Sunday instead of the Sabbath? Because, said Mgr. d'Hulst, he Lord rose from the tomb on that Around the camp fires that blazed at day, and because, fifty days after, the hight on the field of his most brilliant drictory—at Austerlitz—the great Na. God in the mystery of Pentecost poteon said it was "not the happiest day of his life."
"Then it was on the occasion of some other glorious event," argued his marshalls. And they mentioned his campaign in Italy, his election as the birthday of the Apostles the first day of the week had become a day of reunion for the factorial of the Apostles the first day of the week had become a day of reunion for the unday was therefore primitive. The forbidding of servile works was trans erred from the Sabbath to Sunday. when the separation between the synagogue and the Church was conmated. But the repose of the body was only a preparation for the proper cultivation of the soul. If one wished to know and understand the Christian Sunday, it was not sufficient to

SANCTIFICATION OF SUNDAY. Christ came, He came as a Priest, and in the condition of a Victim. Perfect Discourse Preached By Mgr. D'Hulst in the Cathedral of Paris.

To-day the preacher would Nothing was more reasonable than the nstitution of a sacred day, and yet the false religions of antiquity. The religion of the Chaldeans was the only idered unlucky, and various kinds of interprises were forbidden on that y. But one could not exactly say ether manual labor was one of the orbidden actions, nor what part relig-tion itself had in the employment of the day. But everywhere else a weekly was unknown. We were therefore ought face to face with an institu on proper to the true religion. The ible spoke of the Sabbath as comemorating God resting after the work of creation. Creation was the exterior activity of God; His rest was His interior life, the mystery of His immanent act. It was thus that religion touched God in Himself, in the anctuary of His own proper Being. n subordinating human labor to the equirements of worship, it reminded one, and that he had superior needs.
y intervening between the distribuon of labor and leisure, religion inand thus became the most poweral factor in civilization. Philosoph, ould no longer shut itself up in th man of sorrow and affliction associated with the happy and contented. Take away this precept, and the bend of lawy an altar." Let us mourn for those who have it not; and bless the became impossible to the green impossible to the green and the for the living and the dead; in fine, for all proper and legitimate in fine, for all proper and legitimate the trends of the first three living and the dead; in fine, for all proper and legitimate the first three living and the dead; in fine, for all proper and legitimate the first three living and the dead; in fine, for all proper and legitimate the first three living and the dead; in fine, for all proper and legitimate three living and the dead; in fine, for all proper and legitimate three living and the dead; in fine, for all proper and legitimate three living and the dead; in fine, for all proper and legitimate three living and the dead; in fine, for all proper and legitimate three living and the dead; in fine, for all proper and legitimate three living and the dead; in fine, for all proper and legitimate three living and the dead; in fine, for all proper and legitimate three living and the dead; in fine, for all proper and legitimate three living and the dead; in fine, for all proper and legitimate three living and the dead; in fine, for all proper and legitimate three living and the dead; in fine, for all proper and legitimate three living and the dead; in fine, for all proper and legitimate three living and the dead; in fine, for all proper and legitimate three living and three livi secame impossible to the greater numr. The rich man was too often the ve of his office; the poor was always

had given birth to new art; architec ture, painting, sculpture, music-all were the glorification of the Divine For reasons, then, of wisdom and of derived from the liturgy of the Sacrifice of which it was the prolongation. Here, then, was found the true way in which true adorers could fill up and properly spend the Lord's Days Sacrifice alone was obligatory; the priest owed it to the people, and the people owed it to God. There was no true Was sacrifice part of the religious acts imposed? It was doubtful. In any case, the law of the divided between the tyranny of labor this practice inaccessible to the great number of believers. After the cap reading the Bible in common in the synagogues. In other words the Jew-ish Sabbath came to resemble the Pro-testant Sunday. In the new covenant one had to go to the Catholic Church to find out the secret of the sanctifica Outside her

sacrifice was found in His own Person Being perfect, He was unique, and there was no necessity of Him being received; such was the express do trine of St. Paul. Protestants wrongly used the doctrine of the Apostle in order to condemn the sacrifice of the But the Council of Trent Eucharist. eplied to them that the oblation of the altar did not derogate from that of the Cross, for they were not two sacrifices, but one. There was identity in but one. There was identity in the God Who accepted the offering, identity in the Victim, identity in the priest, and in the ends for which it was offered; where was the necessity for a greater identification between the two sacrifices? Certainly, said the Council. there was one point of difference, but that lay solely in the circumstances of immolation. In the first place, the offering of Calvary was bloody ; of the altar pacific. But that very fact went to prove that it was the same sus Who was offered, for on Calvary He was passible, but now He was in passible and immortal. If it be truly He Who was sacrificed on the altar, He ought to be in that condition in which He actually was, and which ex cluded sorrow and death. on Calvary there was only one priest at the altar, besides the principal and invisible Priest, there was the second ary and visible priest, who associated himself with the sacrifice of which he was the minister, and by his suppliant intention, directed the ap ication of it. latholic dogma, which alone answered to the need of our souls. With-out the Eucharistic sacrifice, it was in the distance of many past ages that we should have to seek our sacrifices. As much as to say that we should not have it all. If the Protestants were right, we should have to say that the that the pagans, have been able by their imperfect sacrifices to enter inte personal relation with the Divinity ut that Christ, in giving to sacrific its final termination, had withdrawn it from the sight of man and placed i out of their reach by a seg which increased every day and tended to put it out of remembrance. absurd consequence arose from an inconsplete conception of the work of re-demption. It was said that redemption was concentrated in the Passion of Jesus Christ. That was true, but it was not the entire truth, for after concentra-tion there was diffusion. Was it not n fact, the question of the presence God our Saviour in the midst of man kind? The Incarnation in itself was benefit confined to the time and space of the mortal life of our Saviour; but the agated it throughout the world and through all time. So also with the Sacrifice: its redeeming virtue con-centrated itself in the Passion, whence t poured itself out in the multitude he Eucharistic oblations. here was an altar prepared. lee approached the Christian ; it was His; it was for Him; its fruits be-longed to Him; He disposed of it by offered, for the living and the dead he slave of his labor. It was all very well to talk to men of emancipation every glory. She had applied ancient art to Christian usages, and in turn

> and the ravages of dissipation. Mother at Prayer.

Sunday where the morning was de

ivered up to the slavery of work

Sunday without Mass was a Sunday

The entire liturgy

Once, says a writer, I suddenly pened the door of my mother's and saw her on her knees beside her chair, and heard her speak my name in prayer. I quickly and quietly withdrew with a feeling of awe and reverence in my heart. Soon I went away from home to go to school, then to college, then into life's sterner duties; but I never forgot that one glimpse of my mother at prayer, nor the wordmy own name—which I heard her utter. Well did I not know that what ttter. Well did I not know a glimpse had seen that day was but a glimpse on every of what was going on every day in that sacred closet in prayer, and the consciousness of it strengthened me a thousand times in luty, in danger and in struggle When death came at last and sealed hose lips the sorest sense of loss l felt was the knowledge that no more would my mother be praying for me.

Stick to the Right.

Right actions spring from right principles. In cases of diarrhea, dysentery, cramps, colic, summer complaint, cholera morbus, etc., the right remedy is Fowler's Fatract of Wild Strawberry—an unfailing cure—made on the principle that nature's remedies are best. Never travel withoutit.

No CHILD is safe from Worms unless Dr. Low's Worm Syrup is at hand. It is a complete remedy both to destroy and remove worms of all kinds.

HOME RULE PROSPI A Calm Review of the Prestion and of the Outlo Mr. John J. O'Shea has a thoughtful article in the Ju the Calholic World on the p Home Rule. He sets out by

the factional differences v

been encouraged and foste

Nationalist ranks, a

both sides on their unseemless bickerings. The facin summing up this por paper, that the northern have broken out into prem against Home Rule oug warning to factious Irish national side. There are of no slight dimensions to l overcome, outside their without the superaddition necine strife; and to the best energies of all Nation to be directed, instead of t ance of an unholy war and in press, and daily the purlieus of English the mere pleasure of be whom the very same write to the split in the nationa been constantly lauding patriotism, genius and vi evil industry seem to forgotten that in every h made they were demol own reputation, not to discrimination and jud for sincerity, consi-good faith in public . better sense and better great mass of the Irish awaken to the danger of of this dishonoring qu must prove irretrievab not only in the immedia in the era succeeding Home Rule. The quart from one generation to parties will be created i whose hates will be as d of the Guelphs and Gl their quarrels cannot blighting effect, by d utility and fastening those of a tettered men irritating sores. Those

THE GENIUS OF THE will easily comprehend sult as this is possible. districts, where the Co strong, the old triba sentiment still linger sept or tribe has long b disintegrated and di political views, the nomenclature of an household words and every hamlet, to be g the winter evenings, fairs and "patterns over when the hour succeeds that of the haggling in the man Saturday. The sense of respon

ever, a very modera and with the power concession of Home I the Irish nation may of that the dignity and t country are concerne of the people when entrusted to their ow The thought be turned to the I country's welfare. themselves and to t nations who have they are fit for the d

If this subject is what may seem und is because of the ne ists for showing tha Ulstermen who obj are groundless. fly to brickbats a emphasize their o cess of argument i them. They have purpose in demons rance which they thing of actual ex selves, and that the arises more from a talionis than from or love of

CIVIL OR RELI

No patriotic Iris his temper over They m perial Government s to preserve orde is to be remembere the future, admin an effective voic homogeneous Irela a large alien eler iated, and for the legitimate claims Irish people, throu parliamentary ro undertaking befo ance to this alies has been Ireland' tion to a contr should be more future; there sho erous forbearance with an unflinching compel the power responsible for the contented elemen

> Those who ca vasty deep may they invoke ve tors, altogether quite heedless of The Duk Randolph Churc and Mr. Balfour successful bevo

they are to be

the factional differences which have been encouraged and fostered in the Irish' Nationalist ranks, and lectures both sides on their unseemly and useless bickerings. The fact he says, in summing up this portion of his paper, that the northern Orangemen have broken out into premature revolt against Home Rule ought to be a warning to factious Irishmen of the national side. There are difficulties of no slight dimensions to be faced and overcome, outside their own ranks, without the superaddition of intenecine strife; and to this task the best energies of all Nationalists ought to be directed, instead of the maintenance of an unholy war on platform ance of an unholy war on platform taken seriously and acted on in Beland in press, and daily exercises in the purlicus of English epithet, for the mere pleasure of belittling men that one of these zealots actually made whom the very same writers, previous his way over to London with the to the split in the national party, had intent to assassinate Mr. Gladstone, been constantly lauding as models of patriotism, genius and virtue. Those evil industry seem to have utterly forgotten that in every happy hit they made they were demolishing their own reputation, not to say for more discrimination and judgement, but for sincerity, consistency and good faith in public life. If the better sense and better taste of the great mass of the Irish people do not awaken to the danger of a continuance of this dishonoring quarrel the result must prove irretrievably disastrous, not only in the immediate future, but in the era succeeding the advent of Home Rule. The quarrel will go on parties will be created in the country whose hates will be as deadly as those of the Guelphs and Ghibellines, and their quarrels cannot but have a blighting effect, by distracting the who have been long engaged in this evil industry seem to have utterly forgotten that in every happy hit they made they were demolishing their own reputation, not to say for more discrimination and judgement, but for cincentry, consistency, and

THE GENIUS OF THE CELTIC RACE will easily comprehend how such a result as this is possible. In the remote districts, where the Celtic element is strong, the old tribal and clannish sentiment still lingers, although the sept or tribe has long been broken up, disintegrated and dispersed. The political views, the shibboleths, the nomenclature of an epoch become household words and fireside gods in

thing of actual existence with them-selves, and that their impotent rovolt arises more from a dread of the lead talionis than from an excess of loyalty

No patriotic Irishman ought to lose his temper over their bit of mock tragedy. They may be left to the imperial Government, whose function it is to preserve order, to deal with is to preserve order, to deal with. It is to be remembered that the Ireland of the future, administered under a system in which all Irishmen will have an effective voice, is not entirely a homogeneous Ireland, but one in which a large alien element has to be conciliated, and for the satisfaction of whose legitimate claims the majority of the Irish people, through their accredited Irish people, through their accredited parliamentary representatives, have given a solemn pledge and public undertaking before mankind. Tolerance to this alien minority in the past has been Ireland's pride and boast—tolerance even in the face of provocation to a centrary course. There should be more than tolerance in the future; there should be a spirit of generous forbearance, for the sake of Ireland's welfare and good name—coupled with an unflinching determination to

tion and of the Outlook.

Mr. John J. O'Shea has a timely and thoughtful article in the June issue of the Calhoite World on the prospects of Home Rule. He sets out by deploring the factional differences which have been encouraged.

The True and might have a might have a more startling than agreeable. Both these responsible leaders of men lately made some daring flights into the English Tories confidently look to the heriditary legislators to give the Bill a summary quietus, it is quite safe to predict for them a very dubious frame of mind when the problem problem property of the factional differences which have

matters assumed a different com-lexion. Word was sent out in ho haste that the ardor of the "loyalists"

must be abated.

The incipient rebellion was nipped their quarress cannot but have a blighting effect, by distracting the general mind from questions of public are those of a tettered mendicant upon its irritating sores. Those who know The general mind from the best of a tettered mendicant upon its irritating sores. Those who know The general many the production of the croakers that she as a combatant; and it should be her pride to heap coals of fire on the heads of those who dread that, because she are the production of the croakers that she in the better part of valor, in putting the brake upon the headlong zeal of the prediction of the croakers that she are combatant; and it should be her pride to heap coals of fire on the heads of those who dread that, because she are the prediction of the croakers that she are combatant; and it should be her pride to heap coals of fire on the heads of those who dread that, because she are the prediction of the croakers that she in the better part of valor, in putting the prediction of the croakers that she are combatant; and it should be her pride to heap coals of fire on the heads of those who dread that, because she are combatant; and it should be her pride to heap coals of fire on the heads of the prediction of the croakers that she in the batter part of valor, in putting the brake upon the headlong zeal of the prediction of the croakers that she are combatant; and it should be her pride to heap coals of fire on the heads of the prediction of the croakers that she is the prediction of the croakers that she prediction of the prediction of the croakers that she pride to heap coals of fire on the pride to heap coals of the pride to heap coals of fire on the pride to heap coals of of society and the sole upholders of law and order. All their coercion acts were based on this pharisaical assumption. They have now flung the mas aside, and the note of reprobation which their inflammatory policy has evoked throughout Great Britain has been so emphatic that

THEY-SHRINK IN ALARM from the consequences of their un-

scrupulous propaganda.

The progress of the Home Rule measure itself in the House of Comhousehold words and fireside gods in every hamlet, to be gossiped about in the winter evenings, talked over at fairs and "patterns;" and fought over when the hour of jolification succeeds that of the bargaining and haggling in the market town on a langular town on a succeeds that of the bargaining and haggling in the market town on a langular town on a succeeds that of the bargaining and haggling in the market town on a langular town on the night of Friday, April 21, after a debate in the course of Saurday. Saurday.

The sense of responsibility is, however, a very moderating influence; and with the power with which the concession of Home Rule will invest the Irish nation may come the feeling that the dignity and the safety of the country are concerned in the behavior of the people when its destinies are entrusted to their own hands to make or mar. The thoughts of all must then be turned to the promotion of the country's welfare. They owe it to themselves and to the sympathizing nations who have watched their struggles for freedom, to prove that they are fit for the duties of citizenship. concession of Home Rule will invest the Irish nation may come the feeling that the dignity and the safety of the country are concerned in the behavior of the people when its destinies are entrusted to their own hands to make or mar. The thoughts of all matt then be turned to the promotion of the country's welfare. They owe it to themselves and to the sympathizing nations who have watched their struggles for freedom, to prove that they are fit for the dudies of citizensting. They are entry to strangle the bill by prolonged talking, the Opposition that they are fit for the dudies of citizensting. It out of all original that was geen much or of instructions when the is because of the necessity which exists for showing that the fears of those Ruled by Ruled and the restriction of the country's welfare. They owe it to the restriction to the restriction of the country's welfare and to the sympathizing nations who have watched their struggles for freedom, to prove that they are fit for the dudies of citizenship.

If this subject is dwelt upon with what may seem under some love that institution, and we cannot all discent from many, many of its details most radically it hardly seemed the major that they are the love that institution. His cliented in the behavior of the tactics of the late Messrs, Parnell the country and the safety of the tactics of the late Messrs, Parnell the worldly assistance she needs to gain soults to God. Chickles when the special of or the with those of citizenship to the major that they are fit for the dudies of ditizenship to strangle the bill by prolonged talking, the Opposition that they are fit for the dudies of citizenship.

If this subject is dwelt upon with the country's welfare the fears of these lates and now. That dissent from many of its details were that the restrict to the expensary to say.

To hold you to look at things the taction of the whold in common, and for the worldly soodswheather and now. The details were fit for head the worldly assistance she needs to gain soults to God. ists for showing that the fears of those Ulstermen who object to Home Rule are groundless. As for the mob who fly to brickbats and bludgeons to emphasize their objections, the process of argument is thrown away on them. They have sowred one morally of the responsibilities of his office, and emphasize their objections, consists although a Unionist, has a deep sense cess of argument is thrown away on them. They have served one useful purpose in demonstrating that intolerance which they affect to dread is a transce which they affect to dread is a transcent of actual existence with them. principle of the offi. He set the whole lot aside offinand; and the conspirators were driven back upon their second line of defence—a dogged opposition to the bill in committee, clause by

between individual members. Both sides are working hard to keep their followers ready for emergencies, but the Government forces have gained steadily, their majorities ranging in the division lobbies from forty-three to

There is no division in the Irish undertaking before mankind. Tolerance of this alien unionity in the past has been ireland's pride and beasting to the content of colorance even in the face of procession of all true friends of the fature; there should be more than tolerance in the fature; there should be more than tolerance in the fature; there should be a spirit of general form of the procession of the power which is primarily responsible for the infusion of this disconnected element into the frish bedy politic to make them respect the law.

These who call up spirits from the vasty doep may find the demons whom they invoke very undesirable service to the content of element in the frish post of the vasty doep was when the private of the procession of the infusion of this disconnected element into the frish bedy politic to make them respect the law.

These who call up spirits from the content of the procession of the manufalling and the content of the procession of the first help politic to make them respect the law.

These who call up spirits from the vasty doep may find the demons whom they invoke very undesirable servic tors, altogether unmanageable, and quite headless of the timelines of their works. The Duke of Devenshire, Lord Randolph Churchill, St. Henry James and Mr. Balfour have been experiment in the first help as the content of the procession of the first help with the source of the beautiful that the first help were all quoted from European works are an entroped with an undifficulty than Cardinal Gibbs and a point of gene at the law. But the first help were the private than the source of the procession of the first head politic to make then respect the law.

These who call up spirits from the vasty doep may find the demons whom they invoke very undesirable service to the procession of the procession of the first possion of the procession of the

safe to predict for them a very dubious frame of mind when the problem presented for their consideration assumes the sinister shape of a contingent "happy dispatch."

But a summary quietus, it is quite safe to predict for them a very dubious frame of mind when the problem presented for their consideration assumes the sinister shape of a contingent "happy dispatch."

But the august of the discourse caused on "Where Catholics and Protestants Touch Hands." The discourse caused working all point to a social safe and the content of the content o

the issue is no longer doubtful. entrance into the ranks of emancipate of those who dread that, because she was persecuted by their progenitors in the past, she would become an oppressor in the future. Thus she will confound her enomies and justify the sacrifices her heroic children have lavishly made, for it was not to gain lavishly made : for it was not to gain a tyrant flag they dreamed and died, but a spotless ensign of freedom, tolerance and unity.

ACCORDING TO YOUR MEANS.

The support of the Church and the school is a duty incumbent upon every Catholic, according to his means. This obligation does not rest in charity

alone, but also in justice.
The Church is essentially an object of charity in this world as was her Divine Founder, for as we are required to love God above all things, we must love His institutions, and we cannot say we love that institution—His

thought in contributing towards the support of Church and school is, "How much can I give?" is in strange contrast with the miserly man of wealth or easy circumstances, who asks himself, 'How little can I give, and yet say The blessing of God rests upon him

who feels his gratitude impelling him to be generous with Him from Whom all blessings flowed to his house and

It was Judas, the traitor, who found fault with Mary Magdalen for pouring out precious ointment on the feet of our Lord, and it was God who rebuked him

Lord, and it was God who rebuked him for his complaint.

"Blessed are the poor in spirit, for theirs is the Kingdom of Heaven," was the first declaration in the sermon on the Mount. But the Christian of worldly means who will not give to religion because some of his neighbors may not do their duty is not included in that beatitude.

Give from the abundance with which

Give from the abundance with which God has blessed you, for remember: He that gave can take away. God bless the cheerful giver !- Cath-olic Columbian.

, Defense of the Church.

A Protestant Minister Makes a Brave

Columbus Columbian, May 27 "happy dispatch."

But the auguries all point to a speedy settlement of this memorable struggle on lines fairly satisfactory to the great bulk of the Irish people. Should the peers reject the measure this year, in all human probability they will have to reverse their verdict in the next, or else go down before the strong wave of popular discontent.

The people of Great Britain are weary of the long-protracted parlia-

to attend to their own affairs; and this they cannot have so long as Ireland blocks the way. They are quite willing now to "let the Egyptiane go."

The dawn of Ireland's regeneration seems, then, close at hand. A little interval of patient vigil appears to be all that separates her from the hour of friumph. Patient and unflagging determination is still demanded as equipment for the final struggle, but the issue is no longer doubtful. Her

og said enough in this series to ig for that old American prinof liberty of conscience and judg-in religion, and having tried to some of the mighty reasons ast the un-American handling of salutary that for the present this pul-pit be relieved from further presenta-tion of the subject. I hope thereby to get a more deliberate and dispassion-

been studying.

A number of gentlemen criticising the prediction of the croakers that she would fail to rule where she triumphed as a combatant; and it should be her pride to heap coals of fire on the heads ions exhibits certain great truths in our faith with irresistible logic. "Where Jews and Christians Touch Hands" would be another fruitful theme. I hope to handle these themes by and by, trusting that prejudices will not be so stirred that a man cannot be

fairly heard.

Instead, therefore, of advancing to points which I would be glad to discuss your attention is asked to this point: "What Catholics Here and Now Say They Teach—and What It Means to American Protestants." I grant that logically it is fair to quote what they say and do in other lands and remote years, but practically it is and remote years, but practically it is unfair. We must deal with facts here and now. America is mighty to trans-

too, was repeatedly drawn into intolerance and cruelty. Who shall say what records might lie at the door of Protestantism if it had begun to grope through the world's darkness five thoughny yours cardiar? If non are housand years earlier? If men are onest and philosophic they will not isregard historical environment. If ou do not allow much to it, how can ou read even Old Testament story ithout revulsion?

It is unfair to array the wrongs in the past of Catholicism and read them into the present bodily and then keep mum about all else—Protestant wrongs and Catholic achievements for good. It is not only unfair but it is fatal to any onlight amount, richtenunges. ur own enlightenment, righteousness ad genuineness as Christians and

But have I so far fairly stated what our Catholic fellow citizens here and now believe? I know thoroughly that Mary is practically worshiped. I wish gentlemen criticising me in the papers could have had enough courteous self-control to have refrained from assuming that they had a monopoly on this knowledge. I beg to remind them had a far as I have a harved they

which menanced its very existence, CATHOLIC DEVOTION TO MARY, teaching as to expose us to severe

criticism?

"Jesus is the one mediator of redemption of God and man," says this eminent American Catholic. "When we address the saists," he adds, "we beg them to pray for us through the merits of Jesus Christ, while we ask

The people of Great Britain are weary of the long-protracted parliamentary war. They want some time to attend to their own affairs; and this three words have a long at land to the long of the people not to pay any attention to the letter of a lawyer, the conversation of a cultivated lady and the answer of the people not to pay any attention to all grades of life — all emphatically showing that God alone is to be worther three people of the people and papers with letters urging the letter of a lawyer, the conversation of a cultivated lady and the answer of an ignorant woman—all Catholies, of all grades of life — all emphatically showing that God alone is to be worther three people and papers with letters urging the letter of a lawyer, the conversation of a cultivated lady and the answer of an ignorant woman—all Catholies, of all grades of life — all emphatically showing that God alone is to be worther three people and the people and the answer of an ignorant woman all catholies, of all grades of life — all emphatically showing that God alone is to be worther three peoples and the people and the peopl

shipped.
This does not satisfy some that I am rightly stating Catholic doctrine as held by those with whom we have to do. Let us hear what Catholics say ever their own names. A lady of Cloveland writes me saying she heard me last Sunday evening and adds: "I have been educated all my life at touched than you did.

A priest settled for thirty years in a northern Ohio parish, writes: "I have for the last three months instructed a class of one hundred and twenty seven children, preparing them for the first Holy Communion, and among these This same long-settled shepherd adds:

Attack us in what we do believe and practice, if you judge it to be wrong."

This is the course I had mapped out as the only fair and just one, substituting the word dissent for attack. Catholics have enough discernment to see that I am not advocating Catholicism. know its faults, and should certainly have set them forth when by fair recog nition of what they teach it could have been done in a frank, dispassionate, Christian way. I might quote also from reports of sermons in our daily papers. But I here declare that so far as Catholic teaching here and now is concerned—and this has been my point. from the start-I have abundan ship of Mary, but of God alone; and that they look on Jesus as their Saviour. Would to God that my Cath therefore have been led to study Catholic teaching here and now. That I dissent from many, many of its letails most radically it hardly seemed recessary to say.

To held your there are the study of their views, but in the name of God yearning as voiced in that prayer of Jesnes.

Bad Blood Cured. CENTLEMEN,—I have used your Burdock Blood Bitters for had blood and find it, without exception, the best purifying tonic in use. A short time ago two very large and painful boils came on the back of my neck, but B. B. Completely drove them away. SAMUEL BLAIN, Toronto Janetion.

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The Catholic Record. Published Weekly at 484 and 486 Ric street, London, Ontario. Price of subscription-\$2.00 per annum. EDITORS:

P.EV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels." THOMAS COFFEY.

Publisher and Proprietor, THOMAS COFFEY

London, Saturday, June 17, 1893.

OFFICTAL.

The annual retreat of the clergy of the diocese of London will begin at Assumption College, Sandwich, Ont., on the evening of July 10, and not of July 3, as had been announced. The change has been made to allow the exercises for the first Friday to be held as usual in the various parishes.

By order of His Lordship. M. J. TIERNAN, Sec. London, Ont., June 12, 1893.

WHAT DO THEY MEAN?

We had occasion last week to make some strictures on the escapade of Rev. Dr. Douglas, of Montreal Wesleyan College, at Owen Sound Methodist Conference As we then stated, the doctor's attack was not ostensibly against Catholies for daring to take their part in the political concerns of the country, but upon Sir Oliver Mowat's Govern-

ment for not distributing Government

patronage, and selecting Cabinet Min

isters on the basis of religion rather

than fitness for the offices to be filled It was not to be expected that the doctor, whose ingrained fanaticism was so plainly exhibited a year ago at Tilsonburg Conference, should let this season pass without a similar display to that of last year if only the opportun ity were afforded him.

Since our last week's article appeared the opportunity came at St. Catharine's, and the doctor seized upon

In the report of the proceedings at St. Catharines we are told that in a jocular way the doctor was representing the superior advantages of his college to those of all others, and especially to Victoria University.

Perhaps he was merely comical in his remarks; but we have had before now just such specimens of Methodist College Principals advertising their wares by attacks upon other institutions. Three or four years since the Rev. Principal of a Methodist ladies' college not many miles from this city, finding his institution not as prosperous as he would wish, advertised it by an exhibition of ultra-Protestant acrimony, attacking, in one of the Toronto daily papers, the Catholic ladies' academies of the country.

It would seem that Dr. Douglas present exhibition of zeal has some thing of the advertising quality in it also; but we leave him to settle this matter with the colleges he referred to

Rev. Dr. Potts seems to have desired to turn the doctor's shafts from the it would please the members of Conference better to hear abused, so he "laughingly "suggested the Jesuits "But we have no Jesuit Church in

Toronto. What the Jesuits had to do with the

legitimate business of the conference it is difficult to see. They had a heresy matter of their own to settle which should have been sufficient to take up their attention; but it is clear there was an object in view in inviting the firebrand doctor from another Province to deliver an address before an Ontario conference. The purpose is seen in the result the mention of a Jesuit had upon him. It was like shaking a red rag before the face of a mad bull, and the doctor at once delivered his anti-Catholic tirade which was evidently expected from him. At once he said :

"No, but you have Jesuit influence or rather what is worse, you have Orange influence leagued with the more dangerous and far-reaching than any Jesuit Church. . . . And who is it that constitutes the pedal extremity of the ministry in Ottawa of which a Jesuit is the head? It is an Orangeman."

Was ever idiocy more pitiable than is displayed in this language? There must not be a Catholic Premier in the Dominion; and if such there be, he must be denounced by this fanatic as a Jesuit! Of Dr. Douglas' ignorance in speaking as if every Catholic were a Jesuit we need say nothing, but as the conference seemed to accept everything he said as gospel

Canada, it follows that the proclaimed policy of Drs. Douglas and Potts and of the St. Catharine's conference is that no Catholic is to have anything to do with the government of the country. All rights are claimed for the Methodists, who, even in Ontario, only number some 650,000 of the population! It is the policy of the P. P. A. which these gentlemen have proclaimed.

We beg to inform them, then, that we have no more dread of the anti-Catholic agitation they threaten to raise than we have been in the past. We do not believe that even the Methodist body will identify itself with any such agitation; but from experience we are sure these conference men will only make themselves the laughing-stock of the community. At allevents if these signs of the times indicate that at the next elections, Dominion or Local, the no-Popery cry is to be raised again, we are quite ready for the fray, no matter from what direction it may come.

But what do the Ontario conférences mean by inviting, year after year, such insane meddlers as Dr. Douglas to come from afar to raise discord in our community? Surely such repeated action makes the Methodist body somewhat responsible, unless we find it repudiated by some official act of theirs. We had last year a repudiation by Mr Coatsworth, M. P., of Toronto, and Rev. Dr. Shaw, a colleague of Dr. Douglas but such individual acts are scarcely sufficient to restore confidence in the honest intentions of the whole body.

After the similar escapade of Dr. Douglas last year, ex-Bishop Carman seemed to be jealous of his rival in the field of demagogism, and followed with a series of "political sermons" of somewhat tedious length and similar character. Are we to have the ex-Bishop once more appear dressed in his cap and bells?

But, seriously, there has been enough of this kind of nonsense; and and the Dominion are tired of it.

Dr. Douglas brought up again at St. Catharine's the question of Methodist representation in the Cabinet. He declares he must have it. We by no means suppose that the Methodists have been left out purposely, for there have been Methodists in Mr. Mowat's polls, and there probably would be now some of that denomination if there had been themen for the positions. An able article in the Globe points

ought not to depend upon their re ligious belief. No man's religion should either open or close the door of office to him, and we may be sufe Catholic, a thoroughly representative treatment to which they are entitled, and which they would receive if the principle of opening the door of office irrespectively of religion had been observed. The truth is that Catholics all, was not appointed mainly, or perhaps at all, on account of his religion, but for his eminent fitness for the position he holds. We say, therefore, that Dr. Douglas' appeal is simply an intemperate attempt to stir up the passions of his co-religionists. the more intolerable because he has nothing to do with the Province and no direct interest in it.

MR. JNO M. KEARY'S CASE.

For a long time there has not existed in the public mind of this city such a feeling of indignation as was aroused by the dismissal of Mr. Jno. M. Keary from his position as police court clerk. Outside the ranks of the Know Noth-Jesuit influence of Quebec, which is ings, persons of all religious and political creeds are unsparing in their criticisms of the mayor and those members of the board of aldermen who voted for his dismissal. The Advertiser says that Mr. Keary was a scapegoat on which was laid all the sins of omission and commission on the part of others, and that the city council, by the casting vote of the mayor, has decided that the man of least responsibility should alone suffer for the shortcomings of others. The Free Press is also very explicit in its condemnation of the conspirators, as will be seen by the following extract:

truth they are so far his equals in ignorance. Dr. Potts, at least, expressly approved of everything that was said.

But let us for a moment consider the meaning which was intended to be conveyed. As a Catholic is necessarily a Jesuit, and a Jesuit is to be excluded from all participation in the affairs of

official. It is apparent to all fair-minded nen that a dead set was directed against Mr. Keary, and that it was immaterial to the majority who so mercilessly applied the zarotte that the evidence adduced before the Committee was vague, contradictory and neonclusive.

We do not know whether or not Mr. Keary was guilty of any offence deserving dismissal, but we feel confident that he had a right to a trial of the character described, and that citizens generally, regardless of race or creed, must revolt at the methods that have been taken to degrade and disgrace him, and that this feeling of resentment will increase the more the matter is considered. We can well understand why neither

papers gave the rock-bottom reason why Mr. Keary was robbed of his position. They no doubt feel ashamed to have it made known to the great world abroad that in this nineteenth century, in the city of London, Canada, a Catholic will not be permitted to occupy a position in the service of the corporation. There is no doubt whatever that this was the cause-and the only cause-why Mr. Keary was sacrificed on the altar of bigotry, and by men, too, who profess to be the apostles of civil and religious freedom! Some there are who say-and there is a grain of truth in the assertion-that the weaklings who voted against Mr. Keary could not have done otherwise, as they are but putty in the hands of that little Nero who nestles in the corner of the Mayor's chair on Monday evenings, and frowns on all humanity.

THE DOWNWARD TENDENCY.

The Chicago Journal has the following in reference to the proceedings of the Presbyterian General Assembly recently held at Washington:

"For argumentative twistings and turnings and occasional knockdowns we will back a Presbyterian assembly against a meeting of the most astute of the legal fraternity.

If a Catholic journal had given expression to such an opinion it would have been attributed to sectarian spite; yet the language is not a whit too severe and strong as a description of the sophistries and even buffooneries of the respectable Protestants of Ontario the trial of Dr. Briggs. The obtuse witticisms of the Moderater, which were intended to show his sharpness and provoke a merry laugh at the expense of other brethren, we certainly do not think to have been suggestive of an assemblage presided over by the Holy Spirit, and the general tenor of speeches throughout savored more of Cabinet till they were beaten at the Mark Twain's style than we would expect from a grave assembly deliberating on divine truth. We made a similar remark on the Detroit Assembly two years ago; but then the out that the choice of Cabinet Ministers | Moderator at least seemed grave and calm. We think the deterioration has been considerable.

In further reference to this now notable Dr. Briggs' case, it is to be re that no man has ever been excluded marked that the party of Dr. Briggs because he was a Methodist. Last are by no means discouraged by the week we gave a reason, however, verdict against their redoubtable why there should be at least one leader. The great strength they have shown themselves to be possessed of Methodist colleges to some object which man, to guard Catholic educational has encouraged them to believe that the more especially as we by the time of the next general know by experience that in this Province Catholics are not receiving, and never have received, the equitable and their confidence is not without foundation. Dr. Briggs himself, having been excluded from the Church, it is said, will become a Congregationalist, as the Congregationalists are a have had the door partly closed to them. But Hon. C. F. Fraser, after of almost every shade of belief, and allowing each congregation to have a set of doctrines of its own; but the bulk of the party have no intention of leaving the Presbyterian fold. On the contrary, by remaining within it they expect to leaven it with their views, as they have been increasing very rapidly within it, and their Latitudinarian principles have been rapidly speading. Undoubtedly this so-called liberal element has been becoming stronger from year to year of late.

them new hope of future success. It would be no new ending of a very orthodox "Protestant sect if Presby. terianism should come to declare officially that it no longer adheres to the most important Christian doctrines. This happened not very many years since to the Protestant Church of France, which declared itself free of belief in the dogma of Christ's divinity. The minority were then obliged to form themselves into a new sect in order to maintain their orthodoxy. Thus also now the "liberal" element of the Presbyterians declare their intention to liberalize the Church.

The question of "Revision of the Presbyterian Creed" may be solved soon in a way hitherto unexpected. The solution would be in this case to modify the Westminster Confession into

a profession of pure Deism. It is remarkable that Dr. Lyman Abbot, Henry Ward Beecher's successor at Plymouth Church, Brooklyn,

Christian faith : that it was not Dr. Briggs who was heretical, but that the happy. stand taken by the General Assembly is the one whose logical result is Infidelity."

Dr. Lyman Abbott is an amiable the good of the country will operate, gentleman, and very large-hearted to- and there are plenty of examples in ward persons of all creeds; yet it is well known that he is not overburdened of the case. Even the United States with Christian dogmas. So he added would not have declared their inden his sermon: "The Bible is not the word of God." Then, on truly Protestant principles, he continued, "I challenge any man who calls the Bible they might have felt the need of comthe word of God to find that phrase 'the word of God' ever employed in the Bible to designate the Bible, or even employed in one part of the Bible to designate any other part."

Altogether we may expect within very few years a wonderful change in the official belief of Presbyterianism, and that change will be downward towards total unbelief.

THE HOME RULE BILL.

The Home Rule Bill is passing slowly through the Committee, which is now considering it clause by clause. The Opposition are endeavoring to obstruct it by every means possible, and are introducing amendment after amendment in order to destroy its efficacy even if passed. On some of these the discussions threatened to be interminable and were terminated only by the cloture. In spite of the tediousness of this process Mr Glad stone's majority against the annoying amendments keeps up to the norma figures, though in one case it dropped

to 22. This was on Lord Wolmers' amendment forbidding the Irish Legislature to pass resolutions on subjects on which it is forbidden to pass bills. He said that the Dublin Parliament might seriously embarrass the Imperial Government by resolutions on foreign policy.

"In case of a war with France," Lord Wolmers continued, "Ireland might and probably would side with France and against England, and the resolu tions of a Legislature would be a far more serious matter than mutterings of treasonable disloyalty in Irish papers or Irish speeches.'

Mr. Gladstone pointed out that i would be absurd to prevent a Legislature from expressing its opinion on any subject, and that it would be imresolutions were treasonable the only man. ultimate resort possible would be to force in any case, even if the Imperial Parliament were to put a prohibition into the Act creating an Irish Legislature.

The amendment was voted down. So far the amendments accepted by Mr. Gladstone and adopted by the House debar the Irish Legislature from legislating on treason, treasonfelony, alienage, aliens as such and

naturalization. On the question of prohibiting legisation regarding aliens there was quite a breeze. Mr. Healy pointed out that the workhouse at Cork is being constantly charged with pauper aliens from America, and if the Irish Government were prohibited from legislating on the subject of aliens it might be much embarrassed at times. The form in which the clause passed was a compromise intended to meet the difficulty, but it was passed, though the Irish Nationalists and some Radicals voted against it. The Unionists meeting "experiences. voted for the clause, the vote standing 328 to 139.

The Irish members are evidently uneasy at the slow progress the bill is making, and Mr. J. E. Redmond, the Parnellite leader, suggested that all-The Briggs verdict has infused into night sittings be held until the bill be disposed of.

Mr. Gladstone answered that if this ourse were adopted, considering the heavy pressure already bearing on the members, it would be necessary to on among Protestants, Conference was provide a supply of undertakers. The necessitated to condemn many of the suggestion was not pressed.

It is not expected that there will be any actual break in the compact time before all the clauses can be taken sense of Holy Scripture. up and passed upon.

The dread of Irish disloyalty expressed by Lord Wolmers is a fallacious one. It may be very true that the accused in every instance, are a if the present state of affairs were to striking proof, first, of the inroads be continued there would be reason to which infidelity has been making upon fear disaffection and disloyalty; but Protestantism during the last few there is no fear that a contented years; secondly, of the looseness of people should be disloyal. The Home dectrine to which Protestantism of all monarchs, wise in their generation, Rule Bill when it becomes law will remove the causes of discontent, and principle on which it is founded, will at once throw open to the popula- which is a principle of disintegration. that "Dr. Briggs, not the General which have hitherto not existed, and denounced all creeds. It is the pres- the long ranks of serfs bowtion prospects of obtaining a livelihood

will doubtless become contented and

Mr. Gladstone, who is surely a farseeing statesman, understands well the way in which legislation for

the world's history to confirm this view pendence if unjust exactions had not been imposed upon them. Perhaps when they grew old and self-reliant plete self-rule; but they certainly would not have done so at the early stage of existence at which they declared themselves free; and once Ireland is made free by the measure now before Parliament, we may anticipate that she will continue to live peacefully and harmoniously with the sister isle for many a year to

come. A CURIOUS HERESY TRIAL.

Another heresy case has been re cently attracting considerable attention among our Protestant neighbors, which differs materially in its character from perhaps all the cases which have cropped up hitherto in America: it is that of Rev. Mr. Truax, of the Norwich district of the Methodist Church.

The trial took place at St. Catharine's conference, and was conducted after a manner which seems to contrast very favorably with that of Dr. Briggs' which recently took place at Washington, inasmuch as it is said to have been conducted "with great decorum and charity on all sides. The result was, however, the find.

ing of Rev. Mr. Truax guilty on several charges, in consequence of which he has been suspended from the exercise of all ministerial acts, and "more especially from conducting divine worship and administering baptism and the Lord's Supper in any Methodist church."

This suspension is for one year, then to be removed only "on his giving satisfactory evidence . . . that he is in full accord with the doctrinal standards of the Methodist Church."

The sentence was sustained by a vote of 62 to 16.

The charges sustained may b summed up, that Mr. Truax taught, 1. That Christ is not God : that He possible to prevent it. "If such is, in fact, no better than any other

2. That the tendency of His teaching was to lower the authority of Scripture. It was even testified, but the testimomy

was conflicting, that he asserted that the Bible is no more than any other good book. It will be seen that in this case, if the full charge had been sustained His teaching would be somewhat similar to that of the two Presbyterians who have been recently condemned, but his ground was very different. They taught so on the plea that science forces to this conviction, while Rev. Mr Truax arrived (probably) at this conclusion from the very unscientific conviction that the Spirit animated or inspired himself as much as the sacred writers. This will appear from the next point.

3. He claimed to be so inspired by the Holy Spirit that his declarations are of equal authority with St. Paul's

4. He denounced all creeds. 5. His teaching unsettles the faith of believers, and he ridicules class

6. He publicly attacked the language and sentiments of Methodist hymns, declared that Sunday is no better than any other day, and that people may read the newspapers there-on, and circulated tracts of mischievous teaching.

Just as we stated in reference to the decision of the Presbyterian Assembly, we say in regard to that of the St. Catharine's Conference, that if any shred of Christianity is to be insisted above teachings. The inconsistency, however, lies in the fact that Methodism condemns such vagaries, while it Liberal majority while the bill is passing invites them by sustaining the general through Committee, but at the present principle that each individual is himslow rate it will certainly take a long self the supreme interpreter of the

The frequency with which these heresy trials are now taking place, and the strong minorities which sustain shades is subjected owing to the first have accepted the new order of things, Rev. Mr. Truax was proved to have

Assembly, has defended the true under the new state of things they ent tendency of Protestantism to do the same. Nevertheless Christianity as originally propounded by its Divine Founder had a creed which He commanded His Apostles to teach to "all

nations." We cannot conclude this article without saying a word on a couple of curious charges on which Mr. Truey

was condemned : "He ridicules class meeting experi-

"He attacked the language and sentiments of Methodist hymns.

It is to us a matter of intense curiosity tc know when the experiences of the Jacks and Jills who at the class meet. ings proclaim themselves saints of God became dogmas of divine faith, and when the sentiments and language of Methodist hymns, which are certainly very human productions, became part of the "faith once delivered to the saints!"

We have often heard Methodists express the greatest horror against the Catholic Church for "teaching for doctrines the commandments of men; but when was anything like the above heard of in Catholic teaching? Mr. Truax may very reasonably refuse a retraction on these points, at least.

PERSECUTION IN RUSSIA.

The Czar of Russia is showing daily now well he merits the reputation of being the most tyrannous sovereign in Europe. But a few years ago the world was shocked by the revelations of Maurice Kenman, who described vividly and truthfully the cruelty practised on Russian prisoners. He pictured with a master hand the dark mines where human beings, for no act save the following of the dictates of their conscience, were condemned to pitiless unceasing labor, and the loathsome dungeons that shut out from light and happiness men and women who were guilty of a treasonable whisperave! for a wish, so discerning are the officials of the Czar.

How he is devoting his paternal attention to Catholics. He wishes them to renounce their faith, and his favorite arguments are the knout and imprisonment. Poland, especially, on whom he has bestowed the full measure of a barbaric cruelty, is again on the wheel of torture.

In that unhappy country Catholicism is a thing unlawful, and but a short time ago we read that the funeral rites were forbidden to be performed at the grave of a Catholic princess. Nothing daunted, the son carried the cross at the head of the procession, and read at his mother's grave the Catholic prayers that were deemed treasonable by the Government of Russia.

Seminaries are exposed to the danger of being closed and their property confiscated. Indeed from Kielce comes the news that its diocesan seminary is already under the ban of the Czar. The seminary was denounced by a half-witted student who was expelled for a serious crime, as the abode of priestly plotters; and the Government, too happy to profit by the occasion, invaded it, subjected the professors to revolting indignities, and finally banished the students, with orders never to resume their theological studies in any episcopal seminary.

We have grave fears that the persecuted Catholics will be lured away from their faith. Exposed to all the horrors of despotism, and with no priestly voice to counsel them and to encourage them, who can wonder if, in a few years, the State will control them, body and soul. An edict has been published ordering all peasants to furnish, within three years, proofs of their allegiance to the State-religion; and, in the event of non-compliance, they are to be evicted from their holdings. These people are in state of perpetual indigence, and they are also

passionate lovers of the country that saw their birth. In many instances, therefore, they will accept the conditions of the Government, and conform outwardly to the laws of the schismatic Church.

Such tidings remind us of the thumb-screw age when the classes reigned and the masses were slaves. Many parts of Europe were cursed by an unrestricted kingly authority.

But times have changed, and the voice of the people is no longer low and fearful but strong and exultant in the possession of a new found liberty. They are no longer mere puppets, to be drawn hither and thither by the strings of pride and ambition. The and are content to strut about in gaudy plumage and let the people rule. In Russia only do we behold ing their necks to the the oppressor. The outline authority is preying upon and the fear of the nameles the dungeon has stilled the for liberty.

Some day the democratic strike the Russian territo Czar may be forced to tre jects as reasonable beings.

THE POPE AND THE

The newspaper reporte more than elsewhere are sensational stories for the perhaps because there it i as elsewhere to find leaky that is to say, at least in a Pope's Court this difficult enced. This is undoubtedly the

the interview of the you like Emperor of Germany grossly misrepresented. The interview lasted an

was quite private, as nonprincipals engaged in i present. Yet we have be many disquisitions by the lic press, including the T professing to give a fu what occurred at the r are gravely informed the peror William has set hi having a largely increas as new burdens must be people that he may be out his darling design necessary to endeavor Pope's influence to be Catholic Germans to fo nation the Army Bill Catholic Party in the Re It is scarcely necessa

all this is purely ima has been the gist of nu ials in the Mail, espec which appeared in t 23rd May and 2nd object of all this i show that the Pope busying himself about concerns of all nations he may acquire politi and in the present ca that there is a furth secure the repeal of the the Jesuits have been Germany. This is 1 thing different from purpose assigned by for they are constantly the chief work of the extend the authority o as well as ecclesiastica

course designed to in in Canada in favor A. or the anti-Catholic with this purpose in v not be written, for 1 them but those who those stories of plots v to have been rece which had for object t Government of the September next by who are to declare territory of the preposterous story wa circulated by the A authority of a bogus not a whit less pre story of the Mail an which have endeav bugaboo of the Empe

Articles like those w

The time occupied was, as we have alrea It is very possible probable, that during persons of their digr ful of European ev conversed upon the is a matter of such g that it is the topic o in Europe alone, 1 world. But we are no such bargin by the Pope as that

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of things, it in gaudy eople rule. ve behold erfs bowing their necks to the yoke of the oppressor. The outline of despotic authority is preying upon their vitals, and the fear of the nameless horrors of the dungeon has stilled the yearnings for liberty.

Some day the democratic wave will strike the Russian territory, and the Czar may be forced to treat his subjects as reasonable beings.

THE POPE AND THE KAISER.

The newspaper reporters in Rome more than elsewhere are wont to send sensational stories for their papers, perhaps because there it is not so easy as elsewhere to find leaky counsellors that is to say, at least in regard to the Pope's Court this difficulty is experienced.

This is undoubtedly the cause why the interview of the young and warlike Emperor of Germany has been so grossly misrepresented.

The interview lasted an hour, but it was quite private, as none but the two principals engaged in it were even present. Yet we have been treated to many disquisitions by the anti-Catholic press, including the Toronto Mail, professing to give a full account of what occurred at the meeting. We are gravely informed that as the Emperor William has set his heart upon having a largely increased army, and as new burdens must be levied on the people that he may be able to carry out his darling design, he finds it necessary to endeavor to bring the Pope's influence to bear upon the Catholic Germans to force upon the nation the Army Bill through the Catholic Party in the Reichstag.

It is scarcely necessary to say that all this is purely imaginary, yet it has been the gist of numerous editorials in the Mail, especially of those which appeared in the issues of 23rd May and 2nd inst. The object of all this is mainly to show that the Pope is constantly busying himself about the internal concerns of all nations in order that he may acquire political influence; and in the present case we are told that there is a further purpose, to secure the repeal of the laws by which the Jesuits have been expelled from Germany. This is not really anything different from the general purpose assigned by these journals, for they are constantly telling us that the chief work of the Jesuits is to extend the authority of the Pope, civil as well as ecclesiastical.

Articles like those we refer to are of course designed to influence politics in Canada in favor of the P. P. A. or the anti-Catholic party. Except with this purpose in view they would not be written, for none will credit them but those who believe in all those stories of plots which were said to have been recently unearthed which had for object the seizure of the Government of the United States in September next by armed Catholics who are to declare them to be the territory of the Pope. circulated by the A. P. A. on the authority of a bogus Papal Bull; but not a whit less preposterous is the story of the Mail and other journals which have endeavored to make a bugaboo of the Emperor's visit.

The time occupied in the interview was, as we have already said, an hour. It is very possible, and even very probable, that during that time two persons of their dignity, and so watchful of European events, should have conversed upon the Army Bill, which is a matter of such general importance

perfectly aware of this, would not try their loyalty to him by so severe a test as by interference in their political liberties.

From all these considerations it naturally follows that the Pope did not sell the votes of the Catholic party, as it is pretended he has done. The votes of the Catholics are not for sale, either in Germany or elsewhere. The pretended sale of "the Catholic vote," whether in Germany or Canada, or of the enemies of Catholicity. It is begotten of that hatred which is from below.

Moreover, the event proves that the Catholic vote was not sold, for the Catholics of the Reichstag were more nearly a unit against the Bill than were the Protestants. This shows at that of the Pope. If this be the case our adversaries have gained very little by their editorials on the matter, for if the Emperor be thus discredited it must be remembered that he is the head of the great Luthero-Calvinistic Church of Germany, an office which he exercises quite imperially.

But what of the restoration of the Jesuits? Do not the Pope and the Catholic Party of Germany desire this? And would it not therefore be very likely for the Pope to ask this from the this Canada of ours. Emperor and to offer some favor in

Yes: the German Catholic party like the Jesuits, because they know their zeal in education, and their missionary spirit. The Pope loves them for the same causes-but not for any plotting to give him temporal authority in the countries where they live. The Jesuits are not plotters, they are workers for the general good. The Catholics of Germany wish for their restoration and they will obtain it too by the regular constitutional methods, and not by selling their votes so as to support a measure which they deem an evil, or to oppose when they think it needful for Fatherland.

We already answered this supposed likelihood, showing that there is no likelihood whatever of such a thing does not constitute a fact; and of this bargain there is not a particle of evidence.

which the story was told nearly as related by the journals we have referred to in this article; but they contained intrinsic evidence that they were the sensational tales of a correspondent who is accustomed to wire his imaginings as facts, when facts are lacking.

It is not the custom at Rome, nor the distinguished and trusted states-State secrets to those who have not guage used if he were a high official of the Pope.

Besides the prominent individual is not named, which is enough to throw discredit on the statement.

Again: A secret of the kind would not be communicated to a newspaper reporter by the high officials who knew it; and altogether the story is a very fishy one. No doubt there will be soon other evidence that there is not a word of truth in it.

We have reasoned so far on the probabilities and possibilities of the case

before a McCarthy was ever known to have sold his faith for a pot of porridge. Mr. McCarthy, being a lawyer, ought to know that possession amounts to a good deal in law; and he ought to be aware, furthermore, that whatever rights the French have in this country were solemnly guaranteed them by English treaty. They have no rights or privileges, however, which all other classes of our people, the United States, is a mere fiction irrespective of race or creed, do not enjoy. Mr. McCarthy's utterance gives us a very plain exposition of what he and his party mean by equal rights. It means nothing if it does not mean that he and they are entitled to all the rights and privileges their hearts could desire and that were they to succeed in obtaining control of the least that if there were any thought of government of the country, to the rest a bargain and sale, it must have been of the community would be dealt out in the mind of the Emperor, not in only such rights and priviliges as they might feel inclined to bestow. The whole scheme is merely an attempt to fasten upon our fair Dominion that hateful and tyrannical Protestant ascendancy which has cursed and degraded Ulster in the eyes of the world for many generaations. It would be well were Mr. Mc-Carthy to consider that this is the nineteenth century, and that the day has gone by when one class of our people can ride roughshod over the other in

THE "PROFESSOR."

The latest addition to the anti-Catholic lecture business is a "Professor" Sims, who hails from the United States. We are not told how he acquired the title "professor," but it matters very little. He has as good a right to it as the individual who comes around occasionally with a performing bear. The "professor" was rather unfortunate in being the immediate successor of Margaret L. Shepherdand unfortunate, too, we might say, from a financial standpoint in not having adopted Margaret's methods. Margaret's lectures were, to use a common newspaper expression, "not fit for publication," and they brought out the great vulgar crowd at 15 cents a occurring; but at all events a likelihood head. The "professor" had nothing to offer in the way of manufactured sensations concerning Catholic institutions, and he therefore succeeded in get-There were a couple of despatches in ting an audience of only seventy-five, which will leave him in a financial mess, and perhaps induce him to take up some honest method of earning a livelihood. The "professor" arrived in our midst for the purpose of telling us that Canada is in danger, that Romanism is plotting to take away our liberties, and that the minority are about to swallow up the majority indeed at any royal court, to pass over He dealt with the Manitoba school question: and, not being a resident, men who have charge of State De- was perhaps unaware that that partments, in order to communicate matter has already been so thoroughly discussed that nothing more remains official rank. Yet we were told in the to be said. We will not enter into an despatches that this great secret was argument with the "professor," for ton, than that any such scheme of preposterous story was in fact actually circles." This would not be the reason that he said nothing but a time. Margaret L. Shepherd, we are told, occupied a seat in one of the boxes; and when the "professor" had finished his discourse, she addressed the audience. She is a business woman, as we often said before: an excellent opportunity to advertise a book she is about to publish. What an interesting work would be a volume from Margaret's pen, entitled: "The Manners and Customs of Turnkeys." We doubt not Margaret's book will have a large

from the character of this Church that the question should present but little difficulty. It is a secession from the Church of England. It consists of those former members of the Church of England who being Low Churchmen found out by experience, after a hard and long drawn out fight, that they could not control the Church so far as to put down Ritualism and High Churchism. As a last resort they determined to form a new sect, and like most dead branches when cut off from the main body, they claim to be themselves "the real Church of England." But they retain a kind of Episcopacy, and there seems to be no great reason to object seriously to other grades in the hierarchy, which are the natural consequences of Episcopacy Yet there was a very serious debate whether or not they could consistently have deans and deaneries. Rev. Mr Botterell, of Ottawa, said: "There is a flavor of Ritualism in the term deanery. At any rate it looks as if they are slavishly copying the nomenclature of another Church," This the Bishop would not admit; and Rev. Dr. Gallaher remarked that "it is a curious fact that nearly all the deans of the Church of England are Low Churchmen." When the matter came to a test, the vote was decisive in favor of deans. These gentlemen who are so very much afraid of anything savoring of Ritualism and "Popery" will find it necessary to reject everything in Christianity if they wish to get rid of whatever has a "flavor of Popery;"
for all Christianity has been preserved

You tell me that Death is coming To bear from earth me to-day;
And I answer: "Yes, Death comes to bless, For Heaven will last alway!" by the Catholic Church and has been

solely by imitation or borrowing. AHEAD OF THE OTHERS.

That's Where the Separate Schools are at the World's Fair.

received by the Protestant Churches

Supt. Dr. May has just returned from Chicago, feeling quite happy over the results of his labors, and very properly so. With his usual tact and energy he has managed to secure about twice as much space as was first allotted to the Ontario educational exhibit, and has thus increased the facilities for a proper display of its merits. Speaking of the school children's work at the Fair, Dr. May freely remarks that "the Separate schools are ahead of the others." Coming from such an excellent authority, this statement is undeniably significent.

EDITORIAL NOTES.

THE Synod of the United States Reformed Presbyterians proposes a "federation of all the Presbyterian sects." Under this scheme all the churches are to preserve their own organic system, while co-operating in mission work. It is far more likely that there will be a new sect arising out of the action of the General Assembly of the unreformed Presbyterians who recently met at Washingunion should be generally adopted.

At the meeting of the Toronto Methodist Conference charges were preferred against the management of Grimsby camp because of desecration of the Lord's day, inasmuch as a price of admission was charged. What will and, being such, she thought it was our Methodist friends of the conference say when they consider that Mrs. Shepherd carried on her business in London, in the Opera House, on Sundays, in a manner similar to all other shows which come to our city, and neither the press nor the ministers uttered a word in protest? Possibly

ruled this country very many years and Deaneries?" One would imagine not tell. Let us forbear to probe further where the task is vain. this we know: that in that enormous mass of legend, relic and ceremonial, tradition and art, there is a basis of profound reality and a world of imagery sacrifice, such as man's brain and heart have never surpassed.

AT A recent meeting of the National Protestant Church Union, held in London, England, the Chairman declared that the Church of England is losing hundreds of adherents owing to the growth of Ritualism. He said he knew personally of three hundred and fifty Churchmen who had gone over to Congregationalism and two hundred to Presbyterianism. On the other hand many High Churchmen pass over to the Catholic Church. Between all the parties in the Church, it would seem as if the question of the continued existence of the Church as an establishment will solve itself by the dissolution of the Church through its own workings.

For the CATHOLIC RECORD.

You say that the summer is coming, With the perfumed breath of flowers; But, alas! alas! it will quickly pass, And leave the bleak autumn hours.

You say that the birds are singing On bush and on leafy tree; But, alack!erelong they will hush their song, And fly far away o'er the lea.

You say that the sun is shining. And scattering darts of gold; But I answer still, with an icy chill, "He'll be conquered by winter's col

You tell me that Love is glowing In your heart, with his flame so bright; Like the birds of spring, he'll be on the wing, And leave ashes cold and white.

NEW BOOKS.

We have before us another charming story book for children, from the pen of the gifted authoress Mary Catharine Crowley—
"Apples, Ripe and Rosy, Sir," and other stories for boys and girls. Re-printed from the Ave Maria by the Ave Maria Publishing Co., Notre Dame, Ind.
"Deharbe's Small Catechism." Translated from the German. With the approbation of their Lordships the Archbishops of Calcutta and St. Louis, Mo. Publishers: B. Herder, St. Louis Mo.
"The Mysteries of the Holy Rosary:

and St. Louis, Mo. Publishers: B. Herder, St. Louis Mo.

"The Mysteries of the Holy Rosary: An Easy Method of Reciting the Prayers and Meditating on the Mysteries of the Holy Rosary." With the approbation of the Most Rev. Archishop of Freiburg and the Recommendation of the Right Rev. Bishop of Wichita, Kans. Translated from the German. Publishers: B. Herder, St. Louis, Mo.

Louis, Mo.

"The Pictorial Church for children: or, The Teachings of the Church Made Known to the Little Ones by Pictures, Stories, Examples and Parables," is the title of an interesting and instructive book recently published, the author of which is Rev. J. Brelwet, of Barrie, Vermont, U. S. A. The little book is a gem and has received the hearty approbation of several Bishops, priests and religious men. It was sold by the thousands before it came from the press, and bids fair to have the largest circulation of any book ever published in America. It is an instructor: the whole book is a dialogue between the mether and child. The author offers "Special inducements and low prices to the clergy, Sunday schools and religious communities." The book has thirty-two rich illustrations, the most artistic that could be obtained; it has one hundred and fifty pages is printed on fine paper in large, clear type. The book will be sent postpaid to any address in the United States or Canada on receipt of 50 cents.

OBITUARY.

MRS. ALEX. F. MCRAE, MCGILLIVRAY

MRS. ALEX. F. McRAE, McGILLIVRAY.

In the Township of McGillivray, on the 17th of May, 1893, died Margaret McRae, the beloved wife of Alex. F. McRae. The deceased was born in the year 1891, in the township of Ekfrid. county of Middlesex. Ont. She married, seven years ago, Alexander F. McRae, and settled with him on a farm in Dawn, county Kent. Ontario. The climate not being health ful, they moved, eighteen months ago, to McGillivray, near Parkhill, Ontario.

Mrs. McRae, was of a genial and cheerful disposition, plous and strong in faith, ever ready to take an active part in charitable work, especially in any work pertaining to church or religion. Her married life was a life of trial and anxiety. Of four children, only one lives to survive her, the others dying after a lingering illness almost in their infancy, which almost crushed the heart and spirit of the mother. After suffering about three weeks from pleurisy, malaria and congestion of the lumps, resigned to the will of her Creator, and fortified by the sacraments of the Church which she loved and served well all her life, she died a peaceful and happy death.

The funeral took place on Friday, the 19th of May, from her late residence in McGillivray to the Sacred Heart Church, Parkhill, where a solemm Requiem High Mass was celebrated by the pastor, Rev. D. A. McRae, her brother-iniaw, after which the remains were taken to St. Columba's cemetery of Williams, for interment. May she rest in peace!

MRS. M. A. COLLINS, SOUTH McGILLIVARY

bis a matter of such general importance that it is the topic of conversation not in Europe alone, but in the whole work. But we are every confident that no such bargin was entered into the the Possession is concerned in the third of the matter were to be thus judged, the facts being unknown; but the fact such as the such bargin was entered into the the Possession is concerned in the third of the measure; but as it is a matter while portains to the internal concerns of Germany, and to the independence of the Empirer in governing itself, and to the sense of the nation in providing for its own security, we are quite satisfied that nothing could in the complete liberty of the Catholic hards it is still preferred to into the complete liberty of the Catholic hards it is still preferred to into the Emperor could assign could induce him to do so, but seed to the complete liberty of the Catholic party in reference to the lill. Name is the significant in the complete liberty of the Catholic party in reference to the lill. Name is the significant in the complete liberty of the Catholic party in reference to the lill. Name; as sign could induce him to do so, but the complete liberty of the Catholic party in reference to the lill. Name; as a sign could in the complete liberty of the Catholic party in region that the pressure is visible prefaced in the pressure of playing for the catholic party in region that the pressure is visible prefaced in the pressure of interesting the pressure of playing for the catholic party with the complete liberty of the Catholic party would be their own interesting and the pressure of playing for the catholic party would be their own interesting and the pressure of playing for the catholic party would be their own interesting and the pressure of the catholic party would be their own interesting and the pressure of the catholic party would be their own in control the pressure of playing the needs of the country of the catholic party would not give up their difference of the lill. Not the pressur

solemn Requiem High Mass was offered by the Rev. Father Traher, of Mount Carmel, in the absence of the pastor, Rev. D. A. McRae; after which Father Traher preached a sermon appropriate to the occasion. The remains, followed by a large concourse of admiring friends and sorrowful relatives, were taken to Centralia, where all that was mortal of Mrs. Collins was interred beside her late husband. May she rest in peace!

MICHAEL BRIODY, LONDON TOWNSHIP.

MICHAEL BRIODY, LONDON TOWNSHIP. MICHAEL BRIODY, LONDON TOWNSHIP.

Died at his father's residence, London township, on June 6, 1893, Michael Briody, third son of James Briody. He had been ill tor some time with heart disease. His sufferings were great, but he bore them with remarkable patience, and received the last rights of our holy religion from the hands of Rev. Father Noonan. The funeral took place Thursday morning to St. Peter's Cathedral, where solemn Requiem Mass was celebrated by the Rev. Father Tiernan. The pall-bearers were his four nephews—Ambrose Henry, Bernard Henry, Flor. McNiff and Walter Briody. Requiescatin pace!

MARGARET L. SHEPHERD'S SUIT FAILS.

Afraid to Face the Damaging Evi-dence Against Her.

Brockville, Ont., June 8.—The libel suit started by Margaret L. Shepherd, of Boston, U. S., the anti-Catholic lecturer, has been withdrawn on the eve of trial. The Recorder having investigated the woman's immediate pre-vious history, informed its readers that she was not a fit person from whom to take advice either upon ordinary morals or religion. The case should have been heard at the spring assizes, but though the Recorder urged that Mrs. Shepherd's statement of claim should be filed in time for that court, the full time allowed by law was taken, so that the case could not be brought on. Since then, the Recorder now announces, the same policy of delay and fight to gain time has been continued. After considerable delay an order was obtained requiring the plaintiff to furnish security for costs, giving her four weeks in which to do She appealed against this, asking for six weeks. The appeal was dismissed, and June 4 was the day fixed by the court for furnishing the security. This date fell on Sunday, thus making Monday, June 5, the last day. The case could be postponed no longer. The plaintiff must either "put up or shut up;" and she chose the latter, and notified the publisher of the Recorder that the suit had been withdrawn. In its issue of last night the Recorder says that the result is just as it expected, and asserts that it was in possession of facts concerning the woman's life in recent years that gave it every assurance she would never have them ventilated in court. Shepherd has put the editor of the Recorder, who is as good a Protestant as is to be found in this town—being a prominent member of the Methodist Church—to heavy expense in the way of costs, but he asserts that he now has the satisfaction of knowing that from the first he was in the right. The Recorder further wishes it to be understood that it does not denounce those who believed in Mrs. Shepherd, of whom they had never before heard They were simply not in pos-session of the facts concerning her that had become known to the Re corder, and "were so over-anxious to believe anything they could hear to the detriment of the Roman Catholic Church, that they did not stop to inquire into the veracity or the character of the stranger making the statements." The Recorder adds: "We have carefully refrained from alluding to her history since the suit started, but to convince those of our friends who may yet think we were unduly severe upon her in the brief expese we published in December last, we propose at an early date to publish a short history of Margaret Shepherd, as she is now called, from material now in our possession obtained in England, the United States and Canada, from court records and other documents, includ-ing some written by the fair heroine

GRAND PICNIC AT MCUNT CARMEL.

the story herself.

GRAND PICNIC AT MCUNT CARMEL.

One of the most popular picnics of the season will be held on the grounds of James Doyle, Esq., about a mile east of Mount Carmel, on Wednesday, June 28. Ample preparations have been made to render it in every way most successful. The Crediton Brass band has been engaged for the occasion. Some of the most prominent speakers in the country have been invited to attend; and those present may therefore expect to be entertained with very interesting addresses on the questions of the day. A very active committee, of which Mr. John Farrell is chairman, have charge of the arrangements; and, judging by the numerous attractions specified on the posters, June 28 will be a notable day in the history of Mount Carmel. As the proceeds of the picnic will be devoted to church purposes we hope the people of Mount Carmel and neighboring parishes will turn out in full force on the occasion.

If we take all things as from God, and behold all things as in the light of the brightness of His coming, all shall be well.

The most precious thing we have, next to grace, is time; and we owe an account of our time, as we owe an account of our grace.

MANLY PURITY

To cleanse the blood, skin, and scalp of every eruption, impurity, and disease, whether simple, serofulous, hereditary, or ulcerative, no agency in the world is so speedy, economical, and unfailing as the

cerative, no agency in the world is so speedy, economical, and unfailing as the CUTICURA

Remedles, consisting of CUTICURA, the great skin cure, currents Soar, an exquisite skin purifier and beautifier, and createst of humor remedies. In a word, they are the greatest ekin cures, blood purifiers, and may be used in the treatment of every humor and disease, from exams to scrofula, with the most gratifying and unfailing success. Sold everywhere.

Potter Dutta AND CHEMICAL CORP., Beston.

PLES, blackheads, red, rough hands and falling hair cured by CUTICURA SOAP.

RHEUMATIC PAINS In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sci-atic, hip, kidney, chest, and muscular pains and weaknesses. Price, 35c. The Reasonableness of the Practices of the Catholic Church.

BY REV. J. J. BURKE.

Devotion to the Blessed Sacrament.

Perhaps no mystery of revelation has been so universally attacked as the Real Presence of Jesus Christ in the Blessed Sacrament of the Altar.

By the Real Presence is meant that Jesus Christ is really and truly, body and blood, soul and divinity, present in the Blessed Sacrament, under the form and appearances of bread and

This teaching of the Church is in perfect agreement with Scripture, tradition and reason.

If the reader will take up his Bible and read carefully the 6th chapter of the Gospel according to St. John; the 26th chapter, 26th, 27th and 28th verses of St. Matthew; the 14th chapter, 22nd verse of St. Mark; the First Epistle of St. Paul to the Corjustians 10th chapter, 28 inthians, 10th chapter, 16th verse, as well as other portions of the New Testament, he will certainly see that the Catholic teaching and practice concerning the Real Presence of Jesus Christ in the Blessed Sacrament are founded on Scripture. In this 6th chapter of St. John we learn that before instituting the Blessed Sacrament our Saviour wished to announce of promise it to His disciples in order to prepare them for it. He first gave them a figure of the Blessed Sacrament in the multiplication of the five leaves of bread by which He fed five thousand persons. After this miracle He told them that He would give them bread superior to that which they had eaten, and that this bread was His own flesh and blood. "The bread that I will give is My flesh, for the life of the It is almost impossible to understand these words of Our Lord in any other than a literal sense. was so understood by those who heard "How can this Man give us Him. "How can this Man give us His flesh to eat?" they said, and many withdrew from Him. It is but reason.

than have them leave Him. This promise of a doctrine so diffi-cult to understand was fulfilled at the

Last Supper.
Then Jesus took bread, and blessed, and broke, and gave to His disciples and said: "Take ye and eat. This is My body." And taking the chalice He gave thanks; and gave to them, saying: "Drink ye all of this. For this is My blood of the New Testament which shall be shed for many for the

"Do this for a commemoration of

These are substantially the words of Sts. Matthew, Mark, Luke, and of the Apostle Paul.

In the 10th chapter of the First Epistle to the Corinthians St. Paul says: "The chalice of benediction which we bless, is it not the com-munion of the blood of Christ? And the bread which we break is it not the partaking of the body of the Lord?"

Any one of these texts abundantly the Catholic doctrine of the that no such person existed as she be doubt His word, because you cannot a. The Church government main-

God-that He had the power to mak He said: "Do this in commemoration of Me," and that this change at the present time as at the time of the apostles is made by His Almighty power—von will have no difficulty in power-you will have no difficulty in believing it. The belief and practice of the Cath-

olic Church of to-day regarding the Blessed Sacrament is the same as it who have no other measures of truth was in every age since the time of or zeal except hatred—Bishop Parker, Christ. The history of every century Reasons for Arbog. Test. tells us this. The Fathers, dectors, S. The writings of the

But I don't understand the Catholic doctrine regarding the Blessed Sacra ment, some one may say; therefore it is contrary to reason. Dear reader, is contrary to reason. Dear reader, did the consummate puerility, silliness. present itself to you? Do you understand the Blessed Trinity? And is it contrary to reason? No. Although above reason, it is not against it. Do you understand how Jesus Christ is both God and man? Do you understand any mystery. No. If you did it mend as leaven be a mystery. For it would no longer be a mystery. For a mystery is something above human It is something incommight you attempt to hold with your limited

12. The Church of Rome is acmight you attempt to pour the mighty ocean into a small hole on the shore, as attempt to hold with your limited

12. The Church of Rome is acmight you attempt to pour the mighty ocean into a small hole on the shore, to be a true and Apostolic Church.

13. The Catholic Church was scholar at the convent, and her saparilla.

14. The Church of Rome is acmight you attempt to pour the mighty ocean into a small hole on the shore, to be a true and Apostolic Church.

15. The Catholic Church was scholar at the convent, and her saparilla.

capacity the illimitable ocean of divin-The proper office of reason is to examine the evidences of revelation, and see if God has spoken. But it constitutes no part of its office to dis-pute the word of God. That God has spoken is evident from the fulfilment many prophecies and the authority

"And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples, and said: Take ye and eat, This is My body." (St. Matt. xxvi. 25.) certain as is any historical fact. Reason teaches us this. It teaches us, too, that no one but God

(or by the power of God) can prophesy no one but God can derogate from the order of nature, by the performance of a miracle. Reason teaches us, then, that God has spoken. When we know God speaks, genuine reason will dic-tate that we humbly believe His holy word. Thus will true reason ever act. And when God says, "This is My body," it will not hesitate to believe.

We all believe that at the baptism of our Saviour by St. John Baptist, the Holy Ghost appeared in the form of Now, is it not as reasonable for Jesus Christ, the second person of th the third person of the Trinity, appear in the form of a dove? must therefore admit that the Catholi loctrine of the Real Presence of Jesus Christ in the Blessed Sacrament is rea onable; that it has been believed b the Christian Church of every age from the time of Christ until the ent time; and that it is taught by Mathew, Mark, Luke and John, and by St. Paul in clear and unmistakable

Now, dear reader, since Jesus Christ is really present, is not the Catholic oractice regarding the Blessed Sacra-Should we no adore Him as really present in the Blessed Sacrament? Should we not Blessed Sacrament? Should we not frequently receive Him with pure and contrite hearts? Should we not, when we enter the church, geuflect, bend he knee in His honor? Should we not show Him every mark of respect and devotion? Can we do too much ir Let us, then, adore Ou His honor? Lord and Our God, for we are His people and the sheep of His pasture et us return love for love to the grea King of suffering Who was bor able to believe that if He did not wish love of us, Who died for love of us to be understood in a literal sense He and Who, for love of us, remains eve would have told His hearers so, rather with us in the Blessed Sacrament. Let us ask that our faith and love may doring Him here in the Blessed Sacra nent of His love, we may be united ith Him forever hereafter.

TO BE CONTINUED. WONDERUFL TESTIMONY.

Protestant Witnesses of the Faith-Admiration of these Writers for the Church.

Quite a respectable number of the most eminent Protestants, preachers, no fear, my daughter, the monster

mental doctrines of the true and immediately went in search of him. Christian faith. And the sacraments but he was neither to be found not Real Presence, and shows the reasonableness of the Catholic practice regarding the Blessed Sacrament. Reflect upon them. Reflect especially upon the words of Christ, "This is My body." Think what an insult it is to Think what an insult it is to and it derives its authority from our victim of her own imagination, and

understand how what appears to be tained by the Church of Rome has been bread is in reality His own body and traced without a single break in the the time forgotten.

locd.

If you remember that Jesus Christ is lod—that He had the power to make lod—that He had the power to make lod—that He had the power to make look.

4. If that Church is to be called this change, that He could confer this schismatical because others would not power on others, as the apostles and stay in it, then to change is to be con-

rash assertions of some popular divines

S. The writings of the most ancient tells us this. The Fathers, dectors, and Church writers of every age say the same. If it were not so, some one ought to be able to find the time when the doctrine was invented, and the person who invented it. But, ought to be able to find the time when the doctrine was invented, and the person who invented it. But, since no one has been able to find the since no one has been able to find the since no one has been able to find the since no one has been able to find the since no one has been able to find the shadow of respect for what Christ and and her affianced. As further respect to the cathonic to help the heart that of the Cathonic to help to help the heart that of the Cathonic that of the C

s cure among the Roman Catholics .-

10. I do freely profess that I find no position necessary for salvation pro-hibited; none destructive of salvation

founded by the Apostles, with the mother left her in charge of the promise that "the gates of hell should sisterhood and returned to her SIONAL. not prevail against it." It has con-tinued on with honorable line of successors of St. Peter, tyrants, traitors, pagans and heretics in vain wrestling and raging. All the General Coun- and she determined approved and honored it; God hath miraculously blest it. In all other opposite Churches there

are found inward dissensions, contrariety, and change of opinions in the Catholic Church is an undivided unity and the most heavenly order. -Sir E. Sandy's Relat. of W. Relig

How am I struck with admiration when I consider this venerable Roman Church, its vast extent, mag nificence, stability, discipline, the im potence of its enemies, notwithstand ing all their sophistical invectives and calumnies, the dignity, virtues and talents of its apologists, the dishonesty of its assailants, and their variation or points of doctrine-Fitzwilliam "Let ters of Attious.

You certainly existed before we Blessed Trinity, to appear in the form of bread as it was for the Holy Ghost, sostoms, were now again to return to sostoms, were now again to return to the earth it would be in the Church of Rome alone that they would find that ociety of which once they had been he members. - Memorial of French Ref. Church, 1750.

"THE BEAUTIFUL NUN."

Ethan Allen's Daughter Saved from the Claws of a Monster.

Many interesting stories appear in the volume of Personal Reminiscence recently issued by Hon. L. E. Chitten en, who was Register of the Treasur under Lincoln. The following stor 'The Beautiful American Nun told in the Reminiscences at length as it was told to the author by the Rt. Rev Louis de Goesbriand, Bishop Vermont. In the Bishop's story the saving of Gen. Ethan Allen's daughter Vermont. from the monster of the water is e'erred to as "the only accepted and

well-authenticated miracle eve wrought within the limits of Vermont. The Bishop's story is reported as

After the war of the Revolution, as you know, Gen. Ethan Allen came to reside on the Winooski intervale in this town, where he lived at the time of his death. His dwelling was farm-house on an unfrequented road and he had no near neighbors. One spring morning, when his daughter Fanny, aged nine years, was gather-ing wild flowers on the river's bank, she was startled by the sight of monster which was rushing through the water, apparently to devour her. Stricken with fear, she was unable to move and utterly helpless. the savage beast was about to tear he with his ferocious claws she heard a kind and gentle voice saying. "Have writers, historians, etc., thus, speak of no power over you." Trustfu the Catholic Church: 1. I must accept the Church of Rome for a true Church. There is in the Church of Rome the profession of a long cloak and carrying a long staff all the faith necessary for salvation .- in his hand. His words reassured the trightened maid; her fears depart thorndyke Epil.

2. It is acknowledged on all hands and she started for her home

that the Church of Rome was Apostoli-cal and pure and, even at the present day, it has persevered in all the fundathat no such person existed as she be passed from their minds and was fo

The Bishop's account then proceed with the pretty love story of Fanny Allen, who grew into a beautiful woman and became engaged to the their successors, that He did so when stant, and to run away is to stand still. He loved Fanny Allen with all the devotion of a brilliant mind and a pure heart. She gave him in return the treasure of her first love. The parents of both approved of the union, and h 6. After all, we have no other ground for this conceit (calling Roman Catholics idolators) than the crude and society of her promised husband were completely satisfying to Fanny Allen. She envied no one and wanted nothing more. The year which closed on he

bighteenth birthday was a year of contentment and unalloyed happiness. Miss Allen had received an excellent

As further resistance promised to inventor of this doctrine and practice, the time or place of the invention, we rightly conclude that they came down to us from the time of Christ, and had considered them, it is certain that all the advantous from the time of Christ, and had considered them. It is certain that all the advantous from the time of Christ, and had companied the considered them. It is certain that all the advantous from the time of Christ, and had companied the considered the companied that the companied her to the city of Montree accompanied her to the city of Montree accompanies accompanied her to the city of Montree accompanies accompanie to us from the time of Christ, and had Christ for an author. (Berengarius, in the eleventh century, was the first who denied this doctrine.) If, then, Christ is the author, is not the Catholic of our profession thinketh any such of our profession thinketh any such thing.—Field. thing.—Field.

9. The foundations of faith stand high reputation and were successively high reputation and were successively the American strangers Their final visit to the convents wa to the celebrated sisterhood known a he Convent "Hotel Dieu. entered itschapel, walked up one of the njoined to be believed by the Church aisles until they stood before a large of Rome.—Thorndyke.

11. The Church of Rome has the foundation of true faith, and the advantage of discipline modelled after the advantage of discipline modelled after the read in prayerful adoration, and the apostolic practice. For which reasons I cannot agree with those who in an intemperate zeal have, as unsaved me from the monster." It was reasons I cannot agree with these in an intemperate zeal have, as uncharitably as absurdly, stated that the Church of Rome is an anti-Christian power.—Wix.

The Church of Rome is action of the Blessed Virgin, in a large printing of the Holy Family.

Believing she had been directed Believing she had been directed at the printing of the Holy Family.

Vermont home.

At the convent a new life began for Miss Allen. The unselfish piety of the Sisters powerfully impressed her, sisterhood as soon as her season of probation was ended

Her mother, her friends, her lover, tried to dissuade her. In the hope of diverting her mind she was taken from the convent into the fashionable circles of city life, where her brilliancy and beauty attracted universal admiration. Her affianced lover made to her the most tende appeals. If she longed to become ninister of charity, like the good Sisters, his fortune was hers. asked was that he might work beside her and sustain her strength.

But Fanny Allen was inflexible. She had the energy, decision and firmness of her father, controlled by the gentleness of a trustful nature. Her first love did not grow cold. did, since your origin is coeval with the lover was dearer to her than ever, the Apostles. If the Ireneuses, the It was because she loved him so well that she was constrained to obey the call of One through whom she hoped to secure his eternal welfare. In due time Miss Allen, confident

to the Catholic faith, returned to the

convent to prepare for her final withdrawal from the world. Her life at the convent "Hotel Dieu" was an exceedingly happy one. She became known far and wide, and every visitor to Montreal was drawn to pay visit to the " Beautiful American After assuming the religious habit she lived eleven years, and came to the end of her beautiful life at the age of thirty-five years. These eleven years witnessed so many leven years conversions of her relatives and acquaintances to the Catholic faitle as to establish the miraculous character of her own experience. The physiciar who attended her last hours, Protestant, was so touched by her faith that when at the last momen her confessor exclaimed: "Come t her assistance, all ye saints of God, he fell upon his knees and made olemn promise, which was executed by leaving his profession, of joining the

community. Her intended husband sold what he had and gave it to the poor, and himself to the service of the Church. The Rev. Mr. Barber, the Episcopal minister who baptised Miss Allen,

Church, and entering a religious

became a Catholicat the age of sixty-two and his son and grandson became Jesuit priests and missionaries to the

Her relatives, and those who knew her well, almost without exception, followed her example; two of them, a Protestant clergyman and his wife otained a Papal decree permitting them to separate, in order that the husband might become a priest and his wife a nun. This lady afterwards was the Superior of a convent in a onthern city.

The example set by Fanny Allen has not yet lost its power, for many conversions from Protestantism of her osterity continue to occur.

The Social Bond.

Whilst the various sects are unasing in their endeavors to gain therents to their peculiar creeds, Catholics often display an apathy in such a work. By the free distribution of books and tracts, by social gather-ngs in which members of the Churches t and greet the strangers, or to in our eyes. courage the faltering ones, or to way, Catholic societies of men an omen could imitate their non Catho c neighbors in the cause of religion We do not advocate the adjunct of a

kitchen and dining room to ever church, in order to reach the soul by vay of the stomach, but we would plead in general for more of the socia imenities of life by which the beauti ful charity of Catholic faith may be practised to the edification of all who naturally look for the results of religious training in even the common ccurrence of every-day life.

The Catholic Church glories in pos ssing the properties that attract al ouls without reference to social con ditions, and class distinctions are en tirely ignored by her. Her doctrines make her the popular teacher of all men who seek "the way; the truth, and the life. Catholics, therefore, should show

forth the life of faith that they are ex pected to live, and thus testify to the world " how good and how pleasant i unity .- Catholic Columbian.

Happy days and restful nights result rom using Ayer's Sarsaparilla. It so egulates all the bodily functions and trengthens the nervous system that worry and fatigue are comparatively unknown and life is truly enjoyed. It s certainly a most wonderful medicine

The Medicine for Liver and Kidney Complaint.—Mr. Vietor Auger, Ottawa, writes:

'I take great pleasure in recommending to the general public Parmelee's Pills, as a cure for Liver and Kidney Complaint. I have determed for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief, but after taking eight of Parmelee's Pills. I was quite relieved, and now I feel as free from the disease as before I was troubled.

Mr. Thos. Bell, of Messrs. Scott, Rell & Co., proprietors of the Wingham Furnitane Factory, writes: "For over one year I was not free one day from headache. I tried every medicine I thought would give me relief, but did not derive any benefit. I then product a bottle of Northrop & Lyman's Vegetable Discovery and began taking it according to directions, when I soon found the headache leaving me, and I am now completely cured.

No other Sarsapariila has the careful persistent of the proprietor in all the

St. John Nepomucene, Martyr.

The story of St. John Nepomucene, nay be briefly told, He lived in Bohemia, more than five hundred years ago; he was the confessor of the The emperor, who empress. The emperor, who was suspicious of his wife, commanded St. John to tell him what the empres confessed; St. John refused, and the emperor had him tortured and finally lung over the bridge into the river, Persons who refuse to believe in the

Catholic Church and pretend that she is merely a human institution, now and then are confronted by certain hard facts which cannot be explained away, and which show as plainly as possible that she is divinely aided and guarded; that the Spirit of God Himself watches over these facts is the secrecy of the confes-sional. St. John Nepomucene is not the only priest who has died sooner than reveal the confessions of his "There is a little quie penitents. graveyard within sound of the swif Shannon, where it rushes on to Limerick, and within the ruined walls o the small ancient church, round which that graveyard lies, you may find dank with nettles and moss, a plair of the genuineness of her conversion slab of stone. Clear away the nettles kneel down and press your lips t that stone; for it shuts in the grave of an aged and venerable martyr for the seal of confession. There lies an old priest who was so cruelly scourged by artial lawlessness during th ebellion to make him reveal some thing about the insurrection, suppose to have been revealed to him in ssion, that he died from th infliction, and sank into a martyr's

Who can count or imagine the number of confessions that have been heard by Catholic priests since the oundation of the Church! And yet in all those thousands of years, in all the chances and changes of human affairs, t has never been known that any priest has revealed even one single snallest, slightest thing made known to him in the confessional. Church, it is true, has provided proper penalties for any priest who should be guilty of breaking the seal but the punishment has never beer inflicted, for the reason that no price has ever yet broken the law. Priests have some times fallen away, become apostates and lost and wicked men, out even while abusing and ridiculing the confessional not one of them has ever revealed any of its secrets. a syllable has escaped their lips about the slightest venial sin that has ever been told them. Priests on their sick beds have been delirious and have raved in fever, but never even une sciously have they broken the seal What power restrains the guilty mer who are slandering the Church and would be glad to break down and destroy this great bulwark and security for the penitent sinner? and what hand guards and seals the lips o the fever-stricken sufferer and guide hls wandering mind away from the sacred and inviolable secrets? No power but that of heaven itself could work this perpetual and constant Even the bitterest enemi of the Church dare not say that th secrets of the confessional are even made known. They know well tha they could never prove it. They may explain the fact or even deny it as they will. We know that "this i the Lord's doing, and it is wonderfu

Strongly Endorsed.

The advertising of Hood's Sarsapari ppeals to the sober, common sense of thin mg people, because it is true; and it dways felly substantiated by endorsementhich in the financial world would accepted without a moment's hesitatic they tell the story—HOOD'S CURES.

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ey pupils, SES. For further particular REV. J. R. TEEFY, Pro DENNET FURNISHING COMPANY LONDON, ONLARIO, Manufacturers of

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GOOD WORKS DONE IN MORTAL SIN. Master, we have labored all the night, and have taken nothing. (Gospel of the Day.)

The Gospel of to-day tells us, my dear brethren, how St. Peter and his companions, after wearying themselves with dragging their heavy nets the whole night, had caught nothing for all their pains; and how, as soon as our Lord appeared, and they were able to work with His guidance and help, they took more fish than their boats would hold.

boats would hold.

There is a most important spiritual lesson contained in this simple story. This miraculous draught of fish is, as it were, a parable, acted out instead of told by our Divine Savour. And its meaning is this: that those who work in the night of the soul which is caused by mortal sin have indeed much trouble, sorrow and labor, but it is all for nothing. All that they do and suffer while remaining in this state counts for nothing in their favor in the eternal account of God. Whereas, on the other hand, the slightest action of one who is in the state of grace, and who, therefore, works in

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This is, I say, my brethren, a most important truth. Do you take in its full meaning and application? Let us look at and study it as much as possible in these few minutes; then the substitute that the substitute of the substitute of

on it, and make it thoroughly our

All of us have our labors, trials and pains: some are heavily burdened with them. To work and to suffer is the lot of all, from which there is no

escape. We cannot avoid our destiny; we must make the best of it.

Yes, that is just it; we must make the best of it; if we have any prud e ence, and true love or care for our happiness, we will make the best of it, and not the worst. Why suffer this and not the worst. Why suffer this poverty, this sickness, this worry and distress of mind? Why do all this hard work? Why go through all these long and weary days, and get nothing in reward for all our labor and suffering but the mere means with which to keep up this painful and toilsome life, and to sweeten it, perhaps, with some fleeting sensual perhaps, with some fleeting sensual pleasures? Why not have something to show for all our trouble at the end of our time here on earth? Why not make it, as we may, into a crown to take with regints that life which has take with us into that life which has

This is what those do who remain in the grace of God, who commit no mortal sin, or who, if they ever fall into it, repent and free themselves from it without delay. All their pains and all their labors are recorded in heaven, and treasured up to be woven into a crown of merit for such as per-severe to the end. God is with them, as with St. Peter on the lake of But those who foolishly think that to remain thus is a task beyond their strength, who pass their lives in mortal sin—and only seldom and for a short time raise from it—have the same trouble; and at the end, if indeed they came to God then and enter heaven, being saved as by fire, they find no treasure of good works gone before them. "Master," they have to say, "we have worked all night and have taken nothing. We have worked in the night of sin all our life."

Let us not, then, follow their exshort time raise from it-have the sam

Let us not, then, follow their ex-umple. Let us not run their fearful risk of not obtaining salvation at all and let us also determine that when we are saved we will have a life wel filled with the fruits of grace to lay at our Saviour's feet, for which we may merit to hear Him say: "Well done, good and faithful servant; enter thou into the joy of thy Lord.

There was much talk in religious circles in this city, says the New York correspondendent of the Boston Herald on Sunday over the well-authenti-cated report that Rev. James Field Spaulding, D. D., the Protestant Episcopal clergyman from Massachusetts, who for a year or more has been oscillating between the Episcopal and Roman Catholic faiths, has finally cast his lines with the latter Church.

A gentleman, under forty years of age, whose hair was rapidly becoming thin and gray, began the use of Ayer's Hair Vigor, and in six months his hair was restored to its natural color, and even more than its former

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the poor from its believe, MALARIA, etc., are CHILLS and FEVER, MALARIA, etc., are promptly driven off by Milburn's Aromatic Quinine Wine, the potent invigorating tonic. When Burdock Pills are used. They cure when others fell.

OUR BOYS AND GIRLS. THE FEAST OF ST. ALOYSIUS

The divinely fascinating charm which the saintliness of tender youth has ever exercised over the human has ever exercised over the human heart is quite manifest to the believing world in the wonderful life of the youthful, angelic St. Joysius, whose anniversary the Church will celebrate on the 21st of this month. The short span of nearly four and twenty years—from March 9, 1568, to June 21, 1591—was all that was allotted to him of mortal existence. So quickened, however, by the glow of divine love was the process of spiritual growth in the the process of spiritual growth in the soul, that God, like a wise and eager husbandman, hastened to gather into His eternal granaries the already signered and the soul of th His eternal granaries the already ripened grain. To even outline the sequisite beauty and perfection of the handiwork of divine grace in the life of St. Aloysius would be a task mightier than human pen could adequately accomplish. Though born of earth, his life from its inception was a reflex of heaven. Noble parents of a reflex of heaven. Noble parentage, princely possessions, worldly wealth, courtly attendance, were natural birth-rights with him : but he valued more action of one who is in the state of grace, and who, therefore, works in union with Christ, has attached to it a great and imperishable glory in the kingdom of heaven.

St. Paul also teaches us this quite explicitly. "If I should distribute," says he, "all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity "(that is, the love of God, which makes the state of the Blessed Virgin, toward whom he of the Blessed Virgin, toward whom he cherished a most tender devotion, vow-ing to heaven to keep himself chaste with the crucified Saviour, that he that despoils himself voluntarily of the paltry things of this life out of love for God, shall enrich himself a hundred fold in the inestimable blessings that Heaven alone can bestow. While hardly yet eighteen years of age, Aloysius firmly determined to made all the properties of the same and seek retirement.

and princely titles to his brother, and bade farewell to his family in those words so indicative of the thoughts of his heart. "I seek nothing but the salvation of my soul; may you all do salvatio word a beacon light, his self-sacrifice a Christ-like blessing. God's hour had some, Aloysius became a victim to the zeal and relentless self-sacrifice. On the 21st of June, 1591, the angels of God announced before the throne of the Most High to the celestial court, the advent of him "who pleased God and was beloved, and living among and was beloved, and it is sinners was translated." For three centuries our Holy Mother Church has encircled the brow of this fair youth a suppola of holiness. She has with the aureola of holiness. She has placed him upon her altars and pointed him out for the example and edification of Christian youth. In him we have particularly a charming model of Christian chasity. Let our constant prayer be to him with Mother Church, that we may keep our hearts free from the sinful contagion of the world, and may we ever seek to pre-serve our souls from the impure defile-

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ments so frequent in evil associations.

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WHAT WE OWE THE CATHOLIC CHURCH.

We may all own and be grateful for the many benefits that we enjoy through the religion and the religionists of the middle ages. To them we owe the most consummate of all archi-tectural works, even in their present state-our cathedrals; and to them we may owe the knowledge how to restore these buildings to their pristine splendor, when not architecture only, but sculpture and painting also, lavished their wonderous skill upon scalling-the clothes come out the houses of God; we may also owe to them, if we will, the devoted hosts of worshippers, who ought to be constantly seen in them, rich and poor, nobles and laborers, indiscriminately mingled together, all touchingly acknowledging a common origin and end. To them we owe the cultivation of the last of the results are the results. end. To them we owe the cultivation of the love of music among the people by familiarizing them with it through all the services, processions and festivals of the Church; and to them we may owe a better state of feeling than that which has often allowed the musical performances of our cathedral choirs to be mutilated on the patriest grounds. We owe to them our drama, which sprang out of the early Church s: and it would not be amiss mysteri if we w ere to owe to them a somewhat loftier notion than at present prevails of the objects that theatrical representation should aim at. To them do we owe the revival of learning, and in a great degree our grammar schools and to them we may owe the multitudes of students that ought to be able to flock to them, as of old, when Oxford University alone is said to have had its 30,000 scholars. We owe to them cherished a most tender devolution, only ing to heaven to keep himself chaste from the world. From the hands of the great St. Charles Borromeo, Cardinal Archbishop of Milan, he received for the first time the Bread of Angels in Holy Communion. He had, indeed, tasted and seen how sweet is the Lord to those who love Him. His heart was all aglow with the constuning fire of zeal for God's glory and the advancement of his own soul. He had learned in the sweet communings of his heart with the crucified Saviour, that he that despoils himself voluntarily of the paltry things of this life out of love for God, shall enrich himself a hundred fold in the inestimable blessings that Heaven alone can bestow. While Heaven alone can bestow. While ature and science. For ages who but the monks and friars were the literary hardly yet eighteen years of age, Aloysius firmly determined to made all the sacrifices, and seek retirement from the world by entering the Society of Jesus and consecrating his life to the service of God. The reluctance of a father, who had destined Aloysius for a worldly career of honor, was overcome by the persistent gentleness and uncompromising firmness of the son. "My dear son," said the father, "your choice is a deep wound in ny heart. I have ever loved you as you who but the monks and friars were the literary the monks and friars were the literary and scientific laborers of England?—
its poets, its historians, its philosophers, its botanists, its physicians, its educators? Where but in the libraries of the monasteries were the collections of the accumulated wisdom of ages to be found, each day beholding additions to the store, through the labors of the scribes of the Scriptorium. And when at last printing came to revolutionize the entire world of knowledge, who but the monks and friars were the literary that the monks the literary that the monks and friars were the literary that the monks the literary that the monks and friars were the literary that the monks and friars were the collections of the monasteries were the coll

overcome by the persistent gentleness and uncompromising firmness of the son. "My dear son," said the father, "your choice is a deep wound in ny heart. I have ever loved you as you always deserved. In you I had found the hopes of my family; but you tell me that God calls you another way. Go, then, in His name wherever you please, and may His blessings everywhere attend you."

Aloysius made over all his estates and princely titles to his brother, and

The joke is discovered by looking k to a Belfast telegram in the Times ne day before—Monday. This item of the day before—Monday. This item is frankly given as part of the arranged programme:—Without delay he will be driven to Newtownards, where he will be met and the horses taken from the carriage. It will be dragged through the streets by the loyal population." This is really very fanny, and comment would spoil it. But we hope the fact will receive the widest publicity.

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Congratulations. From the Brockville Recorder of June 8 we take the following item concerning our estimable Grand President, which will be read with interest by his brother C. M. B. A. men throughout the country:

men throughout the country:

At 1:30 o'clock this afternoon, in St. Francis Xavier Church, Vicar General Gauthier performed a marriage ceremony, the contracting parties being Mr. O. K. Fraser, of the law firm of Fraser, Reynolds & Fraser, and Miss Margaret Braniff, daughter of the late Thomas Braniff, of this town. There were only a few of the immediate friends of both parties present, the young couple desiring a quiet wedding. Mr. R. C. McHenry acted as best man, while Miss Rose Braniff, sister of the bride, acted as brides-maid. The couple are widely and favorably known, not only in Brockville, but throughout the counties, and the Recorder joins in the general good wishes for their future life and happiness."

The CATHOLIC RECORD also extends

CATHOLIC RECORD also extends heartiest congratulations to Mr. and Mrs. Fraser, with the hope that long life may be theirs, and that no cloud of sorrow will ever

The Carmon. Becomes have been deal many the memory in which the former of the language of the company memory than the property of the Canada for the company memory of the company memory of the company for an emblered in the company of the company

Mulligan in this further that these resolutions be spread on Resolved that these resolutions be spread on the minutes and tendered to Brother Mulligan and published in CATHOLIC RECORD.

RICHARD FEWER, Pres.

JAMES O'CONNOR, Rec. Sec.

At a meeting of Branch 128, Parkhill, the following resolutions were unanimously carried: Whereas it has pleased our divine Lord to deprive our esteemed Brother, Mr. Alexander McRae, of his wife.

Resolved that we, the members of Branch 128, Parkhill, while humbly submitting to the will of an all-wise Providence, tender our respected Brother and his family our deepest sympathy in this their hour of affiliction, with the hope that the Giver of all good girts and His Blessed Mother, the Comfortress of the Afflicted, will enable them to sustain themselves under their sore trial.

Resolved, further, that a copy of these resolutions be forwarded to Mr. McRae, and also to the CATHOLIC RECORD, and entered on the minutes of this meeting.

Signed on behalf of the members, Rev. J. A. McRae, James Phelan and John McLeod.

At the last regular meeting of Branch 61,

which reasted for the stands of this their hour of affliction, with the hope that the Giver of all good gits and His Blessed. Mother, the Comfortress of the Afflictet, will enable them to sustain themselves under their sore trial.

Resolved, further, that a copy of these resolutions be forwarded to Mr. McRae, and also to the CARTHOLIC RECORD, and entered on the minutes of this meeting.

Signed on behalf of the members, Rev. D. A. McRae, James Phelan and John McLeod.

At the last regular meeting of Branch 61, Merrition, the following resolution of condoisence was adopted:

Moved by Brother Jas. Cogan, secondel by Brother Thos. M. Giblin.

That whereas it has pleased Almighty God to take unto Hinself the beloved wife of our esteemed Treasurer, Brother John McAlly; and whereas the deceased an incurable malady, a number of years by the condition of enable her to enable her to enable her to enable her to respect to the will of God, and had up to celled herself to the will of God, and had up to Brockville, Ont.

the end conducted herself in such a manner as to give her hope for a glorious immortality. Be

Resolved that this branch do tender to Brother McNally its sincere and heartfelt sympathy in this his hour or affliction, and pray that the Giver of all good gifts may enable him to bear this affliction with Christian resignation; and that scopy of these resolutions be forwarded to Brother McNally, and be published in the CATHOLIC RECORD and local papers.

Win. J. O'Reilly, President; John H. J. Horey, Rec. Sec.

Merritton, June 12, 1893.

A Contradiction.

At the regular meeting of Branch 96 of the C. M. B. A., of Levis, P. Q., held in their hall on Wednesday, the 31st of May, 1893, being the first meeting of this Branch held since the 10th of May instant, it was resolved to protest against that part of Supreme Deputy Kelly's report as published in the C. M. B. A. Weekly on the 11th instant, and which reads as follows:

"It will be seen that two branches ignored the Supreme Deputy and refused to furnish him with the information he was specially authorized to procure. The estimated membership of these branches, the members of which have shown such a contempt for Supreme authority, are counted with the majority to which they properly belong, although at one time several of their leading members were known to be favorable to a Grand Council for Quebec." And at the end of the report it is said, "that the officers of Branch 96, Levis, in the diocese of Quebec, refused to furnish the names and numbers of their members in good standing on their rolls."

Moved by Brothers P. J. Montreuil, George LeBel, Calixte Dion, Francois Gingras, Eugene Labranche, seconded by Brothers T. Lamontagne, Paul Pouliet, Louis Fortier, Cleophas Tardiff, and carried unanimously:

That this Branch, No. 96, of the C. M. B.

At the annual meeting of Division No. 1 A.
O. H., St. John, N B., held in their rooms,
June 2, the following officers and committees were elected:
Francis J. McPeake, President,
Bernard B. Smith, Vice-President,
James J. Tole, Recording Secretary,
Robert Coleman, Financial Secretary,
Timothy O'Brien, Treasurer,
Standing committee: T. J. Ferrie, W. J.
Mahoney, T. P. Regan, J. C. Rogers, J. L.
Morrison.
Literary committee: H. P. Travers, D. O.

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ARCHDIOCESE OF TORONTO.

Special to the Catholic Record.

On Tuesday, 6th inst., a concert and lecture was given in the hall at Schomberg, under parochial auspices. The musical and literary part of the entertainment was furnished by the following ladies and gentlemen: from New market, Misses Peppitt and Dolan; from Toronto, Misses M. Sullivam and K. Lanford and Mr. P. J. Neven. The feature of the evening was the lecture on temperance by Rev. Father Ryan, S. J., who handled his subject in his customary able manner. He clearly explained the attitude of the Catholic Church on the evil of drunkenness. As a large proportion of the audience was Protestant this was peculiarly appropriate. The Church, he said, did not condemn the use of strong drink; it was the abuse of it which it forbade. It could not declare that alcohol is a thing bad in itself, because being a creature of God who could not create anything evil, that was impossible. Still as any creature of God could be perverted to evil purposes, the Catholic Church always took care to point out to her children the dangers attendant upon an unrestricted use of alcohol. He did not mean to convey the idea that the Catholic Church was opposed to prohibition. On this subject she took no action whatever, as she considered it without her province and entirely within the realm of politics pure and simple. Every Catholic was free to believe and act as he chose on this question. The Catholic Church did not believe that legislation could accomplish enough; it might do much, but it could not force men to be good. That could be brought about only by correspondence with the grace of God. And here is where the work of the Church comes in. She urges her children to take advantage of the treasury of divine grace through prayer and the sacraments, to strengthen them not only against this vice but against all others. The reverend speaker dwelt on the horrors which are the result of intemperance. He quoted to with rapt attention, and the hon-Catholics present were convinced that a J Special to the CATHOLIC RECORD.

David Kuntz, their deceased husband and father, weighs 859 lbs., has the note A flat, and cost about \$200. They were furnished by the Centennial Bell Foundry of Milwankee, Wis.

The members of the neighboring C. M. B. A. branches, as well as other people, turned out in large numbers to assist at the joyful ceremony. After solemn High Mass, celebrated by Rev. Father Spetz, the pastor of the church, the Rev. Dr. Elena, proceeded to the blessing of the bells, with the assistance of the pastor. Mr. August Haymann, President of the Waterloo branch of the C. M. B. A. bell, which was christined "St. Louis," and Mrs. David Kuntz stood for the bell presented by herself and dangthers, and had given the name St. "Margaretha." The ceremony being over, Rev. Dr. Elena preached a very instructive sermon, in German, on the purpose and object of bells, in which he explained in eloquent terms that the bells are not only intended for calling the faithful to their Sunday duties, but that they also remind people during the week that they should raise their muds and hearts to God in devout prayer, in the morning, at noon and night. The bells, further, assistin joyful festivities and in the sorrowful hours of death and burial. The Very Rev. Doctor concluded with a powerful exhortation that all should ever listen to the voice of the bells, which to them was the voice of God.

Then the rev. pastor made a short address in English, thanking the present and absent members of the C. M. B. A. who contributed so liberally to the bells further, so the church and their excellent school. The speaker also expressed his thanks, and that of the congregation that they owed not only that fine bell to this charitable organization, but also in great part their beautiful, well-furnished church and their excellent school. The speaker also expressed his thanks, and that of the congregation, to Mrs. David Kuntz and her daughters, for their noble and most appropriate gift, in memory of Mrs. David Kuntz and her daughters, for their noble and most appropriat

joytul sounds of the newly dedicated bells. In conclusion it may be said without flattery that the St. Louis congregation of Waterloo deserve unstinted credit and praise for their admirable zeal, union and devotion in the cause of the Church. For, although few in numbers, and little blessed with worldly weatth, and organized but a little over two years, they have the most spacious and finest church ground in the country, where formerly there was but a huge unsightly sandhill and swami. Their church is a jewel of neatness and beauty; and it is now complete in all it furniture, vestments and other appointments. In a word they have accomplished in a few short years, what many other large and wealthy congregations could not do in a lifetime. May they always continue to labor and prosper in the future as they have so nobly done in the past!

AN ENTERTAINMENT AT JEROME'S COL-LEGE IN HONOR OF ST. BONIFACE.

LEGE IN HONOR OF ST. BONIFACE.

By the kind permission of the Faculty the Literary and Dramatic Society of St. Jerome's was permitted to invite a number of friends of the college and a few members of the press last evening to witness the production of a highly interesting society drama, called "A Father's Curse." Over a hundred ladies and gentlemen witnessed the production of the play in the dramatic hall of the college. Here the students have a pleasant room set apart for holding such entertainments. It is furnished with a good stage, drop curtain, cleverly-painted scenery, other accessories, and a good piano.

The evening's entertainment opened with a musical selection by the college orchestra, after which the President, Mr. P. J. Donovan, in a neal little speech, welcomed the guests on behalf of the society. Mr. N. Lehman followed with an eulogistic address in German on the lite and work of St. Boniface, which was well delivered and well received. Prof. Meyerhofer, the skiltul leader and teacher of music at St. Jerome's and Mr. Peteprin, then gave a well-rendered piano duet, entitled "The Shepherd's Evening Song."

then gave a well-rendered piano duet, entitled "The Shepherd's Evening Song."

The play itself is very strongly written, and the interpretation given by the students last evening was highly creditable. Mr. Frank C. Neisens took the leading rule, that of the father, and played the bind part with remarkable power, and at times succeeded in drawing the moisture to many an eye in the audience. The support he received was good, and reflected credit on his management. Mabel Heath was taken by Lucius Kesseler, who played the daughter's part very well. P. R. Dunigan acted the part of the cool, calculating villain sufficiently well to earn the audience's harted. Mr. T. Ryan, as Ferdinand Simpkins, "don't yer know," won the admiration of all. The part of Sadie Milton was well taken by Leo Doll, who made a sweet young lady and acted cleverly. P. S. Walsh, as loyal Dinny Doyle, was thoroughly at home in his part as a faithful servant, and won great applause on several occasions. Little Willie, the guide, also did well.

The Dramatic Society is to be congratulated on the successful presentation of the play, and the College on the possession of such talent. The students entirely succeeded in pleasing their guests. During the progress of the play, Prof. Meyerhofer rendered a violin solo, "Lorelei," with variations, in capital style, while the College orchestra pleased the audience by its excellent music.

Altogether the entertainment was an enjoyable and successful affair. — Berlin Record, June 6.

A HALIFAX SENSATION.

Interesting Story of a Lady Well Known in the City.—After Two Years of Suffering She Has Fully Regained Her Health, and Tells Her Story, That Others May be Benefitted.— The Testimony of a Leading Druggist.

From the Halifax Critic.

Camille Flammarton, the great French astronomer, in his new story "Omega: or, The Last Days of the World," which is now being published in the Cosmopolitan Magazine, gives the press of the future a very hard hit. Whether or not the great astronomer may be right in his view of the press of the twenty-fourth century, one thing is certain, the world of to-day is more largely indebted to the press for, efforts to promote the highest civilization, than to any other human agency. Great discoveries in all branches of scientific research are chronicled with a faithfulness that enables the multitude to enjoy to the greatest extent the benefits accruing therefrom. The newspapers of our land have for many months past contained accounts of wonderful cures effected through the agency of that marvellous medicine known to the world as Dr. Williams Phils 10r Pale People. A large number of these stories have been published in the columns of The Critic, and have no doubt been read by the majority of our readers with full assurance of the truthfulness thereof, and yet we imagine there have been a few who have doubted, and who have not been so much interested in the experiences of people miles away from Nova Scotia as in those of their own province. Now, however, the Critic can give an account of a perfect cure, the facts of which we can guarantee as being true in every particular.

One day some time ago, some members of the Critic's staff were discussing in the editorial.

from Nova Scotia as in those of their own province. Now, however, the Critic can give an account of a perfect cure, the facts of which we canguarantee as being true in every particular.

One day some time ago, some members of the Critic's staff were discussing in the editorial sanctum the merits of Dr. Williams Pink Pills, of which so mach is being beard now a-days, when one of the consumer of the consumer of the property of the property of the way, did you ever hear of cure being effected by Pink Pills in Halfax?" "No," confessed the others; "we never did. Of course there have been many uses in which the medicine has undoubtedly been very beneficial." "Well," said been very beneficial." "Well," said so this city, do you not? His wife was one of the sickest women in Halfax at one thee, and is now hale and hearty, and give was one of the sickest women in Halfax at one thee, and is now hale and hearty, and give was one of the sickest women in Halfax at one thee, and is now hale and hearty, and give was one of the sickest women in Halfax at one thee, and is now hale and hearty, and give was one of the sickest women in Halfax at one thee, and is now hale and hearty, and give was only to happy to make known to do or reporters, having allittle lessure time one afternoon last week, called upon Mrs. Robert Alnsile at her home, 23 Blowers street, and after making known his errand, was invited into the comfortable sitting room and was cordially welcomed by Mrs. Ainsile, who said she was only too happy to make known to others the wonderful properties of the medicine which had done her so much good.

"How long were you ill, Mrs. Ainsile?" asked the reporter.

"I was taken with a very severe attack of pneumonia, some two years ago," said the lady, "which lasted for about three months, and left me a wreck of my former self. seventeen weeks from the limit was first post-trated until I could put my foot on the floor, and even after I was able to walk about 1 was the nown and the province hopping thereby to regain my health. I

purchased the Pink Pills. This course was taken not that we in the least doubted the statements made by Mrs. Ainslie, but simply to satisfy any sceptical ones among the readers of the Critic, who, not being acquainted with the lady, might feel that they would like assurance made doubly sure. Mr. Hamilton said he remembered Mrs. Ainslie when she purchased the first box of Dr. Williams' Pink Pills. She was then much debilitated and had been very ill. He also remembered her coming to him when she had taken a half dozen boxes, and testifying both by her words and appearance to the good they nad accomplished in her case. Mr. Hamilton stated that there was more of Dr. Williams' famous Pink Pills sold by his firm than any other medicine, and that they were of the wonderful beneficial results of the treatment.

Dr. Williams' Pink Pills for Pale People are

than any other medicine, and that they were very frequently hearing from their cusioners of the wonderful beneficial results of the treatment.

Dr. Williams' Pink Pills for Pale People are manufactured by the Dr. Williams' Medicine Co., of Brockville. Ont., and Schenectady, N. v. a firm of unquestioned reliability. Pink Pills are not looked on as a patent medicine but rather as a prescription. An analysis of their properties show that these pills are an unfailing specific from all diseases arising from an impairment of the nervous system, such as loss of appatite, depression of spirits, anemia, chlorosis or green sickness, general muscular weakness, dizziness. loss of memory, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus' dance, the after effects of la grippe, all diseases depending upon a vitiated condition of the blood, such as scrofula, chronic erystpelas, etc. In the case of men tuey effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature. These pills are not a purgative medicine. They contain only lite giving properties, and nothing that could in jure the most delicate system. They act directly on the blood, supplying its life life in this way, the blood becoming built up, and being supplied with its lacking constituents, becomes rich and red, nourisbes the various organs, stimulating them to activily in the performance of their functions, and thus eliminates diseases from the system.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper, (printed un red ink). Bear induced the bod of raud you and should be avoided rich public are also cautioned against all core so called blood builders and nerve tonice, and any the similar form intended to deceive. They are all imitations, whose makers hope or eap a pecuniary advantage from intended to deceive. They are all initations, whose makers hope or eap a pecuniary advantage from intended to deceive the order of the public are also cautioned against all other so called blood

stitutes.

Dr. Williams' Pink Pills may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company from either address, at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

MARKET REPORTS.

MARKET REPORTS.

London, June 15.—Wheat \$1.67 to \$1.10 per cental. Uats \$1.08 to \$1.10 per cental. Wool 18 to 19c a pound. Beef \$7 to \$7 25 per cwt; second quality, \$6 to \$6.50 per cwt. Mutton \$6 to \$16 per pound wholesale. Lambs sold at \$8 to \$1.50 apiece, and \$1.25 to \$1.50 by the quarter. Good veal \$6c a pound, Fowls 50 to \$6c a pair, and spring chickens, \$50 to \$5c a pair, Batter 17c a pound by the single roll, 15 to 16 by the basket, and 14 for crock and large rolls. Eggs 11 to 13c a dozen. Potatoes were plentiful at \$1.20 to \$1.25 a bag. Young pigs were firm at from \$5 to \$8 a pair. Hay was a drug, at \$6 to \$7.50 a ton.

Toronto, June 15.—Flour,—Straight roller, \$2.95 to \$3.10; extra, \$2.55 to \$3.10; extra, \$2.55 to \$3.10; han, hard, \$5 to \$6c; No. 2, spring, \$6t collection of \$6c; rold winter, \$6t to \$6c; role, \$6c; \$7.50 to \$9; barley, No. 1, 41c to \$42; No. 2, \$7 to \$3 cextra, \$3 to \$50. Oats, No. 2, \$7 to \$3 cextra, \$1 to \$5c. Octawa, June 15.—Meats—Pork scarce at \$150 to \$1.00 to \$1.50 to \$1.50 certal \$1.50 to \$1.50 certal \$1.50 to \$1.50 certal \$1.50 to \$1.50 certal \$1.

extra, 34 to 35c; No. 3, 39c to 32. Oats, No. 2, 37\(\frac{1}{2}\) to 3\(\frac{1}{2}\) c.

Ottawa, June 15.—Meats — Pork scarce at \$8.50 per 109 lbs. Veal 5 to 7c per lb. Lamb and mutton 8 to 10c per lb.

Dairy Produces—Butter—18c for pail and tub; 22c for prints. Eggs 11c; 15c for fresh laid. Chickens 25c to 81 per pair; geese 80c each; ducks 30c per pair and turkeys 15 cents per lb. Vegetables.—Potatoes from 75c to 90c per bag. Oats 35 to 40 cents per buslel; peas 70 cents.

Miscellaneous,—Hay \$10 to \$12\$ per ton. Cowhides, \$8\$ per 100 lbs. calf skins, 5 cents per lb. Sheep and lamb skins, 20 cents each.



fancy cattle found buyers at 5 c and even 5 c

fancy cattle found buyers at 5% and even 5% per lb.

Butchers' Cattle — Prices for good cattle ranged from 3 to 4c per lb. Common stuff of 5% per lb.

Milch Cows and Springers—Prices ranged from 325 to 345.

Calves—Good animals appeared to sell well at 55 to 37 per head, but common thin calves and light veals were draggy at 35 to 34 calves.

Sheep and Lambs—Spring lambs sold at 85 to 85.50 apiece usually, and mixed sheep and year-lings brought 35 to 36 per head, lings—Prices for the best hogs off car ranged from 35.50 to 35.50 per cwt. and rough animals sold from 35 to 85.50 per cwt.

from \$6.50 to \$6.50 per cwt, and rough animals sold from \$6 to \$6.25 per cwt.

EAST BUFFALO.

EAST BUFFALO.

East Buffalo. N. Y., June 15.—Cattle—Six-teen cars on sales; almost a standstill; no demand.

Sheep and Lambs—Twenty-seven cars on sale; best grades of sheep and lambs, 25c to 40c; common stuff hard to sell and very low; good sheep and choice wethers, prices ruled at \$5.15 to \$5.40, and fair sheep, \$4.25 to \$4.50; cull stuff, \$2.50 to \$3.50 experiments ruled very slow, \$2.50 to \$5.70 for choice to extra lots, fair to good lots selling at \$5.50 to \$5.25; fair, running down to ordinary lots, \$4 to \$5.50; cull stuff, \$2.50 to \$3.50.

Hogs—Seventeen cars on sale; medium and heavy 10 to 15c lower; light Yorkers easy, closing with decline recovered; early sales, choice were at \$7.15 to \$7.20, and later sales, \$7.20 to \$7.30; only one deck bringing \$7.30.

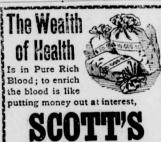
which every man has many-not on your past misfortunes, of which every



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I had to be driven home in a carriage. I
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THE RITUAL OF THE P. P. A. We have published in pamphlet form the entire Ritual of the conspiracy known as the entire Ritual of the conspiracy known as each of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well meaning Protestant friends from falling into the trap set for them by designing knaves. The book will be sent to any address on receipt of a cents stamps; by the dozen, 4 cents per copy; and by the hundred, 3 cents. Address, Thomas COFFEY, CATHOLIC RECORD Office, London Ontario.

WANTED AN ENERGETIC CATH-position and steady habits. Must travel short distances in section in which he re-sides. Apply with references to Benziger Brothers, 36 and 38 Barclay st., New York. 758-8

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Montreal:

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Catholics desirous of visiting the World's Fair can secure now all the accommodation they wish, for any time during the season by applying to P.J. Neven, 23 Mutual street. Toronto, representative of the De La Salle Bureau of Information and Accommodation, Chicago, 111.

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Will be given at the Convent of the Sacrel Heart, Queen's avenue, commencing Monday evening, July 3rd, and closing Saturday, July 8. For Cards of Invitation, and further parties lars, apply to the Lady Superior.

Company is offered at par. Suitable for Full information furnished by Eulinformation f DR. WOODRUFF, No. 185 QUEEN'S AVE. nasal catarrh and troublesome throats. Eyes tested. glasses adjusted. Hours. 12 to 4

VOLUME XV.

For the CATHOLIC RECORD
The Sacred Heart.

Hath the wounded dove no place to re Let her fly to her Saviour's open bree There, from all tempests and storms; She may rest and repose in His Sac Whatever evils and ills betide, Secure will she be in His wounded si Nor poisoned arrow, nor flery dart, Shall disturb her retreat in the Sac

Is the path of life with thorns beset, And each step you take with blood-d Bear bravely the pain and the cruel A thorn-wreath is deep in that Sacro Is the cross you carry too heavy a bo you murmur, and struggle agond?

The cross was never bid depart
When its banner waved o'er the Sa

Do you look for affection and true I
In this valley of mourning all love
But you'll find its bright flames, it
tures apart.
You place all your love in the t
Heart.

For the CATHOLIC RECORD. THE MISSING DE

The first rosy beams of were shining over the hills ; waving in the light breez nodding a greeting to Auror river, hastening on to join ocean, formed a low, melodi paniment to the gay care merry birds.

A low, rambling old farm stood on the hill overlookin still lay in the shadow, an ing peak in the rear stan grim intruder between it a Just as the great sun rose the intercepting mass, the old house opened, and a as fair as the dawn and br sunbeams, appeared. Sh beautiful in the usual accep term, but her face was fai like; her long, dark hai rich luxuriance over he and her clear blue eye grave or gay, glanced in

She stood looking at the the rolling river and the birds flitting about from Then, casting one look at t she startled off up the s and was soon busy gath wandered about, seemingl within her the fairy wand, for every that she explored yielde harvest of fragrant blos length she set off on he fairly laden with the sy trophies.

As she neared the old l that great wreaths of curling up from the c signs of busy life were directions. Pausing at door of the dining-room, the morning meal had a

At the table were seat -a gentleman considera in years, and a lady, v weeds and unmistakab the young girl, gave at ter of their family histo words could do.

A shadow intercepts sun that irradiated the and its inmates. Both the smile of welcome wh new-comer could have ing-she was the sunbe house and the silver lin of grief with which v over-shadowed the hear "Aurora herself, lac latest productions fro pencil of her artist, claimed the old gentle we have gone back

age, when the Godde walk on earth and hol "The Goddess is grandpapa," replied laughing, "and her laughing, "and her employs a heated bri trates not only his flower gatherer hersel "Put your flower.

where they will not w at once to your breamother. "I am glad has given you an app your pale cheeks, mar why do you let her paper? It does not difference, does it?' " More difference th

Pussie. How would your mother and you reduced to beggary i "Oh! I'm strong, for you both. But, please tell me all abo sixteen now and old your troubles.

She looked from and was surprised t stealing down he "Well, Erna," re

slowly, "I shall tell you only go on eating and do not lose your Thus warned, Err

to her breakfast, an "This farm, wit land on these hills my grandfather. idal house-what kitchen and serv My father added wh main building; an

on the south-west. difference in the st the newest part of t