FOR CHRISTIAN UNITY.

Monsignor Satolli and Bishop Maes Tell What Terms the Church Would

The daily newspapers gave notice some time ago of the formation of a new organization of the Protestant Episcopal church to known as the Guild of St. James. According to the statements of the pro moters 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 prom inent Catholic and Protestant church-men 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 unity with the Catholic Church. of the Catholic prelates it was asked what terms of unity their Church would

Among the Catholic prelates who re plied were Monsignor Satolli, the apostolic delegate, and Bishop Maes of Covington. Monsignor Satolli replied

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 explana-

tion of them.
You ask whether the idea is a good world, and the very object of the Church's existence and the scope of all

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 accom-plished. 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 con-tinually 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. You ask my opinion about "the

n 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 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? What would be the conditions of unity Roman Catholic Church would

1. The idea is a very good one, indeed. Good from a religious point of view, for it would result in the fulfilmenl 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 con sciences 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 interc of the members of the various Christian denominations, to the detriment of charity and justice. All would hence-" have but one heart and one

Is such a union possible? Theo retically it is possible, if all denominations are willing to agree to accept all the fundamental truths which Jesus Christ, through the Church, propose for our belief, and to accept all the deductions which logically flow from these Christian doctrines. tials, unity." In practice, it would be a difficult task to make all the various In practice, it would be denominations agree as to what these essential truths are ; and, more espec ially, to make them accept the pracresults of them.

However, the Roman Catholic Church would, in my opinion, and likely to the astonishment of many honest, misinformed, Protestants, put absolutely nothing in the way, and that for the very good reason that all the essential truths of Christ's teachings, of the Protestant denominations, are brethren. If in the face of such the powerful impulses of human freely accepted by the Roman Catholic. figures it can still be maintained with nature. There are no motives so high,

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,

a possibility, but an actual fact. A necessary condition of its possi-bility 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-in-

Who is the Founder of the true Church, would insure the abiding presence of God the Holy Ghost forever. 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 and the whole truth. That truth once possessed would make them all free You ask whether the idea is a good of the freedom of the children one. The union of all the sheep into of God. Belief in God, and accountable the course, the most desirable thing in the laws of morality which He Himself course, the most desirable thing in 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 worl at large would be benefitted 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 emphatic manner that Protestantism necessarily follow.

4. And now comes the crucial ques-tion, 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

The authority of the teaching Church, for Christ has said: 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 Cath olic 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 Ora-

torian Fathers in London. There is nothing that impresses people more than a definite statement impossible to determine what the truth of fact, and from that point of view the most impressive sentence in Cardinal Vaughan's eloquent sermon at the Ora- lieves tory last Sunday was that in which he stated that, according to the registers skepticism is the undermining of faith of the Church, the numbers of converts in the Bible. The Bible has always received by the Oratorian Fathers in been insisted upon as the infallible London in the last forty years amounts rule of the Protestant faith and there to between five and six thousand. is a splendid result, though, as his religion. This theory has been ex Eminence was careful to add, numbers ploded by some of the ablest Protestant 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 truth lies 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 remembered, have had exceptional circumstances in their favor, in the number and zeal of their members, in the beauty of their church and

extensive than the most misanthropic amongst us has dreamt of. But for our own part we have no terrors on the proposed union would not only be this point .- Liverpool Catholic Times.

THE ONLY REMEDY FOR PREV-ALENT IMMORALITY.

The tendency to lawlessness, to dis honesty to lying and embezzlement, to recklessness of human life, to murder deed has always accepted—the legitimate conclusions which reason, the precious gift of God to man, draws from the inspired essential principles from the inspired essential principles lessness with which men and women, with the same God made known to lessness with which men and women, lessness with which are nucleoned as system of purely section? But what is still more strange is that with the evidence of the disastrous moral resonance of the precious gift of this system constantly develop-Churches and the world at large? Undication of moral degeneracy which doubtedly. Agreement upon unity in belief and doctrine upon the lines defined by Our Blessed Lord Jesne Charter and of his kind. It ought to leave the love of his country and of his kind. try and of his kind. It ought to lead all to enquire with the greatest solici-tude, 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 morals 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 testi-

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 congrega-tion in the Academy of Music he recently declared in the most solemn and

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 pos-itive hinderance 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 - sen sational 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 prob ame 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 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 really does not matter what one be

But the great secret of unbelief and fore the foundation of the Protestant writers and theologians, and the doubts suggested by the so-called higher criticism have struck a deathb-low 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 In other words, the decay

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. little above that and extends over a It goes without saying that religion is very long period, but the Oratorians, 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 finally in the fact that so many of the defective. Conscience, itself, in the Fathers are converts themselves or the contest with passion, is not always sure sons of converts, and therefore specially of success, but it is the only power, well fitted to influence their separated upon the whole, capable of resisting brethren. If in the face of such the powerful impulses of human brethren.

Should the various Protestant Churches any show of reason—as our enemies do be as ready to accept what truths she maintain—that our numerical growth has to offer upon the authority of the is practically nil, then, indeed, the Bible and the Church, and put aside "leakage" in our midst must be more 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

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 in-struction? Was such a strange anomaly ever before heard of in all the and suicide, and to unfaithfulness to ages among a professedly Christian the marriage tie, and divorce, not to people as those same people supporting mention other particulars of demoral a system of purely secular instruction ing around them and staring them in the face they still persist in maintain-ing 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? not the part of wisdom to lay aside prejudice and jealousy and all narrow and unworthy motives and adopt a sys-tem 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 con-quered 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 its 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 be-ginning of the world all who proved hemselves pleasing to God pleased Him by faith, believing His word and trust-ing to His promises. The apostle enumerates the heroes of faith, from Abel to Noe, and Abraham to Moses, and to the succession of the paophets, 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," things not seen. The things not seen are the revelations of God. Faith and things not seen. science differ in their field and differ in their demon-stration. 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 under standing into the obedience of Christ, Having in readiness to revenge all For this evidence may disobedience." For this evidence may be resisted. When conviction has engendered knowledge through the con clusions of reason the assent of the will cannot be refused and judgment is compelled. But disobedience is pos against the command of faith For so long as the intrinsic evidence the revealed proposition is not apparent, although the verac-ity and authority of God are not directly questioned, the deter-mination of the assent rests with the will. But there is in readiness one "to revenge all disobedience." Faith, to revenge all disobedience." therefore, whether as the foundation of all our hopes, or the all-sufficient demonstration of whatever we hold, re volves itself into authority. can be no faith where there is no authority to compel assent. What we work out for ourselves we do not held by Were it possible for a single faith. man by his own industry and intellig-

ence from the holy Scriptures and the

writings of the Fathers to construct the

whole fabric of Catholic dogma and when blessed by God, for "Happy is persuade himself of the truth of every tenet, his conviction, resting on historic 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 re

public 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 pend 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 judg ment, but now divine faith. There is no faith where there is no authority And as the authority, so the faith. 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 tes timony 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 abstrac-tion? 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-commission 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 gener ations of Christians. The kingdom of Christ is preserved by the same prin-

corner is preserved 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 be-loved 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 the with the authority of man that this 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 con sequence. And now, dear brethren, there are

many considerations regarding this

unity which might have been put be-

fore 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 kingdom of Christ in the unity of faith. The charity of the great Greg-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 The sixteeth century, which lacerated Central Europe, left a deep and ghastly wound on England. First torn by schism from the com munion of the Apostolic See, then robbed of her holy Catholic faith, she seemed for a time to be hopelessly be youd 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 re newed that God in His mercy might deign to look with pity upon England. Prayer for the conversion of 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

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 Himselt 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 mani-fest in its perfection and in its conspiculty 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 bud no more ; cut the stream from its fountain, the remnant will be dried up." It is that the 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 hely patrons of England to intercede with us. The prayers of Stephen gave the Gentiles their apos le, the blood of the English martyrs is yet crying for another. the model of his Master, discharges the office of the Good Shepherd to those of their work undone, George will rememour race and kindred who are seeking | ber 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 Eng-land, 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 Whom our nope should be to us, to Him thou wert given to us, to transition the self-same hope. Pray, strengthen the self same hope. 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 saloen or barroom or clubhouse where the same is kept for sale, knowing the same to be intended for another as a treat." This, we be-lieve, is the first anti-treating law ever put into force by a State. If it works successfully we have no doubt This, we bethat the temperance advocates in other commonwealths will adopt it, with modifications or variations, according to the sentiment prevailing in the ditferent sections of the country.

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



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ARMINE

CHRISTIAN REID CHAPTER XLVI. CONCLUSION.

On Sunday evening, for the first time in many days, his friends gathered around the couch on which D'Antignac lay-pale, worn, but with tran-quil content in his eyes and smile. Not a single face was missing of those most familiar to him, and he looked at them as one who did not know how long such sight may be granted; for he was as well aware as the doctors that the sharp suffering which had withdrawn for a time might return at any hour, and that the exhausted forces of life must then go down before Something of this thought was in the smile with which he received congratulations on his improvement and put aside all discussion of his condition. "I am comparatively free from pain to-day," he said. "That is enough; we will not think of yesterday or to morrow. Egerton was one of the latest arri-

vals, having gone to the Quartier Latin for Winter, who had forgotten his for Winter, who had forgotten his promise and was only animated to keep t by the thought of meeting Miss Ber tram. Yet even he was touched indescribably by the scene upon which he entered-by the pale, serene, almost radiant face of the man who lay helpless on his couch, and by the joyous cheerfulness of those around him. D Antignac held out his hand with a " Miss Bertram has been telling me about you," he said to the young man. "I wish you had come earlier. Egerton should have brought you before."

"I have seen very little of Winter of late," said Egerton. "His life and mine have somehow drifted into different channels.

"There was no drifting about it," aid Winter. "They have always een in different channels. Life for said Winter. me means work, and for you pleasure. There is a wide difference.

"A difference altogether in your favor," said D'Antignac. "There are few people more to be pitied than the man who lives for his own pleasure hough I do not mean to imply that Egerton belongs to that class.'

"I have belonged to it," said Egerton simply, "and I can testify that you are right. The man is indeed to be pitied who has no better end."

Winter shrugged his shoulders 'Here we are at once at our old point of disagreement," he said. who are elevated by fortune above the need to work will always live for their

own pleasure."
"You see the conclusion," said
Egerton, looking at D'Autignac with "Therefore-so runs the syllogism-no one should be allowed to accumulate enough of fortune's goods to elevate them above the need to

"The conclusion is as false in logic as in fact," said D'Antignac. "The man who is not restrained by a sense of duty from living for his own pleas ure as a millionaire would not be re strained as a laborer, except by the narrowness of his means. But even in narrow means there is scope for selfishness - and the selfishness of the workman who leaves his family without food while he spends his wages on drink is more keenly felt than the sel shness of the fine gentleman who lives for his own amusement.

"And, therefore, said Winter, "liv ing for his own amusement is a luxury which fortune secures to the fine gentleman, and of which a considerable part of the world desire to deprive him.

"In order that they may have greater freedom in living for their amusement?" said D'Antignac, with

smile "On the contrary, that no one shall ossess such freedom; that every one hall be forced to do his share of the

work of the world."
"That sounds very well," said D'An



FETH'S MALL EXTRACTS TO A SSIST DIGESTION, TO IMPROVE THE APPETITE EDIENIEVOUS EN LUSEDONSE SYVEUNIE SECULIE

tignac quietly, "but have you a recipe for banishing selfishness from the world that you think it possible to prevent men-most men - from seeking their own interest and pleasure? Yet, notwithstanding this tendency of human nature, there are not many drones in the human hive, and demo crats like yourself should remember that for every great achievement of the world-for statecraft, for heroism, for art, for science, for all that gives permanence and splendor to civilization-you are indebted to men who were elevated by fortune above the need of servile toil.

"Even Oriental research might come to an end if its students were re duced to the necessity of digging for their bread," said Egerton.

"As it happens," said Winter, "it is exactly for my bread that I am digging among Oriental roots."

"Secondarily, perhaps, but not primarily," said Egerton, "else I am sure you might find a quicker way to make it. No, no; in the ideal republic of Socialism there will be no leisure for refined pursuits or high intellectual processes. The aristocracy of intel ect and attainment must low the aristocracy of birth.
What! do you think that we are going to tolerate scholars and genuises any more than dukes and millionaries Let us be consistent and have equality in all things. Nature, it is true, disdains to recognize it ; but then we may

improve upon nature." I can't flatter you, Egerton, that sarcasm is your forte," said Winter.
"If there is anything for which the Revolution is remarkable it is for the manner in which it fosters intellectual

It was at this moment that Sibyl Bertram, unable longer to restrain her impatience, abruptly ended another conversation in which she was en-gaged, and drew near. The smile which the last assertion had drawn to D'Antignac's lip at once attracted her attention.

"I am sorry I was not a moment coner," she said. "M. d'Antignac sooner," looks so much amused that something very entertaining must have been

"Something very entertaining was certainly said," answered D'Antignac, "though I acquit Mr. Winter of any intention to be amusing. He has just informed us that the Revolution is chiefly remarkable for fostering intellectual life."

'And can any one deny it?" demanded Winter with astonishment. speculative thought. Is not the educational question the burning question of the day in every country in Europe.

The smile had left D'Antignac's lip now, and a light came into his eye that meant, as Sibyl knew, the rous ing of his deepest feeling. But his voice was as calm and gentle as ever

when he answered:
"Yes, it is true. Every fetter is certainly removed from speculative thought, and the right to deny God's truth has ended in the right to blaspheme and denounce him. It is also very true that the educational question is the burning question of the day in every country of Europe. But why? because the Revolution is filled with zeal for learning? Every dispassionate man must be aware on the contrary, it is simply because the schools are the propaganda of revolutionary and infidel ideas. The battle is not for education, but for

godless education. Else why are the teaching orders expelled from France, and, with few exceptions, every reigious house of instruction "You will pardon me," said Winter, but we do not believe that education, in the proper and enlightened sense of

the word, can be given in a religious

"And, therefore," said D'Antignac with unmoved calmness, "you forbid those who differ from you to send their children where they please. I will not pause to point out the admirable consistency of liberal ideas-for we have long since learned that 'freedom of thought' means freedom to oppress al who do not agree with you-but I will venture to ask when the Church came incapable of guiding the civiliza-tion which it created? For you, a student, a scholar, you who have your dwelling in the old Pays Latin, cannot be ignorant of the fact that 'there is not a man who talks against the Church in Europe to day who does not owe it to the Church that he is able to

"I am aware," said Winter, "that we owe a great debt to the ecclesiastics

of the middle ages, but-"But you think it well to repay that debt by exiling their descendants and converting houses of learning into barracks for soldiers. Eh bien, do you ever, in passing through the it seemed. famous quarter where you live, try to recall the idea of the great university which once existed there, with its swarming thousands of students, its forty two colleges, its abbeys, cloisters, and churches, enriched by an art that had been taught by faith? does it occur to you to remember that every noble foundation was laid in centuries that an age of shallow learning ventures to call 'dark,' by eccle siastics to whom the modern world pays its gratitude in reviling? and how and by what it was destroyed?"

Winter colored slightly. "The

Revolution, of course, did not spare it," he said, and then paused.
"No," said D'Antignac, "the Revolution did not spare it. Through

that it not only demolished churches and violated tombs, but that it also suppressed all houses of learning. Under its fierce blast the great Uni versity of Paris perished, and was replaced by a bureaucratic system of public instruction which has filled even the chairs of the Sorbonne with doctors of infidelity, and degraded such few of the ancient colleges as remain to mere lyceums, where the youth of France are trained to despise all that their fathers honored and to extol and imitate the deeds of men who, while calling themselves apostles of reason, strove to extinguish the light of human intelligence as well as that of divine faith.

There was a moment's silence as the clear, vibrating tones ceased. once Winter could not reply. He knew the stubborn facts of history, and confronted with them, had no word of excuse to make. Presently D'Antignac looked at him with a kindly smile.

"When next you enter the Sorbonne," he said, "think a little of this, and try to realize that the Church which did such great things for human learning when she was queen of all nations and no man denied her power is not likely to desire to doom men to ignorance now. On the contrary, she desires to rescue them from the ignorance and the false learning—that is, learning resting on false premises-which are destroying society and menacing civilization.

"He is certainly a remarkable man," said Winter to Miss Bertram, when he had discreetly withdrawn from the immediate neighborhood of the couch. says—one has heard that before—but he way in which he says it, and the ook with which he accompanies it. I understand now the change that has come over Egerton. A month or two ago he was as near a Socialist-by Jove! I beg your pardon, but that cannot be Mile. Duchesne yonder?"

"Yes," said Sibyl, smiling at the amazement of his tone, "that is Mile. You know her, then?" "I met her once at her father's. But it is impossible! It cannot be the

person I mean. How would she come "Very simply. The D'Antignacs are old friends of hers. And she is certainly, I think, the person you mean-that is, she is the daughter of

the Socialist Duchesne 'But his daughter here!" "It does seem remarkable, no doubt, especially when you knew him. But I assure you that she is his daughter ; and here is Mr. Egerton to support me

in the assertion "Yes," said Egerton, who drew near at the moment, "it is certainly Mile Duchesne. Should you like to renew

your acquaintance with her "Renew! I have no idea that she remembers me," said Winter. I wish you would tell me how her fath er's daughter comes to be here.

"There is not much to tell," said rerton. "The D'Antignacs, strange Egerton. as it may seem, were her oldest friends in Paris, and she had no relatives. Suppose you come and speak to her? I assure you she does not shrink from her father's friends.

Thus encouraged, Winter consented to be taken up to Armine, and, hav ing presented him, Egerton returned to Bertram.

"I have returned good for evil in the most admirable manner," he said with a smile. "It was to Winter that introduction to Duchesne, and now I have repaid the debt by presenting him to Armine. If any one can counteroct her father's work she

"Did she counteract it in you? asked Miss Bertram. "Yes," he answered. "I think I

owe more to her than even to M. d'An tignac, since but for her I do not be lieve I should ever have been roused to sufficient interest to listen to him.

There was a moment's pause. without looking at him, Miss Bertran said:

"Do you know-have you heardwhat her intentions are? "To enter the religious life?" he swered. "Yes, I heard that some

answered. "No," she answered, lifting her eyes now and regarding him with a scrutiny so keen that it puzzled him.

only heard of her resolution to-day. It surprised me very much."
"Is it possible?" said Egerton. did not surprise me at all. Of course five minutes I agreed with M. d Antig

there was a little shock at first, but in nac that it is the only fit end for her It is what I always dtmly felt that she was intended for. I might have fallen in love with her but for that," he ended, with a smile.

"Are you sure that you did not do so?" said Miss Bertram-involuntarily

"I am quite sure," the young man answered, though he looked a little surprised. "My feeling for her was not at all of that kind. She seemed to inspire something altogether different —as if she had been a saint already. I always thought her like Guercino's St. Margaret," he added, smiling

'Saint or no saint, I think if I had been a man I must have fallen in love with her." said Miss Bertram : you see I only gave you credit for good taste in suspecting you of hav-

ing done so."
"You are very kind," Egerton answered, "but"—he paused, then

agement concerning the lack of which Egerton had complained, for he went on quickly:

"I have long said to myself that there only needed a word, a glance, to make me passionately in love with you; but I am not sure now that the word or glance has been needed. You have always seemed to regard me with so much scorn that hope has been out o the question; yet I think it is possible to love without hope."

Sibyl did not answer—indeed, there

did not seem to be anything in this speech which required an answer—but after an instant she rose and moved away, not, however, toward any of the various groups, but farther away from them, to one of the open windows which overlooked the river. This emboldened Egerton to follow her.

"I know," he went on, in the tone of one who pursues an argument, "that my life has been deserving of your scorn, and that your vague aspir ations at which I used to smile were more than my contentment with lower things. Yet perhaps I seemed more contented than I was, and if self dis gust may lead to better things -"

He was interrupted here. With he old impetuosity Sibyl turned to him "And what was my life that I should have ventured to scorn any one?" she said. "You do not understand-you never understood-it wa because I thought you had the power to do something better that I was impatient. But I have grown a little viser. I know now that one should not criticise unless one has a better

way to point out. I had none."
"But there is a better way," said Egerton, "and, if you will, we may seek it together. This sounds presumptuous, perhaps"—as she stood still and did not answer—"and I have no right to expect you to believe in me. But we have both felt that life is meant for something better than mere living for one's own interest or one' own pleasure; and I think we both see that the nobler existence is within our reach. The question is, Shall w enter upon it together or apart?
That is for you to decide. But if if there is the least hope for me, I am -willing to wait-to serve-

"I have come to say good evening, dear M. d'Antignac," said Sibyl half

an hour later.

D'Antignac looked up at her as she stood in her charming beauty by the side of his couch, extending her hand. He took it with a smile, and glanced from her to Egerton, who stood by. Did those kind, dark eyes read every-thing? It seemed so to the two who

met them.
"We have a better salutation than that in French," he said. "It is the most exquisite of all forms of greeting. For brief or long parting, for joy or sorrow, for life or death-what better can we say than adieu? It expresses all blessing and it places those whom we love where we would wish ever to leave them. So, my dear friends he held out his other hand to Egerton -" a Dieu!

A Picture of "Ostler Joe."

Mr. Justin McCarthy, M. P., draws a pen picture of "Joe" Chamberlain in the June Forum which is a masterpiece of literary style and keen satire McCarthy has a delicate touch and he imparts an artistic finish to his work that is really charming. He knows Chamberlain well : he under stands the motives and impulses which sway him in political and social life, and he dissects these with admirable "His very composure," writes Irish parliamentary leade

"stands him in good stead, for i seems to many listeners to sugges that he possesses an immense an of what the actors call 'reserved force which, so far as I can see, he does no I am indeed pretty well conpossess. vinced that all the goods are in the shop window - if I may use such a metaphor of such a man.

Speaking of Chamberlain's desertion in 1886, and his flop from the leadership of the Radical section of the Liberal party into the Tory camp, Mr. McCarthy says: "No one supposes that a man cannot honestly and sin cerely become enlightened as to the possible errors of Radicalism and find peace of mind and heart in throwing over the 'masses' and becoming a votary of 'the classes.' I dare not, therefore, venture to impeach the integrity of Mr. Chamberlain's sudden and complete change of opinions. He may have had some instantaneous internal revelation. But it is, perhaps, to be remarked that when Saul of Tarsus suddenly came round to new opinions he did not thereby secure any arm and patronizing welcome among 'the classes' of that ancient day. do not say a man may not be quite sincere in a sudden conversion merely because, while forfeiting the confidence of the Liberals and the democrats and the workingmen, he obtains at the same moment the favor and the welcome and the patronage of the dukes and duchesses." - Boston Re-

Weary wives, mothers and daughters - tired nurses, watchers and help - tired women of all classes should take Aver's Sarsaparilla. It is the kind they need to give pure bloed, firm nerves, buoyant spirits, and refreshing sleep. There is no tonic equal to Aver's Sarsaparilla.

it," he said, and then paused.

"No," said D'Antignac, "the Revolution did not spare it. Through those splendid halls, through the great libraries and stately cloisters, swept the storm in the name of freedom of thought, and those who now excuse this storm find it convenient to forget.

"Aver's Sarsaparilla.

"Colic and Kidney Difficult y.— Mr. J. W. Wilder, J. P., Latargeville, N. Y., writes:

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"I am subject to severe attacks of Colic and Kidney Difficult y. and find Parmelee's Pills afford me great relief, while all other remembers and the proposed part of the proposed pa

SHEPHERD AND SOLDIER.

A Hospital Sister's Story

One evening during the war of 1870, the night being dark, an unlighted wagon stopped in the courtyard of our hospital and the driver, without other introduction, said :

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"Since noon I have been driving these unfortunate soldiers to every hospital in Paris; everywhere they have been refused. I shall go no further.

I have made up my mind to that."
I approached the enormous vehicle which was scarcely distinguishable in the darkness.
"Where did you come from? Who has sent you?" I inquired.

There was no answer to my ques tions nor a sign of life from within the wagon.

"Can you not speak? Who are you?" I asked.
Not a word! Evidently the word of command was-" Silence

The truth it was exhaustion that made these unfortunates dumb. But I did not know it.

Finally I tried a supreme test. You are Prussians, then?" At this word every voice cried out : "French! French! We

French !" This moral commotion gave a little energy to their bodies and all came out of the wagon ; one, two, three ; seven; seven giants surrounded me; they were artillerymen dying of cold and fatigue and exhausted to the last de-

They were brought in, washed, put to bed, and there they slept profound

For three days, notwithstanding our questions, they had not a word to say, and only came out of their physical and moral lethargy at the sound of our voices as we said :

Come, artillerymen, take this." Without opening their eyes, their lips would part to take some of the au This regime, together with complete rest, gave back movement to he lifeless bodies and awakened the faculties of their dormant minds.

Then only could we question these modern seven sleepers. Among them, as among those whom the Church ven erates near the tomb of St. Martin, we found more than one elect soul.

Soon all had been to confession and

had the happiness of receiving holy Communion. Afterwards one of them said to me, in his childlike joy: "I would not give my morning for five francs!

Another entered the Chartreuse as soon as peace was declared. The folowing is the story of the third :

Didier was a man of thirty, tall, straight, with black hair carefully brushed back, a poise of the head which was thoroughly aristocratic. He was far from what he looked, however ; he did not even know how to write; he was a simple shepherd of the Ardennes. When confession was mentioned to our seven sleepers, Didier

came to me.
"Sister," said he, "I did not like to tell you before my companions that I never made my first Communion. I was too much ashamed. But when I saw that Providence had led me to a convent hospital, I said to myself: Here is my chance! I shall not leave this place until I have made it. wished for so long to be instructed in my religion and to practice it like

"How is it," said I, "that you have neglected your Christian duties until

my fault." And then he told the folowing story of his life: When three years of age Didier lost

oth his parents, and was taken care of by his grandmother, who died two years later. The child was alone in the world and without means. A rich farmer living on the border of the forest—a man without religion, but who managed his temporal affairs well thought he would do wisely to take the little waif and give him as a helper o the shepherd of his flocks. The little orphan was thus put with

the flock as one more lamb, until he should be big enough to lead them. Like the sheep he slept on the straw of the sheepfold. At sunrise he fol lowed them to pasture, and while they browsed on the green herbs and the sweet-scented clover, with heads always lowered to the earth, the child. only a few inches taller than they, his feet touching the same earth, looked toward heaven and began to spell the name of God in the great book of nature.

Days and years passed thus, and he had not heard the sacred Name pronounced, nor had he ever been to church, nor ever been made to pray He returned to the farm only at the setting of the sun; then, after partaking of the evening meal, he went immediately to sleep near his sheep. Of a reflective mind and inclined to melancholy, he did not care to speak much with those around him; but, in the silence of his pastoral life, his intelligence, otherwise but little cultivated. sought an answer to the thousand questions concerning what he saw in nature—the vegetation of plants, the movement of the stars, the return of the seasons, and even his own faculties so different from the animal life of his

Didier, still very young, guessed at Creation's God. He recognized Him in His works, and, verily a chosen soul, he adored Him in the simplicity of his heart, but with a depth of feel ing which must have been the admira tion of the angels; it made my heart tremble with joy to hear expressions so tue, that the Holy Spirital one could have put them on his lips and in his

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

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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 in prepare him re-motely for his first Communion, if circumstances should become more favor-

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

When he at last believed that the desired moment had come the poor shepherd was called to serve his coun-He bade 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

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 His flocks, like those of Jacob, multiplied marvelously. God poured His benediction on them, and now 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

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

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 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 And the little one obeyed.' Again, thou hast forgotten a

No." said the child. "Begin again; it will not do thee

And the child, always docile,

again repeated the prayer, and I list-ened and learned the words I had forgotten. Thus, saying them of myself, I learned my prayers. Thus, saying them over to

"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 was very near to the good God. sides, 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 didnot 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 Ishall be

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 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 One day, he came across that of the Good Shepherd. It was for him a sut-

ject of long meditation. When I re turned, 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 these words: 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 didnot 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 harmon-ium 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 long ing 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, con fining himself, like his companions, to attending Mass and Benediction. Nevertheless, not quite satisfied, he said to me with great embarrassment,

I'm afraid it will be impossible-well -I must resign myself.

'Sister, I have something to ask you

sometimes during the day before the tabernacle. But I fear that favor is tabernacle. But I fe

Our Lord is in the Blessed Sacrament for us all, and you may go there

to adore Him as much as 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 dis appointed 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 permit went the company that the company the company to the company that the company to the company to

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 was 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

After the explanation I left him alone. Human words could but inter-fere 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 fare-well. Then he set out for Ardennes.

Go, dear soul, imitator and compan ion 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 Jesus awaits you there, and more. Jesus awaits you there, and you will "recognize Him in the break-

ing 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 good cure, anding him so plous 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 parishingars.—Messanger of the Sacred

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 loaugurating movements for extending the sphere of the Church's influence, has been the won der 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 1898, and thereby hangs an interest-

PROPHECY OF PADRE PHILLIPPO. When Pius IX. was approaching his last days there was the usual specula tion as to to his probable successor The present Pope was then Cardinal Pecci and was little thought of as the successor to Pio 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 Phillippo. His superior said to him one day, between jest and earnest, "Padre Phillippo, who will be our next Pope?" Padre Phillippo an-swered 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 in-quiry on the part of his companions. When it became known that Padre Phillippo 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, Car dinal Pecci entered upon the duties of Papal chamberlain in the interregnum between the Pope's death and the assemblage of the conclave, and ally 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 "What is it, my good Didier? If I can I will grant you what you wish of St. Peter's a banner with the legend with all my heart."
"Well, Sister, it is permission to go 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.

which hair had been furfilled. 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 louger, held in the highest honor by the Pope. Now for the second part of the prophecy. Leo. XIII made up his mind prophecy. Leo. XIII made up his mind these we cull the following stanza: 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 begun in the face of death would be use-

ess His one reply to each objection "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 oppo nents were encouraged to hold on in the hope of his speedy death. He was nerved to refuse all compromise by the thought that he had some years yet to

live. When negotiating to bring Bismarck to Canossa as 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 effective.

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 to 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 Brief, and his friends have used the plea of advanced age and debility. "Don't trouble yourselves," has been a full Holiness. "I

the steady reply of His Holiness. shall live some years yet."

It remains to be seen whether that prediction will be fully verified. Yet now 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

"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 con-

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 manysided his poetic sympathy is can, in-deed, 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 Gov-ernment offices, in court rooms and lumber camps, in monastic retreats and election campaigns." The head-ings 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. 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 fitly takes the form of "barmonious numbors." 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, Quebee; "Two Carnivals;" Rev. Father Taba-

ret, D. D;" "Ad Bubonem;" "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, record of a disaster by which, in Sept. 1882, a hundred lives were lost, illus trates 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 dis posal for a couple of tributes which our readers will appreciate. From one of

" Tis the country's loss; but still his name shall live on her future scroll of fame Kone to upbraid him, none to blane, Life's path he nobly trod; He sank to rest, like a setting sun, When its 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 "Ephemerides" 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 heed.
The voices that for music plead?
Thy life, alas! too soon is done.

But thou hast left behird thee here Gem upon gem of thought most clear; From hears to whom thy face was dear Sad hearts that oft thy words did cheer We never dreamed the end 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 lede's "friends, admirers, ancient fel-low-workers. A portrait of the author Paris from parading as an official adorns the volt claimant to the French throne and to let that young man know that he was adorns the volume. (Montreal: D. &

The Quebec Daily Telegraph.

A most valuable and welcome addi tion 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 writer of the day; but in the beautiful volume of poetry from 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. 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 per-usal 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 descrip tive, the patriotic and commemorative the religious and domestic. The relig ious 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 ferests of the Black River to 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 elec tion 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 in 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 New Years' executive and described to Park for all Canadians—to be patriotic and true to the Dominion, without forget ting the devotion they owe at the same time to the beauties and the memories and traditions of their sirelands. 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

The volume also contains quite a number of other effusions of the same patriotic character, such as "The Canadian Song," "Canada's Bell,

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 every-where cannot but be deeply touched where cannot but 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 Tone," "Father Burke," "Wolfe Tone," "Father Burke,"
"Fanny Parnell," "The Mass on the The book makes a hand some volume of some 250 pages bound in cloth and gold, and is sold by D. & J. Sadlier & Co, Montreal, at the low

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

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

London Saturday, June 29, 1835. THE POPE'S APPEAL TO THE PEOPLE OF ENGLAND.

Notwithstanding the earnest appeal of the Holy Father, Pope Leo XIII., to the Eoglish 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 grac

iously 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 for warded 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 in fluence, 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 Christ, and 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. 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 kindliest 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 kindliness by the mover, who said that the Pope's invitation is courteous, and deserved a courteous answer; but we cannot expeet that the union will go further than to declare that, while it would be glad to see Christian unity restored, it canuot 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 kindness in such an assemblage. A "the man of sin," and we may take least some disp sition to listen to rea- more remarkable. sou it regard to the claims of the Cathof the Liverpool Catholic Times says: conferences such as that proposed by the kind, but we would like to ask: high character of those who will take deliberative assembly representing a heaven while misrepresenting and

" No: England is not ready to rewill not be for many generations. More tolerant Englishmen have be come 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 net far removed from us, and amongst these the letter of the Holy Father will undoubtedly exercise such an influence as may, sooner or latter, 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 the 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 mora and religious element of our human nature, and

Whereas such exercise and de velopment 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 ideal of life the character of the per feet and pattern Man, our Lord Jesus

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

"That it be referred to a Committee of this synod to act with committees o the other Diocesan synods, and of the other religious bodies of this Province and that this synod do petition the Legislature of Oatario 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 Chris tian communities. or their representa-We cannot suppose that a nation, or tives, to the children of their own communion.

> Provision is then made that childr whose parents or guardians object to their attendance at any religious instruction so given shall be exempt there-

from, 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 the Pope should be spoken of at all in population, are certainly a body of some importance in Ontario, falling very few years ago there would have short of Anglicans in number only by been no other designation for him than a small percentage; and when it is remembered that the Catholics are the the change as an indication that the only body in the Province which has antipathy to Catholics and to the Pope unequivocally asserted the very prinwhich has been so intense is fast wear ciple which it is (ostensibly) desired ing itself out, and that there is now at to maintain, the omission is all the

We have said that the principle olie hurch. The time may come when asserted in the preamble of the resoluthe authority of the Pope will be gen- tion is maintained by Catholies; but enally renoguized in England, but we there may be something in the details cannot expect that this will be the case which do not accord with our views. inquestately : and this is the view of It is precisely for the purpose of reconthe matter which is taken by the Eng- ciling practical differences, and re- destruction of the Public school system. I continue press. Thus a late is ne moving obstacles to co-operation, that They have not desired anything of

turn to the faith; and, except by a should have imagined that if the lie school system now?"
special favor of Divine Providence, synodical resolution were sincere. The doubt we have e those whose views are most closely in accordance with it would have been Anglicans as a body to have any posiamong the first communicated with tive religious teaching in the schools on the subject.

taries, or of the Religious Instruction the introduction of such a feature into ment a measure proposing to erect a Committee of the synod, that as Catholies 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 cooperation 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 sup posed that the intention was that Cath olic 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 contem-

plated. 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 desir- the Rt. Rev. M. N. Gilbert, Bishop of ous of having the principle of relig- the Protestant Episcopal Church, St. ious instruction recognized in their Paul, Minn; and several subjects bearregard, 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 instruc-

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 concorned, 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

The doubt we have expressed concerning the reality of the desire of the is borne out by the action of the Huron Liberal Government of Great Britain It may be the opinion of the secre. synod, which has pronounced against should have introduced into Parliathe school system. The synod of monument to Oliver Cromwell. Niagara, however, has passed a resolution similar to that of Toronto. It would appear that more harmony is land by Cromwell was the most brutal requisite before any other religious ever inflicted upon the nation, during bodies should be asked to co-operate the three hundred years of persecution with one synod or the other.

> RELIGION AND EDUCA-TION.

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 Anerica, 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 Worces ter, Mass., will speak of "The Roman Catholic Church in the Educational Movement of to-day." The "organiza tion of Charity and the Catholic Church" will be treated by the Rev. Francis Ryan, of St Michael's Cathe dral, 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,

The subject - "The Outlook for Church Unity "-will be dealt with by ing upon the progress and evidence 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 ; yes we are pleased to find that on an occasion like that offered by the holding of the Pan-American Congress, Protestants of a representative charac ter 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. 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

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 apportioned to them for treatment.

gress will be beneficial, and from the scarcely suited to the atmosphere of a people. One who wears the livery of

NO STATUE FOR OLIVER CROM. WELL.

It is a matter for surprise that the

To Ireland especially this was a gross insult, for the treatment of Ireto which it was subjected. It was Cromwell's order while he waged war PAN-AMERICAN CONGRESS OF in Ireland that there should be no quarter, and the war was carried on 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 - 158 to 187. 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 ru'er, 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 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 re sult 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.

them, as they are all specialists on the seconded by Attorney-General Sifton, nonsense. A man who professes particular subjects which have been who delivered a speech which would be to be a servant of God should deemed very appropriate on a 12th make it his life's business We trust that the results of the Con- July platform, but which was to promote harmony amongst the

Premier Greenway made the motion

the Synod are usually held; and we "Who are trying to destroy the Pub- part in it, we have little doubt such community in which Catholics and 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 petted 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 authori-

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 turn out 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 ouchsafed 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 Buffaio, and on many a similar occasion has be 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. the gentlemen who are to deal will to adopt the memorial, and was that a term should be put to this hold no place in a representative body of men styling themselves Christians. Many of these clergymen there are, we regret to say, the most notable being conflict. Drs. Carman and McVicar. For politeness' sake we have called them extrem ists. Would it not be well to deprive such men of any representative capacity? The conferences would be all the better for their absence.

IT IS stated that Lord Houghton, the Viceroy of Ireland, has been subjected to a stringent boycott by the Unionist nobility ever since his appointment, by their refusal to attend and grace the court in Dublin. His Lordship might well have treated the boycotters with contempt, but it is also said that the Queen has encouraged the Unionist Lords in their curious course, and has thus made Lord Houghton feel the hardship of his position. The Queen is said to be as much opposed to Irish Home Rule as even Lord Salisbury and Mr. Balfour, and it is attributed to this fact that Lord Houghton is the nominee of the Liberal Government that the boycott has been established. If his Lordship bears up with the trials to which he has been subjected, he will, no doubt, survive them; but it is said that he has become tired of the situation. If this be the case, it were better that a more strong-minded viceroy be appointed in his stead.

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Rev.

It is reported that Turkish troops have been sent into Bulgaria to assert the sovereignty of the Sultan. Bulgaria was delivered to a certain extent from Turkish rule after the Bulgarian atrocities, through the Russo-Turkish war, but the Turkish Suzerainty was still kept up and acknowledged by a payment of tribute, and a garrison of Turkish police. It is through an atrocious murder by one of these policeman that the present difficulty arises. The policeman murdered a young woman on the eve of her intended marriage, and a riot ensued, in which several Turkish policemen were killed and also some Bulgarians, who took up the cause of their murdered countrywoman. The Turkish Gov ernment sides with its police, and an unequal war is threatened. In the face of the still unatoned Armenian massacres, this last move of the Turk is certainly not lacking in boldness nor in impudence; but it does not appear that he will be allowed to tyrannize ever the Christian provinces at will much longer. The line has been passed beyond which forbearance is to be regarded as a virtue, and to

tyrannize ever the Christian provinces at will much longer. The line has been passed beyond which forbearance is to be regarded as a virtue, and to all appearance he will be brought to task for his shortcomings within a few days.

The Street Railway Company of St. Louis, which was recently compelled to dismiss seventeen Apaist conductors for pilfering, has followed up its action by dismissing all the A. P. A. men who had been employed by it. In doing this they were compelled to dismiss nearly all their conductors, as the A. P. A. had managed to get the railway completely under their control. The cause of this further action of the company was that they discovered that the cause of this further action of the company was that they discovered that the Apaists, having succeeded in having all Catholics dismissed, had next used the machinery of the order to enter undisguisedly among themselves into a conspiracy to defraud the company. This state of affairs is just what might have been expected. Scoundrels who conspire, under pretence of religion, to inflict injury on their fellow-citizens, may be expected to use the same cloak to cover their own financial peculations. Other railway corporations through the country have found it necessary to take a course similar to that of the St. Louis Company, for similar reasons.

IT HAS been evident for some months that the Rosebery Government could not retain office long, with the precarious and constantly diminishing majority with which it has so far managed to direct the destinies of the British Empire. Mr. Gladstone had a major ity of 38 which afterwards was raised to 40 in a full house, after the appeal to the people under his administration: but by elections and defections, and particularly the defection of the Parnellites, reduced this majority almost to the vanishing point. Last week the crisis came, and on estimates there was recorded a vote which necessitated the resignation of Mr. Campbell Bannerman. The ministry has taken this as a vote of nonconfidence, and has resigned, and Lord Salisbury has been called upon to form a ministry. There must be now a general election, and there is some prospect that Mr. Gladstone will selected the selected as the a minor question relating to the army

defaming his Catholic neighbors should lead the Liberal forces on a Home Rule policy. We shall not venture to predict what will really occur, but it is certain there will be a hard fought

COMMENCEMENTS. L'ASSUMPTION COLLEGE.

The Closing Exercises Held Yesterday -Bishop O'Connor Presides and Dis-tributes the Honors.

Windsor Record, June 19 The twenty fifth annual distribution of prizes and commencement exercises took place at L'Assumption College Tuesday. Bishop O'Connor was present and made the usual closing address. Prize List.

Prize List.

The following are the fortunate ones:
Good Conduct—Senior Department—Prize presented by the Very Rev'd Dean O'Brien, Kalamazoo, Mich., awarded by vote of students to D. Egan, St. Marys, Ont. Honors, equally merited by H. D. McCarthy, Lenox, Mich.; J. D. O'Shea, Mt. Clemens, Mich.; J. D. O'Shea, Mt. Clemens, Mich.; J. and H. Norton, Ann Arbor, Mich., Junior Division—Presented by Rev'd. A. Weber, Warren, Ohio, awarded by vote of students to Leo Connor, Detroit, Mich., Honors, Joseph Fister, Lexington, Ky. Christian Doctrine—Prize presented by His Lordship, the Bishop of London, to Francis Forster, Simcoe, Ont. Honors, Thomas Duby, Kalamazoo, Mich.
Jiterary Association—Classical Department—Prize presented by Rev. Frank Van Antwerp, Detroit, Mich., P. J. Ragan, Manmee, Ohio. 1st acc., J. F. Collins, Bellevue, Ohio; J. A. Hanlon, Woodstock, Ont.
Junior Literary Society—English Depart-

Manmee, Ohio, 1st acc., J. F. Collins, Bellevue, Ohio; J. A. Hanlon, Woodstock, Ont., Junior Literary Society—English Department—Prize, P. D. Salmon. Acc., W. Keeman and Jas. Hoban.

Mental and Moral Philosophy—Prize presented by the Rev. M. J. Tiernan, chanceller of the diocese of London, Ont. 1st prize, Francis Forster, Simcoe, Ont.; 2nd, Chas. Hennigan, Jackson, Mich.; 3rd, Hugh McCarthy, Pontiac, Mich.; 1st accessit, Henry O'Neil, Hubbardston, Mich., and Michael Crowley, Jackson, Mich.

Natural Philosophy—Prize presented by the Rev. J. F. Smith of Shelby, Ohio. 1st prize, Francis Forster; 2nd, Chas. Hennigan; 1st. acc., D. Ezan; 2nd, D. Hayes.

Church History—Prize, H. D. McCarthy, Lenox, Mich. Honors, Chas. Hennigan, Jackson, Mich.

Rhetoric Class—1st prize, excellence Francis Collins, Bellevue, Ohio; 2nd, J. A. Hanlon, Woodstock, Ont.; 1st accessit, P. J. Ragan, Maumee, Ohio; 2nd, Wm, La Ferte, Petite Cote, Ont.

Christian Doctrine—Prize, ex equs Francis Collins and J. A. Hanlon; accessit, P. J. Ragan.

Latin and Greek—Prize, Francis Collins;

Latin and Greek-Prize, Francis Collins; Acc., J. A. Hanlon.

History and Geography — Prize, Chas.

McCarthy, Muskegon, Mich.; acc., P. J.

McCarthy, Muskegon, Mich.; acc., P. J. Ragan.
English Literature—Prize, J. F. Collins; Acc., J. A. Haulon.

BELLES LETTRES CLASS, 1895.
Excellence—1st, J. Siffer, Monroe, Mich.; 2nd, J. Needham, Traverse City, Mich.; 3rd, J. O'Brien, Hubbardston, Mich.
Accesseraunts—1st, P. Mylott, Youngstown, Ohio; 2nd, F. McRae, London, Ont.; 3rd, J. Maloney, Niles Ohio; 4th, D. Quarrie, Mount Carmel, Ont.
Latin and Greek—1st, J. Siffer; acc. J. Needham.
History and Geography—1st, J. Siffer; acc., J. O'Brien.

History and Geography 1st, 1. Sheet, acc., J. O'Brien.
English — 1st, F. McRae; acc., D. A. Hayes, Jackson, Mich.
Christian Doctrine—1st, J. O'Brien; acc., acc.,

J. Siffer.

SECOND LATIN.

Excellence — 1st prize, E. MacDonald,
Mt. Pleasant, Mich.; 2nd, R. Broughaw,
Dutton, Mich.; 1st acc., F. Petitpren,
Anchovville, Mich.; 2nd, W. Hogan, Dexter,

Hill.
Latin and Greek—Prize, ex equs, Michael
O'Neil; Thomss Ferguson; 1st Acc., Otto
L. Siebold; 2nd., Frank Hill.
History and Geography—Prize, Michael
O'Neil, 1st acc., Thos. Ferguson; 2nd,
Edwarl Taylor.
ELEMENTARY LATIN.
Excellence—1st prize, Jos. Sullivan,
Kings.

Edward Taylor.

Element Ary Latin.

Excellence — 1st prize, Jos. Sullivan. Toledo, Ohio; 2nd, Thos. Hussey, Kingsbridge, Ont.; 3rd, Francis Foye, Albion, N. Y.; 1st acc., Bernard O'Connor, Lima, Ohio; 2nd, Wm. Kelly, Mooresville, Ont.; 3rd, Jos. Cowan, Point Edward, Ont. Christian Doctrine — 1st. prize, Wm. Kelly; acc., Bernard O'Connor.

Latin — 1st. prize, Bernard O'Connor; acc., Jos. Sullivan.

Geography and History—1st prize, Francis Foye; acc., Wm. Kelly.

English Composition — 1st. prize, Thos. Hussey; acc., Bernard O'Connor.

English Course — Passed the graduating examination of the English course and entitled to diploma—Patrick Salmon, Saginaw, Mich.

GRADUATING CLASS, 1894 95.

Mich.

GRADUATING CLASS, 1894 95.

Excellence — 1st prize, P. D. Salmon, Saginaw, Mich.; 2ad, W. McGrath, Lucau, Ont.; acc., N. Lynch, Cleveland, Ohio, and W. Keenan, Cleveland, Ohio.

Catechism—Prize, W. McGrath; acc., P. D. Salmon.

O. Salmon.
English Grammar—Prize, P. D. Salmon:
acc., W. McGrath.
Reading and Spelling—Prize, P. D. Salmon: acc., W. McGrath and Jas. Hoban,

mon; acc., W. McGrath and Jas. Hoban, Niles, Mich.
History and Geography — Prize, P. D. Salmon; acc., N. Lynch, Cleveland, Ohio.
Natural Philosophy—Prize, P. D. Salmon; acc., W. McGrath.

Natural Philosophy—Prize, P. D. Salmon; acc., W. McGrath.
Rhetoric—Prize, P. D. Salmon; acc., W. McGrath.

FIRST COMMERCIAL.

Excellence—Ist. prize, A. G. Fox, Toronto, Ont.; 2nd., M. J. Phelan, London, Ont., 3rd, H. Ouellette, Sandwich, Ont.; 1st honors, Jos. Terns, Detroit, Mich.; 2nd, Thos. O'Leary, Roberts' Landing, Mich.; 3rd, Louis Smith, Detroit Mich.

Christian Doctrine—Prize, A. G. Fox; honors, Jos. Terns, M. J. Phelan.

Grammar—Prize, A. G. Fox; honors, M. J. Spelling; Prize, A. G. Fox; honors, M. J. tence: Prize, A. G. Fox; honors, M. J.



REV. DEAN MURRAY, COBOURG.

The above is the pastor of Cobourg, when he was made rector of St. where the ceremony of laying the corner stone of the new St. Michael's entitled of labor. church, in that town, occurred June 9. Rev. Edward Horan Murray, rector of St. Michael's church, Cobourg. Ont., was born in the city of Quebec, March 27, 1843. His parents were Hugh and Henrietta (Horan) Murray. The former was a wholesale merchant, a member of Quebec City Council, and one of the founders of St. Patrick's church of that place. Our subject received his primary education from English tutors at private schools. He took Greek and Latin at Regiopolis College, Kingston: Natural Science at Laval University, Quebec, and Theol-ogy at the Grand Seminary in that city. Father Murray was ordained in St. Mary's Cathedral, Kingston, Dec. 30, 1866, by his uncle, the late Bishop His two first years were spent Horan. His two first years were spent as R. C. Chaplain to the British troops

then stationed at Kingston. In September, 1869, he became rec-tor of the parish of Wolfe Island, where Kemptville and Mountain, where he labored most acceptably until 1879, with such ardent wishes.

Ky.
Science: Prize. C. Fuller, Denver, Col.; 18
acc. A. Arens, Westphalia, Mich.; 2nd. J. McLaughlin, Lexington, Ky.
Geography and History: Prize, J. McLaughlin, Lexington, Ky.; 1st acc. Goo.
S nith, Detroit, Mich.; 2nd. Lee Connor, Detroit, Mich.

ELEMENTARY ENGLISH.

ors. Louis Sheehan.
Ind Division:
Excellence: prize, Louis Finlen, Bay City.
Mich.
First Trigonometry: prize, Wm. La Ferte;
acc., James Hanlon.
Second Trigonometry: 1st prize, J. F. Collins; 2rd, J. E. O'Brien; acc., F. McRae;
let Algebra: 1st prize, F. McRae; 2nd, J. F.
Collins; acc., J. E. O'Brien.
2nd Algebra: 1st prize, F. McRae; 2nd, J. F.
Collins; acc., J. E. O'Brien.
2nd Algebra: 1st prize, J. Siffer. Monroe;
2nd. F. Pettipiun, Anchorville, Mich.; 3rd, J.
Shaipe, Point Edward, Ont.; 4th, P. Mylott,
Youngstown, Ohio.
Accesserunt: 1st, J. Needham, Traverse
City, Mich.; 2nd, H. Hilleumeyer, Lexington.
Kentucky.
3rd Algebra: 1st prize, Edward Taylor, Ann
Arbor, Mich.; 2nd, H. Hilleumeyer, Lexington.
Kentucky.
3rd Algebra: 1st prize, Edward Taylor, Ann
Arbor, Mich.; 2nd, Harry Brown, Ann Arbor,
Mich.; 1st honors, Thomas Hussey, Goderich,
Ont.; 2nd honors, Bernard O'Connor, Lima,
J. Sharpe, Point Edward, Ont.
Accesserunt: 1st, M. O'Nelli, Kingsbridge,
Ont.; 2nd, P. Malott, Youngstown, Onio; 3rd,
J. Naharpe, Point Edward, Ont.
Kelmentary Geometry: 1st prize, Thomas
Hussey; 2nd, James Walsh; 1st acc., Frank
Petitprun; 2nd acc., Edward Taylor.
1st Arithmetic: 1st prize, Patrick Salmon,
Saginaw, Mich.; 2nd, Wm. MeGrath, Lucan,
Ont.; 3rd, George White, St. Louis, Mich.; 1st
acc., William Keenan, Cleveland, O.; 2nd,
Frank McEvoy, LaFayette, Ind.; 3rd, Sam Be
zsire, River Danard, Ont.
Second Arithmetic: 1st prize, Lawrence
Kelly, Mooresville, Ont.; 2nd, Fred Barry, London, Ont.; 3rd, Frank Hill, Detroit, Mich.; 4th,
Andrew Hughes, Escanaba, Mich., 1st
Ont.; 3rd, Frank Hill, Detroit, Mich.; 4th,
Andrew Hughes, Escanaba, Mich., 1st
Ont.; 3rd, Frank Hill, Detroit, Mich.; 4th,
Andrew Hughes, Escanaba, Mich., 1st
Second Arithmetic: 1st prize, Louis, Amer.
J. McLsuyshlin, Lexington, Ky; 1st acc., J.
Fisher, Lexington, Ky; 2nd, H. Ouellette,
Sandwich; 3rd, Louis Smith.

ELEMENTARY ARITHMETIC.

Sandwich; 3rd, Louis Smith,

ELEMENTARY ARITHMETIC.

1st Division: 1st prize, L. C. Bishop, Chatham, Ont: 2nd, Wm. Arens, Westphalia, Mich.

1st accessit, E. Cote, Riviere Canard, Ont.;

2nd, E Gluns, Sandwich, Ont.

Becond Division: 1st prize, E. Quissenberry, Detroit, Mich.

1st rocessit, Geo., Smith,

Detroit, Mich.

Third Division: 1st prize, Louis Sheehan,

Detroit, Mich.

1st French: prize, F. McRae; acc., Dennis

Quarrie.

ELEMENTARY FRENCH.

ELEMENTARY FRENCH. ISL Division: prize. Charles McCarthy. Acc. Thos. Luby. Kalamazoo, Mich; and Amedic Gignac. Petite Cote. Ont. 2nd Division: prize, Louis Smith, acc., Ernest Cote.

First Division: 1st prize, Henry Schroeder, Helena, Mich.; 2nd, Chas. McCarthy, Marguette, Mich. Honorable Mention: Francis Hewledt, Jackson, Mich.; Charles Henigan, Jackson, Mich.; Charles Henigan, Jackson, Mich.; Charles Henigan, Jackson, Mich.; Charles Henigan, Jackson, Mich.; Second Division: 1st prize, Patrick Mylott, Second Division Division: 1st prize, Patrick Mylott, Second Division Division: 1st prize, Patrick Mylott, Second Division Division Divisi

We find this sketch in The Canadian Album: Men of Canada. In his present field of labor, the same indefatigable zeal and energy have been displayed. During his pastorate in Cobourg, the Catholics of the town have purchased the remarkable fine property formerly known as The Ladies' College. In 1883 the Sisters of St. Joseph took possession of the fine convent erected for them. In Sept of that year the school house for the accomodation of two hundred pupils had been completed. Since that all the pupils of the school, have been educated by them, and the school has been well known for its successful management.

In 1885, the present elegant and commodious presbytery was finished On June 9 of the present year, the crowning work in the pastorate of the good and energetic subject of this sketch, was inaugurated in the solemu he erected a handsome and commodious church, and remained six years. In 1875 he was named to the pastorate of Michael's, to which the Catholics of that town have been looking forward to,

Cleverand, O.; 2nd, J. McLaughlin, Laxington. | Hayes, Jackson. Mich.; Thomas Ferguson. Ky. Haves, Jacason, Mich.; Indias Casson Vesta. Out.
First Book keeping: 1st prize. P. D. Salmon, Saginaw, Mich.; 2nd. James Hoben. Nites. Mich.; honors, W. J. Keenan, cleveland, Ohio. Elementary Book keeping: 1st prize, A. Arens. Westphalia, Mich.; 2nd. M. Phelan, London, Ont: acc., Jos. Ferns, Spring Wells. Mich.; and Jas. Connor, Detroit, Mich. Senior Singing Class: Prize, Francis McIntyre, Ann Arbor, Mich.; acc., Julius Siffer. Junior Singing Class: Prize, Francis McIntyre, Ann Arbor, Mich.; acc., Julius Siffer. Junior Singing Class: Prize, Henry McHenry, Cleveland, O.; acc., Lawrence Bishop. Inst Division: Prize, D. Hayes; acc., P. Ragan.

lst Division: Prize, D. Hayes; acc., P. Ragan.
2nd Division: Thomas Brady, Chatham, Ont.; acc., A. Hughes.

Senior Class: lst prize. Alfred Zwergle, Chicago, Ill.; 2nd. Jos. Fister, Lexington, Ky.; 3rd. Antony Arena, Westphalia, Mich. 1st Honors: Jos. Terns. Springwells, Mich.; 2nd. Hector Ouellette. Sandwich, Ont.; 3rd. Jas. J. McLaughlin, Lexington, Ky.

Junior Class: 1st prize, Wm. Arens. Westphalia, Mich.; 2nd. Justin Clarke, Detroit, Mich.; 3rd, Francis Farmer, Cleveland, O. 1st Honors. Earnest Gluns. Sandwich, Ont.; 2nd. Lawrence Bishop, Chatham, Ont.; 3rd, Edward Tierney, Bay City, Mich.

Davie, Victoria, B. C.
Degree of Bachelor of Laws. — John A. Stewart, Perth; Ralph John Slattery, Almonte.
Degree of Licentiate of Philosophy.—J. R. O'Brien, Ottawa; N. Albert Gagnon, Ottawa; William Kulavy, O. M. I., Ottawa East; Edward C. Baskerville, Ottawa.
Degree of Bachelor of Philosophy.—William P. O'Boyle, O. M. I., Lindsay; Bernard McKenna, O. M. I., Ottawa East; J. P. Fallon, Kingston; Armand Baron, O. M. I., Ottawa East; J. P. Fallon, Kingston; Armand Baron, O. M. I., Ottawa East; Edmund J. Cornell, O. M. I., Carleton Place; Timothy P. Holland, Moira, New York; John Droder, O. M. I., Ottawa East; Walter W. Walsh, Winnipeg; John Patrick Flynne, Lowell, Mass.
Degree of Bachelor of Arts.—N. Albert Gagnon, Ottawa; John R. O'Brien, Ottawa; Charles J. Mea, Smith's Falls; Edward G. Baskerville, Ottawa; Alphonsus Matthew Fendenheim, O. M. I., Aire, France.
The following students have successfully passed their intermediate examination: Wm. Lee, Perth; Arthur Barrette, Ottawa; Lawrence Nevins, Ottawa; Aurelien Belanger, Ottawa; John J. Quilty, Mount St. Patrick, Ont.; John M. Foley, South Finch, Ont.; George E., Fitzgerald, Ottawo.

MATRICULANTS.
The following students successfully passed their matriculation examination. — In the October supplemental examinations; John Ryan, Renirew; Joseph Thompson, Ottawa; and the following in the recent June examinations, in the order of merit: Louis Simard, Hull; J. Goodall, Ottawa; J. E. P. Moreau, Maniwaki, Que; Wm. H. Sullivan, Ottawa; Frank Reynolds, St. John N. B.; Austin Beatty, South March, Ont.; Frank Joyce, Syracuse, N. Y.; Wm. F. J. Kelly, Locton, Ont; Michael J. McKenna, Holyoke, Mass.; Bernard McKenna, O. M. I., Ottawa East; John Droder, O. M. I., Lowell, Mass.; L. E. O. Payment, Billings Bridge.

Excellence in Christian doctrine, English course — Silver medal, presented by His Grace the Most Rev. T. J. Duhamel, Archbishop of Ottawa, Chancellor of the University, awarded to Albert Gagnon, Ottawa.

For class standing, University course— Third year, sixth form. S

sented by His Excellency Lord Aberdeen, Governor-General of Canada, awarded to Walter Walsh, Winnipeg. Second year, fiith form. Silver medal presented by Very Rev. L. Soullier, O. M. L. Superior General, Paris, France; awarded to John Quilty, Ashdod, Ont. First year, fourth form. Silver medal presented by Very Rev. J. Lefebvre, O. M. I., Provincial, Montreal, Que.; awarded to Ferdinand Lappe, Oitawa, Oat. Silver medal presented by Very Rev. J. Genlard, O. M. I., Provincial, Lowell, Mass.; awarded to John Hanley, Itead, Ont.

COLLEGIATE COURSE.

Third Form—Silver medal presented by His Excellency, Lord Aterdeen, Governor-General of Canada, awarded to James Goodall, Ottawa, Oat. Silver medal presented by Very Rev. J. Keough, V. G., Paris, Ont., awarded to William Sullivan, Ottawa, Ont. Second Form—Silver medal presented by Rev. L. Lanzon, O. M. I., Superior, Hull, Que., awarded to Frank Conlon, Thorold, First Form—Gold medal presented by Rey. O. Boucher, Haverhill, Mass., awarded

Rev. D. Marker Conlon, Thorold, Ont.
First Form — Gold medal presented by Rev. O Boucher, Haverhill, Mass., awarded to Tobias Morin, Erie, Michigan.
Commercial Course—Silver medal presented by A. E. Lussier, B. A. of Ottawa, Ont.; awarded to Henri Desjardins. Vaudreuil, Que. Silver medal presented by Nervanded to Henri Desjardins. Vaudreuil, Que. Silver medal presented by Very Rev. O. M. I. Ottawa, Ont.; awarded to John L. O'Neil. Buckingham, Que.
Silver medal presented by Very Rev. O. Tatin, O. M. I. Assistant General, Paris. France, for the highest number of marks obtained during the year, awarded to John Quiity. Ashded, Out., whose average was 19-45 per cent.
Gold medal for excellence in English literature, presented by Mr. James Warnock, awarded to John R. O'Brien, Ottawa, Ont.
Special Prize—Webster's unsbridged dictionary, bequeathed by the laie Very Rev. Zeness McDonell Dawson, V. G., LL, D. to the French-Canadian student who should have best learned English at the time of the donor's decease, awarded to Raoul Belanger, Ottawa, Ont.
Graduates of commercial course (in order of the

decease, awarded to Raoul Belanger, Ottawa, Ont.
Graduates of commercial course (in order of merit): Henri Desrosiers. Vaudreuil; Lorenzo Pigeon, Mattawa; Alexander Bartar. Portland, M.; John Dempsey, Venosta; Philippe Turcotte, Quebec; John L. O'Neil, Buckingham; Thomas Quinn, Ottawa; Edward Baniff, Wiinnipeg; Elward Ossgrove, Buckingham; Martin McGuire, Ottawa; Joseph Cowan, Lawience; Henry Morgan, Ottawa; Antoine Perfier, Ottawa; Telfer Bald, Montreal; Arthur Morin, Erie; Francis Stringer, Ottawa; James Enright, Ottawa; Horace Leelerc, Ottawa; Joseph Harvey, Washington, D. C.
The French valedictorian was Mr. A. Gagnon and the Euglish Mr. J. O Brien. The valedictories were splendidly composed and delivered by both young men in a most creditable manner.

ST. JEROME'S COLLEGE, BER LIN.

The following is the list of medals and commercial diplomas awarded to the students of St. Jerome's College, Berlin, in the town hall, on the 20th instant. The programme of the closing exercises is also appended. We may mention that any one desiring a complete prize list will have one mailed to his address by writing Rev. Dr. Spetz, Berlin, Ont:

oddress by writing Rev. Dr. Speci, and address by writing Rev. Dr. Speci, and the conduct, (senior dep.): A. Olszewski.

2. Mr. J. Baumgaertner's medal, for good conduct (junior dep.): Chas. Pietrowicz.

3. Rev. S. Wadel's medal, for general proficiency, (classic course): F. Walaszkiewicz.

4. Hong J. E. Bownan's medal, for general proficiency (commercial course): Wm. Fisher.

5. R. Rev. Bishop T. J. Dowling's medal, for fortistian doctrine: Clemens Brohmanu.

6. Rev. J. Sullivan's medal, for mental philosophy. (Latin course): Jno. Cummings.

7. Dr. F. Kiefer's medal, for mental philosophy. (Eng. course): Henry Cook.

8. Rev. Geo. Brohmanu's medal, for rhetoric Peter Neaton.

10. Rev. Jno. Gnam's medal for 6th year latin: Jos. Phelan.

10. Rev. C. Slominski's medal, for Latin, thicker syntax): Albert Miller.

11. Rev. J. J. Gehl's medal, for German: Jos. Phelan.

12. Mr. J. Rittinger's medal, for German: Jos. Phelan.

12. Mr. J. Jos. Phelan. J. Rezek's medal, for arithmetic: 13. Rev. A. J. Rezek's medal, for chemistry: 14. 1 r. C. Drostes's medal, for chemistry:

Jos. Englert.

14. Dr. C. Drostes's medal, for the character of the control of th

Ecce Sacerdos.

Ecce Sacetto

1 Selection — Orchestra

2 Latin Speech — Benevolence,
Mr. Joseph Phelan,
3 " Durh Raht zum Licht,
Lengthon

| Swiss Boy. | Orchestra | Orc Pau', O. S. F., P. P.; Theodore, O. S. F.; Leopold, O. S. F., Chatham; Cummings, P. P., Bothwell; Ronan, P. P., Wal-laceburg; Hodgkinson, P. P., Woeds-lee; McCabe, P. P., Fletcher; Parent, P. P., St. Peters; Langlois, P. P., Tilbury; McGee, P. P., Maidstone; Meunier, P. P., Belle River; Beau doin, P. P., Walkerville; Ryan, P. P., Amburstburg; Andricux, P. P., Pain-

Amhurstburg; Andrieux, P. P., Pain-court; Lorion, P. P., Ruscom. Half past 3 was the hour appointed for the opening of the programme, and shortly before that time the music hall doors were thrown open to admit the assembled guest, who in a few moments filled the spacious apart ment. The stage was tastefully de-corated with beautiful palms, ferns, and flowers, which presented a charming appearance with its back ground of chastely attired pupils from the kindergarten class to the graduates about to embark in sober earnest upon the great uncertain "sea of life."

The following report is copied from the Chatham Planet of June 20:

All were radiant with a joy which proved contagious, and it was to a happy and highly appreciative audience that the following admirable programme was rendered, the execution being in every respect perfection itself: PROGRAMME.

Grand Chorut—" Welcome." Belisario
Vocal and solvegto classes.
Acc.—(? plano — Mrs. a. M. Doyle and M. B.
Morahville, (violin) Miss M. Coonan
Inst. Solo—"Gran Faintaisie," Wallace
Miss Wiktins.

Miss Wilkins.

Musical Dram: — Lightheart's Pilgrimage.
Dwellers on Heights.

Lightheart Miss Wallace
Celestia Miss Eagan
Reason Miss Baxter
Religion Miss Doyle
Co.st. ince. Miss E. Duniop
Hope. Miss Weldon
Joy Miss Diemert
Happiness Miss M. Coonan
Hamility Miss M. Coonan
Humility Miss Pirmeau
Humility Miss Fritsgerald
Charity Dwellers in the Village. Dwellers in the Village.

... Miss Cornettet Impertmence Miss Coggina
Miss L Mooney
Disgust Miss A. Kennedy
Galety Miss I Dagneau.
Acc. Miss M. B. de Morainville.
Inst. solo—(3 pianos) "Martha" op. 20
Misses M. Doyla

Inst. solo—(3 planos) Martha "op. 20
Misses M. Doyle, F. Coonan and M. B. de Morainville. Schubert
Vocal solo—"Ave Maria, Miss F. Coonan,
Inst. duet (3 planos) — Mermaid's Song Oberon
Misses Cornettet, L. B. de Morainville, Eagan,
Smith, Herson and Marenteile,
Duct (plano and violin) — Lucretta Borgia,"
Sep. Winner

Violin, Miss M. Coonan, Piano, Miss F. Coonan, Vocal solo—I am the Butterily. Petrella Miss B. E. Baxter, Acc.—Miss M. Doyle, Recitation—The Pines, Misses I. Dagneau, C. Kelly, J. McGregor, C. Wildren, L. Crutse, M. and K. Killeen, L. Dagneau, L. Reberdy, L. Abram, C. Cowan.

Cowan.

DISTRIBUTION OF SUPERIOR PRIZES.

Gold Medal for Christian Dectrine — Presented by Rr. Rev. D. O'Connor, D. D., Bishop of London; Miss C. Eagan. Distinguished, Misses M. Coonau, M. Wallace, M. B. de Morain-ville, Mooney.

Silver Medal for Christian Doctrine—Presented by Rev. Father Paul, O. S. F., P. P., Chatham, Oat., Miss M. Primeau. Distingguished, Misses J. Ryan, J. Kennedy, A. Laurendeau.

Chatham, Oot., Alss M., Printeau, Desting guished, Misses J., Ryan, J., Kennedy, A., Laurendeau.
Gold Medal for Progress in Inst. Music—Presented by Rev. A. McKeon, P. P., Strathroy, Ont.; Miss M. Doyle.
Silver Medal for Progress in Inst. Music—Presented by Rev. C. Parent, P. P., St. Peter's, Ont.; Misses F. Coonan and Cornettet. Distinguished—Misses M. B. de Morainville, Eagan, Marentette.
Silver Medal for Progress in Vocal Music—Presented by A. Gaukler, Detroit, Mich. Miss Manche E. Baxter Distinguished—Misses M. Dunlop and Cornettet.
Gold McGal Progress and Application—Presented by Rev. P. McCabe, P. P., Raleigh, Out.; Miss. Wikitos. Distinguished—Misses IV, Coonan, Wallace, Doyle, Eagan, Dunlop, Weidel Medal for Proficiency in Mathematics—

R. Coonan, Wallace, Doyle, Eagan, Dunlop, Weldon.
Gold Medal for Proficiency in Mathematics—
Presented by Rev. M. Cummings. P. P., Bothwell: Miss Wallace. Distinguished — Misses
P. Cooran, M. Doyle, Wilkins, Mount, Fiyan.
Silver Medal for Domestic Economy—Senior
Division—Presented by Rev. P. Langlois, P.
P. Tilbury; Miss E. Dunlop, Distinguished—
Misses Herson, Diemert, M. B. de Moratnville,
Spereman, Fitzgerald, Cameron, M. Junlop, J.
Ryan.
Silver Medal for Domestic Economy—Junior
Division—Miss A. Kennedy. Distinguished—
Misses F. Coonan, R. Mørentette, McGregor.

CROWNING OF GRADUATES, CONFERRING OF Gold Medal: Miss O. Wilkins, graduate in inst. music — from Chatham Conservatory of Music, awarded by C. Verrinder, F. S. S. C. Valedictory—Duty, Miss M. Doyle, Ethics of Duty; Miss M. Wallace, Social Duty; Miss C. Eagan, Duty Crowned.

Inst. Trio, 2 planos — "Coronation March." Meyerbeer F. Moeiling, Misses L. B. de Morninville, McIntosh, M. Dunlop, Crow, Speraman, Mount.

Duo Comique — "Les Deux Sourdes Pour Rire," Poury. Misses Trembley and Dunloy. Acc.—Miss Marentette.

Inst. Duet, 3 planos,—"Dance of the Haymakers," Wilson, Misses O and M. Edmondson, Dunnas, Heinsman, J. and A. Kennedy.

NOTES OF THE PERFORMANCE.

Inst. Duet, 3 pianos.— Dance of the flay-makers. Wilson, Misses O and M. Edmondson, Dumas, Heinsman, J. and A. Kennedy.

The musical druma, "Lightheart's Pilgrimage"—representing Lightheart hovering between the dwellers on the heights and the dwellers in the valley; swayed now by the voice of Frivolita and her ration with whom, disgusted at the sight of Falsehood and Shame under the banners of Frivolita, she casts her lot—was a feature of the programme. Every part was well taken, Misses M. Dunlop, Eagan, Wallace, Coonette and Trembley being particularly good.

The instrumental selections—pianos and violin—furnished abundant evidence of the musicians and the efficient and devoted teachers under whom they have studied with such extremely gratifying results.

In vocal music, the opening chorus amply demonstrated the fact that "The Pines" possesses a wealth of wonderously sweet voices, under a through course of culture, rapidly bringing them to that degree of perfection to which all aspire and many will undoubtedly attain.

The vocal solo, "Ave Maria," by Miss M. Danlop, was faultlessly sung, proving that young lady to be a vocalist of a remarkably high order.

THE BISHOP.

The Bishop presented all prizes, and this occasion will be a day to be remembered by the medalists who knelt to receive at his hands their respective rewards of merit.

At the close of the programme his Lordship Bishop O'Connor briefly addressed the pupils.

ship Bishop O'Connor briefly addressed the pupils.

His Lordship extended his most hearty congratulations to all prize-winners who, he felt assured, by positive merit had proven themselves well worthy their honors. Great praise, he said, was due to "The Fines" and its conductors as well as to those who have made such good use of their opportunities during the year just closed. The Bishop urged all to renewed efforts during the coming term. He would, he said, impress upon the graduates that the commonly received opinion of a graduate — that she knew it all and had no more to learn—was a grievous mistake. Graduates have, said His Lorship, just reached that stage where, with their lives before them, they are sent out into the world prepared to learn the lessons of life. Their education has but begun.

lessons of life. Their education has but begun.

His Lordship drew attention to the fact that, in the musical drama presented, Lightheart, the heroine, had chosen wisely, as he hoped all present would do, and allied herself with Celestia and her forces. But he noticed that when she had made this choice, the Dwellers in the Valley soon left her unmolested. It is, however, quite otherwise in life; and the Christian would find that the allurements of the world best her path to the very end. Referring to a clause in the valedictry. His Lordship remarked that, while he had naught to say against woman's rights, he would remind the young ladies that the greatest of all woman's rights was the right to do her duty as a womanly woman, which is for her the attainment of the highest degree of perfection. Bishop O'Connor closed with an invocation of the Divine blessing upon the pupils.

TRIUMPHS OF ART.

At the close of this ceremony the visitors dispersed, some going to their respective homes and many remaining to view the fancy work displayed in an adjoining room. Here, tastefully displayed, was fancy work of almost every conceivable description, from the products of the preparatory class to the most exquisite embroidery, drawnwork, CONTINIES ON EXHIPMED ON EXPLICIT PAGE. TRIUMPHS OF ART. CONTINUED ON EIGHTH PAGE.

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are pubas a coned with a o profess y in all friends. to this professes d should business ngst the livery of

ting and

TESTANTS.

A Scholarly Priest Writes Upon teresting Subject.

Elitor of the Catholic Times:

An article printed in the editorial columns of your last 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 the matter otherwise since our love. at the matter otherwise, since our Lord Jesus Christ established one holy, Cath lic and Apostolic Church, which alone has the promise of His abiding pres ence. Catholics everywhere regard the Church as their greatest treasure because through her alone the ines timable truths of revelation have been and ever will be safeguarded and infallibly interpreted for their enlighten ment 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 title of what has been given for our belief; we know that however fiercly 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

only the negative phase of the prob-Your article continues: A Bishop or priest "may refer to in dividuals in terms of praise, or he may call attentian 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 Converts to of justice and charity. Catholicity quite generally tell us that they were sincere in their religious professions before their conver sion, and they remember with feelings of deep gratitude many kindnesses done them by their former co-worshipers, and they needs must extol many beneficent undertakings. Many Catholics, too, have grateful re membrance of gentle treatment by 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 underrating the good in men that we may make them better; it is not by contending that they are com-pletely 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 vite them to accept "the entire deposit 'as possessed by Roman Catholic Church alone. Christ's prayer and promise will surely be omplished, but we must labor to further the movement.

We cannot recognize " as a Church

That is true, but it is

any sect or denomination which claims

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 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 Evan-gelical 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: 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 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 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 represents them to be; the statesman

OUR ATTITUDE TOWARD PRO- of censure in his career; that he has never publicly or privately been un-faithful 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 oftentimes 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 much 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 neces-sarily bear witness to the truth, how-

ever hard it may be, regardless of the weight of opposing influence. misrepresentations and calumnies not withstanding, the honest inquirer has the threefold means aforemen tioned to learn her real life. "By their fruits ye shall know them." The fruitage of Catholicity is evident to the Asylums, hospitals and educational institutions everywhere at test her beneficent activity. Like her Master, the Church goes about doing She is the principle of the purest life in society and an orna ment to the world. Our Holy Father Leo XIII., in his encyclical canum," tells plainly the advantage both civil and domestic, which accrue from revealed religion. The author ity 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 inerests, though it were established with such end solely in view. morality," says His Holiness, in his en cyclical to the American people without morality the State endure. * * But the bes and strongest support of morality i religion. She by her very nature guards and defends all the principle on which duties are founded, and, set ting before us the motives most power ful 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 deense of religion?" Mgr. Satolli, in the various speeches and addresses collected and recently published in book

form, has much to say to the same

The action of the Church on the

State is, therefore, beneficent. 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 and developed. It should 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 genural 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 seeth, how can he whom 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 ex-pressed 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 adorers 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;" heir 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

speech is the most satisfactory means for investigating the aims and ten-dencies 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 weakness, became valiant in battle But she must also accommodate hersel to the times and conditions of her field wherefore if meat scandalize m brother, I will never eat flest lest I should scandalize my brother : "for if because of thy meat thy brother be grieved, thou walk est not now according to charity.' drink wine, nor anything whereby thy brother is offended or scandalized or made weak." Things not reprehen sible in themselves may not be in keeping with the demands of charity The Church will prove she is just and haritable 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. Texas Protestant Talks Texan About

Their Slanderers. Mr. W. C. Brann, editor of Brann's

conoclast, a breezy monthly published at Waco, in that State, pays his respects in the June issue to a subject otherwise beneath notice, the apostate

Premising with the assertion that he has never penned a line disrespectful o 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 toad, 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 one gleam of supernal sunshine into the dark vale where grope, each beneath his burthen erations. "Loyalty to Church and of sorrow, the sons of men. I am not state" will go together. It is our nat- warring upon religious faith, but on testants are not making a specigodliness and chronic laziness for "a call to preach.

Nor have I taken the Pope of Rome under my apostolic protection. The Popes 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 and from my father's pulpit; but I did not learn there that the Church of Rome is the "Scarlet Woman," nuns unclean creatures, and priests 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. was taught that the Catholic is the mother of the Protestant Church, and that no matter how unworthy a parent nay 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 not neglected. 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 uncompromis

ing enemy of the A. P. A.

Mr. Brann suggests that if the Pope were really designing to overthrow American liberties he could not devise a better way of attaining his ends than by hiring men like Slattery and they are now engaged; but he acquits

the spoken or written word. Perhaps their parents and disgrace their coun-

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 savs :

"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

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 ten derly nursed them back to life? 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 oath dies on the lips of the loafer. Fallen creatures reverently touch the hem of her garment, and men steeped in crime to the very lips involuntary 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' livery, crying, "Unclean, unclean!" God help a religious denomination that will countenance such an infamous

As a working journalist I have visited all manner of places. I have written up the foulest dives that exis on this continent, and have seen Sis ters 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 Para-dise for one hour with the foul harpies that groaned "awmen" to Slattery infamous utterances. God of Israel to think that those unmanly scabs, those psalm-singing vultures 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 Pittsburg Catholic. the New World. They were the first to plant it in Texas. They were the to plant it in Texas. first to teach the savages something of the blessings of civilization. I do know falsehood: not upon Christ, but on alty of defaming the faith of their those who disgrace His cause—who fathers. I do know that neither hardmistake bile for benevolence, gall for ship nor danger can abate their holy godliness and chronic laziness for "a 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 grandest example of human sacrifice for others' sake that this great world affords. Even Christ prayed in the Garden of Gethsemane, was raised a Protestant, and — thank "If it be possible, let this cup pass from Me"; but Father Damien pressed Protestantism at my mother's knee, 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 esponsible for the inoculation of the simple Sandwich Islanders with the leprosy; yet when those who fell vicims 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 there 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 af-flicted barbarians. There he reared his confreres to do the work in which an humble temple with his own hands to the God of his fathers; the Pope of any connection with such a crowd, concerning which he says, in ment he ministered to the temporal

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

We are all brave when the wardrum 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 e'en at the cannon's mouth. When the music of the batiery 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 coaming flank and plunges like a thunderbolt, into the gaping jaws o 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 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, should not have had the courage to go myself. But a noble Catholic pries 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 Stung by the contrast of his example, the one remaining missionary, a recognized and paid agent of the American board, spread broadcast the vilestslandersagainst Father Damien. So it appears that the world is blessed with two Slatterys.

The Mummers.

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 s simon-pure, founded on the rock; the latter is a sham. A fair imitation of he genuine-still a counterfeit. 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 incon-venient 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 thi way he unfortunately let the cat out o the bag. It need hardly be added that he was not suffered to go through the Mass in masquerade at that church.—

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When thousands of people are taking Hood's Sarsaparilla to overcome the weakness and languer 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 others, why not you?

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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 before I had finished the bottle I was cured."

—A. LEFLAR, watchmaker, Orangeville, Ont.

Ayer's Cherry Pectoral Highest Awards at World's Fair. Ayer's Pills Cure Indigestion.



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3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letting to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

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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 act as your agent. Whenever you want to buy anything send your orders to New York Catholic Agency

THOMAS D. EGAN, Catholic Agency. 42 Barclay St. New York.

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FIVE-MINUTE SERMONS.

Fourth Sunday after Pentecest.

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. No person can rightly take from an-other, without his consent, what belongs to him. The person injured may be rich or poor; that may make theft more or less heinous; but theft is a sin anyhow. The sin lies in the violation of justice and right, which every man if bound to respect regarding every other man.

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. Such ideas are false; over-change knowingly kept is stolen money and must be restored. In an age like this, when the getting of money has somewhat overshadowed the other pursuits of life, it becomes Catholics to set the example of stric and scrupulous honesty of dealing with their fellows.

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Another and a most scandalous violation of the seventh commandment is wilfully 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. If every man who earns his bread by hard labor were to pay cash on the nail for all he buys, how much men's happiness would be increased; how much bigger the accounts at the savings bank! But the man who, instead of paying his just debts, goes and squanders his money in saloons and other bad places, is really spending what does not belong to him, and is committing sins against justice.

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! The poor man's money is his bread and clothing and shelter. He may be weak but God is strong, and will hear his cry

and render justice.

Be careful how you leave money where children may be tempted to stell 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; but if you pray to God "Lead us not into temptation," bear in mind your children's need of the same petition. Give the little ones a few pennies now and then, and thus take away temptation. Don't be stingy, even if you are poor. God is rich, and He is not When children go on errands to make purchases for you, hold them to a careful account of the money spent and of the change. Teach them truth-fulness and honesty, and they will pay you back a hundred fold in after years with love and generosity.

Example as well as precept must be given in this matter of hones'y. The parent who does not send the child back with the over change is by that deed teaching the poor boy or girl to become 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. And who is to blame? The child, to be sure; but the parent also, who, though perhaps, he never would wil-fully 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 chil-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

Just Exchange Places.

There is in this city a community o Protestant sisters who have devoted their lives to works of charity and 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 sisterhoods. 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. Would Protestants who knew that these statements were utterly false and wicked sit still while these defenceless women were being slandered and maligned? grossly slandered and maligned? Would they bow to the principle of freedom of speech? We think not.

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 make a speech; the most difficult, to get right and keep silent." horse railroad company was sold, whereapon his mate, a blind horse, re-fused 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. As soon as his horse was put in his old stall, the blind horse showed signs of great delight and at once began to recover his appetite and health. The owner of the other horse, seeing the love of the blind one for his friend, bought him too, and now drives down town with a span.

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 as much 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 remem-ber there is no limited express for moving around in the House of God. Before entering your pew, genufiect, 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

It is good to follow the services so. It is 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 this yes essenting from iail.

Stlent.

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

When a very young man, holding the humble position of second lieu-tenaut 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 converse said to him. 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

Since his death a prominent clergy man 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

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 | ployed in the service of vice. theory or pursuit to which he wishe to convert his neighbors. The able to convert his neighbors. The able man who knows how to hold his tongue in even one language will probably be drives out disease and restores health.

credited with more wisdom than if he could maintain his opinion with clear-

ness or eloquence.
"The easiest thing for a great man
to do," said John Randolph, "is to

act right and keep silent."

If any young reader of the Companion, how ever, 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 Spanish proverb says, "None speak better than the ant, who says nothing

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 Lætitia 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 distin-guished 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-west 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 Shriber, who was a very able man and whose sermons Mrs. Floyd delighted to hear, merely, however, as an intellectso, and do so in a fair, loud voice, sing. hear, merely, however, as an intellection of the solution of the so 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

> priest to Richmond, and Father Timwhat she learned from her two brothers, then recently returned from George-town, had roused a strong interest in the mind and heart of Miss Floyd, and she applied to Father O'Brien for books and nstruction, 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 that 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 he godfather; Mrs. Branda, who after wards became the Countess of Poictiers 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 here after 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 knew 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 em

GAINED A POUND A DAY.

A Lanark County Farmer's Remark able Cure—Taken with Billous Fever the After Effects of Which Brought Him Almost to the Grave—he Gladly Speaks for the Benefit of Other Suf-

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 1894 Mr. Barton had alwaps enjoyed the best of health. guages, his accuracy and master, or strategy, would have remained a sub-lieutenant all of his life. An old had alwaps enjoyed the best of head alwaps enjoyed the head alwaps enjoyed the best of head alwaps enjoyed the head alwaps enjoyed the best of head alwaps enjoyed the head alwaps enjoyed 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 Pilk he determined to give them. Pills he determined to give them a trial, and without consulting his physician he began their use. He physician he began their use. He only used one box, and, not feeling better, he discontinued the use of the This was where he now admits pills. he made a serious mistake, as he not only fell back to his former weakness, but became worse than before. 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 manually a hope of the strong and the s marvellous change in his appearance, and he felt like a new man. He still and he felt like a flew and continued to use this life saving medi-cine with astonishing results. Durcine, with astonishing results. Dur-ing 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 be-liever 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 benefitted by his experience and ad-

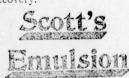
To those who are weak, easily tired nervous, or whose blood is out of condition, Dr. Williams' Pink Pills come as a veritable boon, curing when all other medicines fail, and restoring those who give them a fair trial, to a full measure of health and strength. They will be found an absolute cure for St. Vitus dance, locomotor ataxia, rheum-atism, paralysis, sciatica, the after effects of la grippe, loss of appetite, headache, dizziness, chronic crysip-clas, scrofula, etc. They also effect a radical cure in all cases arising from priest to Richmond, and Father Timothy O'Brien was selected. The sermons of Father Shriber, together with 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

> 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 spead and deepen, that often in a few weeks a simple cough culminates in tabacular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti Consumptive Syrup and cure yourself. It is a medicine unsurpassed for all throat 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 roubles. It is compounded from several standard the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

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 Con-sumption than any other known remedy. It is for all Affections of Throat and Lungs, Coughs, Colds, Bron-chitis and Wasting. Pamphlet free. Scott & Bowne, Belleville. All Druggists. 50s. & \$1.

House Full of

Sigam A big fire, heavy lifting, hard work

is the usual way of doing the wash



will give all the hot water

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Engish College at Rhemis, A. D., Challoner, to which is added the History of the Holy Catholic Bible, and Calmet'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.

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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 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 nand he holds more than a monarch's power.

Summonses have gone forth from the 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 him-self while he was a priest, he has lived policy. 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 o 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 the position in which he found it when 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 Bis marck, Crispi, young Emperor William 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 Digistion leads to nervous chronic dyspepsia and great misery, 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

ist, 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 He has outlined what he thinks should be the future policy of the Caurch, and, coming from the man who beat Bismarck, who outwitted Gladstone and Beaconstield, and who is regarded by those who are good judges as the most astute diplomat in European and 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 or divine institution, Christianity is a delusion, a superstition, for the olic 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 Protest-Vatican for the most eminent of the Cardinals and Archbishops of the Roman Church to meet the Pope while of religion, is worse than a foundation of quicksand. No thing, no institution, can live on negations. 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.



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

C. M. R. A.

Marriage of an Old Member.

An interesting event took place at the village of Carlsruhe yesterday morning. It was the marriage of Prof. O'Brien, of Guelph, professor of the Ontario School of Art, to Palmira Nobler, Counters D'Emery, better known, perhaps, as Madam tonvini, prima donna and professor of singing, Walkerton. The ceremony was performed by the Rev. Father Halm, after which High Mass was celebrated by the pastor, assisted by the organist, Miss Montage and a full choir. The bride was dressed in pink and cream Moire silk, trimmed with pearls and fine lace, the bonnet being of gold and pink satin ribbons, with lilies of the valley. She also carried a lovely bouquet of rare flowers. The bridesmaid, Miss Vicky Haas, of Walkerton, who was attired in white spotted muslin, large white hat, also carried a lovely bouquet and wore a gold bangle, the gift of the groom. The groomsman was W. Kirchner of the Reid House, Hanover. There were numerous friends of both bride and bridegoom from Guelph and Walkerton. The youngests on of the Professor was also present, and young Count D'Emery, son of the bride. After the wedding was over they partook of an excellent breakfast, provided by the genial proprietor of the Reid House, Hanover. The host and hostess spared no pains in making the occasion a success. The bride and bridegroom left by the 3 o'clock train for Wiarton, Owen Sound and other points, opening up a month's honeymoon amid congratulations and well-wishes, and a shower of slippers and rice by their numerous friends. The presents were numerous and costly.—Hanover Post. Marriage of an Old Member.

E. B. A.

St. Helen's Circle and Davitt Branch. St. Helen's Circle and Davitt Branch.

The meetings of St. Helen's Circle, No. 2, and Davitt No. 11, were well attended. Great interest was taken in the discussion of some of the proposed amendments to the constitution, the proposition to change the name of the association being defeated and that for centralization of the sick fund adopted. The consideration of other amendments will be taken up at each meeting. Two members were initiated and applications received.

The circle and branch have decided to hold an ice cream social on July 15, when their friends will have laid before them the grand aims of the association, by D. A. Carey, Grand Presiden'.

St. Peter's Branch, No. 23, London.

The last meeting was a very enthusiastic

The last meeting was a very enthusiastic one. The chaplain, Rev. Father Toban, was present and made a stirring address in favor of the association, and there is no doubt but his influence will be productive of much good. Three members were initiated and sight receiving according

but his influence will be produced.

Three members were initiated and eight monositions received.

CONVENTION OF THE GRAND BRANCH.

Arrangements have been made for holding the Grand Branch convention in the Hall of St. Patrick's Branch, No. 12. Toronto, on Tuesday, Aug. 6. The proceedings will open at 10 a. m., when it is expected every delegate will be present. The coming convention will be the most important ever held by the association, and every branch and circle will be fully represented. The Toronto Advisory Board will do all in its power for the accomodation and pleasure of its visitors.

LETTER OF CONDOLENCE.

accommodation and pleasured its visitors.

LEFTER OF CONDOLENCE.

[On Thursday, the 20th, Cecelia Mahoney, need two years and six months, was instantly killed by a trolley car.]

To M. Mahoney Chancellor of St. Cecelia's Branch, No 29, and member of the Executive Committee of the Grand Branch of the E. B. A.:

the E. B. A.:

Dear Sir and Bro.—In the name and on behalf of the members of the Grand Branch of the Enerald Beneficial Association we beg to tender yourself and wife our heartfelt sympathy in the very great affliction placed upon you by the sad accident that deprived you of your dearly beloved child, and most sincerely trust that Almichty God will give you the grace to bow in humble submission to His holy will.

D. A. Carkey, President.

W. Lane, Sec. Treas.

C. O. F.

C. O. F.

Toronto, Ont., June 22, 1895.

Editor Catholic Record, — The regular meeting of Sacred Heart Court, No. 201. Toronto, was held in their hall, Thursday last, John J. Neander, Chief Ranger, presiding. At 8 o'clock, sharp, the C. R. called meeting to order, a large attendance being present. Three gentlemen had their names added to the long roll of Catholic Foresters, and six applications were presented. One of the orderial topics of the evening was the winding up of the securision which was held June 19, 1895. to Wilson Park, N. Y. and which turned out to be a grand success, considering the short notice of tendays given the committee to be prepared for that date. They went to work like men and Foresters and had all arrangements completed and tickets sold in due time. Although it was rather early in the season every one was anxious to hurry off with the Foresters' excursion. I am pleased to say it proved to be a grand success, and all returned to their homes, after a splendid day souting, well satisfied with the trip. So much was the success of this excursion that the court has again appointed a committee to make arrangements for running a moonlight excursion at an early, date, which will be announced later. Much praise and thanks is due the committee who had the harrangement of this excursion at an early, date, which will be announced later. Much praise and thanks is due the committee who had the harrangement of this excursion and in bringing it to so grand a success.

All the members of the ccurt are specially requested to be present at our next meeting which will be held Thursday, July 4.

Andrew Kerr, Sec.

FROM GOLDS CONF.

On Monday, May 10, Mr. and Mrs. Patrick Cannon of the 10th concession of Peel Tp., country Wellington, celebrated their golden wedding. Mr. and Mrs. P. Cannon are among the oldest inhabitants of this section of the country. They emigrated from Ireland to America in the year 1848. A few years afterwards they settled in the country of Wellington, Ont., where they subsequently purchased the farm they are now living on-some thirty seven years ago—and which is to-day re-sond to none in the township. They have four sons and one daughter, all living, who shared in making the event shappy one. Three sons are married; one living in Montpeller. Idahe; ore in St. Paul, Minn; and one in Toronto. They were presented by their sons with an illuminated address, framer, and which was most suitable to the occasion. Friends and callers tendered hearty congratuations, wishing the venerable couple increase of years and hap piness.

From Arthur, O. t.

The annual pienic in aid of St. John's church, Arthur, will be held this year in Bannernan's Grove, adjoining Corporation, and Burwell line, on July II. As this annual social gathering has grown in magnitude, it has also developed in interest and increased in popularity, year after year. A special endeavor is being made to have the coming picnic greatly excel all others. Several gentlemen occupying very high positions and some very gitted speakers have already promised attendance. The other attractions, common on such occasions, will also be increased in improved upon, and all present appearances indicate that it will be the greatest day of the kind ever witnessed in Arthur, est duplement of the kind ever witnessed in Arthur, est duplem

Some twenty small boys are to be disposed of yet, some for adoption.

Since there is a Home in Montreal, should a boy for girl give no satisfaction after previous notice, they can be sent back, but no child should be disposed of without licence of the society, which the employer shall recognize as having legal power to proceed me case of ill treatment of a child. All applications must be recommended by the parish priest, and the railroad fare be paid from Montreal at the rate of 1 cent a mile under twelve years of age, and 2 cents above it. Address U. P. R. Soc., 11 St. Thomas street, Montreal.

COMMENCEMENTS.

CONTINUED FROM FIFTH PAGE. continued From First Paris.

oil painting, crayon work, China decorating, etc., the triumphs of finished artists.

After lingering a while among these beautiful specimens of debt and delicate handiwork, the guests regretfully departed, more than delighted with the thirty-fourth annual commencement exercises of "The Pines."

ST. JOSEPH'S ACADEMY, TOR-ONTO.

From Mail and Empire From Matl and Emptre.

On Thursday afternoon last Vicar-General McCann, in the absence of the Archbishop, distributed the prizes to the successful su dents at St. Joseph's Academy. The distribution was private, but many were present at the reception afterwards held. Vicar-General McCann was assisted by Rev. Father Marijon, provincial of Basilians College, and Rev. Father Frachon, of St. Michael's College.

Bronze medal, presented by His Holiness Pope Leo XIII. for Christian doctrine, awarded to Miss Casserly; accesserunt, Misses Davis and Thompson; gold medal awarded to Miss Eveleen Doran, Windsor, N. S., for lady like deportment, superiority in English and French, honorable distinction in vocal and instrumental music, excellence in oil painting and art needle work.

Gold medal, presented by Most Rev. John Walsh, D. D., for excellence in English literature, awarded to Miss Marian Kenny.

Gold medal presented by Very Rev. J. J. McCann, for excellence in fourth grade instrumental music, awarded to Miss Marian Kenny.

Gold medal, presented by Very Rev. J. J. McCann, for excellence in fourth grade instrumental music, awarded to Miss Margaret Leacy; accesserunt, Misses Foy and Coulon.

Gold medal, presented by Very Rev. J. Egan, for superiority in mathematics, competed for in the higher classes, obtained in senior "A" by Miss Margaret Meagher.

Gold medal presented by Rev. F. Ryan, for superiority in English, competed for in the higher classes, obtained in senior "A" by Miss Casserly.

Gold Medal presented by Sir Frank Smith, for essay writing, awarded to Miss Dolores Cassidy; accessit, Miss Roche.

Gold medal, presented by Mr. J. E. Sea gram, for superiority in German, awarded to Miss Foy.

Gold medal, presented by Mr. A. Elijot,

Gold medal, presented by Mr. J. E. Sea gram, for superiority in German, awarded to Miss Foy.
Gold medal, presented by Mr. A. Elliot, for excellence in art needle work, awarded to Miss O'Leary.
Gold medal, presented by Mrs. J. J. Kenny, for excellence in plain and fancy needle work, awarded to Miss Cavanna.
Gold medal, presented by Mr. V. L. Cavanna, for fidelity to duty and observance of rules, awarded to Miss Ina Larkin.
Silver medal, for Christian doctrine, competed for by pupils in second course, obtained by Miss Bella Curtis; accessarunt, Misses E. Hernon and J. Murphy.
Silver lyre, for superiority in vocal music, presented by Mr. P. Leacy, awarded to Miss Cavanna.
Silver medal, presented by Miss Lauretta

Cavanna.
Silver medal, presented by Miss Lauretta Bowes for superiority in elocution, awarded to Miss Nordell; honorable mention of M sses Kiely, Cassidy, Quinn, B. Curtis, and Carson.
Special prize, for Latin, presented by Rev. J. Craweed for charity in conversation, Miss Larkin.

Crowned for charity in conversation, Miss Ina Larkin.
Crowned for amiability in first course by vote of teachers and companions, Miss Margaret Thompson.
Crowned for amiability in second course, Miss Margaret Chute.
Crowned for amiability in third course, Miss Ada Fogg.
Crown for satisfaction in St. Cecilia's choir, equally merited by Misses Sullivan, Larkin, B. Curtis, M. Sullivan, F. Morrow, Davis, Meagher, Thompson, Kuntz, Casserly, Miley, F. Miley, obtained by Miss Kuntz.

Larkin, B. Curtis, M. Sullivan, F. Morrow,
Davis, Meagher, Thompson, Kuntz. Casserly, Miley, F. Miley, obtained by Misse
Kuntz.
Crown for satisfaction in Holy Angels'
choir, equally merited by Misses M. O'Connor, E. Hernon, A. O'Connor, S. Hernon,
obtained by Misses M. O'Connor,
I. LIST OF PRIZES.
Hernon, obtained by Miss M. O'Connor.
LIST OF PRIZES.
Prizes in senior department awarded to
those pupils who obtained 50 per cent. in
the final examinations.
Prizes in English.
Senior "A" class—Misses Casserly Foy,
Thompson, Meagher, Morrow, Landerkin,
Miley, Boyle, Roach, Cantin, Sullivan,
Junior "A" class—Misses Kuntz, M. Davis,
Sullivan, Cassidy, Roche, Miley, Larkin,
Quinn, Beynon, O'Brien.
Senior "B" class, first prize—Miss B.
Curtis; second, Miss N. Matthews; third,
Miss Shannon, Junior "B" class—First
prize, Miss Maud Daymond; second prize,
Miss L. Rosar; third prize, Miss Maud
Brewer.
Preparatory class—Prize for catechism,
Miss Mary Murry, Prize for catechism,
Miss Mary Murry, Prize for catechism,

Miss L. Rosar; third prize, Miss Maud Brewer.
Preparatory class—Prize for catechism, Miss Mary Murray. Prize for catechism in day school, Miss Florrie Foy. First prize senior divison, Miss Mary Power; second prize, Miss Sadie Hernon; third prize, Miss Sadie Hernon; third prize, Miss Carrie Murphy; second prize, Miss Rene Hernon; third prize, Miss Lillie Cashman.
Kindergarten class—Misses H. Kiely, A. Fogg, B. Fogg, M. Ryan, L. Van Hann, M. Lee G. McLellan, Hazel Dean, Mary Ryan, Bertha Kelly, Bertha Brewer.
Promoted to senior "A" class in English—Misses N. Davis, Sullivan, Kuntz, Cassidy, Roche, Larkin, Quinn, O'Brien, Fitzgerald, Promoted to junior "A" class in English—Misses Matthews, Sullivan, Shannon, Dooling, Coffee, B. Curtis, Kelly, Chute, Leacy, Davis, Scollard.
Promoted to senior "A" class — Maud Daymond. Promoted to junior "B" class—

Davis, Scollard.

Promoted to senior "A" class — Maud Daymond. Promoted to junior "B" class — Misses Power, Hernon, F. Foy, M. Foy, K. Murray, M. Murray, F. Crocker, T. Crocker. Promoted to preparatory class — Misses A. Fogg, L. Van Hann, Lee, B. Fogg, H. Kiely.

Kiely.

Senior "A" class—Misses Casserly, Foy, Thompson, Meagher, Miley, Boyle, Roach, Junior "A" class—Miss Kuntz.

Promoted to senior "A" class in mathematics — Miss Kuntz. Promoted to junior "A" class in mathematics—Misses Davis, Kelly, Matthews, Leacy, B. Curtis, Shannon.

Commercial Course — Diplomas for proficiency in stenography and type-writing awarded to Misses Davis, Miley, and McHenry.

Music — Prize for honorable distinction in fifth grade awarded to Misses G'Brien and O'Leary. Prize in fifth grade harmony awarded to Misses Mabel to Distinct Prize in fourth grade theory of music awarded to Miss Leacey. Conlon and B. Curtis, obtained by Misse Leacey. Prize in third grade theory of music awarded to Miss Shannon. Prize in second grade theory of music awarded to Miss Mannon. Prize in second grade music awarded to Miss Misses Units. Prize in second grade instrumental music awarded to Miss Kiely: honorable mention to Miss Cavanna. Prize for guitar, equally merited by Misses Ucary, Casserly, Foy and F. Morrow. First prize for violin equally merited by Misses Conlon.

Prize for vocal music awarded to Miss Kenny; second prize for violin equally merited by Misse Conlon. obtained by Miss Minnie Enright, Dundas.
Silver medal for needlework, obtained by
Miss M. T. Geddes, Hamilton.
Silver medal for darning and mending, obtained by Miss Teresa Williamson, Suspension
Bridge, N. Y.
Silver thimble for darning and mending, obtained by Miss Minnie Whelan, Brooklyn, N.
Y.

by Misses O'Leary, Casserly, Foy and F. Morrow. First prize for violin awarded to Miss Kenny; second prize for violin equally merited by Misses Comion and Johnson, obtained by Misses Comion.

Prize for vocal music awarded to Miss M. Morrow. Promoted to sixth grade. Misses O'Brien and O'Leary. Promoted to fifth grade. Misses Foy. Conion, Morrow. Casserly, Fower, Leavy and Boyle. Promoted to fourth grade. Misses Curtis, Johnson. B. Carris, Meagher, Leavy and Boyle. Promoted to fourth grade. Misses Curtis, Johnson. B. Carris, Meagher, Kiely. Thuresson. Scollard. Promoted to third grade. Misses Flizgerald. Kunz. Shannon. C. Sullivan. Hernon and S. Hernon. To Gondon, Misses Flizgerald. Kunz. Shannon. C. Sullivan. Hernon and S. Hernon. Prize for Bower painting in oils awarded to Miss Kenny. Prize for flower painting in oils awarded to Miss Kenny. Prize for flower painting in oils awarded to Miss Carson. Prizes for china painting awarded to Misses Doran and Kenny. Prize for drawing (freenand, model. memory, geometrical, and perspective) equally merited by Misses Touresson. McMahon. F. Morrow, F. Milley, obtained by Miss McMahon. Prize for freehand drawing in junior division awarded to Miss F. Kelly. Provincial art school certificates awarded to Misses F. Milley. Thuresson. McMahon. Cantin, Johnston, Sullivan, Meagher. Kuntz. F. Morrow, Boyle, K. Sullivan. Roach, Thompson. Landerkin.

Prizes for homorable distinction in silk embroddery equally merited by Misse Roach, McDonough. Honorable mention to Miss McDonough. Honorable mention to Miss McDonough. Prize for point lace awarded to Miss Nordell. Prize for poont d

On Thursday, the 20th inst., His Lordship the Bishop presided at the closing exercises of St. Jerome's Col-lege, Berlin, after which he addressed the students and distributed the medal. prizes and diplomas. On Friday after-noon the Bishop also presided at the distribution of medals and prizes at Loretto Academy, Hamilton, and on Sunday administered confirmation to one hundred and fifty candidates, at the Cathedral. During the present week the Bishop will preside at the closing exercises of the several city around on crutches. After the cure schools. The Rev. Philip Hauck is to the man was examined by many be ordained deacon on Saturday, the 29th inst., and priest on the 2nd July, the feast of the Visitation of the Blessed Virgin. On Sunday next the Bishop is announced to give confirma tion at St. Patrick's church. diocesan clerical retreats are to be take place at St. Jerome's College, Berlin, next month, the first opening on the 8th and the second on the 15th of

LORETTO ACADEMY HONOR LIST.
Yesterday closed the scholastic year at
Loretto Academy. The conferring of honors
by His Lordship, Bishop Dowling, took
place in the atternoon, Rev. R. Brady and
Rev. R. Lehmann also being present. Miss
M. Doyle, of Kansas City, received a graduating inedal, and handsome gold and silver
medals were obtained by several of the other
young ladies as a reward of their efforts during the year. The honor list was read by
Miss O. D. Martin. At the conclusion His
Lordship addressed a few words to the young
ladies in his accustomed happy style. The
Bishop also expressed his regrets that Miss
Martin would no longer be a pupil of the
academy, as she leaves for Brussels in a few
weeks to finish her education there. A number of the young ladies left yesterday and today for their homes; several remain to write
for commercial, third, second and first class
certificates at the coming examinations: LORETTO ACADEMY HONOR LIST.

HONOR LIST. HONOR LIEF.

Gold graduating medal, awarded to Miss
Mary Doyle, Kansas City.
Gold Medal for Christian doctrine, presented
by Right Rev. T. J. Dowling, D. D., and
obtained by Miss Julia Cummings, Hamilton.
Bronze medal for instrumental muste, presented by His Excellency the Governor General, and awarded to Miss Emma Cook, Brantford.

ford.
Gold medal for English essay, presented by
Mgr. McEvay, and obtained by Miss Genevieve
C homan, Chicago.
Gold medal for lady-like deportment, presented by Rev. Chancellor Craven, and
obtained by Miss Harriett Duffy, Rochester,
V.

Moneton, N. B., Times, June 17. The congregation of St. Bernard's

AN UNEXPECTED PLEASURF. A Visit From Bishops Sweeney and

Church, and inquired very earnestly about the Church in the provinces, to which the Bishop replied that the people of the provinces were very levout and attentive to their duty. His Holiness also spoke about the advancement of education. In referring to his imprisonment, His Holiness was moved to tears. He said that, unlike the meanest laborer who could have his freedom, he was obliged to remain a prisoner in his palace. This deplor-able state of affairs, which causes the descendant of St. Peter to be imprisoned in his palace, was a sad plight to be recorded in the nineteenth century. The ruling of the Catholic Church weighs heavily on His Holiness, tury. and the fact of his imprisonment tends greatly to shorten his life. Speaking of the country and its people, Bishop McDonald said in Italy it is not an un-

usual thing to see in the centre of a field of grain a cross. His Lordship stated that on visiting the Shrine of Loretto he was informed that over a million pilgrims visited this Shrine last year and over five thousand had visited it the week before he arrived, many of the pilgrims being from France and Germany. During the week in question eighteen miracles were wrought—one being a child who had a withered arm from birth, and another in the case of a man who had a broken leg. The man's leg could not be set and he was obliged to go physicians who were unable to find the place where the limb had been broken, the bones were so perfectly set. On His Lordship's visit to London they celebrated Mass in the Eli church, which belonged to the Bishops of Eli before the Reformation and was the first church the Catholics succeeded in getting back. On their Lordships' visit to Scotland the synod meeting of the Presbyterian Church was going From Scotland they went to Ireon. land, visiting Dublin, Cork, London derry. His Lordship said that the people of Ireland were the most devout people he had met on his whole trip.

ADDRESS TO BISHOP SWEENEY. At the evening service, as in the morning, the choir of the church provided special music. The altar was very tastily decorated with natural flowers. A very large congregation was present at the service, including many members from different Protest antdenominations. Vespersweresung by Rev. Dr. Walker, and after the presentation of an address to his Lordship Bishop Sweeney, the Benediction of the Blessed Sacrament was given by His Lordship Bishop McDonald, assisted by Father Meahan as deacon, and Dr.

Walker, as sub-deacon.
Following is the address to Bishop weeney, which was read by Mr. J. J. Walker:

Walker:

The Right Rev. John Sweeney, D. D., Bishop of St. John, N. B.

May it Please Your Lordship,—We, the members of St. Bernard's curren at Moneton, desire to express to you the pieasure we feel at being permitted to have you with us on this your resum journey from the EternalCity. And we also take this opportunity of thanking God for His goodness and mercy in returning you safely and in restored health to this your diocese.

you for sending among us the faithful steward who watches over our spiritual interests in this

we can see very material growth in the con-We can see very material growth. Father gregation since our beloved pastor. Father Meahan, has been with us; not only in the outward and visible signs but especially in the inward and spiritual graces, God has blessed us through his labors.

In closing we pray that God may bless you and spare you yet many years to be our faithful shepherd and friend.

Signed on behalf of the congregation of St. Bernards, at Moneton, N. B., Sunday, June 16, 1805;

John Sutton, Peter McS. weeney, Jas. Flanagan, J. J. Walker, Simon Melauson, James Hamilton, E. Girouard.

His Lordship replied briefly. He

Moneton, N. B., Times, June 17,
The congregation of St. Bernard's Church yesterday had a very pleasant and agreeable surprise in the form of an unexpected visit from their Lordship Bishop Sweeney, of St. John, and Bishop McDonald, of Charlottetown, who are just returning from a visit to Rome. The party consisted of Bishops Sweeney, McDonald and Cameron (Antigonish), and Rev. Dr. Walker, P. E. Island, and reached Moneton on Sunday morning's Quebec express. Bishop Cameron went right through to Antigonish, while the rest of the party stopped over here for Sunday.

Bishop Sweeney celebrated Mass at 8:30 at which the Juvenile League of the Sacred Heart received Holy Communion, after which His Lordship addressed the congregation briefly.

At the 10 o'clock service High Mass was sung by the Rev. Dr. Walker, after which Bishop McDonald gave an interesting and agreeable account of the trip. His Lordship said that two months ago. in company with their Lordship Bishop Cameron, of Antigonish, and Bishop Sweeney, of St. John, he started for Rome, and arrived there in two weeks. One week after their arrival they were admitted to the presence of the Vicar of Christ, His Holiness Pope Leo XIII. He said, His Holiness Pope Leo XIII. He said, His Holiness, who is eighty-six years old, looks very feeble and his white, emaciated form is the color of alabaster, and one is impressed at first sight that he has not long to live, but when he begins to speak you will see that there is lots of vigor in that old man. He takes great interest in the Catholic Church, and inquired very earnestly about the Church in the provinces, to

A mass of sunny, golden curls, A fair, sweet face that radiant shone, A vision that a moment flashed And ere I turned to gaze - was gone.

Twas 'mid the busy, rushing crowd It shone—that face divinely fair : It shone—that face divinely fair : And e'en that one brief, fleeting gla Stole o'er me like a fervent prayer.

The busy world still rushed along. I searched in vain among the crowd For one more glance of that sweet face With angel purity endowed.

It spoke of calmer, purer scenes Apart from this great bustling throng-Scenes where the soul is drawn to God By ties n'er breathed in humble song.

Though ne'er again that face I see. Though still I plod my humble way It's memory e'er my heart will fill With God's own pure, celestial ray.

Perhaps that face was sent by Him My wayward steps to lead aright— A star to guide me on my way To realms of everlasting light.

How many blessings such as this Each day across our path are thrown, While still the busy world toils on Unconscious of the good seed sown.

A sweet young face of childhood pure, A word that's but at random spoke May often move a hardened heart That ne'er before to feeling woke.

Beneath these random shots may lie For each and all, a Heavenly prize: Oh!let us heed them! They may weave For us a crown beyond the skies.

MARKET REPORTS.

London, June 27—Wheat, 90c to 93 per bush. Oats, 98 to 98 7-10c per bush. Peas, 60 to 68c per bush. Barley, 48c to 5-5c per bush. Berky, 50 2-5 to 55c per bush. Berky was more plentiful, and sold for 55 to 65c,50 per cwt. by the carcass. Spring lambs, 10 to 11c a lb. by the carcass. Wuston sold at 6 to 7c a lb by the carcass.

esis per cwt. by the carcass. Spring lambs. 10 to 16 a lb. by the carcass. Waston sold at 6 to 7c. a lb. by the carcass. Veal 5 to 5kc and 6 to 7c. a lb. by the carcass. Veal 5 to 5kc and 6 a lb. was paid for good calves, dressed. Fowls sold at 40 to 6kc a pair. Spring chickens 40 to 6kc a pair, and apring ducks were in keen demand. at 9cc to 81 a pair. Potatoes were plentiful, at 50 to 60c a bag. Green peas 40c a poleck in the pod. Strawberries were firm, at 9 to 10c a box. Gooseberries 6 and 7c per quart. Vool was strong, at 29 to 21dc per pound. There was a large bay supply, and farmers asked 14 to 817 a ton.

Toronto, June 27.—Market quiet. Whe at 19c., holders at bat Fort William ask 95c. and 90c would probably be paid. Flour Owing to the decline in wheat values was unsettled and weak; demand is quiet. Peas—Millers are bidding 52c for car lots, C. P. R. west, and rather more for G. T. R. west, Oats —Two cars sold on track at 38c.; mixed offered, high west freights, at 56c., and white at 334c., indidle freights west. Barley quoted nominally at 50c. unstide, and malting at 50c to 155c. Rye—Car lots outside, and malting at 50c to 155c. Rye—Car lots outside, and malting at 50c to 55c. Latest Live Stock Markets. Latest Live Stock Markets.

Toronto, June 27. Export cattle—Among the sales were these: A load of 21, averaging 1,376 bbs., sold at 45c per pound; a lot of 18, averaging 1,390 bbs., sold at 85 15 per cwt; a lot of 37, averaging 1,250 bbs., sold at 45c per pound. Bulls for export sold at from 35c to 45c per pound.

Bulls for export soid at from 35c to 44c per pound.

Sheep and Lambs—Prices to-day were off. In a few instances 4c was paid for very superior shipping sheep, but the range was from 18,75 to 83.80, and prices will be no better for some time. Lambs were in ample supply, and inclined to weakness; choice sold at from \$15 to \$3.50 each; good lambs at from \$2.50 to 32 and common at from 2 to 82 25 each.

Calves—Good calves are wanted at from \$1 to \$6 each; common are slow and scarcely quotable; a bunch of 40, averaging 130 lbs., sold at \$5 each.

sheers common are slow and searcey duck able: a bunch of 40, averighing 130 lbs., sold at 15 each.

Hogs—The best price paid was \$4.40 for very choice, weighed off cars; the ordinary price was 14.30; choice fat were fetching \$4.25 to \$4.50 stores; scarcely brought 4c, and are not wanted at present.

East Buffalo, June 27.—Cattle—Receipts, only two cars of sale cattle, but there was a heavy run of through stock, largely for export. The outlook for next week is fair, at present prices, for fat cattle. Hogs: Receipts 30 cars. Market fairly active and steady at yesterday's closing prices. Yorkers and others unchanged. Sheep and lambs: Receipts, 4.909 head. Market dull. \$4 to \$4.50; good to prime handy wethers. \$3.25 to \$3.50; fair to good mixed, \$2.75 to \$3.50; common to fair, \$2.35 to \$2.50; culls, \$1 to \$9.15; fair to good to choice. \$4 to \$4.50; good to choice. \$4 to \$4.50; good to choice. \$4 to \$4.50; good to prime hand wethers. \$3.25 to \$3.50; fair to good mixed, \$2.75 to \$3.50; culls, \$1 to \$9.50; culls, \$10 to \$3.50; culls and common lots. \$2 to \$2.50; culls and common lots. \$2 to \$2.50.

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