

The Catholic Record.

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

VOLUME XVII.

LONDON, ONTARIO, SATURDAY, JUNE 29, 1895.

NO. 871.

FOR CHRISTIAN UNITY.

Monsignor Satolli and Bishop Maes Tell What Terms the Church Would Offer.

The daily newspapers gave notice some time ago of the formation of a new organization of the Protestant Episcopal church to be known as the Guild of St. James. According to the statements of the promoters the object of this movement is to bring about "a union of three great Catholic Churches—Roman Catholic, Greek Catholic and Episcopal; also to endeavor to promote Christian unity." A circular letter was addressed to prominent Catholic and Protestant churchmen asking if Christian unity was a good idea, a possible one, and would it benefit the Churches and the world at large? Of the Protestant ministers the question was asked if they would favor a union with the Catholic Church. Of the Catholic prelates it was asked what terms of unity their Church would offer.

Among the Catholic prelates who replied were Monsignor Satolli, the apostolic delegate, and Bishop Maes of Covington. Monsignor Satolli replied as follows:

In reply to your letter asking for an expression of my views concerning a union of Christian churches I would say that the pressure of work prevents me from giving any lengthy explanation of them.

You ask whether the idea is a good one. The union of all the sheep into "one fold and one shepherd" is, of course, the most desirable thing in the world, and the very object of the Church's existence and the scope of all her labors.

You ask if it is possible. We believe, relying on the promises of Christ, that it is not only possible but that one day it will surely be accomplished. The benefit of such a thing to the Churches and the world at large cannot be doubted, since it would mean the end of all religious strife and the living together of mankind in the harmony and peace of unquestioned truth. The Roman Catholic Church is not only willing but most anxious to effect this union, and her head, the Pope, is continually inviting separated Christians to return to that unity which existed at the beginning, when all Christians laboring together by their concerted action made such rapid strides in the conversion of the heathen world. As regards the condition of unity they would have to be settled on by long and careful deliberation.

The Church, however, would, of course, stand firm in requiring the acceptance of the entire deposit of Christian truth, as possessed by her alone. What compromises in disciplinary matters might be required or agreed upon it would, of course, be simply impossible to say. Such compromises would be the outcome of long consideration, just as were the decrees of the council of Florence, by which many communities of Greeks who had long been separated from the Church were brought back into union with her.

Bishop Maes replied at some length. He wrote:

You ask my opinion about "the organization of an organic religious union of all denominations to present a solid front against heathenism and to form a universal Church with the Catholic Church." Such, you state, is the "object of the Guild of St. James." I shall endeavor to answer your four questions briefly and clearly, viz.: "1. Is the idea a good one? 2. Is it possible? 3. Would it benefit the Churches and the world at large? 4. What would be the conditions of unity the Roman Catholic Church would offer?"

1. The idea is a very good one, indeed. Good from a religious point of view, for it would result in the fulfillment of the prayer of the Lord Jesus, "That there is but one fold and one Shepherd," Jesus Christ, who is "over all the Church." Good from a moral point of view, for the consciences of every Christian in the land would then be formed and guided by the same principles of right and wrong, of morality and belief. Good from a civil point of view, for it would put an end to the feelings of antipathy which, alas! influence the intercourse of the members of the various Christian denominations, to the detriment of charity and justice. All would henceforth "have but one heart and one soul."

2. Is such a union possible? Theoretically it is possible, if all denominations are willing to agree to accept all the fundamental truths which Jesus Christ, through the Church, proposes for our belief, and to accept all the deductions which logically flow from these Christian doctrines. "In essentials, unity." In practice, it would be a difficult task to make all the various denominations agree as to what these essential truths are; and, more especially, to make them accept the practical results of them.

However, the Roman Catholic Church would, in my opinion, and likely to the astonishment of many honest, yet misinformed, Protestants, put absolutely nothing in the way, and that for the very good reason that all the essential truths of Christ's teachings, which are accepted by all and by each of the Protestant denominations, are freely accepted by the Roman Catholic.

Should the various Protestant Churches be as ready to accept what truths she has to offer upon the authority of the Bible and the Church, and put aside the unfounded fear of any and every teaching of the Catholic Church being doubtful, because it is taught by her, the proposed union would not only be a possibility, but an actual fact.

A necessary condition of its possibility should be the willingness of the Protestant Churches to accept the rules of logic, viz.: To allow reason, fair play and to accept the deductions from undisputed principles which the laws of right reasoning make manifest. The Catholic Church upholds the right of reason and is willing to accept—indeed has always accepted—the legitimate conclusions which reason, the precious gift of God to man, draws from the inspired essential principles which the same God made known to man.

3. Would such a union benefit the Churches and the world at large? Undoubtedly. Agreement upon unity in belief and doctrine upon the lines defined by Our Blessed Lord Jesus Christ, Who is the Founder of the true Church, would insure the abiding presence of God the Holy Ghost forever. It would put an end to the dreadful doubts which agitate the minds of millions of Christians, who have no infallible means of ascertaining whether they possess the truth as revealed by God, and the whole truth. That truth once possessed would make them all free of the freedom of the children of God. Belief in God, and accountability to Him in accordance with the laws of morality, which He Himself made, would create that desirable union of hearts and minds for which Christ beseeched His Heavenly Father, and the "peace on earth to men of good will" would necessarily follow.

Who can doubt that the world at large would be benefited by a Christian community, of which it could be said, as of the apostolic community of early Christian centuries: "Behold how they love one another!" Having but one Father, God, and one mother, holy Church, universal brotherhood would necessarily follow.

4. And now comes the crucial question. What would be the conditions of unity the Roman Catholic Church would offer?

1. The inspiration of the Bible. It is the word of God. Hence it is the truth, in its entirety and in its every part.

2. The authority of the teaching Church, for Christ has said: "If he will not hear the Church let him be to thee as the Heathen and the Publican," and "the Church is the foundation and pillar of truth."

With these two fundamental and essential principles accepted by Protestant Churches, and the honest willingness to accept all the obligations in faith and morals which rationally follow from the intelligent acceptance of these two dogmatical truths, the Catholic Church would rest satisfied. The one necessarily follows from the other, just as Christianity necessarily follows from the incarnation of Jesus Christ for the salvation of men. Is it asking too much? God Himself asks no less: I hope that in God's merciful providence the union will, some day become an accomplished fact.

FIVE THOUSAND CONVERSIONS.

Figures From the Church of the Oratorian Fathers in London.

There is nothing that impresses people more than a definite statement of fact, and from that point of view the most impressive sentence in Cardinal Vaughan's eloquent sermon at the Oratory last Sunday was that in which he stated that, according to the registers of the Church, the numbers of converts received by the Oratorian Fathers in London in the last forty years amounts to between five and six thousand. It is a splendid result, though, as His Eminence was careful to add, numbers are a very inadequate test of spiritual work. The figures are interesting as throwing some light on a much discussed point—the numerical growth of the Church in England—regarding which the most exaggerated and contradictory reports have been spread at times, both by friends and enemies. As is usually the case, the extremes midway between the two extremes. Five thousand conversions in forty years is not "corporate re-union," nor does it indicate a wild anxiety on the part of the English nation to acknowledge the supremacy of the See of Peter. But it does indicate a quiet, steady flow towards the Catholic faith, and as a sign of the vitality of the Church in England it is full of hope for the future. We have heard the average number of conversions for other large and energetic London parishes placed at one hundred per annum. The Oratorian average is a little above that and extends over a very long period, but the Oratorians, it must be remembered, have had exceptional circumstances in their favor, in the number and zeal of their members, in the beauty of their church and finally in the fact that so many of the Fathers are converts themselves or the sons of converts, and therefore specially well fitted to influence their separated brethren. In the face of such figures it can still be maintained with

any show of reason—as our enemies do maintain—that our numerical growth is practically nil, then, indeed, the "leakage" in our midst must be more extensive than the most misanthropic amongst us has dreamt of. But for our own part we have no terrors on this point.—*Liverpool Catholic Times.*

THE ONLY REMEDY FOR PREVALENT IMMORALITY.

The tendency to lawlessness, to dishonesty to lying and embezzlement, to recklessness of human life, to murder and suicide, and to unfaithfulness to the marriage tie, and divorce, not to mention other particulars of demoralization is really alarming. Murders are multiplied and suicide seems to be most epidemic. The perfect recklessness with which men and women, young and old, rush into an unknown eternity by their own hands, is an indication of moral degeneracy which may well startle the lover of his country and of his kind. It ought to lead all to enquire with the greatest solicitude, sincerity and freedom from prejudice and prepossession what is the cause of this state of things and what is the proper remedy to be applied?

In the first place, it is quite manifest that this decay of faith indicates a sad decay of faith in the great principles and teachings of Christianity. That this is the fact is confirmed by abundance of good Protestant testimony.

The public exposition made by Rev. Mr. Hale, some months ago, of the weakness and radical defects of Protestantism as seen in Middleboro, and later in Fall River, two leading towns of Massachusetts, will be remembered by all as a startling and damaging revelation of facts which could not be gainsaid. Now comes the Rev. Thos. Dixon, of this city, with, if possible, a still more scathing indictment against the Protestant churches within our own territory. Before a large congregation in the Academy of Music he recently declared in the most solemn and emphatic manner that Protestantism in New York is a failure.

"It is a fact," said Mr. Dixon "and I do not say it with hostile feelings but in all humility, that the Protestant churches are a failure in New York. Our Churches are doing nothing, and as now conducted are a positive hindrance in the work of Jesus Christ. They are neither cold nor hot but are so lukewarm that they do hurt to the religion of Jesus Christ." With all the enormous wealth of the various churches, he says, "They do nothing but rake the dead ashes of the past. Their machinery, judged by the record of the past, is nothing but old junk,—call it sacred junk, holy junk, I care not what—but junk it is and junk that should be put up at public auction and knocked down to the highest bidder."

This is very strong language—sensational language if you please—yet no man in his senses would think of using such language unless there was some foundation of truth for it.

Another evidence of the waning of faith among Protestants is the general complaint of a lamentable falling off in attendance at their churches. One of the most common and difficult problems of discussion among them is how to bring the people to church. It is acknowledged by candid writers that in the country districts, particularly, it is almost impossible to support a single church in anything like decent propriety. Amid the clashing of opinions and the strife of sects there is a growing, secret conviction that it is impossible to determine what the truth of Christianity is and consequently it really does not matter what one believes.

But the great secret of unbelief and skepticism is the undermining of faith in the Bible. The Bible has always been insisted upon as the infallible rule of the Protestant faith and therefore the foundation of the Protestant religion. This theory has been exploded by some of the ablest Protestant writers and theologians, and the doubts suggested by the so-called higher criticism have struck a death-blow at the very foundation of Protestantism. It is enough for the mass of Protestant people to know that their learned, wise men and theologians differ and have their doubts. As long as there is no certainty about it they feel perfectly safe in having their own doubts and the consequence is they are tempted to give loose rein to their passions and impulses and live as if they were never to give an account of their actions hereafter. In other words, the decay of morals is inseparably connected with the decay of faith.

That very statement suggests the remedy with infallible certainty—to restore good morals you must revive the faith of the people. If it be asked how this is to be done? the ready answer is by the education of our children in the principles of Christianity. It goes without saying that religion is the only sure foundation of morality. That education which does not teach the conscience and bind it fast to the throne of God by the imperative sanction of the divine law, is radically defective. Conscience, itself, in the contest with passion, is not always sure of success, but it is the only power, upon the whole, capable of resisting the powerful impulses of human nature. There are no motives so high,

so holy, and so powerfully influential as those furnished by the Revelation of Jesus Christ. Mere natural religion may cultivate the intellect and develop the artistic taste, but the neglect of the heart, the affections, the moral tone leaves the individual as morally cold and lifeless as the polished marble statue.

What, then, shall we think of that system of education designed for the whole people of a great and growing nation that totally ignores and discountenances all positive religious instruction? Was there a strange anomaly ever before heard of in all the ages among a professedly Christian people as those same people supporting a system of purely secular instruction for their rising generation? But what is still more strange is that with the evidence of the disastrous moral results of this system constantly developing around them and staring them in the face they still persist in maintaining that system as if it were the sheet anchor of all their hopes—as if the very salvation of the country and the souls of their children depended upon it.

Is it not time to call a halt? Is it not the part of wisdom to lay aside prejudice and jealousy and all narrow and unworthy motives and adopt a system which will not leave God and religion out of the curriculum?—*Catholic Review.*

THE UNITY OF THE CHURCH.

A Sermon in Which the Relation of Faith and Authority is Discussed.

The Right Rev. Mgr. Campbell, rector of the Scots College, Rome, was the preacher at the Church of St. George and the English Saints, Rome, on the Feast of St. George. The preacher took for his text words which occur in the Office for the feast of St. George—"The saints by faith conquered kingdoms, wrought justice, obtained promises" (Hebrew xi. 33).

He said that throughout this chapter of his Epistle St. Paul dwells on the triumphs of faith. He sets before the Hebrews their glories, the marvels it wrought in their fathers, the blessings that were its reward, and its power as a motive to noble deeds. From the beginning of the world all who proved themselves pleasing to God pleased Him by faith, believing His word and trusting to His promises. The apostle enumerates the heroes of faith, from Abel to Noah, and Abraham to Moses, and to the succession of the prophets, appealing to them as a "cloud of witnesses over our head" and as examples of constancy and endurance, to encourage us to run by patience to the fight proposed to us, looking to Jesus, the author and finisher of our faith. This faith by which the just man lives, which is the beginning of our existence as creatures of God, the root of salvation, from which justice and holiness spring, to which eternal life is promised, is defined by the apostle himself. He declares it to be "the substance of things to be hoped for, the evidence of things that appear not." It is the groundwork of all we aspire to, of all we believe. Salvation and eternal happiness have no other assurance but faith. If our faith is vain our hope is a delusion. The objects of our hopes are invisible, remote, and future; faith gives them reality and substance, making them already present in the mind by the strength of our assurance, that makes us hold them with the certainty of actual possession. This is what distinguishes the divine virtue of hope from trust in human promises—the one being firm, secure and unshaken as our belief in God's veracity and goodness, the other fallacious, insecure and fleeting.

Faith is also "the evidence of things that appear not," the proof of things not seen. The things not seen are the revelations of God. Faith and science differ in their field and differ in their demonstration. Science cannot wander among objects it does not touch; its proofs are confined to what it draws from the nature of the known. Faith ranges over the things that appear not and it is its own demonstration, the infinite knowledge and veracity of God apprehended as self-evident by the mind. This is the evidence which bringeth "into captivity every understanding into the obedience of Christ." "Having in readiness to revenge all disobedience." For this evidence may be resisted. When conviction has engendered knowledge through the conclusions of reason the assent of the will cannot be refused and judgment is compelled. But disobedience is possible against the command of faith. For so long as the intrinsic evidence of the revealed proposition is not apparent, although the veracity and authority of God are not directly questioned, the determination of the assent rests with the will. But there is in readiness one "to revenge all disobedience." Faith, therefore, whether as the foundation of all our hopes, or the all-sufficient demonstration of whatever we hold, resolves itself into authority. There can be no faith where there is no authority to compel assent. What we work out for ourselves we do not hold by faith. Were it possible for a single man by his own industry and intelligence from the holy Scriptures and the writings of the Fathers to construct the

whole fabric of Catholic dogma and persuade himself of the truth of every tenet, his conviction, resting on his toric and intellectual ground, would be as far removed from the faith that justifies as if the subject of his enquiry had been the policy of the Roman republic or the philosophy of the Stoics.

It is not because the object of our enquiry is God and the supernatural that our conclusions become acts of faith, but our assent is an act of faith, whatever be its object, only when we bend our intellect to the authority of God. All that you arrive at before you accept truth, on the authority of God, is a correct view, an exact judgment, but now divine faith. There is no faith where there is no authority. And as the authority, so the faith. If the authority is fallible the faith is fallible; if the authority is human the faith is human. Neither persuasive gifts, nor power of research, nor skill of argument, nor weight of character, nor holiness of life itself, can transform the authority of man into the testimony of God. What we receive on the word of man bears but the credibility of human opinion, and unless our teacher shows the warrant of a divine commission we are bowing our wills and intelligences before an idol when we dare to offer to him the allegiance of our faith. Faith, the apostle told us, is the substance of things to be hoped for, the evidence of things that appear not. Is faith, then, an abstraction? It is a concrete reality. There is no faith without authority, and that authority resides in a subject: in other words, there is no faith without a Church, a divinely-commissioned messenger, an unerring teacher, whose voice is to us the voice of God and whose authority is the authority of God. The planting of faith and its growth must be the same for all generations of Christians. The kingdom of Christ is preserved by the same principle that presided over its foundation.

As the first disciples received the Master's doctrines from His own lips, so from the same lips all successive followers of the gospel must receive whatever they are taught. The voice of the Eternal Father bore witness to the mission of the Son, "This is My beloved in Whom I am well pleased, hear ye Him." And with a similar testimony from the Son, the stamp of His authority is impressed upon the organ that was to transmit His teaching, "As the Father hath sent Me so I send you." It is not the voice of man that speaks in this organ: He that heareth you heareth Me. It is not with the authority of man that this organ commands assent, for he that despiseth you, despiseth Me, and he that despiseth Me, despiseth Him that sent Me. Faith implies authority; authority implies an infallible Church, and unity of faith is the necessary consequence.

And now, dear brethren, there are many considerations regarding this unity which might have been put before you, but on this subject the Chief Shepherd has just lifted his voice and addressed your countrymen. In the echo of his words every other exhortation dies upon the lips, and to day my duty is to listen with you to the loving appeal of him who fills the place on earth of Jesus Christ, and formed on the model of His Master, discharges the office of the Good Shepherd to those of our race and kindred who are seeking the kingdom of Christ in the great Gregory. The charity of the Apostle of the ory for England is an heirloom of the Popes, and one thousand three hundred years have not blunted its spirit. It is vigorous in the breast of Leo, who blesses God that his aged head has not been laid to rest before he made one effort more to bring peace and salvation through unity to the nation he loves. The sixteenth century, which lacerated Central Europe, left a deep and ghastly wound on England. First torn by schism from the communion of the Apostolic See, then robbed of her holy Catholic faith, she seemed for a time to be hopelessly beyond the reach of any human providence to repair her ruined state. Still the Roman Pontiffs left nothing untried, and more powerful than action were the prayers they directed and renewed that God in His mercy might deign to look with pity upon England. Prayer for the conversion of your country became almost characteristic of the saints who rose up in the Church from the period of the defection, and St. Charles Borromeo, St. Philip Neri, and St. Paul of the Cross found multitudes of imitators who, singly or banded together in pious league, persevered in supplication before the Throne of Grace, even when hope was farthest removed and difficulties seemed insurmountable.

With the propagation of this league of prayer kept pace the movements of grace, and the fruit of prayer was soon apparent in the many conversions of individuals, in the benevolent change of feeling towards Catholic belief and practice, and in the dissipation of hereditary prejudices. These considerations lead the Holy Father to regard the time as near when the merciful designs of God have greater results in store for the country, especially as the civil and natural virtues of the people go far to prepare the way for divine grace. But all civil virtues and natural gifts and temporal prosperity and power are only true goods

when blessed by God, for "Happy is the people whose God is the Lord." With still greater earnestness, then, should we turn to prayer, not for those temporal gifts, but for the supernatural benefits which Christ purchased by His Redemption. Prayer is the confession of our poverty and the sure means of obtaining what we need. "I say to you," "ask and it shall be given unto you" etc. (St. Matt. vii. 7, 8). If our petitions are to be pleasing to the Father, they must be joined to the merit of the Son, the Mediator, and offered in His name. "Amen, amen, I say to you, if you ask the Father anything in My name He will give it to you" etc. (St. John, xvi. 23, 24). To them that ask the Father will give the good Spirit, the Spirit that has the power to draw to Himself. "No man can come to Me except the Father, Who hath sent Me to draw Him." Unbounded should be our confidence in prayer to open the kingdom of Christ to those who seek it in the unity of faith, when we consider how Our Lord Himself sealed the unity of the Church by that efficacious prayer which He made after His last discourse to His disciples. "Holy Father, keep them in Thy name whom Thou hast given Me, that they may be one as We also are." Not for His Apostles only but for their successors and for the whole Church, "and not for them only do I pray, but for them also who through their word shall believe in Me, that they all may be one as Thou, Father, in Me and I in Thee." He prays that this unity may be so singular, so manifest in its perfection and in its conspicuity that it alone may convincingly prove to the world His own Divine mission (St. John, xvii. 21, 22, 23).

Dear brethren, this prayer of Our Lord for unity was an efficacious prayer, not a prayer that depended on the will of man to be fulfilled, but a prayer that has ever had its fulfillment, a prayer that is the charter of the unity of faith and discipline and communion in the Holy Catholic Church. "The Church is one, though she be spread abroad and multiplied with the increase of her progeny; even as the sun has rays many, but one light; and the tree boughs many, yet its strength is one, seated in the deep lodged root; and as when many streams flow from one source, unity is preserved in the source itself." Never for an hour has the unity been broken, though alas! too many have broken away from it. When, therefore, we pray for the return to unity of those who are separated from us, we do not pray that a rent in the unity of the Church may be closed—the seamless robe was never torn. "Part a ray of sun from its orb and its unity forbids the division of light; break a branch from a tree, once broken it can bind no more; cut the stream from its fountain, the remnant will be dried up." It is that broken branch may be engrafted again on the parent stock, that the dried up stream may be again united to its source, that the sheep who have wandered may be brought back to the Fold, that the Holy Father bids us pray. He bids us call upon the holy patrons of England to intercede with us. The prayers of Stephen gave the Gentiles their apostle, the blood of the English martyrs is yet crying for another. Gregory and Augustine will not leave their work undone, George will remember that England still looks to him as her protector. The Prince of the Apostles will take to himself the nation that has been consecrated to him, and Mary still claims her Dower. Associated as we are in prayer for the ransom of England let us say together for the first time the prayer which Pope Leo has composed for our use:

"O Blessed Virgin Mary, Mother of God, our Queen and most sweet Mother, kindly turn thine eyes on England, which is called thy Dower; turn them on us who with confidence trust in thee. Through thee was given Christ the Saviour of the world in Whom our hope should rest; but by Him thou wert given to us, to strengthen the self same hope. Pray, then, for us, whom thou didst take to thyself as children at the foot of the Cross. O Mother of Sorrows intercede for our separated brethren, that with us they may be joined in the one true Fold, to the Chief Shepherd, the Vicar upon earth of thy Son. Obtain, for us all, O loving Mother, that by faith fruitful of good works we may all merit with thee to behold God in our heavenly country and praise Him for evermore. Amen."

The "Treating" Habit.

The Legislature of Michigan has passed a law making it a misdemeanor for any person to purchase for or give to another person any intoxicating liquor in any saloon or barroom or clubhouse where the same is kept for sale, knowing the same to be intended for another as a treat. This, we believe, is the first anti-treating law ever put into force by a State. If it works successfully we have no doubt that the temperance advocates in other commonwealths will adopt it, with modifications or variations, according to the sentiment prevailing in the different sections of the country.

No one is so perfect and holy as not sometimes to have temptations, and we never can be wholly free from them.—The Imitation.

have put them on his lips and in his heart. In his desire to know more of this hidden God he questioned the few children whom he met and who attended Catechism, on the prayers, the Mass and first Communion; all these seemed so desirable to him. They were so, indeed; but not less admirable were the secret graces of contemplation and divine intuition to which he had been admitted, though all human helps had failed him. God acted directly on this privileged soul.

Didier continued to grow in this holy contemplative life, speaking continually with God, whom he still sought, though, like Jacob, he could have said: "The Lord was there, and I knew it not."

Sometimes the good cure crossed the pasture to visit some sick person; then the young shepherd would run to him and ask about that God whom he desired so ardently to know, to love and to serve. The cure, in these rare and short moments, would try to initiate his poor parishioner into the truths of faith, in order to prepare him remotely for his first Communion, if circumstances should become more favorable.

Didier always accompanied him as far as the care of his flock permitted him.

When he at last believed that the desired moment had come the poor shepherd was called to serve his country. He had a touching adieu to the good cure, who gave him a medal of Our Lady of the Sacred Heart, that she might prove the safeguard of his soul during his soldier life. Didier was faithful in wearing it, and invoked her aid every day. May we not believe that it was she, the Mother of Jesus, who brought him to our hospital, where so many graces awaited him.

Garrison life was not attractive to his contemplative disposition, and, after some years of military service, Didier, with joy, took up again the shepherd's crook. He was now chief shepherd. His flocks, like those of Jacob, multiplied marvelously. God poured His benediction on them, and his nine hundred sheep obeyed his voice—too many for a single shepherd. He asked for an assistant, and was given a child of thirteen years, who had been to the Catechism classes and who had made his first Communion.

Didier saw in this child the opportunity of instructing himself and learning his prayers. In his quality of chief shepherd, Didier said to the little one:

"Thou hast not said thy prayer this morning."

"Yes, I have," would be the answer.

"No, thou hast not; or, at all events, thou canst say it again; that will be more sure; but say it aloud for me."

The child, simple and docile, knelt on the turf and began the Our Father and Hail Mary.

"I listened," said Didier, "and I tried to remember what the child had said. I went over and over the words during the day, but there were parts I could not remember. Then I began again the next day with, 'Say thy prayer.' And the little one obeyed."

"Again, thou hast forgotten a word."

"No," said the child.

"Begin again; it will not do thee any harm."

And the child, always docile, again repeated the prayer, and I listened and learned the words I had forgotten. Thus, saying them over to myself, I learned my prayers.

Moreover, now that I had a good little shepherd, I could sometimes slip off to Mass on Sunday. I did not at all know what I meant, but I felt that I was very near to the good God. Besides, I was with those who knew their religion, and that pleased me. That what pleased me most, though, was when the cure preached. How I listened, and how I tried to understand what he said! I stored it all in my memory, and, returning to the pasture, I went over it in my mind; but I could not understand it all.

"I seized every occasion to see the cure about my first Communion. Things were thus when the war came to interrupt my instructions. But it was intended, since God has led me to this convent. I did not know it then, and I was full of sorrow to have to leave the country at that moment."

"Now, Sister, if you will be good enough to teach me what I must do, know and what I must I shall be grateful."

Our hours for instruction were soon arranged, and never did teacher find a more zealous pupil. Didier drank in the truths of faith with the avidity of a soul thirsting for the Divine, a soul which at last had found the source of the waters that flow into life eternal.

What wonderful things I discovered in this upright soul whose sole master had been the Holy Ghost! I realized all the force of those words: "God resisteth the proud, and giveth His grace to the humble."

None of the mysteries of faith, none of the truths of religion, astonished him. Generally he knew them. How? They were graven within his soul by Him who, when he finds innocence of heart, "instructeth without noise of words." I found also, while instructing him, the usefulness of pictures in teaching the ignorant and children. I used them particularly in telling him of the life of our Lord.

After the lesson, Didier would remain indefinitely before the beautiful Gospel pictures, of which I had a book. One day, he came across that of the Good Shepherd. It was for him a sub-

ject of long meditation. When I returned, more than an hour afterwards, he was still at the same picture, tears in his eyes, his face lighted up and his finger on the lamb which Jesus carried on His shoulders. He said to me only these words: "Sister, I am that lamb."

He was soon sufficiently instructed to receive the sacraments. After confession he came to me much embarrassed about his penance. He was to recite three "Paters" and three "Aves." What, then, is the "Paters" and the "Aves"? He did not know. What a relief it was to him when I told him it was the Our Father and the Hail Mary. On the eve of the great day of his first Communion, he spoke only of his great desire to receive our Lord.

"At last we shall become acquainted," said he to me. Was not the acquaintance already half made? Jesus in the Blessed Sacrament and Didier the contemplative word "know each other in the breaking of bread." They could no longer pass each other by.

Didier always kept as much to himself as he could. The noise and light talk of his comrades was not in harmony with his spirit of recollection. Sometimes he retired into the old hospital which the shells of the enemy had obliged us to abandon for the basement of the convent. There was a harmonium there which had been used to accompany the hymns sung for our dear wounded ones. In this abandoned place no one came to trouble his solitude, and the harmonium became his dearest recreation. He drew from it sweet and melancholy music showing the thoughts of his soul in pious and artless melody.

One day I was surprised to find him lying down.

"What is the matter, Didier? Are you suffering?" I asked.

"No, Sister, but they tell me so many things and to get away from them I went to bed. I need so much to be quiet! They think I am asleep and let me alone, and then I think."

"O God!" said I to myself, "what dost Thou not do in a soul which seeks Thee in simplicity of heart?"

Since he had received holy Communion Didier had an incessant longing for the tabernacle, but he thought that the happiness of visiting it was a favor known only to the religious. He dared not ask it for himself, confining himself, like his companions, to attending Mass and Benediction.

Nevertheless, not quite satisfied, he said to me with great embarrassment, "Sister, I have something to ask you; I'm afraid it will be impossible—well—I must resign myself."

"What is it, my good Didier? If I can I will grant you what you wish with all my heart."

"Well, Sister, it is permission to go sometimes during the day before the tabernacle. But I fear that favor is only for the religious."

"Our Lord is in the Blessed Sacrament for us all, and you may go there to adore Him as much as you wish."

"What happiness! I desired that favor so keenly that I dreamed of it last night. I wished to go there to think; but in my dream they refused to open for me the door that leads to the chapel. I prayed, I begged; they always refused me, and I was so disappointed that I began to say a prayer to the Blessed Virgin, that she might obtain for me that they would open the door. But they did not open it. Then I was angry and kicked the door to break it down. Then I awoke thinking they would not let me go to the chapel. Yet now you permit me. So, then, dreams do not come true."

From that time, as soon as the 11 o'clock breakfast was over, Didier went to the church. In the evening, at supper time, he was still to be found there, without having left or even having changed his attitude of profound adoration!

His hair carefully brushed, his hands white and fine, his large cloak draped gracefully about him, but without studied effect, everything about him attracted the attention of visitors to the chapel, who continually asked who that young and distinguished looking man who was so pious and always in adoration?

The health of the poor soldier being restored, he was obliged to rejoin his battalion. Fortunately the regiment was camped quite near us. Whenever his duties left him free he hurried to the hospital. "Here I am, Sister," he would say. "You will give me a prayer, will you not?" Thus he called the explanation of the Bible pictures which truly was prayer for his interior soul.

After the explanation I left him alone. Human words could but interfere with what then passed between him and the good God. One, two, three hours passed, according to the time at his disposal, and he needed no creature. The Holy Spirit was his great Teacher.

Peace was signed. Didier came to bid us a simple, grateful and real farewell. Then he set out for Ardennes.

Go, dear soul, imitator and companion of the angels! Return to your fields, to the quiet forest, to your peaceful flock. You will still find there the God who spoke so intimately to your young heart and who alone filled it. You will find all that and more. Jesus awaits you there, and you will "recognize Him in the breaking of the Bread."

We never again heard from Didier. He did not know how to write; but the good cure, finding him so pious and so edifying, could not contain his fatherly joy. He wrote to us, blessing our House for the graces which the poor shepherd had received there, which had made him a model for the parishioners.—Messenger of the Sacred Heart.

WILL REIGN UNTIL 1893.

Remarkable Prophecy of a Monk Regarding Leo XIII.

The remarkable activity displayed by Leo XIII. in formulating new policies and in inaugurating movements for extending the sphere of the Church's influence, has been the wonder of his friends. He has taken up measures and started policies which only a man who hoped for a long life ought to undertake. When his friends protested and pointed out that his health had never been sound, that he was endangering practical interests in taking up others which the future could look after, that he must not expect to live far beyond seventy, he has scouted their warnings and worked away at the most venturesome enterprises as if he had the secret of an earthly immortality. But all Rome knows the reason. Leo XIII. relies on a prophecy that he will reign until 1893, and thereby hangs an interesting story.

PROPHECY OF PADRE PHILIPPO.

When Pius IX. was approaching his last days there was the usual speculation as to his probable successor. The present Pope was then Cardinal Pecci and was little thought of as the successor to Pius Nono. He was of a delicate fragile appearance, known as a student and not in favor with the Romans. At that time there lived in Rome an old and saintly priest known as Padre Philippo. His superior said to him one day, between jest and earnest, "Padre Philippo, who will be our next Pope?" Padre Philippo answered with promptness and simplicity, although he was the humblest and least pretentious of men, "Cardinal Pecci will be the next Pope and he will reign about twenty years."

"I know nothing but that he will be Pope and will reign twenty years," was the only remark that could be got from the priest in reply to raillery and inquiry on the part of his companions. When it became known that Padre Philippo had prophesied in Cardinal Pecci's favor, the Diplomatic Corps began to study his chances closely.

FIRST PART OF THE PREDICTION.

When in 1878 Pius IX. died, Cardinal Pecci entered upon the duties of Papal chamberlain in the interregnum between the Pope's death and the assembling of the conclave, and duly discharged the duties. At last the conclave assembled. Day by day the people watched the smoke issue from the Vatican chimney, telling the story of burning ballots and the failure to elect a Pope. At last on Feb. 20, the smoke failed to issue from the pipe, and shortly after from the loggia of St. Peter's a banner with the legend "Pecci" announced the election and the successful candidate. The first part of the prophecy had proved true.

LEO XIII'S CONFIDENCE IN IT.

Of course Leo XIII. had been the first to hear of Padre Philippo's prophecy, and as soon as he had the time sent for the old priest, that he might hear with his own ears a prophecy of which half had been fulfilled. The saintly priest repeated his prophecy with a child's simplicity.

"How do you know that I shall reign twenty years?" said the Pope.

"I know nothing, but that you will reign twenty years, and accomplish much for the world," said the old man. He never said more on the subject, and lived only a few years longer, held in the highest honor by the Pope.

Now for the second part of the prophecy. Leo XIII. made up his mind to accept the prediction of a twenty years' reign. He set his whole policy to that key. It was presented to him that a few matters of importance well handled would be of value to the Church, while many things just being in the face of death would be useless. His one reply to each objection was: "I shall live a few years more, long enough to start this matter well."

GREAT MOVEMENTS UNDERTAKEN.

In this mood he took up all the great movements. At every crisis his opponents were encouraged to hold on in the hope of his speedy death. He was never to refuse all compromise in the thought that he had some years yet to live. When negotiating to bring his march to Canossa the saying is, the Chancellor made a few breaks on the expectation of his speedy departure.

When he adopted the cause of the democracy, and declared his intention to support France, forbidding the French Bishops to say a word against the Republic, the monarchists smiled at the thought that he would not live long enough to make his support effective. He lived long enough to prevent the heir of the Count of Paris from parading as an official claimant to the French throne and to let that young man know that he was not wanted at the Papal court.

THE POPE SURE HE WILL LIVE.

Instances without number might be cited to prove the confidence which the Pope has had in the prophecy. One must suffice here. It is well known that he is bent on giving the hat of Delegate Satolli before he dies. It would not do to leave the delegate to the favor of the next administration. At any moment he could raise Mgr. Satolli to the Sacred College by a special Brief, and his friends have urged it on the plea of advanced age and debility. "Don't trouble yourselves," has been the steady reply of His Holiness. "I shall live some years yet."

It remains to be seen whether that prediction will be fully verified. Yet how much history has been made by the clear sightedness of the old priest; for there is no doubt that Leo XIII. has begun and carried out schemes of administration and reform which he might never have attempted but for the prediction.

"POEMS AND LYRICS."

Some Exceptionally Fine Tributes.

True Witness.

Having published a great number of the criticisms that have appeared since the volume has been on the market, it would not be fair to the kindly writers of the following were they to be unrecognized. We would recommend their perusal to our generous Toronto contemporary:

The Montreal Gazette.

The name of Dr. J. K. Foran has long been known to our readers as that of a prose writer of distinction and a poet of manifold note. How many-sided his poetic sympathy is can, indeed, have no more forcible illustration than the volume of "Poems and Canadian Lyrics," just issued from the press of Messrs. D. and J. Sadlier & Co. As he tells us in his preface, these verses were "written at haphazard and in all manner of places, from the forests of the Black River to the halls of Laval; from the Indian wigwam to the House of Commons; in newspaper offices, law offices and Government offices, in court rooms and lumber camps; in monastic retreats and election campaigns." The headings under which he has classed his compositions fully bear out what he says as to the diversity of the circumstances that yielded the inspiration. Here we have patriotic, historical and descriptive, memorial and pathetic, religious, domestic, humorous and juvenile poems; Indian translations and early poems at college. "Rosh Hashanah" might, perhaps, demand still another heading, for it is a New Year's greeting addressed to Rabbi Friedlander, "Anno Mundi, 5649." It is evident that Dr. Foran has uncommon facility for versification as well as a vein of sentiment that fitsly takes the form of "harmonious numbers." As might be expected, some of his best productions were prompted by patriotic attachment. Like many Canadians, his devotion is twofold—to the land of his birth (or adoption) and to the land of his fathers. Only an Irishman could have written the tributes to James Clarence Mangan, to Thomas Davis, to J. J. Callanan; only a Canadian could have written "Canada, our Country," or the opening of "Canadian Song"; only one who was imbued with the U. E. spirit could have written "Victoria's Jubilee." We find other self-revelations in "1782-1882," an anniversary poem, read before and dedicated to the St. Patrick's Literary Institute, Quebec; "Two Carnivals," Rev. Father Tabaret, D. D.; "Ad Babonem"; "At Jesuit Novitiate, Sault au Recollet, P. Q.," "Irene, our Baby Girl"; "The Aylmer Five Hundred"; "the Moore Century Ode"; "Alumni Poem, 1885," and several others that we might name. In these various products of his muse we can follow the author from scene to scene, from year to year, from mood to mood, share in his joys and sorrows, his aspirations and anti-pathies. "Siege of Quebec," a ballad in honor of Wolfe's victory, September 13, 1759, is a good sample of Dr. Foran's power of vivid portrayal.

"The Wreck of the Asia," a poetic record of a disaster by which, in Sept. 1882, a hundred lives were lost, illustrates his deep sense of the pathos of human life. From these and others of his poems we would gladly quote, had we not reserved the space at our disposal for a couple of tributes which our readers will appreciate. From one of these we call the following stanza:

"Is the country's loss; but still his name Shall live on her future scroll of fame; None to applaud him, none to blame. Life's path he nobly trod; He sank to rest, like a setting sun; When his golden day of light is done; But that setting is a life begun— A life of light with God."

The other is in honor of the memory of one who was among the first to recognize Dr. Foran's talents, and in whose "Ephemeries" his name was infrequently mentioned:

"We miss thy gentle touch," Laclede, Hast ceased to sow thy flowery seed? Or hast thou snapt the bended reed. That long so pliant, now is freed From over strain, and will not bend The voices that for music plead? Thy life, alas! too soon is done."

But thou hast left behind thee here Gen on gen gem of thought most clear: From hearts to whom thy face was dear, Sad hearts that oft thy words did cheer; We never dreamed the loss so near. Our tribute is a verse—a tear!

Will live with thee as in the past. We seek thy thoughts—from first to last. A shade upon them may be cast. But it can never dull, nor blast Their glow so bright. Farewell!

In these stanzas Dr. Foran voices the feelings of very many of "Laclede's" friends, admirers, ancient fellow-workers. A portrait of the author adorns the volume. (Montreal: D. & Sadlier & Co.)

The Quebec Daily Telegraph.

A most valuable and welcome addition to Canadian literature has just been made by our esteemed confrere, Dr. J. K. Foran, editor of the Montreal True Witness. Dr. Foran has long been known to the public of the Dominion as one of the ablest, most prolific and most conscientious journalistic writers of the day; but in the beautiful volume of poetry with his pen, which comes to us from D. & J. Sadlier & Co., Montreal, we have a work which presents him in a new and still more pleasing light to his many friends and admirers, while at the same time reflecting much lustre upon the race to which he belongs. Emerson has said "that all men are poets at heart." It is, of course, not given to all to be able to voice the poetry of their natures in melodious and suitable language, but certainly none can rise from the perusal of Dr. Foran's "Poems and Canadian Lyrics," as his book is called, without feeling that deep down in

their souls there is something which has responded to the touch of a master hand, which has vibrated in pleasurable sympathy with the ineffable charm that true poetry alone can give. About his poetic effusions there is something which strongly reminds us of the late Thomas D'Arcy McGee's splendid gifts in the same line: they possess the same wonderful versatility; they cover the same wide range of subjects, and, whether grave or gay, tender or pathetic, or martial or religious, they have a good deal of the same ring about them, which pleases every ear and goes straight to every heart.

Yet they have also an originality of their own which distinguishes them from McGee's and imparts to them a special attractiveness. They may be divided into the historical and descriptive, the patriotic and commemorative, the religious and domestic. The religious and descriptive are, in our opinion, the best. As the author says himself in his preface, they were "written at haphazard and in all manner of places, from the forests of the Black River to the halls of Laval; from the Indian wigwam to the House of Commons; in newspaper offices and Government offices; in court rooms and lumber camps; in monastic retreats and election campaigns." Consequently, it would be idle to expect them all to be of the same high order of poetic merit; but, taken as a whole, they are far superior to anything of the kind that has been produced in Canada since poor McGee's time, while in many instances, they give evidence of the highest poetic genius and imagery. One of their most strikingly distinctive features is the moral which they point for all Canadians—to be patriotic and true to the Dominion, without forgetting the devotion they owe at the same time to the beauties and the memories and traditions of their sirclands. This feature alone should commend the volume to an honored place in every Canadian library and especially in every Irish Canadian household. The noble sentiments referred to, coupled with the pride which the author feels in Canada, find their most beautiful expression in the following selection, which will be particularly appreciated by the Irish reader:—

(The poem quoted is entitled: "Have you seen?")

The volume also contains quite a number of other effusions of the same patriotic character, such as "The Canadian Song," "Canada's Bell," "Sunrise at Chelsea, or Canada a Nation," "Canada Our Country," etc., while Quebecers will find matter of special interest to them in "The Siege of Quebec," "Sunset at Quebec," and other historical and descriptive pieces of great beauty, and Irishmen everywhere cannot but be deeply touched by perusal of such affecting lyrics as "The Manchester Martyrs," "An Irish Peasant's Home," "Ireland as She Is," "The Volunteers of 1782-1882," "Wolfe's Tone," "Father Burke," "Fanny Parnell," "The Mass on the Ocean," etc. The book makes a handsome volume of some 250 pages bound in cloth and gold, and is sold by D. & J. Sadlier & Co., Montreal, at the low price of \$1.00.

Do what thou canst and God will be with thy good-will.—Imitation of Christ. Know thyself, and keep the information to thyself. This is good advice.

Six Oils.—The most conclusive testimony, repeatedly laid before the public in the columns of the daily press, proves that Dr. THOMAS'S ELECTRIC OIL—an absolutely pure combination of six of the finest medicinal oils in existence—removes rheumatic pain, eradicates affections of the throat and lungs, and cures piles, wounds, sores, lameness, tumors, burns and injuries of horses and cattle.

Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaint, and find Parrot's Pills the best medicine for the disease. These Pills do not cause pain or griping, and should be used when a cathartic is required. They are Gelatine Coated, and rolled in the Flour of Licorice to preserve their purity, and give them a pleasant, agreeable taste."

Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaint, and find Parrot's Pills the best medicine for the disease. These Pills do not cause pain or griping, and should be used when a cathartic is required. They are Gelatine Coated, and rolled in the Flour of Licorice to preserve their purity, and give them a pleasant, agreeable taste."

Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaint, and find Parrot's Pills the best medicine for the disease. These Pills do not cause pain or griping, and should be used when a cathartic is required. They are Gelatine Coated, and rolled in the Flour of Licorice to preserve their purity, and give them a pleasant, agreeable taste."

Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaint, and find Parrot's Pills the best medicine for the disease. These Pills do not cause pain or griping, and should be used when a cathartic is required. They are Gelatine Coated, and rolled in the Flour of Licorice to preserve their purity, and give them a pleasant, agreeable taste."

Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaint, and find Parrot's Pills the best medicine for the disease. These Pills do not cause pain or griping, and should be used when a cathartic is required. They are Gelatine Coated, and rolled in the Flour of Licorice to preserve their purity, and give them a pleasant, agreeable taste."

Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaint, and find Parrot's Pills the best medicine for the disease. These Pills do not cause pain or griping, and should be used when a cathartic is required. They are Gelatine Coated, and rolled in the Flour of Licorice to preserve their purity, and give them a pleasant, agreeable taste."

Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaint, and find Parrot's Pills the best medicine for the disease. These Pills do not cause pain or griping, and should be used when a cathartic is required. They are Gelatine Coated, and rolled in the Flour of Licorice to preserve their purity, and give them a pleasant, agreeable taste."

Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaint, and find Parrot's Pills the best medicine for the disease. These Pills do not cause pain or griping, and should be used when a cathartic is required. They are Gelatine Coated, and rolled in the Flour of Licorice to preserve their purity, and give them a pleasant, agreeable taste."

Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaint, and find Parrot's Pills the best medicine for the disease. These Pills do not cause pain or griping, and should be used when a cathartic is required. They are Gelatine Coated, and rolled in the Flour of Licorice to preserve their purity, and give them a pleasant, agreeable taste."

Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaint, and find Parrot's Pills the best medicine for the disease. These Pills do not cause pain or griping, and should be used when a cathartic is required. They are Gelatine Coated, and rolled in the Flour of Licorice to preserve their purity, and give them a pleasant, agreeable taste."



Thomas A. Johns.

CURED BY TAKING

AYER'S Sarsaparilla

"I was afflicted for eight years with Salt Rheum, during that time I tried a great many medicines which were highly recommended, but none gave me relief. I was last advised to try Ayer's Sarsaparilla, and before I had finished the fourth bottle, my rashes were all cured they were, my business, which is that of a carpenter, requires me to be out in cold and wet weather, often having rheumatism. THOMAS A. JOHNS, Stratford, Ont.

Free from Eruptions

Ayer's Sarsaparilla is a powerful purifier of the blood, and cures all eruptions of the skin, such as pimples, boils, and sores. It is a safe and reliable remedy for all such ailments.

Ayer's Sarsaparilla

Adapted to the World's Fair. Ayer's Sarsaparilla is the Standard.



High-Class Church Windows

Hobbs Mfg. Co. London, Ont.

ASK FOR DESIGNS

First Communion

Devout Communionists 35c.
The Lord is My Portion 35c.
Great Days 45c.
Stories for First Communionists 50c.
First Communionist's Manual in 40, 50, 75c., 80c., and upwards.

FIRST COMMUNION PICTURES

FOR BOYS AND GIRLS, ENGLISH OR FRENCH
Size 12x18, with figures of the Sacred Heart 72c. doz.
Size 12x15, with figures of the Sacred Heart 60c. doz.
Size 9x12, with figures of the Sacred Heart 48c. doz.
Size 6x9, with figures of the Sacred Heart 36c. doz.
Pearl Beads at 30, 35, 40, 50, 75c. and upwards.
Pearl Cases for Beads in 1 size.
First Communion Medals in Silver and Gold in different designs with blank space for engraving.
Prayer Books in Ivoine, Celluloid, Ivory and Pearl Bindings. Also Stationery and other designs in Leather Bindings.

Books for the Month of June.

The Precious Blood 15c.
A Flower for each day of the Month of June 15c.
Manual Sacred Heart according to St. Alphonsus, paper 30c.
Manual Sacred Heart according to St. Alphonsus, cloth 50c.
New Month of the Sacred Heart 40c.
Devotions for the First Friday 40c.
The Voice of the Sacred Heart 40c.
New Month of the Sacred Heart 40c.
Arnold's Imitation of the Sacred Heart 125
Premium Catalogue in Press and will be sent to any address given.

D. & J. SADIET & CO.

Catholic Publishers, Bookbinders and Stationers, Church Ornaments, Vestments, Stationery and Religious Articles, 1068 Notre-Dame St., (in Church St.) MONTREAL, I. TORONTO.

STAINED GLASS

FOR CHURCHES.

Best Qualities Only. Prices the Lowest.

McCAUSLAND & SON

76 King Street West, TORONTO.

O. LABELLE, MERCHANT TAILOR

372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship.

Pictorial Lives of the Saints

—AND— The Catholic Record for One Year For \$3.00.

The Pictorial Lives of the Saints contains Reflections for Every Day in the Year. The book is compiled from "Butler's Lives" and other approved sources, to which are added Lives of the American Saints, recently placed on the Calendar for the United States by special petition of the Third Plenary Council of Baltimore; and also the Lives of the Saints Canonized in 1881 by His Holiness Pope Leo XIII. Edited by John Gilmary Shea, L.L.D., with a beautiful frontispiece of the Holy Family and nearly four hundred other illustrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father, Pope Leo XIII., who sent his special blessing to the publishers; and approved by forty Archbishops and Bishops. The above work will be sent to any of our subscribers, and will also give them credit for a year's subscription to THE CATHOLIC RECORD, on receipt of Three Dollars. We will in all cases prony entrance.

CONCORDIA VINEYARDS

SANDWICH, ONT.

ERNEST GIRADOT & CO.

Altar Wine a Specialty.

Our Altar Wine is extensively used and recommended by the Clergy, and our Clergy will compare favorably with the best imported Bordeaux. For prices and information address, ERNEST GIRADOT & CO., Sandwich Ont.

LOVE & DIGNAN, BARRISTERS, ETC.

415 Talbot street, London. Private residence to lease.

The Catholic Record.

Published Weekly at 48 and 496 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

ADVERTISING.

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern England."

THOMAS COFFEY, Publisher and Proprietor, THOMAS COFFEY, MESSRS. LUCE, KING, JOHN NICH, P. J. NEVIN and W. A. NEVIN, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, regular advertisement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

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

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

London Saturday, June 20, 1895.

THE POPE'S APPEAL TO THE PEOPLE OF ENGLAND.

Notwithstanding the earnest appeal of the Holy Father, Pope Leo XIII., to the English people to return to the unity of the faith once delivered to the saints, there is no general desire on the part of the sects, and not even on the part of Anglicans, to respond graciously to the appeal.

The only religious body which so far has taken official action in regard to the appeal, is the Congregational Union, which at its last general convention adopted a resolution appointing a committee to prepare a reply, which is to be submitted to the next meeting of the union before being forwarded to the Holy Father.

It is scarcely to be expected that the reply will be favorable to reunion on the terms proposed by the Pope, for, except Unitarianism, and the forms of Protestantism akin thereto, there is not among the Protestant denominations, which have any widespread influence, one which is so averse as Congregationalism to a fixity of belief.

It is the distinctive character of Congregationalism that each congregation shall use its own discretion in regard to the doctrines it will permit to be inculcated in its pulpit. It is evident that such a condition of affairs could not be permitted to exist under the authority of the Pope, who is above all things the guardian of the unity of that faith without which "it is impossible to please God." (Heb. xi, 6.)

We are certainly not prepared to think that the Congregational union entertains the notion of accepting at once the doctrines of the Catholic Church, or that it would impose upon its clergy the obligation of preaching one faith, of any special form whatsoever, or that the clergy would accept such a form if it were offered them.

Union with the Catholic Church would imply that all these things should occur, to say nothing of other necessary conditions for the acceptance of which the Congregationalists would be equally unprepared.

We cannot suppose that a nation, or a community which for three hundred years has acted on the belief that they are themselves, individually, the supreme judges of religious doctrine, and who in acting on this belief have learned to regard anything contrary thereto as error and a usurpation, will all at once change that belief and accept another which would necessitate an entirely new mode of religious life.

The consideration of these realities indicates to us the probable nature of the reply which the Congregationalists will send to the Pope. It may be courteous, and it probably will express the kindest feeling toward the Holy Father. The spirit of the discussion of the resolution was kindly, and the motive which induced the union to adopt was expressed with kindness by the mover, who said that the Pope's invitation is courteous, and deserved a courteous answer; but we cannot expect that the union will go further than to declare that, while it would be glad to see Christian unity restored, it cannot entertain the thought of such unity on the basis of acceptance of the authority of the Pope and of Catholic doctrine.

It is, nevertheless, a great gain that the Pope should be spoken of at all in kindness in such an assemblage. A very few years ago there would have been no other designation for him than "the man of sin," and we may take the change as an indication that the antipathy to Catholics and to the Pope which has been so intense is fast wearing itself out, and that there is now at least some disposition to listen to reason in regard to the claims of the Catholic Church. The time may come when the authority of the Pope will be generally recognized in England, but we cannot expect that this will be the case immediately; and this is the view of the matter which is taken by the English Catholic press. Thus a late issue of the Liverpool Catholic Times says:

"No: England is not ready to return to the faith; and, except by a special favor of Divine Providence, will not be for many generations. More tolerant Englishmen have become more just toward Catholicism, more respectful toward the Pope; but between this state of feeling and conversion, there is a wide gulf. A percentage of Ritualists there are who are not far removed from us, and amongst these the letter of the Holy Father will undoubtedly exercise such an influence as may, sooner or later, bring them within the Catholic fold."

It is very likely that the Pope's letter will smooth the way for future conversions by leading thoughtful minds to weigh more dispassionately the claims of the Catholic Church, and that many who are already favorably disposed will actually become Catholics.

If such should be a result of the Pope's encyclical, it will bear good fruit; and this will be all, perhaps, that we may expect to result from it, but we do not suppose that the Holy Father himself expected that it would be followed by any immediate general movement of the people of England toward recognizing his supreme authority. This must be the work of time and zealous missionary labor.

THE ANGLICAN SYNOD AND RELIGIOUS EDUCATION.

The Synod of the Church of England Diocese of Toronto at its recent meeting adopted a motion of the Rev. Dr. Langtry and Rev. C. L. Ingles in regard to religious instruction in the Public schools of the Province.

The preamble of the resolution sets forth a principle for which Catholics have all along contended, the very principle upon which we have always based our demand for Separate schools, whether in Ontario or Manitoba. The resolution says:

"Whereas the ultimate object of education is not the mere imparting of knowledge, but the formation of character, and

"Whereas it is admitted that high character and an enduring civilization can only be secured by the due exercise and development of the moral and religious element of our human nature, and

"Whereas such exercise and development can only be secured by the constant and careful instruction of our children in the faith of the gospel, and by keeping before them as the true ideal of life the character of the perfect and pattern Man, our Lord Jesus Christ, and

"Whereas there is no sufficient provision made in the Public school system of this country for such systematic instruction being given during school hours: therefore be it resolved

"That it be referred to a Committee of this synod to act with committees of the other Diocesan synods, and of the other religious bodies of this Province, and that this synod do petition the Legislature of Ontario so to amend the school law as to make provision for such instruction being given for one half hour daily during school hours, by the ministers of the various Christian communities, or their representatives, to the children of their own communion."

Provision is then made that children whose parents or guardians object to their attendance at any religious instruction so given shall be exempt therefrom, but shall be instructed in morals.

A letter which has been published by the Secretaries of the Synod in connection with this resolution informs us that a further resolution was passed instructing them to transmit it to the heads of the several religious bodies in Ontario, requesting them to confer and operate with the Anglican Committee of Religious Instruction.

We notice that though it has been announced that ministers of several denominations have been written to on the subject, none of the prelates of the Catholic Church are named in the list of those to whom the document was sent; but we are told, in a somewhat cavalier like style, that the Secretaries will be glad to send a copy to "any officer or head of a religious communion not represented by the foregoing list of names."

The secretaries are very kind! It can scarcely be supposed that the omission was entirely accidental, as Catholics, though a minority of the whole population, are certainly a body of some importance in Ontario, falling short of Anglicans in number only by a small percentage; and when it is remembered that the Catholics are the only body in the Province which has unequivocally asserted the very principle which it is (ostensibly) desired to maintain, the omission is all the more remarkable.

We have said that the principle asserted in the preamble of the resolution is maintained by Catholics; but there may be something in the details which do not accord with our views. It is precisely for the purpose of reconciling practical differences, and removing obstacles to co-operation, that conferences such as that proposed by

the Synod are usually held; and we should have imagined that if the synodical resolution were sincere, those whose views are most closely in accordance with it would have been among the first communicated with on the subject.

It may be the opinion of the secretaries, or of the Religious Instruction Committee of the synod, that as Catholics have Separate schools in Ontario, they have no interest in the matter of Public schools. This notion would be a very serious mistake.

Of the 491,741 children who attended the Public and Separate schools of Ontario in 1891, there must have been about 83,321 Catholics, according to their ratio of population in the Province. As there were in the same year 36,168 attending the Separate schools, there must have been, as nearly as we can ascertain the figures, 47,153 Catholic children at the Public schools; and we have therefore a deep interest in the question of Public school education: so much so that we cannot allow the question of religious education in them to be settled without our co-operation and consent.

We are aware that the very fact that the late Archbishop Lynch was consulted in regard to the form of prayer to be used in the Public schools, and the Scripture selections to be read, was made an issue during the election campaign of 1890, during which an unlimited amount of anti-Catholic literature was circulated, and anti-Catholic speeches delivered, but we asserted then, as we assert now, that there should be no introduction of any religious features into the school system without our consent. The result of the elections of that year proves that the liberal-minded Protestants of the Province are in accord with us on this point.

We cannot but be somewhat suspicious of any attempt to change the character of the Public school system without any reference to Catholic sentiment, and if it be the intention of the synod to make such an attempt we must protest against it. If this be not the intention, the studied passing over of the Catholic hierarchy in regard to the consultation was a serious mistake.

It is true, from the wording of the synodical resolution, it would be supposed that the intention was that Catholic sentiment should be consulted; but we may fairly presume that the committee which had the matter in hand knew the intention of the synod, and if they have purposely passed over the Catholic hierarchy, it would appear to be next to certain that some surreptitious designs are contemplated.

The Separate school system solves the problem of religious education, as far as the Catholics of Ontario are concerned, and if Anglicans, or any other denomination, had been sincerely desirous of having the principle of religious instruction recognized in their regard, they could, certainly, have attained a Separate school system for themselves at any time; but it was always understood that they were, as a body, satisfied with the existing Public school system, which the synod has now declared to be defective because of its making no sufficient provision for systematic religious instruction.

We perceive the difficulty of carrying out the proposal of the synod to have several classes for religious instruction going on simultaneously, where the schools are attended by children of various creeds, as is almost universally the case in Ontario. We believe the proposal in this form to be impracticable. What may be practicable is matter for future consideration; but we cannot for a moment imagine that the Ontario Government will consent to make any such radical change as is here proposed without consulting those who ought to be consulted.

The religious bodies which are proposed to be consulted are the Presbyterians, Methodists, and perhaps Baptists and Congregationalists. As all these bodies have put on record their opinion that a very limited amount of religious instruction is to be insisted on, and that this should be made obligatory, we doubt very much whether this change can be made satisfactorily even to Anglicans; but as far as Catholics are concerned, it will not be satisfactory, especially if it be thought for a moment that any such plan is to be substituted for the existing Separate school system of the Province.

Catholics have been systematically misrepresented as aiming at the destruction of the Public school system. They have not desired anything of the kind, but we would like to ask:

"Who are trying to destroy the Public school system now?"

The doubt we have expressed concerning the reality of the desire of the Anglicans as a body to have any positive religious teaching in the schools is borne out by the action of the Huron synod, which has pronounced against the introduction of such a feature into the school system. The synod of Niagara, however, has passed a resolution similar to that of Toronto. It would appear that more harmony is requisite before any other religious bodies should be asked to co-operate with one synod or the other.

PAN-AMERICAN CONGRESS OF RELIGION AND EDUCATION.

We have received from the management of the Pan-American Congress of Religion and Education an invitation to take part in the proceedings of that body from the 18th to 23rd July.

The meetings will be held in Toronto Pavilion, Horticultural Gardens, arrangements having been made for an extensive programme of addresses and discussions on a large number of subjects connected with religion and education.

We observe that among the speakers there will be many prominent divines of all the most important denominations existing in the two English-speaking countries of America, viz., Canada and the United States, and due prominence is given to Catholic prelates and clergymen who have agreed to take part, and who, no doubt, are convinced that much good is to be derived from such conferences as are intended to be held on the two important subjects which are to be considered by the Congress—Religion and Education.

Among the speakers we notice that the Most Rev. John Ireland, Archbishop of St. Paul, Minn., will deliver an address on the Rights and Duties of Labor, a subject with which no one in America is better able to deal.

The Rev. T. J. Conaty, of Worcester, Mass., will speak of "The Roman Catholic Church in the Educational Movement of to-day." The "Organization of Charity and the Catholic Church" will be treated by the Rev. Francis Ryan, of St. Michael's Cathedral, Toronto.

The Chairmanship of the various sessions of the Congress has also been fairly enough apportioned, so that all the largest denominations of Christians shall be represented in turn. Among those who will preside, we notice the names of Rev. L. A. Lambert L.L.D., editor of the New York Freeman's Journal, and Very Rev. Dean W. R. Harris of St. Catharines, Ont.

The subject—"The Outlook for Church Unity"—will be dealt with by the Rt. Rev. M. N. Gilbert, Bishop of the Protestant Episcopal Church, St. Paul, Minn.; and several subjects bearing upon the progress and evidences of Christianity will be treated by prominent Protestant clergymen.

We hold very decisive views that Christian unity can be attained only through submission to the divinely appointed Head of the Church; yet we are pleased to find that on an occasion like that offered by the holding of the Pan-American Congress, Protestants of a representative character should give their views as to the possibility that a union of Christians may take place. We trust that by so doing the way may be cleared by the removal of some of the chief obstacles thereto, which consist for the most part of the deep prejudices against the Catholic Church which have been inculcated in the minds of many from their infancy, and in the misrepresentations of Catholic doctrine which are so common among anti-Catholic polemical writers. If the Congress does something toward the removal of these prejudices and misrepresentations, a great and good work shall have been effected by it.

The matter of Education will also be fully treated during the congress, and among the subjects under this title comes that of "Religious Teaching in the Public Schools." Mr. Isaac Sharples L.L.D., President of Haverford College, Penn., will deal with this matter.

There are many subjects to be treated on which it is possible for Catholics and Protestants to co-operate for the common good, and we have no doubt all these will be ably handled by the gentlemen who are to deal with them, as they are all specialists on the particular subjects which have been apportioned to them for treatment.

We trust that the results of the Congress will be beneficial, and from the high character of those who will take

part in it, we have little doubt such will be the case.

NO STATUE FOR OLIVER CROMWELL.

It is a matter for surprise that the Liberal Government of Great Britain should have introduced into Parliament a measure proposing to erect a monument to Oliver Cromwell.

To Ireland especially this was a gross insult, for the treatment of Ireland by Cromwell was the most brutal ever inflicted upon the nation, during the three hundred years of persecution to which it was subjected. It was Cromwell's order while he waged war in Ireland that there should be no quarter, and the war was carried on this line until the country was subdued, and then those who had remained faithful to their king were despoiled of their property without mercy, and hunted to death by a psalm singing soldiery.

It is no wonder that, to a man, the Irish Nationalist party opposed the motion, though up to this point they had loyally supported the Government. The Government relied too much on their adhesion to party if it expected that they would wade through the filth of voting for a respectful recognition of "King Oliver's" reign, in order to sustain a party which, after all, has done very little for Ireland. It is well the Irish members did not go through the humiliation and abnegation of principle which would be involved in supporting the Government's proposal regarding Cromwell.

But England itself, unless it has become very radical indeed, could scarcely be expected to wish to erect a statue to the regicide who was the temporary destroyer of hereditary monarchy.

To this day the Church of England retains its solemn memorial service for King Charles the martyr, Cromwell's royal victim, and so Sir William Harcourt's motion had not the support of any strong party in the House.

On the introduction of the measure, it is true, it was carried by a small majority—153 to 137. For this occasion the Orange opponents of the Government supported it, and for the moment the Government was narrowly sustained.

Sir William Harcourt said that "The recognition of famous men must not be determined by individual sympathies . . . and that the commonwealth was a great epoch, and Cromwell a great ruler, with a great policy at home and abroad, and that the matter should be regarded in a broad spirit."

Colonel Nolan, M. P. for Galway, was one of the speakers who opposed the grant. His Catholic ancestors were among those whose vast estates in Mayo were confiscated by Cromwell and other English sovereigns, on account of their loyalty to their religion and their legitimate sovereign. The colonel said:

"Cromwell had played the part of a treacherous brute, and Sir William Harcourt had identified himself with many of Cromwell's actions."

The language was strong; perhaps more so than parliamentary etiquette would justify; but it was at least truthful, and some vigor of expression was needed to show the indignation of Irishmen against a proposal to insult Ireland by honoring the tyrant and regicide whose memory is justly regarded there with detestation; and the fact that when the motion for the statue came up for final action, it was defeated by 220 to 83, shows that the Government could not bring its English supporters to sustain it, any more than the Irish Nationalists. This result was received by the house with general cheering, and much jeering at the Government from the Opposition and the Irish Nationalists.

The final test vote was taken on Mr. Justin McCarthy's motion to reduce the grant by £500. This was the motion which was carried, and which the Government regarded as equivalent to a refusal to erect the statue at all. The proposition to do so was therefore withdrawn.

THE MANITOBA TROUBLE.

The final and decisive action of the Manitoba Legislature on the school question was taken on the 19th inst., the memorial being adopted in reply to the remedial order of the Dominion Government, whereby an absolute refusal is given to act upon the order.

Premier Greenway made the motion to adopt the memorial, and was seconded by Attorney-General Sifton, who delivered a speech which would be deemed very appropriate on a 12th July platform, but which was scarcely suited to the atmosphere of a deliberative assembly representing a

community in which Catholics and Protestants should enjoy the same rights and liberties.

He grossly misrepresented the status of the Catholic Separate schools as they existed before 1890, declaring that they were in an illiterate condition.

For this he was sharply taken to task by Mr. Martin, a Catholic member of the Legislature, who showed that this statement is untrue, and that many Protestants even now send their children to the Catholic schools because of their superiority to those which are potted by the Government.

Notwithstanding the fact that the Government has taken from the Catholic schools the means of support, the Catholics have nobly made great sacrifices to keep the schools thoroughly efficient, and in Winnipeg itself more than half the pupils attending the Catholic schools are the children of Protestants, and at Brandon more than two-thirds. There were, in fact, as Mr. Ewart has stated, on one day recently when he visited one of the Catholic schools, forty-four Protestant children, whose parents preferred to pay for them in these inefficient schools, rather than to get an education for nothing in Messrs. Greenway and Sifton's superior institutions!

It was expected, however, that the Government's memorial would be adopted, and it was adopted by 25 against 10. Thereby the Legislature has forfeited its jurisdiction over the Catholic minority, in regard to education, and it is now time for the Dominion Government and Parliament to act, by establishing a Catholic school system over which the tyrannical majority in the Province shall have no control.

It would defeat the purpose of a Dominion Act if the Manitoba Government were allowed to interfere with the Separate school system which we now expect to be established, for the Provincial Government and Legislature have declared that it will be their pleasure to render inefficient any school system which the Dominion may establish. The preventive to such a state of affairs is to establish a system beyond the control of the local authorities.

EDITORIAL NOTES.

AFTER A long episcopate it is a pleasure to note demonstrations of affection on the part of people for their Bishop. Such was the case on the 17th instant, when his Lordship Bishop Sweeney, of St. John, N. B., returned to his diocese after having paid a visit to the Eternal City. He was presented with an address and testimonial and serenaded by the City Cornet band. Seldom has there been such a large turnout of citizens to do honor to one of the most distinguished of their number. The diocese of St. John has been governed wisely and well during Bishop Sweeney's long term of office, and we trust many more years will be vouchsafed him to continue the good work.

A NOTABLE exhibition of intolerance occurred lately in Buffalo. Rev. Father Cronin, editor of the Buffalo Union and Times, was appointed to read the Declaration of Independence on the 4th July. Honors of this kind are nothing new to Father Cronin, as he is a favorite with the people of Buffalo, and on many a similar occasion has been called upon to do the honors. The A. P. A. and associations akin to it entered a solemn protest against a priest being allowed to read the Declaration of Independence. Father Cronin will read it, however, and the occasion will be all the more glorious if the unlovely A. P. A. element remain away.

IN ALL the conferences recently held by our separated brethren throughout the country not one word was said concerning the Protestant Protective Association. The existence of such a body might surely have been cause for serious thought. May we not reasonably claim that the utterances of the extremists in these bodies have been to some extent responsible for the calling into life of this dying pest. The old, old hatred of everything Catholic crops out once in a while in the discussions. The reports are published in the newspapers, and as a consequence many a man is filled with a dislike for his neighbors who profess the Catholic faith. We say in all seriousness to our Protestant friends, that a term should be put to this nonsense. A man who professes to be a servant of God should make it his life's business to promote harmony amongst the people. One who wears the livery of heaven while misrepresenting and

OUR ATTITUDE TOWARD PROTESTANTS.

A Scholarly Priest Writes Upon an Interesting Subject.

Editor of the Catholic Times:

An article printed in the editorial columns of your issue leads up to the question: "What should be the attitude of Roman Catholics towards their separated brethren?" Among the passages referred to is the statement that "It is simply impossible for any Catholic Bishop or priest to recognize as a Church any sect or denomination which claims the name." This is a plain enunciation of what Catholics have believed and practiced from the beginning. We are not free to look at the matter otherwise, since our Lord Jesus Christ established one holy, Catholic and Apostolic Church, which alone has the promise of His abiding presence. Catholics everywhere regard the Church as their greatest treasure because through her alone the inestimable truths of revelation have been and ever will be safeguarded and infallibly interpreted for their enlightenment and guidance. The fair name and the maintenance of the divinely-communicated rights of the Church are dearer to us than all the world besides; we cannot abate one jot or tittle of what has been given for our belief; we know that however fiercely the storms may toss our vessel, a safe and happy voyage will be hers: we have no fears, for Christ Himself is ever with her. The Church is independent of the world; she has within herself boundless treasures; but the giver of her favors has commissioned her to preach the gospel to every creature; she must labor to bring all "into the one fold and the one Shepherd," and hence the question arises, what should be her attitude towards those separated from her? We cannot recognize "as a Church any sect or denomination which claims the name." That is true, but it is only the negative phase of the problem. Your article continues: "A Bishop or priest" may refer to individuals in terms of praise, or he may call attention to works of benevolence which a sect as a corporation may undertake." Such a course of action is but the carrying out of the dictates of justice and charity. Converts to Catholicity quite generally tell us that they were sincere in their religious professions before their conversion, and they remember with feelings of deep gratitude many kindnesses done them by their former co-worshippers, and they needs must extol many of their beneficent undertakings. Many Catholics, too, have grateful remembrance of gentle treatment by Protestants. Undoubtedly if our blessed Lord were with us again in the flesh He would find opportunity to say of some not belonging to the visible Church, "I have not found so great faith, not even in Israel." It is not by undervaluing the good in men that we may make them better; it is not by contending that they are completely ignorant of revealed truth that we can bring them to the plenitude of divine revelation. We may give them credit for what they personally are, and then, in charity and obedience to the Church's mission, we may invite them to accept "the entire deposit of Christian truth" as possessed by the Roman Catholic Church alone. Christ's prayer and promise will surely be accomplished, but we must labor to further the movement.

Here in this country, where men of all creeds are in various ways brought into contact, many opportunities are presented of separating truth from falsehood and of expanding into fuller life. Despite this favorable condition it cannot be said that Catholics and Protestants have come adequately to understand each other. Last year a noteworthy book was published, whose title is "An Introduction to the Study of Society." In this volume appears the following passage: "Psychical contact between the Roman Catholic Church and Protestant churches is very slight, if, indeed, it takes place at all. On the other hand, through the Evangelical Alliance, the Y. M. C. A. and Y. P. S. C. E. regular channels of communication between Protestant churches in the United States have been established." Such is the way in which the various Protestant bodies come to understand each other. Is there no way in which Catholics can make themselves thoroughly known? The Church must find such a way, if she is faithful to her mission. Man is moved by the vision of truth; we must see that the fair vision of Catholic truth be presented fully and fairly to all inquiring minds.

There are three ways in which we may eventually determine the character of an individual, to wit: By his actions, by his countenance and by his speech. We may be deceived for a time; we may place too high or too low an estimate upon him, but if we take the pains we may finally arrive at certain knowledge. To live is to act; to act is to manifest the inner life to those who can see. No constant deception is possible, for our thoughts, words and deeds all bear the stamp of the life within. Prejudice, rivalry, ambition to gratify the great and influential, the wish to promote the interests of bountiful benefactors, and many other motives may help, to obscure the real character of an individual, or for a time fundamentally to misinterpret or misrepresent it, but the vigilant inquirer will eventually find the key to the conduct of every individual. The merchant may assure the world that his goods are what he represents them to be; the statesman may declare that he has sacrificed his time and peace for the common weal; the priest may claim that there has been nothing dishonorable or worthy

of censure in his career; that he has never publicly or privately been unfaithful to his sacerdotal pledges, yet as certainly as there are bitter factions in the world, as surely as the human race is made up of individuals swayed by various interests and motives, some of whom are morally far from the line of truth and benevolence, or again who may sometimes be willing to accept remote possibilities as realities, provided they help to carry out their favorite enterprises, there will be painful misunderstandings and many mutual recriminations. Time will disclose things such as they are, and a scientific history can closely approximate the truth.

So is it with the Church. She may always look for similar difficulties; nay, the difficulties will be more serious in her case, since she much necessarily bear witness to the truth, however hard it may be, regardless of the weight of opposing influence. But misrepresentations and calumnies notwithstanding, the honest inquirer has the threefold means aforementioned to learn her real life. "By their fruits ye shall know them." The fruitage of Catholicity is evident to the whole world. Asylums, hospitals and educational institutions everywhere attest her beneficent activity. Like her Master, the Church goes about doing good. She is the principle of the purest life in society and an ornament to the world. Our Holy Father Leo XIII., in his encyclical "Arcanum," tells plainly the advantage, both civil and domestic, which accrue from revealed religion. The authority of rulers is rendered more sacred; the submission of peoples more easy; the bond of civil union grows closer, and the rights of property more secure. In the same place he concurs with St. Augustine in declaring that it seems the Christian religion could not better promote even our merely temporal interests, though it were established with such end solely in view. "Without morality," says His Holiness, in his encyclical to the American people, "without morality the State cannot endure. * * * * * But the best and strongest support of morality is religion. She by her very nature, guards and defends all the principles on which duties are founded, and, setting before us the motives most powerful to influence us, commands us to live virtuously and not transgress. Now what is the Church other than a legitimate society founded by the will and ordinance of Jesus Christ for the preservation of morality and the defense of religion?" Mgr. Sattoli, in the various speeches and addresses collected and recently published in book form, has much to say to the same effect.

The action of the Church on the State is, therefore, beneficent. But this influence for good can certainly be further developed. By insisting upon the virtues of patriotism and temperance the Church will be doing a work much needed in the present condition of our country. Patriotism is a natural virtue; love of native land springs up spontaneously in the soul; the excellence of a government and the security it affords begets this love in both native and adopted children. But this virtue which in a wide sense comprehends all civic virtues, may be cultivated to-day when we are growing so rapidly, drawing our increase from all quarters of the globe. The beautiful lessons of patriotism must be taught unceasingly to our rising generations. "Loyalty to Church and State" will go together. It is our natural virtue, but when practised in the spirit and with the fidelity of a true Christian it becomes a great supernatural virtue. "And this is the commandment we have from God, that he who loveth God loveth also his brother, for he that loveth not his brother whom he seeth, how can he love God, whom he seeth not? And so in the American encyclical our Holy Father says: "Let those of the clergy, therefore, who are occupied with the instruction of the multitude treat plainly this topic of the duties of citizens, so that all may understand and feel the necessity in political life of conscientiousness, self-restraint and integrity; for that cannot be lawful in public which is unlawful in private affairs." Again, "Let the priests be persistent in keeping before the minds of the people the enactments of the Third Council of Baltimore, particularly those which inculcate the virtue of temperance, the frequent use of the sacraments and the observance of the just laws and institutions of the republic." Such views have been expressed time and again by Cardinal Gibbons, the primate of our hierarchy, whose words command the respect of the thinking world. Many leading prelates throughout the country see a work for the Church in the development of these virtues and are going about the work earnestly.

The second means indicated for studying the life and character of the Church is her countenance. This is seen in her ceremonial. Who has not witnessed services in the Catholic Church which stirred his soul? Who has not felt, when gazing upon her tabernacles, beholding the adorners all around and listening to the swelling tide of worshipful music, that "indeed the Lord is in this place?" Their faith beheld the "Ancient of Days;" their love longed for eternal rest with Him. Every soul may find in this countenance of the Church food to support life, energy to promote action. There is thought for the thoughtful, love for the loving, beauty pure and irreproachable to all who have eyes to see.

The third means by which we may learn the Church's real character is

the spoken or written word. Perhaps speech is the most satisfactory means for investigating the aims and tendencies of the Church. Words are in themselves cold, dead things, but when molded to a purpose by the spirit in man, they convey our thoughts and feelings with some approach to correctness. How careful we should be to make our words truthful; if they are mere play of imagination, to deliver them as such; if they are expressions of fact or of hypothesis, let them be so stated. By a judicious use of written and spoken language, in a short time the American people would know us much as we are. How great a pity that more of our Catholic scholars do not find leisure to popularize Catholic truth! How many prejudices could be removed, how much good feeling could be engendered! In our days much has certainly been done, but can it be said to be commensurate with our powers and our opportunities? The world gives us a ready ear; it is anxious to arrive at the truth. It should therefore be one feature of our attitude towards our separated brethren that we be ever prompt to give them the advantages of our thought and life. The Church is Christ Himself perpetuated amongst men. But she has more than the divine; she has her human side. The members of the Church on earth are men, and her work is among men. She must adopt the weapon of faith and prayer, which in times past "conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle." But she must also accommodate herself to the times and conditions of her field; "wherefore if meat scandalize my brother, I will never eat flesh lest I should scandalize my brother;" "for if because of thy meat, thy brother be grieved, thou walkest not now according to charity." "It is good not to eat flesh and not to drink wine, nor anything whereby thy brother is offended or scandalized or made weak." Things not reprehensible in themselves may not be in keeping with the demands of charity. The Church will prove she is just and charitable in little as well as great things, and thus will commend herself to the judgment and favor of our American people.

NATHANIEL McCAFFREY, St. Paul's Seminary.

AS TO PRIESTS AND NUNS.

A Texas Protestant Talks Texan About Their Slandering.

Mr. W. C. Brann, editor of Brann's *Iconoclast*, a breezy monthly published at Waco, in that State, pays his respects in the June issue to a subject otherwise beneath notice, the apostate Slattery.

Premising with the assertion that he has never penned a line disrespectful to any religion, "Pagan, Protestant or Catholic," he says: "If in the wilds of Central Africa I should find a man bowing down to a dried, rot, a stuffed snake or a Slattery, I'd remove my hat as a tribute of respect, not to his judgment, but to his honesty. I have no word of condemnation for any religious faith, however fatuous it may appear to me, that has comforted the dying or consoled the living—that has cast no gleam of superlunary sunshine into the dark vale where grope, each beneath his burden of sorrow, the sons of men. I am not warring upon religious faith, but on falsehood; not upon Christ, but on those who disgrace His cause—who mistake bile for benevolence, gall for godliness and chronic laziness for 'a call to preach.'"

Nor have I taken the Pope of Rome under my apostolic protection. The Pope managed to exist for a great many years before I was born, and, despite the assaults of Slattery, will doubtless continue in business at the old stand for several years to come. I was raised a Protestant, and—thank God!—I'm no apostate. I learned Protestantism at my mother's knee, and from my father's pulpit; but I did not learn there that the Church of Rome is the "Scarlet Woman," nus unclean creatures, and preists the sworn enemies of my country. I learned that but for the Church of Rome, the "glad tidings of great joy" which Christ brought to a dying world would have been irremediably lost in that dismal intellectual night known as the Dark Ages. I was taught that for centuries the Church of Rome was the repository, not only of the Christian faith, but of civilization itself. I was taught that the Catholic is the mother of the Protestant Church, and that no matter how unworthy a parent may be, a child should not become the herald of its mother's shame.

And while being taught my duty as a Protestant, my education as an American citizen was neglected. I was taught that this was a land of religious liberty, where every man is privileged to worship God in his own way, or ignore Him altogether; that it was my duty to insist upon this right, both for myself and for my fellows.

That is why I am the uncompromising enemy of the A. P. A. Mr. Brann suggests that if the Pope were really desirous to overthrow American liberties he could not devise a better way of attaining his ends than by hiring men like Slattery and his confederates to do the work in which they are now engaged; but he acquits the Pope of any connection with such a crowd, concerning which he says, in the picturesque vernacular of the Lone Star State, "If such cattle were sold by Satan, damned by Syccorax, and born in hell, they would dishonor

their parents and disgrace their country."

Regarding the brutal and shameless slanders against priests and nuns told by the delectable twain who claim to have been priest and nun themselves, Mr. Brann says:

"Malice, like death, loves a shining mark, and there is NO HATE SO VENOMOUS AS THAT OF THE APOSTATE."

But before giving credence to such tales let me ask you: Why should a woman exchange the brilliant parlor for the gloomy cell in which to play the hypocrite? Why should a cultured woman of gentle birth deliberately forego the joys of wife and motherhood, the social triumph and the freedom of the world and condemn herself to a life of labor, a dreary round of drudgery if her heart's impure? For shame!

Who is it that visits the slums of our great cities, ministering to the afflicted comforting the dying, reclaiming the fallen? When pestilence sweeps over the land and mothers desert their babes and husbands their wives, who is it that presses the cup of cold water to the feverish lips and closes the staring eyes of the deserted dead? Who was it that went upon the Southern battlefields to minister to the wounded soldiers, followed them to the hospitals and tenderly nursed them back to life? The Roman Catholic sisterhoods—God bless them!

One of those angels of mercy can walk unattended and unharmed through our "Reservation" at midnight. She can visit with impunity the most degraded dives in the White-chapel district. At her coming the ribald song is stilled, and the afflicted die on the lips of the loafer. Fallen creatures reverently touch the hem of her garment, and men steeped in crime to the very lips involuntarily remove their hats as a tribute to noble womanhood. The very atmosphere seems to grow sweet with her coming and the howl of all hell's demons to go silent. None so low in the barrel-house, the gambling hell or the brothel as to breathe a word against her good name; but when we turn to the Baptist pulpit there we find an inhuman monster clad in God's livery, crying, "Unclean, unclean!" God help a religious denomination that will countenance such an infamous cur!

As a working journalist I have visited all manner of places. I have written upon the foulest dives that exist on this continent, and have seen Sisters of Charity enter them unattended. Had one of the inmates dared insult them he would have been torn in pieces. And I have sat in the opera house of this city—boasting itself a centre of culture—and heard a so-called man of God speak flippantly of the Catholic Sisterhoods, and professing Christians applaud him to the echo!

Merciful God! if heaven is filled with such Christians, send me to hell, with those whose sins are human! Better everlasting life in a lake of fire than enforced companionship in Paradise for one hour with the foul harpies that groaned "awmen" to Slattery's infamous utterances. God of Israel! to think that those unmanly scabs, those psalm-singing cultures are Americans and our political brethren! I know little about the private lives of the Catholic priesthood; but this I do know: They were the first to plant the standard of Christian faith in the New World. They were the first to teach the savages something of the blessings of civilization. I do know that those of them who were once Protestants are not making a specialty of defaming the faith of their fathers. I do know that neither hard-slip nor danger can abate their holy zeal and that hundreds of them have freely given their lives in the service of the Lord. And why should a man devote his body to God and his soul to the devil? I do know that one of them has given us the greatest example of human sacrifice for others' sake that this great world affords. Even Christ prayed in the Garden of Gethsemane, "If it be possible, let this cup pass from Me"; but Father Damien pressed a cup even more bitter to his own lips and drained it to the dregs—died for the sake of suffering mortals a death to which the cross were mercy.

The Protestants admit that they are responsible for the inoculation of the simple Sandwich Islanders with the leprosy; yet when those who fell victims to the foul disease were segregated, made prisoners upon a small island in the mid-Pacific, not a Protestant preacher in all the earth could be found to minister to them. The Lord had "called" them all into His vineyard, but it appears that He didn't call a blessed one of them to that leper colony where people were rotting alive, with none to point them to that life beyond the grave, where all the sins and corruptions of the flesh are purged away and the redeemed stand in robes of radiant white at the right hand of God. I blame no man for declining the sacrifice. To set foot upon that accursed spot was to be declared unclean and then confined until death released you—death by leprosy, the most appalling disease in all the dreadful catalogue of human ills, the most dreaded arrow in the quiver of the grim Destroyer. Yet Father Damien, a young Roman Catholic priest, left home and country and all that life holds dear, and went deliberately forth to die for the afflicted barbarians. There he reared an humble temple with his own hands to the God of his fathers; there, through long years of confinement and spiritual wants of the afflicted; there he died, as he knew he must die, with his fingers falling from his hands, his flesh from his bones, a sight to

appal the very imps of hells. No wonder the Protestant ministers held aloof. Merciful God, I'd rather be crucified!

We are all brave when the war-drum throbs and the trumpet calls us to do battle beneath the eyes of the world,—when, touching elbows with our fellows and clad in all the glorious pomp and circumstance of war, we seek the bubble fame 'em at the cannon's mouth. When the music of the battery breeds murder in the blood, the electric order goes ringing down the line and is answered by the thrilling cheer, the veriest coward drives the spur deep into the foaming flank and plunges like a thunderbolt into the gaping jaws of death, into the mouth of hell; but when a man was wanted to forth alone, without blare of trumpet or roll of drum and become a life-prisoner in a leper colony, but one in all the world could be found equal to that supreme test of personal heroism, and that man was a Roman Catholic priest. And what was his reward? Hear what Thomas G. Sherman, a good Protestant, says in the *New York Post*: "Before the missionaries gained control of the Islands leprosy was unknown. But with the introduction of strange races, leprosy established itself and rapidly increased. An entire Island was properly devoted to the lepers. No Protestant missionary would venture among them. For this I do not blame them, as, no doubt, I should not have had the courage to go myself. But a noble Catholic priest consecrated his life to the service of the lepers, lived among them, baptized them, educated them, and brought some light and happiness into their wretched lives. Stung by the contrast of his example, the one remaining missionary, a recognized and paid agent of the American board, spread broadcast the vilest slanders against Father Damien."

So it appears that the world is blessed with two Slatterys.

The Mummies.

The *Christian Advocate*, of New York, prefers Roman Catholicism to the mock pseudo Catholicism of the extreme Ritualist. Our contemporary shows excellent judgment. The first is simon-pure, founded on the rock; the latter is a sham. A fair imitation of the genuine—still a counterfeit. The Ritualists abroad have taken to approach the altar rail of our churches and there receive Holy Communion. At Ober Ammergau the good old priest of the parish was actually imposed upon by a Ritualist parson whom he permitted to say Mass. Now, priests have their papers scrutinized very carefully, and are looked upon as dreadfully suspicious if everything is not exactly correct. An instance is given in this connection of one who represented himself to a priest in a small German town as "an English Catholic priest," asking leave to say Mass. Being told it would be inconvenient for him to find a server he unconsciously disclosed his real character by calmly remarking: "Oh, it does not signify, I assure you, my wife can answer my Mass." In this way he unfortunately let the cat out of the bag. It need hardly be added that he was not suffered to go through the Mass in masquerade at that church.—Pittsburg Catholic.

Why Not You? When thousands of people are taking Hood's Sarsaparilla to overcome the weakness and languor which are so common at this season, why are you not doing the same? When you know that Hood's Sarsaparilla has power to cure rheumatism, dyspepsia and all diseases caused by impure blood, why do you continue to suffer? Hood's cures do, why not you? Hood's Pills are prompt and efficient.

Holloway's Corn Cure destroys all kinds of corns and warts, root and branch. Who, then, would endure them with such a cheap and effectual remedy within reach?

LARD isn't in it. It is just because there is no lard in it, that COTTOLENE the new shortening is so wonderfully popular with housekeepers. COTTOLENE is PURE, DELICATE, HEALTHFUL, SATISFYING—none of the unpleasant odor necessarily connected with lard. Sold in 3 and 5 pound pails by all grocers. Made only by The N. K. Fairbank Company, Wellington and Ann Sts., MONTREAL.



DISEASED LUNGS CURED BY TAKING AYER'S Cherry Pectoral.

"I contracted a severe cold, which settled on my lungs, and I did what is often done in such cases, neglected it. I then consulted a doctor, who found on examining me that the upper part of the left lung was badly affected. The medicines he gave me did not seem to do any good, and I determined to try Ayer's Cherry Pectoral. After taking a few doses my trouble was relieved, and in one I had finished the bottle I was cured."

A. LEFLAR, watchmaker, Orangeville, Ont.

COOK'S FRIEND BAKING POWDER

Should be used, if it is desired to make the Finest Class of Cakes—Rolls, Biscuits, Pastry, etc. Light, sweet, spongy and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for McLean's Cook's Friend.

OBJECTS OF THE—

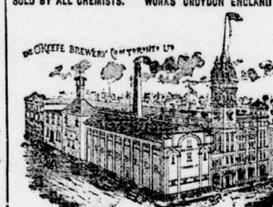
New York Catholic Agency

The object of this Agency is to supply, at the regular dealer's price, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the whole salubrious of the metropolis, and has complete such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence charging its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged. 2nd. Should a patron want several different articles, embracing as many separate lines or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. This Agency will be only one express or freight charge. 3rd. Persons outside of New York who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency. 4th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. Any business matters, outside of buying and selling goods, entrusted to the attention of management of this Agency, will be strictly and conscientiously attended to by your giving me authority to do so. By addressing to me what you want to buy anything send your orders to THOMAS D. EGAN, Catholic Agency, 42 Barclay St., New York.

QUICK CURE FOR SICK HEADACHE

DUNN'S FRUIT SALINE

GIVES HEALTH BY NATURAL MEANS. KEEPS THE THROAT CLEAN AND HEALTHY. DELICIOUSLY REFRESHING. SOLD BY ALL CHEMISTS. WORKS CROYDON ENGLAND



The O'Keefe Brewery Co. of Toronto, Ltd.

SPECIALTIES: High-class English and Bavarian Popped Ales, XXX Porter and Stout. Pilsener Lager of world-wide reputation. E. O'KEEFE, W. H. WILSON, G. G. GIBBY, Pres. Vice-Pres. Secy-Treas.

P.P.A. An authentic copy of the work of Rev. G. R. Northgraves on evidence of Christianity, comprising the only complete answer to C. L. Roger Ingersoll, the author will be republished immediately, the author will sell the present edition, till exhausted, at 70 cents, cloth; 40 cents, paper; post paid. Highly recommended by the Bishops and clergy and the Press, Catholic and Protestant. Address: REV. GEORGE R. NORTHGRAVES, Windsor, Ontario, Canada.

POST & HOLMES, ARCHITECTS. Offices—Rooms 28 and 29, Manning House, King st. west, Toronto. Also in the Gurrle Block, Wh. Liby. A. A. Post, R. A. W. Holmes

HALF PRICE.

As the "Mistakes of Modern Infidels," the work of Rev. G. R. Northgraves on evidence of Christianity, comprising the only complete answer to C. L. Roger Ingersoll, the author will be republished immediately, the author will sell the present edition, till exhausted, at 70 cents, cloth; 40 cents, paper; post paid. Highly recommended by the Bishops and clergy and the Press, Catholic and Protestant. Address: REV. GEORGE R. NORTHGRAVES, Windsor, Ontario, Canada.

PRAYER BOOKS . . .

We have now in stock a very large and beautiful assortment of Prayer Books, ranging in price from 25c. to \$4.00. There are no other lot sets so specially imported for Presentation purposes. Orders from a distance promptly attended to. We will make a nice selection for any given sum that may be sent us, and if book is not entirely satisfactory, it may be re-mailed to us, and money will be refunded. Address: THOS. COFFEY, Catholic Record Office, London, Ont.

FIVE-MINUTE SERMONS.

Fourth Sunday after Pentecost.

PILFERING.

"Thou shalt not steal."

Every one has the right to dispose lawfully of his own goods. But no man has the right to take away from his neighbor what his neighbor has rightly and lawfully in his possession.

People sometimes fondly imagine that because a man makes a mistake in their favor in giving change that there is no harm in keeping the money thus mistakenly given.

Another and a most scandalous violation of the seventh commandment is willfully failing to pay just debts. The motto, "Pay as you go," is the best for most men; it saves much trouble; it leaves the mind free from the dread of a debt unpaid hanging over it.

Take care how you handle any other man's money, or how you care for any other man's goods! Take care how you defraud the laborer of his wages!

Be careful how you leave money where children may be tempted to steal it, as on a mantel-piece or table. Candy is sweet, and there is the money to buy it. Don't show suspicion of your children even when you feel it;

Example as well as precept must be given in this matter of honesty. The parent who does not send the child back with the over change or by that deed teaching the poor boy or girl to become a thief.

Do not let your child be a thief. Such a child will learn in time to deceitfully keep back part of his own earnings from the parent, perhaps to steal outright. Such a child will be tempted to rob his employer, and, before he knows it, will put himself in a condition in which it will be all but impossible to restore.

Do not let your child be a thief. And who is to blame? The child, to be sure; but the parent also, who, though perhaps, he never would willfully have stolen himself, yet would take advantage of a chance to keep what his child had stolen; he is thus both thief and thief-maker.

In a great city there are temptations enough to dishonesty without parents putting them in the way of their children. They will learn quickly enough all the dishonest tricks of the world, without being taught them by those who owe them the duty of bringing them up in the strictest honesty.

Bear carefully in mind, and teach your children to bear in mind, the sharp distinction between mine and thine.

Just Exchange Places.

There is in this city a community of Protestant sisters who have devoted their lives to works of charity and mercy. They are quiet, unobtrusive ladies, worthy the respect of all decent men.

Let us suppose that a Catholic agitator from some place in Canada or the West is advertised to deliver a lecture in Music Hall upon the subject of Protestant sisterhood. The hall is packed; the lecturer starts out by charging that the convent or house in which these devoted women live is a sink of impurity and immorality, and that the sisters themselves lead lives of unchastity.

The parallel is not overdrawn or strained. Precisely what we have imagined happens every night in some part of the United States. Pious devoted, self-denying nuns are brutally slandered by reckless fanatics; and if Catholics, under the excitement of the of the situation, protest against such outrageous conduct they are branded as rioters and as opponents of free speech!—Boston Republic.

Parents Must have Rest.

A resident of one of our Colleges says: "We spent many sleepless nights in consequence of our children suffering from colds, but this never occurs now. We use Scott's Emulsion and it quickly removes pulmonary troubles."

OUR BOYS AND GIRLS.

Friendship of Horses.

In the Lewiston, Maine, Journal we find a touching story. One of a pair of horses belonging to the Portland horse railroad company was sold, whereupon his mate, a blind horse, refused to be comforted and so pined away that the general manager went to the new owner of the other steed and asked for the loan of the animal for a visit to the stable.

The Flower Lesson.

"And where did you get this pretty flower, my dear daughter?" said Mrs. Marshall.

"The gardener gave it to me just now, as I came in," said little Jane. "And what a beautiful flower it is! It has no green leaves, such as are placed all around under some flowers we see. There is only the flower. How sweet its perfume! It has almost filled the room. And yet it is a very little flower."

"And may not my dear Jane learn something from this? If a little simple flower, like the one in my hand, can make the air of this room so sweet, do you not think a little girl of gentle manners and lovely temper, can do much to make her brothers and sisters happy, and so give pleasure to all who are in the house with her?"

The little girl smiled, for she felt that her kind mother was very pleasantly teaching her an important lesson. I think Jane Marshall often asked herself, after that, if her temper and manners spread that good pleasure through the house, as the perfume of that little flower.

Church Rules For Boys.

Children should be instructed how to behave themselves in the House of God. Do you wish me to give you some plain rules? They are old now to most of you, but a few may profit by them.

Come early to church, and when you enter take your hat off, dip your finger in the holy water, make the sign of the Cross, and don't run; walk reverently to your place, and remember there is no limited express for moving around in the House of God. Before entering your pew, genuflect, touching the floor with your knee in honor of our Lord, but if the Blessed Sacrament is exposed, kneel upon both knees and bow your head. Once in your place, kneel and say a prayer of salutation to the Divine Majesty—kneel I say, and don't sprawl out. No talking in the church, unless to God and His saints, unless charity or necessity requires a word to your neighbor. Do not stare around you. Don't go to sleep during the sermon. Follow the services in the sanctuary. If requested to answer aloud in the Lenten or other popular devotions, do so, and do so in a fair, loud voice, sing, and do as you are expected to sing, and buy a hymn book that you may be able to do with good to follow the services with your prayer-book; it is good to say your Rosary; it is the best of all if you can talk to God directly, spirit to spirit, heart to heart.

Do not leave your place till the services are over; and mind, that is only when the clergy have left the sanctuary. Don't run out of church; walk. Don't be the first one to leave. Some leave the church as if they were thieves escaping from jail.

Silent.

After the death of the great Prussian, General Von Moltke, some of the Berlin newspapers published the following anecdote of him, says the Youth's Companion:

When a very young man, holding the humble position of second lieutenant in the Danish army, he wrote a letter of resignation to the King himself, full of pompous self-conceit. The King accepted his resignation, briefly adding that the Danish army would try to get on as best it could without Lieutenant von Moltke.

The young soldier, who had been unconscious of his vanity, was deeply mortified. "You talked too much, Moltke," a comrade said to him. "I shall talk no more," he sternly replied.

His reticence thereafter was so great that in his old age he was known throughout Germany as the Silent One.

Since his death a prominent clergyman in Pennsylvania has given an account of a visit which he made to the scene of the decisive battle in the Austro-Prussian war.

He found there a group of German officers, one of whom, in a carriage, was driven at a snail's pace into every part of the field. A box beside him was filled with maps, with which he studied each minute detail of the battle, fighting it over again moment by moment. It was Moltke with his staff.

The painstaking accuracy which brought him back after years had passed, to study again his own mistakes and successes, made him the great master of the art of war of his century, while his dumb self-control gave him prestige in the eyes of the masses, who in Germany, as elsewhere, are apt to believe that silence means strength.

We live in a voluble age, when almost every intelligent man has a pet theory or pursuit to which he wishes to convert his neighbors. The able man who knows how to hold his tongue in even one language will probably be

credited with more wisdom than if he could maintain his opinion with clearness or eloquence.

"The easiest thing for a great man to do," said John Randolph, "is to make a speech; the most difficult, to act right and keep silent."

If any young reader of the Companion, however, wraps himself in reserve, and becomes reticent and cold among his fellows in order to gain respect, he must remember that Moltke, dumb, without his ten languages, his accuracy and mastery of strategy, would have remained a sub-lieutenant all of his life. An old Spanish proverb says, "None speak better than the ant, who says nothing and—works."

A CONVERSION WITH FAR-REACHING RESULTS.

Perhaps no conversion ever occurred in this country which was so unexpected and surprising and attended with such great consequences as that of Miss Leticia P. Floyd. She was the eldest daughter of the elder John Floyd, then Governor of Virginia, and living with his family in the executive mansion in Richmond, and she inherited the great mental gifts of both her parents. Her mother was a member of the Preston family, which produced so many brilliant men and women, and was remarkable for her powers of conversation, in which she equalled any of the distinguished men of the day. She took the same interest in public affairs that her husband did and kept well informed about them during her whole life.

Governor Floyd lived in Montgomery county, in the south western part of Virginia, which was then a remote and rather inaccessible region. There was no Catholic church in Virginia west of Richmond, and only a small chapel there attended twice a month from Portsmouth. No Catholic priest had ever been in any part of South western Virginia, no Catholic resided there, and no Catholic books were to be found in the whole region. Governor Floyd, his wife and children, all had literary tastes and there was quite a large library in the house, but it was Protestant altogether. The children, therefore, had no opportunity there of learning anything about the Church or its tenets or practices.

But Mr. Floyd, before he was made governor, had been for a number of years a Member of Congress, and, in order to have his sons near him, had caused two of them to be educated at Georgetown; and though both of them afterwards became Catholics, it was not until some time after the conversion of their sister, and resulted from it and not from their stay at Georgetown.

Mrs. Floyd was fond of the society of able men, and, not being at the time a member of any Church, was in the habit of going where she could hear the best sermon, regardless of denomination. Two priests came alternately to Richmond, one of whom was Father Shriver, who was a very able man and whose sermons Mrs. Floyd delighted to hear, merely, however, as an intellectual treat. So, whenever it was his Sunday to preach in the little chapel to the mere handful of Catholics then constituting the congregations, she usually attended and often took her daughter with her. Of course the presence of the wife of the governor and her little daughter could not be unknown to Father Shriver, and an acquaintance thus sprang up between the priest and his visitors.

Father Shriver's health having failed, it was decided to send a resident priest to Richmond, and Father Timothy O'Brien was selected. The sermons of Father Shriver, together with what she learned from her two brothers, then recently returned from Georgetown, had aroused a strong interest in the mind and heart of Miss Floyd, and she applied to Father O'Brien for books and instruction, which he gave cheerfully. Under these influences she made up her mind to become a Catholic, and though such an event, in the then state of feeling in Virginia, as the daughter of a governor entering the Church, could not fail to excite surprise and create unfavorable comment, yet she met with no opposition from either of her parents. She was baptized by Father O'Brien, who stood her godfather; Mrs. Branda, who afterwards became the Countess of Polignac, being godmother.

A Young Man's Character.

No young man who has a just sense of his own value will sport with his own character. A watchful regard to his character in early youth will be of inconceivable value to him in all the remaining years of his life. When tempted to deviate from strict propriety of deportment he should ask himself, can I afford this? Can I endure hereafter to look upon this?

It is of amazing worth to a young man to have a pure mind, for this is the foundation of a pure character. The mind, in order to be kept pure, must be employed in topics of thought which are themselves lovely, chaste, and elevating. The mind has the power to select its own themes for meditation. If you only know how durable and how dismal is the injury produced by the indulgence of degraded thoughts if they only realized how frightful are the moral depravities which a cherished habit of loose imagination produces on the soul, they would shun them as the bite of the serpent. The power of books to excite the imagination is a fearful element of morals when employed in the service of vice.

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

GAINED A POUND A DAY.

A Lamark County Farmer's Remarkable Cure—Taken with Billions Fever the After Effects of Which Brought Him Almost to the Grave—he Gladly Speaks for the Benefit of Other Sufferers.

Smith's Falls Record.

Mr. Joseph N. Barton, who lives about a mile from the village of Merrickville, is one of the best known farmers in the township of Montague. Up to the spring of 1884 Mr. Barton had always enjoyed the best of health. At that time, however, he was taken with a bilious fever, the effects of which left him in a terribly weakened condition. When the time came around to begin spring operations on the farm he found himself too weak to take any part in the work, and, notwithstanding that he was treated by an excellent physician, he was constantly growing weaker, and his condition not only greatly alarmed himself but his friends. Having read so much concerning Dr. Williams' Pink Pills he determined to give them a trial, and without consulting his physician he began their use. He only used one box, and, not feeling better, he discontinued the use of the pills. This was where he now admits he made a serious mistake, as he not only fell back to his former weakness, but became worse than before. He could now do no work of any kind, and the least exertion left him almost helpless. Life was a misery to him

and he was on the point of giving his case up as hopeless when a friend strongly urged him to again begin the use of Dr. Williams' Pink Pills. He agreed to do so, and by the time he had used three boxes there was a marvellous change in his appearance, and he felt like a new man. He still continued to use this life-saving medicine, with astonishing results. During his illness he had fallen in weight to one hundred and thirty-five pounds, but he soon increased to one hundred and eighty pounds. In fact, as he says, the increase averaged about a pound a day while he was taking the pills. He is now able to do any kind of work on his farm, and it is needless to say that he is not only a firm believer in the efficacy of Dr. Williams' Pink Pills, but loses no opportunity to sound abroad their praises, with the result that others in his locality have benefited by his experience and advice.

To those who are weak, easily tired, nervous, or whose blood is out of condition, Dr. Williams' Pink Pills come as a veritable boon, curing when all other medicines fail, and restoring those who give them a fair trial, to a full measure of health and strength. They will be found an absolute cure for St. Vitus dance, locomotor ataxia, rheumatism, paralysis, sciatica, the after effects of a gripe, loss of appetite, headache, dizziness, chronic erysipelas, scrofula, etc. They also effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink), and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or six boxes for \$2.50.

The great popularity of Ayer's Cherry Pectoral as a cough-cure is easily explained. It is soothing, healing, agreeable to the taste, does not interfere with digestion, and is the most economical of all similar preparations. It is prompt to act and sure to cure.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickel's Anti-Consumptive Syrup and cure yourself. It is a medicine unsurpassed for direct and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.



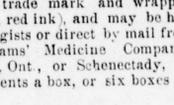
I gained a pound a day.

and he was on the point of giving his case up as hopeless when a friend strongly urged him to again begin the use of Dr. Williams' Pink Pills. He agreed to do so, and by the time he had used three boxes there was a marvellous change in his appearance, and he felt like a new man. He still continued to use this life-saving medicine, with astonishing results. During his illness he had fallen in weight to one hundred and thirty-five pounds, but he soon increased to one hundred and eighty pounds. In fact, as he says, the increase averaged about a pound a day while he was taking the pills. He is now able to do any kind of work on his farm, and it is needless to say that he is not only a firm believer in the efficacy of Dr. Williams' Pink Pills, but loses no opportunity to sound abroad their praises, with the result that others in his locality have benefited by his experience and advice.

To those who are weak, easily tired, nervous, or whose blood is out of condition, Dr. Williams' Pink Pills come as a veritable boon, curing when all other medicines fail, and restoring those who give them a fair trial, to a full measure of health and strength. They will be found an absolute cure for St. Vitus dance, locomotor ataxia, rheumatism, paralysis, sciatica, the after effects of a gripe, loss of appetite, headache, dizziness, chronic erysipelas, scrofula, etc. They also effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink), and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or six boxes for \$2.50.

Consumption.

The incessant wasting of a consumptive can only be overcome by a powerful concentrated nourishment like Scott's Emulsion. If this wasting is checked and the system is supplied with strength to combat the disease there is hope of recovery.



of Cod-liver Oil, with Hypophosphites, does more to cure Consumption than any other known remedy. It is for all Affections of Throat and Lungs, Coughs, Colds, Bronchitis and Whooping Cough, Asthma, Scurvy, and Blisters. All Druggists, 50c. & \$1.

But the grand old prelate, easily the greatest since Leo X. or the great Gregory, has set his heart's desire on maintaining the policy that has lifted the Roman Catholic Church in Europe from France was flouting it, Germany and Russia opposing it, when it was divided against itself, and when the hand of a strong man was sadly needed. How he won is an old story. How William Bismarck, Crispien, young Emperor of Germany, and even the Russian bear, had to treat with him in holding down forces that they could not control is history. Without an army—a prisoner, practically, within the confines of his own grounds—the Pope was yet a dominant factor in European politics, and he is yet, aged and infirm though he is, and at the point of death—Exchange.

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

House Full of Steam!

A big fire, heavy lifting, hard work is the usual way of doing the wash



There is an easier and cleaner way.

A TEA KETTLE

will give all the hot water required when

Surprise Soap

is used according to the directions on the wrapper. It does away with boiling or scalding the clothes and all that miss and confusion. The clothes are sweeter, whiter and cleaner, washed in this way.

Thousands use Surprise Soap on wash day, why don't you?

1692. THE ST. CROIX SOAP MFG. CO. ST. STEPHEN, N.S.

VERY LIBERAL OFFERS.

An Opportunity to Possess a beautiful Family Bible at a Small Outlay.

THE HOLY BIBLE

(WITHOUT CLASP.)

Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin vulgate. Diligently compared with the Hebrew, Greek, and other editions in divers languages. The Old Testament, first published by the English College at Douay, A. D. 1609. The New Testament, by the English College at Rheims, A. D. 1582. Revised and corrected according to the Clementine edition of the Scriptures, with annotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Calaneo's Illustrated and Explanatory Catholic Dictionary of the Bible, each edited by the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Theological Seminary of St. Charles Borromeo, Philadelphia, and prepared under the special sanction of His Grace the Most Rev. Jas. F. Wood, D.D., Archbishop of Philadelphia. With references, a historical and chronological index, a table of the epistles and gospels for all the Sundays and Holydays throughout the year and of the most notable feasts in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings.

This Bible will prove not only useful in every Catholic household, but an ornament as well. The size is 12x10x1/4 inches, weighs 12 1/2 pounds, and is beautifully bound. For SEVEN DOLLARS (cash to accompany order) we will send the Bible by express to any part of the Dominion, charges for carriage prepaid; and besides will give credit for one year's subscription of THE CATHOLIC RECORD. The Bible and The Record for a year for Seven Dollars. Subscribers who live where there is no express office can have book forwarded to the one nearest their residence. Please note that if, on examination, anyone is dissatisfied with the purchase, the book may be returned at our expense, and the money will be refunded. Bibles similar to these have for years been sold by agents for ten dollars each.

THE HOLY BIBLE.

A SMALLER EDITION

Translated from the Latin vulgate. Neatly bound in cloth. Size 10x7x2, and weighs 3 pounds 6 ounces. This book will be sent to any address on same conditions as the larger edition, for Four Dollars, and a year's credit given on subscription to THE CATHOLIC RECORD.

It is always better to send remittances by money order, but when cash is sent the letter should in every case be registered.

Address THOMAS COFFEY, Catholic Record Office, London, Ont.

A NOTABLE CAREER.

What Leo XIII. Has Accomplished During His Reign.

Pope Leo XIII. is nearing his end. Eighty-five years of brilliant endeavor have crowned his career. He has made, so far as a Pope may, his will and testament. He has intimated, though he has not sought to convey absolutely, his wish as to his successor. He has outlined what he thinks should be the future policy of the Church, and, coming from the man who beat Bismarck, who outwitted Gladstone and Beaconsfield, and who is regarded by those who are good judges as the most astute diplomat in Europe, it is not at all advice that the Roman Church or its leaders are likely to ignore.

Pope Leo knows that his end is near. He is older than Bismarck, for he is near to eighty-seven. He is far older than Gladstone. He has seen thrones and dynasties shatter and fall. He has seen the map of Europe change a score of times. He is old and feeble and dying, though in the hollow of his thin hand he holds more than a monarch's power.

Summonses have gone forth from the Vatican for the most eminent of the Cardinals and Archbishops of the Roman Church to meet the Pope while he may yet give voice to his wishes in regard to the policy of the Church.

There may be no doubt as to his policy. It is "peace." A soldier himself while he was a priest, he has lived long enough to see the folly of war. He has lived long enough to see Europe turned into a camp, to see anarchy and socialism assail all governments, and to note that when war does come Europe will be devastated.

But the grand old prelate, easily the greatest since Leo X. or the great Gregory, has set his heart's desire on maintaining the policy that has lifted the Roman Catholic Church in Europe from France was flouting it, Germany and Russia opposing it, when it was divided against itself, and when the hand of a strong man was sadly needed. How he won is an old story. How William Bismarck, Crispien, young Emperor of Germany, and even the Russian bear, had to treat with him in holding down forces that they could not control is history. Without an army—a prisoner, practically, within the confines of his own grounds—the Pope was yet a dominant factor in European politics, and he is yet, aged and infirm though he is, and at the point of death—Exchange.

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

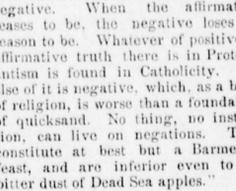
The Logic of Catholicity.

With reference to the Catholic faith, Rev. Dr. Lambert writes:

"We are a Roman Catholic, a Papist, and, with God's grace, will remain so until the curtain falls, and hides from our vision forever this busy, feverish scene. Being of a logical turn of mind there is for us beyond the lintel of the Catholic Church no stopping place, no lodgment, short of downright infidelity. It is a toboggan slide. If the Catholic Church is not of divine institution, Christianity is a delusion, a superstition, for the Catholic Church is concrete, historical Christianity. Were the Catholic Church to cease to be it would be but a short time when Christianity would be as dead as the religion of ancient Egypt, and its tenets would be a subject of interest only to the inquisitive antiquarian. It would require a new Champollion-Figeac to unlock the mysteries of its symbolism. Catholicity is to Protestantism what the affirmative is to the negative. When the affirmative ceases to be, the negative loses its reason to be. Whatever of positive or affirmative truth there is in Protestantism is found in Catholicity. All else of it is negative, which, as a basis of religion, is worse than a foundation of quicksand. No thing, no institution, can live on negations. They constitute at best but a Barmecide feast, and are inferior even to the bitter dust of Dead Sea apples."

Druggists say that their sales of Hood's Sarsaparilla exceed those of all others. There is no substitute for Hood's. Much distress and sickness in children is caused by worms. Mother Graves' Worm Exterminator gives relief by removing the cause. Give it a trial and be convinced.

SLEEP and REST for Baby



Are out of the question when tortured and disfigured with Eczema and other itching, burning, and irritating skin and scalp diseases. A Single Application of the CUTICURA REMEDIES will afford instant relief, permit rest and sleep, and point to a speedy and permanent cure.

Sold throughout the world. Price, Cuticura, The Cuticura Co., Boston, Mass.; The Cuticura Co., Sole Proprietors, Boston, Mass. How to Cure Baby's Skin Diseases, Free.

Are out of the question when tortured and disfigured with Eczema and other itching, burning, and irritating skin and scalp diseases. A Single Application of the CUTICURA REMEDIES will afford instant relief, permit rest and sleep, and point to a speedy and permanent cure.

Sold throughout the world. Price, Cuticura, The Cuticura Co., Boston, Mass.; The Cuticura Co., Sole Proprietors, Boston, Mass. How to Cure Baby's Skin Diseases, Free.

Are out of the question when tortured and disfigured with Eczema and other itching, burning, and irritating skin and scalp diseases. A Single Application of the CUTICURA REMEDIES will afford instant relief, permit rest and sleep, and point to a speedy and permanent cure.

Sold throughout the world. Price, Cuticura, The Cuticura Co., Boston, Mass.; The Cuticura Co., Sole Proprietors, Boston, Mass. How to Cure Baby's Skin Diseases, Free.

C. M. B. A.

Marriage of an Old Member.

An interesting event took place at the village of Carleton Place yesterday morning...

Some twenty small boys are to be disposed of yet, some for adoption, some for a home in Montreal...

COMMENCEMENTS.

Continued from fifth page. All painting, crayon work, China decorating, etc., the triumphs of finished artists...

ST. JOSEPH'S ACADEMY, TORONTO.

From Mail and Empire. On Thursday afternoon last, Rev. General McCann, in the absence of the Archbishop...

LIST OF HONORS.

Bronze medal, presented by His Holiness Pope Leo XIII. for Christian doctrine, awarded to Miss Casserly...

DIocese of Hamilton.

On Thursday, the 20th inst., His Lordship the Bishop presided at the closing exercises of St. Jerome's College, Berlin...

LORETTO ACADEMY HONOR LIST.

Yesterday closed the scholastic year at Loretto Academy. The conferring of honors by His Lordship, Bishop Dowling...

FROM GOLDSMITH.

On Monday, May 10, Mr. and Mrs. Patrick Cannon of the 10th concession of Peel Tp., county Wellington, celebrated their golden wedding...

From Arthur, O.

The annual picnic in aid of St. John's church, Arthur, will be held this year in Bannerman's Grove, adjoining Corporation on Hurontario street...

EMIGRANT CHILDREN.

The Catholic Home for Immigrant Children in Montreal received since May 28, from Liverpool and from Salford, ninety-one children...

Commercial Course - Diplomas for proficiency.

Prize for honorable distinction in fifth grade awarded to Miss Casserly, O'Brien and O'Leary...

AN UNEXPECTED PLEASURE.

A Visit From Bishops Sweeney and McDonald.

Moncton, N. B., Times, June 17. The congregation of St. Bernard's Church yesterday had a very pleasant and agreeable surprise...

MARKET REPORTS.

London, June 27. -Wheat, 90c to 95c per bush. Oats, 35c to 38c per bush. Peas, 10c to 12c per bush...

MARKET REPORTS.

Toronto, June 27. -Market quiet. Wheat - No. 1 hard, 80c to 82c per bush. No. 2 hard, 78c to 80c per bush...

MARKET REPORTS.

Toronto, June 27. -Export cattle - Among the sales were: A lot of 21, averaging 1,375 lbs., sold at 12c per lb...

MARKET REPORTS.

Toronto, June 27. -Export cattle - Among the sales were: A lot of 21, averaging 1,375 lbs., sold at 12c per lb...

MARKET REPORTS.

Toronto, June 27. -Export cattle - Among the sales were: A lot of 21, averaging 1,375 lbs., sold at 12c per lb...

MARKET REPORTS.

Toronto, June 27. -Export cattle - Among the sales were: A lot of 21, averaging 1,375 lbs., sold at 12c per lb...

MARKET REPORTS.

Toronto, June 27. -Export cattle - Among the sales were: A lot of 21, averaging 1,375 lbs., sold at 12c per lb...

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL.

WANTED. - Several faithful gentlemen and ladies to travel for established house.

FATHER KOENIG'S NERVE TONIC. Nervous Prostration, Sleeplessness and Weakness.

FREE. A valuable book on Nervous Diseases. For more information apply to...

KOENIG MED. CO. Chicago, Ill. Large Size, \$1.75. 6 Bottles for \$9.00.

Month of June Only. THE ABOVE CUT REPRESENTS OUR Rolled - Gold Enamelled C. M. B. A. Pin.

For 75 Cents. Pins can be furnished in Blue, White or Red Enamel.

SOCIETY SUPPLIES A SPECIALTY. T. P. TANSEY 14 Drummond Street, MONTREAL, QUE.

Branch No. 4, London. Meetings on the 2nd and 4th Thursday of every month.

NIAGARA FALLS PARK & RIVER RY. The Finest Electric Railway in the World.

CATARRH CURED. Mr. T. Miles, 29 Christopher street, Toronto.

FRASER HOUSE, PORT STANLEY. THIS POPULAR SUMMER RESORT.

MEDICAL PRACTICE FOR SALE. FIRST CLASS OPENING FOR A CATHOLIC DOCTOR.

TEACHER WANTED. MALE TEACHER WANTED FOR CATHOLIC SCHOOL.

ALEX. D. MCGILLIS, PRODUCE COMMISSION MERCHANT. 343 Commissioners Street, MONTREAL.

PERSONS TO TRAVEL. WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL. WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL. WANTED. - Several faithful gentlemen and ladies to travel for established house.

PERSONS TO TRAVEL. WANTED. - Several faithful gentlemen and ladies to travel for established house.