rivers; hemmed in by mountains the highest in the world. Above the lofty snow capped peaks of this land of plenty the hand of God hung an Orienplenty the hand of God hung and Orienplenty the H tal sky, whose azure tints Art has tried in vain to reproduce.

India is the reputed cradle of the human race. Tradition has it that the streams of India watered the Garden of Paradise. Be this true or false, it is certain that many generations of men have come and gone, leaving behind them there customs and usages hardened by the ignorance and prejudices of a long course of ages. The Apostle St. Thomas was the first to Apostic St. Inomas was the first to raise the standard of Christ in the darkness of Indian paganism; and there are monuments to prove that missionaries delivered the Saviour's message there between the seventh and eleventh centuries. Within the last four hundred years, extraordinary efforts have been made again to christianize this wonderful population; but notwithstanding heroic missionary enterprise and ardent zeal extending over three centuries, the saving religion of Christ has not yet caught a more than passing foothold in the land devoted to Bradma, Vichnu, Siva and other execrable pagan deities.

The main obstacle to the evangelization of India is the caste system. Three great divisions make up the population, the Brahmins, Soudras and Pariahs. These again are branched into many minor castes. Colebrooke subdivides Brahminism into one hundred and sixty castes; the Soudras into eighty-three; the Pariahs also have their subdivisions, but, from the Indian standpoint, a Pariah is un-

Physiologists insist that those castes have no common origin. Although doubts are expressed about the Soudras, it is pretty well established that the Pariahs are the descendants of the aboriginal people, having undergone, from time immemorial, the influences of the Indian climate. The Brahmins are of undoubted Aryan origin, having

reached India many centuries later.
In the middle of the sixteenth century, St. Francis Xavier, the great Apostle of the Indies, landed, intent on gaining that immense country to Jesus Christ. His success from the Jesus Christ. His success from the beginning was marvellous, but it did not keep pace with his zeal. After several years' experience he wrote: "We have in this country a class of men called Brahmins. They are in charge of the worship of the Gods, and the superstitions of their religion. Were it not for the opposition of these Brahmins, we should see all the In-Brahminism is the chief obstacle to the christianizing of India.

The Brahmins are the sacred caste. They claim divine origin, and for centuries have had nothing in common with either the Soudras or the Pariahs. It would be difficult to exaggerate the contempt in which they hold inferior especially the Pariahs. In a Brahmin's eyes a Pariah is hopelessly unclean, morally and physically. He is an inferior being, and this conviction has an influence on their relations in life. There is absolutely no social in-tercourse between the Pariah and the higher castes. To illus rate to what length this isolation is carried, it will suffice to say that for many years the admission of a Pariah into a missionary school had the effect of driving the other pupils away. The more respectable caste obstinately refuses to sit on the same bench or dwell under the same roof as the degraded caste. The spirit of caste has its chief manifestaon in this refusal of social intercourse. In our own customs we have nothing of this mutual isolation. The disincli nation to associate on equal terms, such as we find existing between different ranks of society among ourselves, is nothing when compared with the ideas of pollution and personal defilement which are associated in the mind of a

Hindoo with such intercourse. British rule has done away with many exaggerated caste distinctions which existed years ago. But the work of abolishing castes entirely would take centuries. It is questionable whether the victory would be worth the trouble. The Pariahs are satisfied with their political equality; nor does their social inferiority bear so heavily on them as it would seem. In India no Hindoo is ashamed of his caste; his position in life is the accident of birth, and he is perfectly resigned. Every Hindoo is persuaded that the Brahmins came from the

THE CONVERSION OF THE HIGHER CASTES
IN INDIA.

Messender of the Sacred Heart.

Messender of the Sacred Heart. One of the fairest of lands is Hindostan. A tropical climate keeps its valleys covered with a luxuriant vegetation; it is watered with splendid rivers: hemmed in by mountains the tion among the people that the Brah-mins, who would embrace the Christian

> It will be seen, then, how important the conversion of the Brahmins is from the missionary's standpoint, and we can appreciate the difficulty the Christian missionary labors under in his effort to introduce the doctrines of the Gospel. The prejudices of centuries have to be attacked and overthrown before the work of building up the faith in souls begun. In this the preliminary work is undoubtedly the hardest. An Indian is not merely the slave of his caste, with its inexorable isolating laws, but he is a pagan besides. Europeans endeavor to find a symbolism underlying the various forms of Hindooism. But the testimony of the Brahmins themselves, who know their religion better than foreigners, is evidence quite to the contrary. One of them, the learned Ram-Mohun-Roy, who lived and died in Brahminism, wrote: "I have observed in their writings and conversations that Europeans show a great desire to palliate and soften down the forms of Hindoo idolatry, and they are drawn to believe that all Hindoo objects of worship are considered by their adorers as embleconsidered by their adorers as emblematic of the superior divinity. The truth is Hindoos of our days think nothing of the kind." Hindooism is simply paganism, and missionaries have to cope with it as such. The superiority of the God Brahma is the most sacred days of Indian ballof. most sacred dogma of Indian belief. It is the watchword of the Shastras; it is the dogma that gives life to Sanscrit, Hindostanee and Tamoul literature.

Ever since the time St. Francis Xavier preached to the Indian castes, the dream of the East Indian mission ary has been the conversion of the Brahmins, Their social standing is such that their conversion to the true faith would draw after them multitudes of Soudras and Pariahs. This work of conversion is being followed up in India with unusual vigor. In these days a large number of young Brah-mins are receiving their education in Catholic and Protestant schools and colleges. Many become rationalists; others are dazzled by the light of Christian science; few embrace Christianity. Educated Brahmins are a class of men remarkable as well for subtlety of mind as for their love of study, but the first and last word of their whole training outside the schools, symbolized in their worship, expressed in the usages of their civil life, is the superiority of Brahminism. And this is the most serious obstacle to the progress of the faith in India. Notwithstanding

courage to make the sacrifice of the national religion and brave the threats of their family and caste. But their number is still limited, hardly fifteen or twenty in the whole of India. And such was the surprise manifested by the conversion of even these few, that the newspapers, which hardly condescend to mention the conversion of whole villages of Paravers and other inferior castes, made much noise about the Brahmins, giving their conversion

the importance of a great event. Let us, during the coming month, fervently ask God to pour his graces into the hearts of those proud Brahmins that they may give up their superstitions and enter the only true Church of God, drawing by their example many others after them.

PRAYER. O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests as presented through the Apostleship Prayer, in particular for the conversion of the higher castes in India, especially the Brahmins as a means of romoting Catholic interests more fficaciously in that country. Amen.

Mission to Non-Catholics.

The mission for non-Catholics in Bay Shore, L. I., which is in progress this week, has far surpassed Father Bolier's expections. The Casino, which is the principal hall in the town, is filled each night by a overflowing and apprecitive audience, amongst whom are some of the leading Protestant lawyers, doctors and preachers. So successful has it been that the pastor is thinking of having another in Islip, L. I., a mission three and a half miles distant mouth of the God Brahma, and none more distant more so than the Brahmins themselves. This persuasion pervading every Bay Shore. Father Ryan, who is concaste, high and low, is the source of caste, high and low, is the source of the great advance of the great adv

The Rev. Fathers of the Congregation of the Most Precious Blood are beginning to make praiseworthy efforts to propagate the devotion of the Most Salesius Brunner, who was delegated by the Pope for this particular branch of mission work. For fifty years they spent a life of obscure and humble mission work; but the beginning of the second half century marks a laudable public effort on their part to work for the greater glory of God. The beautiful St. Joseph's College at Rens-selaer, Ind., bespeaks loudly the inten-tion of the Reverence at the control of the Reverence of of t ually are their efforts being crowned with success by the introduction of the devotion of the Most Precious Blood into parishes and private families. Should the progress continue at the present rate, there will not be many returns of the month of July before we behold this most salutary devotion brought home to every Catholic Amer-

Our Mother the Church shows herself in the working of her faithful chil-dren a real mother. So wise and so kind, so thoughtful and so indulgent, so provident for the infinitely various needs of her many children, so skillful only to their actual needs, but also to their different tastes and feelings, to the requirements of their individual disconlinear and that of the Sacred Heart. It comes dispositions, and to their circumstances. She truly make herself "all things to all men." She seeks first God's glory and the salvation of souls, but she seeks also to make her children happy and keep them interested in the practice of their religion. Not after the fashion of modern sects, by spasmodic outbreaks of spurious fervor denominated revivals, but by providing for them an almost endless variety of devotions, nearly all of which are suitable for every one and for almost all occasions, and which are more or less in use.

course of the year, now one and now another more prominently to their notice, in connection with some one of her festivals which occur at the time. grow weary of monotony even in piety, so she obviates this danger most care fully. All the devotions sanctioned by

believe, productive of more abundant spiritual fruit in the soul. This is especially the case with all those devotions which relate more immediately to the person of our Divine Lord.

giving by His Holiness, Pope Pius IX., whilst in exile at Gaeta, at the request of the saintly General of the Congregation of the Most Precious Blood, Merlini. Earlier in the year, on the Friday after the fourth Sunday in ent, this devotion has been commemorated by a special office. Lent the Church is absorbed in placing the sins of her children before their eyes, and preparing them for the yearly representation of the awful tragedy of Calvary.

Through the sufferings of our

Blessed Lord are manifested to us on each of the seven Fridays of Lent, nevertheless the Church cannot give the devotion of the Most Precious Blood the importance due to it. can not show that most marked characteristic of this devotion, which is, as we shall presently see, not in sympathy with that time of penitence and grief. For this reason the Church has instituted another festival in its honor, and even dedicated to it a whole month, as the preceding month was devoted to the Sacred Heart of Jesus. The Sacred Heart, whose love gave us the Blessed Sacrament, was also the source and fountain of the Most Precious Blood. The Body and Blood of our Lord are inseparably connected in the Most August Sacrament of the Holy Eucharist. On Corpus Christi we adore in a special manner the Body of the Son of man, but on the Feast of the Most Precious Blood we declare our faith and homage to the crimson price of our redemption Processions are instituted in parishes where this devotion has been introduced in the same manner as on Corpus Christi. The faithful cluster around the table of the Last Supper to eat the Flesh and drink the Blood of the God-man. In each of these devotions, and in kindred ones to the Five Wounds and to the Holy Name of Jesus, we find always the same ador-

of our Lord had part: but it precedes the Passion, in which he had no part and the commemoration of which is usually in April; Holy Week seldom comes in March, and when it does come to be the passion of the development of the development of the development of the does not be the passion, in which he had no part and the commemoration of which is usually in April; Holy Week seldom comes in March, and when it does not be the passion of the development of the developme comes in March, and when it does, only very late in the month. The Holy Souls we commemorate in the closing month of the ecclesiastical year, a peculiarly appropriate time.

when we have gathered in one grand whole the rich harvest we possess, the An Anglican Journal's View of Pope abundance and sufficiency of the means of grace, which the price of all, the Most Precious Blood itself, purchased for us. Now we are told that though the Passiontide be over, we must still not the same feelings we had in Lent; we do not live over again with Our tine at such a Price of our redemp-As a good and provident mother she knows that her true children would debt! which demanded so great a redeemer. If we intelligently examine the various forms of the devotion to the Most Precious Blood that have the audulgences. Some of them are of a by the fact that in all of them the perhigher class than others, and, we may vading spirit is that of exultation and vading spirit is that of exultation and thanksgiving. In "The Seven Offer-ings of the Precious Blood" each offering concludes in this mingled spirit of after he had obtained from heaven the

miraculous close of his tedious exile at Let us therefore endeavor during the month of July to enter into the evident purpose of the Church and use this consoling and beautiful devotion to the Precious Blood chiefly in the spirit of praise and exultation, having n mind the fullness of redemption and the immensity of the graces which the Most Precious Blood procured for us all. Let us strive, however imperfectly,

to correspond to the graces It pur chased for us and take an active par in spreading this salutary devotion more and more. The reverend clergy and the venerable Sisterhood could most effectively bring this devotion nome to every Catholic heart under their charge by introducing it among the prayers to be said during the children's Masses before their respective school hours begin. How easily and beautifully could the Chaplet of the Most Precious Blood with Its Seven Offerings be recited on Friday morning of every week during the year This would prove very beneficial to our from mortal ken; that, after all, we dear children by imbuing them with

In going over the record of Indulg ences granted to the devout adorers of the Most Precious Blood we find that terpretation of the idea of God which this devotion is one of the richest and has hitherto been held by the great most favored of the Catholic devotions. This makes it a remarkably valuable misconceptions of the Deity of the Suffering Souls should be canonically established ; it directs us in the derstand." practical manner to make our prayers most valuable for our dearly b

A BEAUTIFUL DEVOTION.

The Month of July Dedicated to the Precious Blood.

The Rey Fathers of the Congregation blook as the Congregation blook by the Congregation blook by the Congregation blook by the Congregation blook bave an attraction. While all catholic devotions have a blessed facility for adapting themselves in some degree to the character and needs of each beautifully edited, as organs for the congregation have gratitously wherever the respective gration have gratitously wherever the respective given us new insight into the physical universe and the life of mankind; the publication of two monthly journals, English and German, most beautifully edited, as organs for the congregation have given us new insight into the physical universe and the life of mankind; the publication of two monthly journals, English and German, most beautifully edited, as organs for the congregation have gratitously wherever the respective gratitously wherever the respec individual soul, each devotion appears to have some particular fitness for expressing some certain want of the soul — some certain need of the heart. It is price is a nominal one, fifty cents per tical and inadequate representations Union. They came to the American into the characteristic spirit of each all expenses of the gratuituous works, devotion. This spirit is best discoverdevotion. This spirit is best discoverit has taken charge of the beautiful ed and understood by studying the indulgenced prayers of the Church. for the Suffering Souls." This work The devotion of the Most Precious Blood is one of the most indulgenced confra-It will also be seen that not only has each devotion its own spirit, but that it has a marked appropriateness for the time of the year in which its

the time of the year in which it occurs. tain of the infinite Price of redemption Thus the devotion to St. Joseph is appointed especially for March; the devotion to the Divine Infancy and to the Holy Name of Jesus precedes it, in which mysteries the holy foster-father of the devotion of the Most Precious Blood will gladly be reto draw the Divine merits of the suffer-

that this most salutary devotion be successfully introduced into every parish Now we will see why the devotion to the Most Precious Blood is so suited to July, and what is its characteristic spirit. It comes when the Paschal season is entirely over, as also the

A BLESSED EFFORT.

Leo's Plan for Christian Unity,

Leo XIII. with perfect accuracy.
"When he gave his commands that the validity of Anglican orders "-which before our souls, now and always.
But in still keeping it in view we have torical and theological investigation, mearly all of which are suitable for a survey one and for almost all occasions, and which are more or less in use.

Of these devotions she brings, in the of the devotion to the Precious Blood brings the Passion vividly before us. brings the Passion vividly before us, but in another and totally different the abatement of the controversial aspect. We rejoice with St. Augus-differences." There are occasions differences." There are occasions when imagination can be the most valuable of aids to the realization of truth of fact, and it has been so, we think, in this case. It is Mr. Glad-stone's imagination that has been struck with all that this act of the Pope the Church are aids to the salvation of the Church, as the soul. All are enriched with Insince the English Church first separated herself from the Roman obedience.
"How much has happened during those centuries to in same the strife, how little to abate or quench it! What dwelling on the sufferings of our Lord, of gratitude, of the gladdest triumph. Again in the "Three Offerings to the of stormy partisanship, what a genu-Brahmins, we should see all the Indian sembrace the religion of Jesus Christ." These lines were written over three hundred years ago, and strange as it may seem, they describe the religious situation exactly as it stands to day. The social conditions that called forth this cry of distress from the Apostle of the Indies remains unchanged, even to the present time. Recent reparts from India tall us that a few Brahmins have had the indian seminate of Jesus Brahmins, we should see all the Indian seminate of Jesus distribution of Jesus of the progress of the faith in India. Notwithstanding the efforts of missionaries in their over three hundred years ago, and schools, those in a position over three hundred years ago, and strange as it may seem, they describe the religious situation exactly as it stands to day. The social conditions from the Apostle of the Indian Religious in the efforts of missionaries in their objects with which the Blessed Virgin Mary, Mother of God, was entitled the provide set the hundred years ago, and schools, those in a position over three hundred years ago, and schools, those in a position the faith in India. Notwithstanding the efforts of missionaries in their distribution of the faith in India. Notwithstanding the efforts of missionaries in their distribution of the faith in India. Notwithstanding the efforts of missionaries in their distribution of the faith in India. Notwithstanding the faith in India. Notwithstanding the efforts of missionaries in their distribution of the faith in India. Notwithstanding the efforts of missionaries in their distribution of the faith in India. Notwithstanding the efforts of missionaries in their distribution of the faith in India. Notwithstanding the efforts of missionaries in their distribution of the provided the efforts of missionaries in their distribution of the provided the efforts of missionaries in their distribution of the Most Precious Blood, which was shed for the redemption of the provided the efforts of missionaries in their distribution of quiry, and, secondly, in determining and providing, by the infusion both of capacity and of impartiality into the investigating tribunal, that no instrument should be overlooked, no guarantee omitted for the probable attain ment of the truth. He who bears in mind the cup of cold water administered to one of these little ones 'will surely record this effort stamped in its very inception as alike arduous and blessed."--From the Guardian, an influential Anglican Journal.

Agnosticism.

Ave Maria.

There are many indications that Agnosticism, "the climax of logical inconsistency and the height of intellectual presumption," is a decaying creed. Even Spencer, the prophet of the new sect, posits the existence of God as an indispensable first principle both of knowing and of being; and some of his whilom disciples now open ly declare that God is not concealed dear children by imbuing them with the spirit of exultation and gratitude in considering the Price of their redemption mingled with a humble of Cornell University, refers to Agnosacknowledgement of their sins, so well becoming a Christian heart during all free-thinking, a transitional and temporary phase of thought." We can not, of course, accept his

majority of believers; though many Inis makes it a remarkably valuable insconceptions of the Deity on the devotion, valuable for the Holy Souls in Purgatory as well as for ourselves. In every parish the Confraternity of the Most Precious Blood for the Repose but to the decay of understanding. "Unless you believe you shall not un Dr. Schurman says:

"The human mind can no more sursloved render its belief in God than its belief

LEAGUE OF THE SACRED HEART.

General Intention for July.

the almost inconceivable influence the Brahmins wield and their inordinate pride.

Brahmins wield and their inordinate pride.

The almost inconceivable influence the pleased at finding the people so willing to listen to his exposition of the with the practice of that particular devotion.

We know also that special devotions

The almost inconceivable influence the pleased at finding the people so willing to listen to his exposition of the with the practice of that particular fraction.

We know also that special devotions

We know also that special devotions

We know also that special devotions

The almost inconceivable influence the pleased at finding the people so willing to listen to his exposition of the with the practice of that particular fractions.

We know also that special devotions

We know also that special devotions been merely a revolt against the par-tical and inadequate representations of God which popular thought has inherited from the ages that antedate the birth of modern science. But the Agnostic fever seems already to be burning out.'

In Mexico.

It is not in a spirit of malice that we

call attention to the remarks of a non-Catholic journalist on the manner in which certain Protestant clergymen in Mexico perform missionary work. Our object is to present to our readers a true account of the state of affairs in a Catholic country, about which there is so much misrepresentation on the part of the Protestant press and the Protestant clergy. "Something of a movement is on in superheated Vera Cruz in behalf of establishing there a Protestant port chaplainship," writes May God bless the efforts of the Rev.
Fathers of the Congregation of the Most Precious Blood, and may He grant

Hay God bless the efforts of the Rev.
Protestant port chaplainship, "writes Mr. Frederick R. Guernsey in the Boston Herald of May 31. "The missionaries carefully keep away from the sickly port, heated like an oven all summer. None of them wants to live down there and minister to dying sailors, or wandering Englishmen and Americans brought low by fever. The consuls of the American and English governments have to transform them selves into amateur clergymen, and read the burial service over the stranger dead in a strange land. The few Catholic priests in Vera Cruz are devoted men, who shirk no danger Mr. Gladstone decribes the action of and minister to the sick and dying of their faith, and they have all they can do in the long summer, when the sun pours its ardent rays into the ill-smell ing streets of the badly-drained city. Sometimes they are quite worn out with their labors. The resident Protestants there are asking why it is that merchants, consuls, steamship agents, etc., can endure Vera Cruz and not the reverend clergy of their faith?" The ministers here described as shirk Catholics and their Church. Perhaps one reason why they desert their posts in the heated months is in order that they may come to the United States and furnish "anti-Romanist" campaign material to their missionary societies. - Catholic News.

DIOCESE OF HAMILTON.

His Lordship Bishop Dowling visited St. Jerome's College, Berlin, last week and distributed the prizes to the students. He also visited Guelph and distributed the prizes to the pupils at Loretto Academy.

On Sunday, the solemnity of the feast of St. John the Baptist, the Bishop conferred minor orders on Rev. Simon Phiak and deaconship on Rev. James Malone, both theological students at St. Jerome's college, Berlin. Rev. Dr. Schweitzer assisted his Lordship.

Malone as deacon and Rev. Mr. Nicholas Lehmann as subdeacon. Rev. Joseph Wey acted as master of ceremonics.

On Thursday, the teast of the Visitation of the Blessed Virgin Mary, Rev. Mr. Malone will be ordained to the holy priesthood by the Bishop at St. Mary's cathedral.

His Lordship visited all the city schools during the past week and distributed the prizes to the deserving pupils.

The Times last week gave the following report of St. Mary's school entertainment:

"The boys of St. Mary's school, under the direction of the Sisters of St. Joseph, gave an entertainment at their school yesterday afternoon. There were present Right Rev. Mgr. McEvay, Rev. Chancellor Craven, Rev. Fathers Hinchey, Mahony, Holden, of Haudters: a number of Sisters of St. Joseph Mr. Padden, teacher at the Institute to St. Haudters: a number of Sisters of St. Joseph Mr. Padden, teacher at the Institute boys in Hind, Brantford, and some of Chem. Welcome song and soft 2nd form: recitation, "Angel's Bidding," Walter Cleary; song, "God Bless Siding," Walter Cleary; song, "God Bless Bidding," Walter Cleary; song, "The World is What we Make tt," boys of 2nd form: dialogue, "A Schoolboy's Solloquy," J. McCahe and J. Brown; recitation, "Our Welcome Beyond," John Coveny; song, "The New Come and J. Brown; recitation, "Gor, "The World is What we Make tt," boys of 2nd form; "Mother, Home, and Heaven," James McCahe and J. Brown; recitation, "Bernardo del Carpio," Wm. McGrath; recitation, "Bernardo del Carpio," Wm. McGrath; recitation, "Mother, Home, and Heaven," James McCahe; song, "Dreaming of Home and Mother," boys of 2nd form.

"At the close short speeches were made by Rev. Mgr. McEvay, Chancellor Craven and Father Holden, complimenting the boys on the very praiseworthy manner in which the entertai

E. B. A.

Davitt Branch, No. 11, Toronto,

Davitt Branch, No. 11, Toronto, had a very successful meeting. Two members were initiated and two applications for membership were received. The members are very regular in their attendance, work very harmoniously together and take great interest in all questions brought up for discussion. The Rev. Father Cruise was present, and kindly attends all meeting when his duties will allow and does all he can to forward the interests of our association.

The branch, in accordance with its annual custom, decided to receive Holy Communion in a body on the first Sunday in August.

This branch and St. Helen's Circle (No. 2) held an ice cream social on Monday, the 22nd. Not only were all the seats filled on that occasion, but all available space was occupied. A very good programme of vocal and instrumental music was rendered to the great satisfaction of the visitors. The Grand President made a short address upon the work of the association, causing candidates to give their names for membership.

The excursion to St. Catharines, on August 6, promises to be very successful. The committee are meeting with good success in collecting prizes for competition at the picnic on the occasion.

W. Lane, Sec. Treas.

Thursday of every hall, Albion Block Barry, President; ident; P. F BOYLE, ummer Resort. SER." SER,"
ONTARIO,
6 years.)
ow open for the seaognized as, in all red summer hotel in
attention to guests
long experience and
of the public wants
that it has been conshiment, twenty six e
proprietor-ship and
exception of the past
and original propriet
and original propriet
profit of the House,
asantly upon a lofty
influent view of the season of the
proprietor overy side,
the from a beight of
a pure and exhibitation
the lake diffuse a
connected with umbrageous
ress are most inviting,
ded with umbrageous
ress, and access to the
brained by means of a
Comfortable bathing
indants, are provided
under the direct sup-

Onio, Jan. 1894. Nerve Tonic in et, especially in suppresses those

DSHEPHERD

hicago, III.

treet. Bottle. Gfcr \$5 s for \$9.

LIST

Grown for

EADY

L& SONS

Bedding.

TORONTO, Can.

N & CO.,

ders & Co.

DS

rade

iled on

Fraser, Proprietor. CANAL.

I LAKE DIVISION. NTRACTORS. S addressed to the endorsed "Tender for received at this office Seventeenth day of onstruction of about at on the Simcce and

of the work and forms at the office of the Department of Ralitawa, or at the Super-Office, Peterboro', can be obtained or 13th, 1896. here must be attached of the full name, the on and place of residence of the same, and bank cheque for the company the tender into the endorsed over ways and Canals, and party tendering deniract for work at the in the effer submittee thus sent in will be sective parties whose ender not necessarily

. BALDERSON. ys and Canals **DICTIONARY**

.00. ment with the publishtotain a number of the
pose to furnish a copy
bers.
a necessity in every
siness house. It fills
sis knowledge which no
olumes of the choices
Young and Old, Edney
High and Poor, shoul
and refer to its contents

ord for One Year

and refer to its contents did if this is really the Inabridged Dictionary, nat we have learned diers the fact that this liete, on which about #2 eauthor's life were so iting. It contains the about 100,000 words, in pelling, derivation and is the regular stang about 360,000 square face, and is bound in

itself. The regular selle's Dictionary has here will be delivered free riage. All orders must h the cash. ATHOLIC RECORD

RDWARE Rapids Carpet Sweepers
pet Sweepers
the latest
angles

TREET, North Side. ON, Ont.

Anxiously watch declining health of their daughters. So many are cut off by consumption in early years that there is real cause for anxiety. In the early stages, when not beyond the reach of medicine, Hood's Sarsaparilla will restore the quality and quantity of the blood and thus give good health. Read the following letter:

"It is but just to write about my daughter Cora, aged 19. She was completely run down, declining, had that tired feeling, and friends said she would not live over three months. She had a bad

Cough

I happened to read about Hood's Sarsaparilla and had her give it a trial. From the very first dose she began to get better. After taking a few bottles she was completely cured and her health has been the best ever since." Mrs. Addie Prok, 12 Railroad Place, Amsterdam, N. Y.

"I will say that my mother has not stated my case in as strong words as would have done. Hood's Sarsaparilla has truly cured me and I am now well." CORA PECK, Amsterdam, N. Y. Be sure to get Hood's, because

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass. Hood's Pills liable and beneficial. 250.

ST. JEROME'S COLLEGE

BERLIN, ONT. Complete Classical, Philosophical az Commercial Courses, And Shorthand and Typewriting.

For further particulars apply to REV. THEO. SPETZ. President THE PINES URSULINE ACADEMY

CHATHAM, ONT.

The Educational Course comprises every branch suitable for young ladies.
Superior advantages afforded for the cultivation of MUSIG, PAINTING, DRAWING, and the CERAMIC ARTS.
SPECIAL COURSE for pupils preparing for Matriculation, Commercial Diplomas, Stenography and Type-writing.
For particulars address,
THE LADY SUPERIOR.

A SSUMPTION COLLEGE, SANDWICK Ont.—The studies embrace the Classica and Commercial courses. Terms, including all ordinary expenses, \$150 per annum. Fofull particulars apply to Ray. D. Cushiya U. S. B.



French Bordeaux Clarets Which will be sold at the lowest price JAMES WILSON

398 Richmond St., London. 'Phone 650.



High-Class Church Windows

Hobbs Mfg. Co. London, Ont.

Father Damen, S.J

One of the most instructive and useful pamph lets extant is the lectures of Father Damen They comprise four of the most celebrated ones delivered by that renowned Jesuit Father namely: "The Private Interpretation of the Bible." "The Catholic Church, the only true Church of God," Confession," and "The Real Presence." The book will be sent to any address on receipt of 15 cents in stamps. Order may be sent to Thos. Coffey. CATHOLIC RECORT Office. London

CONCORDIA VINEYARDS SANDWICH, ONT.

ERNEST GIRADOT & CO
Attar Wine a Specialty.

Our Altar Wine is extensively used ansecommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux.

For prices and information address,
E. GIRADOT & CO.
Sandwich. Out

FOR CHURCHES Best Qualities Only.

McCAUSLAND & SON 76 King Street West, TORONTO.

DR. WOODRUFF, NO. 185 QUEEN'S AVE D Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyestested, glasses adjusted. Hours, 12 to 4.

AT HOME IN MERRION SQUARE. Mrs. Timothy O'Flaherty O'Kelly was sitting in her own particular snuggery in her handsome house in Marrion square, and opposite to her on the hearth sat Father Daly, of Ballydownvalley, Distresna, Back o'the-mountains, in Connaught. All of the above three names had to be put on an envelope expected to find its way into the good priest's hand when he was at home. Backothemountains was the post town, the name of which had to

MARCELLA GRACE.

By Rosa Mulholland.

CHAPTER III.

Englified for convenience sake. Ballydownvalley was the parish administered by Father Daly, and Distresna was the townland on which his hatched cabin and cabbage-garden stood .

"No, Father Daly," the lady was saying, "with all due respect to you and your views, I must assure you I have made up my mind that I will never he induced to return to Crane's Castle. Since the people have become so ungrateful as to refuse to be satis fied to live under the rule of an O'Kelly without grumbling, I will no longer sacrifice my own little pleasures in life to spend my time among them, and to them my countenance. bject to their rents - the rents that their forefathers paid without com-

plaint-" "Or promised to pay and could not,"

put in the priest."
"True, the rents were often re mitted, for which grace they did not scorn to be deeply and ever-lastingly grateful. The present race will never be thankful for anything."

"Try them," said Father Daly dryly.
"Try them? Really, Father Daly,
Have I not I am astonished at you. Have I not built them a schoolhouse, put them up

new houses, in which they refused to "Not being able to meet the demand for increased rent which the mere posession of better dwellings did no

able them to pay," said Father Daly, quietly.
"Did I not give the women flannelpetticoats and shawls when they were so miserably clad that I was ashamed of them as my tenantry?" persisted the old lady, with an angry flash of

the eyes.

" And paid for them out of the sur plus rent which was in your pocket and ought to have been in theirs," returned the priest, with mild bluntness.

Mrs. O'Kelly breathed hard, and sat

still for a few moments, trying bravely to restrain her wrath, for she was a good Catholic and a kind-hearted woman according to her lights, and to quarrel with old Father Daly, who had been parish priest of Ballydownvalley for thirty years, whom she knew to be honest, unselfih and devoted to his duty, besides being her sincere friend, with all his plain speaking, would have been to her a catastrophe much to be deplored. She looked upon him as one so blinded by the heavenly lights of his vocation as to be an im possible guide to a sensible woman o the world like herself; and though from a religious point of view, she held that there could be no more worthy soul alive than this priest, yet from her vantage ground as practical woman and landlord, her own common sense (as she called it) appeared to her a far more respectable thing than the

"No, I will not be angry with you, Father Daly," she said, "though I find it very hard to keep my temper. The O'Kelly's were always friends with

their priests, no matter—"
"How misguided the priests might be in venturing to give them a warning," said Father Daly, slyly, with a

twinkle in his eye.
"Exactly. Priests are mortals, after all, you know, old friend, and they are liable to make mistakes likes the rest of us sinners. "Too true."

"And so, you must allow me to remain where I am, and do my duty in my own way. I have been driven out of the country where my ancestors,

who spent their money freely there-"Hunting, drinking, roistering, keeping open house for their equals in station and in folly," said Father Daly, "not in any way that was of use to the poor. If you were one of these, my dear lady, I would not be asking you to return to Distresna. Better for the people to be deserted by their natural protectors than to be subject to the bad example of such as the O'Kelly's of by-gone days."

"I agree with you there, though the people need not have been deserted if they would have learned to be con-But their grumbles and their tent. menaces I will not endure. And I wonder greatly, Father Daly, that you would choose such a time to come here and make such a proposal to me. The murder that occurred last night, of a landlord whose property lies not fifty miles from mines, ought to be a sufficient answer, and a very terrible one to all your suggestions as to my conduct. There was a man who, I doubt not, did

Father Daly shuddered and sighed heavily.

"I cannot enter into that question," he said. "All I can say is, if you were to follow my advice you would run no risk. I pray God," he went on, with deep emotion in his face and voice, "that whatever may happen, none of my flock may ever be stained

with them to obtain redress, it is only on the express condition that they of ey my teachings on higher matters and keep themselves sinless before God.'

"I am sure you do your best," said in an unconsciously ne. "But I am not go-Mrs. O'Kelly, in patronizing tone. ing to take the odds as to whether the secret Fenians of your parish may receive orders to finish me or not. have other duties in life besides trying to humor an unreasonable tenantry I go to daily Mass, even when the weather is cold and my rheumatism troublesome. I have many charities on my hands here. I do my share in upholding the respectability of the Irish gentry in Dublin. I pay my respects periodically to the viceroy of my queen. Neither do I forget to patronize the home manufactures of my country; only this day I expect a parcel of rich tabinet, woven in Dublin, to make me a castle train. My modiste, wished me to have it of Lyons velvet, but I said 'no not unless it can be made for me in Ireland. But, oh, Father Daly, there is something else I want to say to you. am I to do about these dreadful O'Flahertys?"

"Who are they, ma'am? said the priest, his mind still running on his miserable parishioners.

"Why, don't you know? people who expect to be my heirs hardly kindred, so very distantly re lated, and have always been as disagreeable to me as they could be. simply can't bear them, Father Daly, and yet I have no nearer of kin. Am I obliged to leave them my property, or can I bequeath it all to the Church. or the poor?'

Father Daly reflected a few moments while an expression something like bitterness flitted over his benevolent countenance. He knew the O'Fla-hertys to be rack-renting, overbearing people, whose tenants were in even a more wretched plight than the people of Distresna. It seemed, then, that his flock were doomed to fall from bad to As for the alternative so wildly proposed by the lady as a last means of defeating the impertinent hopes of the objects of her dislikethat is, the idea of her leaving her property to the poor-well it suggested to the priest one of those fine ironical touches which life is always putting to our plans and projects. On the one hand, a half-starved population drained of a rent a fair deduction from which would help to feed them, and on the other a fortune setting out to look

for the poor ! "I cannot undertake to advise you about that," he said. " Are you quite sure you have no nearer kindred in

the world than the O'Flahertys?' "I am afraid-I am quite sure. For a long time I had some hope that a younger branch of our family might turn up. There was one who sank in the world and was forgotten. He might have left heirs, but I hardly hope now to discover them, if they exist. At one time I even thought of adopting somebody. There is Bryan Kilmartin, a fine fellow and always a pet of mine till lately. Since he has shown such very erratic tendencies, quite mixed himself up with National ists in politics, I, of course, have changed my views. And seeing that he has disappointed me I shall look for no one else. Now, stay, you are not going away, Father Daly? Would it really be right to leave all I have to

Father Daly had taken his hat, and only for this question would have gone only concern in the universe was avowedly with charity and prayer.

"No. I will not be some any one whose out of the room with his present thoughts unspoken. But Mrs. O'Kelly's eagerly repeated open about the some any one whose out of the room with his present thoughts unspoken. But Mrs. O'Kelly's eagerly repeated open about the some any one whose out of the room with his present thoughts unspoken. was the last straw that broke the back

of his patience.
"When you are about making that will," he said. " consult some one who

knows less of your hardness to those poor whom God placed in your power in this life, than I do. Better, I tell you, to do good while you live than try to snatch back at it with your dead hand. Better be just with your worldly goods from a pure intention than assume generosity in your last hour for the purpose of gratifying your dislike to your neighbor

He raised his hand in warning, and the old lady got up from her chair and confronted him, with angry eyes and a convulsive movement of the head.

"That will do, Father Daly," she said with an hysterical quaver in her "I will trouble you no further at present. Do not let me detain you longer, and please don't return here till I send for you.'

"I will not, ma'am. Trust me, I will not," said the priest, faintly, and turned away to the door, feeling with a pang that he had lost an old friend and injured the cause of his people as well. He fumbled for his stick in the hall, and took an umbrella instead, then had to turn back and rectify his

"Now, what does be ailin' Father

mistake.

Daly to day, anyway?" said the butler to himself, as he stood on the threshold of the big hall door and watched the old man trudging down the square, absently holding his stick upright like an umbrelia, for it was raining. "I suppose the mistress is after rankin him about thim rents down at Disthresna. Throth an' she might lave Father Daly alone. But sure, though she's the good misthress to live with, still she does be the divil when she

takes a thing in her head. It was Mrs. O'Flaherty O'Kelly's day home, and visitors were already waiting for her in the drawing-room whither she repaired as soon as she in with her rich black silk dress trailbested, glasses adjusted. Hours, 12 to 4.

by ever so small a participation in the ing behind her, her black lace shawl crime of Cain. If I sympathize with floating from her shoulders and her their cares and miseries, and strive white lace cap crowning her whiter

locks, she looked as stately an old lady as could be found in the three kingdoms.

" Dear Mrs. O'Kelly, how very well you're looking !" cried a tongue with a Galwegian brogue, and a tall, florid young woman came with a bouncing

movement across the floor to meet her. "Thank you, Miss O'Flaherty, I don't know that a flush arising from vexation makes one look particularly well, especially when it gets into the nose. Now, my flush always gets into my nose, and so I would rather you didn't notice it.'

"Dear Mrs. O'Kelly, you are always so original. And no wonder you are vexed. Everybody is so wretched about this dreadful murder. Nobody knows whose turn will come next. And to think of them following him to Dublin! It is very comforting, at any rate, to those who take the risk of stay ing on the spot all the year round, as poor papa does at Mount Ramshackle. People who run away don't fare any better, it seems.'

"Humph!" said Mrs. O'Kelly, twitching the end of her lace shawl with nervous fingers. She was well aware of several of Mr. O'Flaherty's reasons for living permanently at Mount Ramshackle. In the first place, he was what is called a Sunday man, who, on week days, was safe from his creditors only within his own walls, and could not stroll abroad with secur ity except on the Sabbath; in the second place, he was enamored of the "mountain dew" of his native wilds, and, being so, preferred to blush unseen in his privacy, rather than show his rubicund countenance on the highways of the world. So, when Miss O'Flaherty boasted that her papa had never deserted his post at home, while other people lived as absentees wherever they pleased, Mrs. O'Kelly always said "Humph!"

"But I am sure I do not wonder," Miss O'Flaherty went on, sipping her tea, "at any one running away from such ungrateful savages. If I did not escape sometimes I should die of dis gust

Now, Mrs. O'Kelly knew well that whatever right she had to the gratitude of her tanantry the O'Flahertys had none. They had built no houses and bestowed no petticoats. The tra dition of their family, still admirably cherished, had, always been to spend twopence for every penny they could wring out of the wretched tillers of the rocky and boggy wilderness which was crowned by the glory of Mount Ram-shackle—owing the balance to any one who would credit them. O'Flaherty looked on the poor of her father's estate much as she regarded the lean horses that dragged her up and down the hilly roads, and the sheep that were killed to furnish the frequent leg of mutton for the family table. They were there for her support and convenience, and any sign of unwillingness on their part was to be infinitely derided. Mrs. O'Kelly knew that in very truth there was much more sympathy between her own views of the people and those of Father Daly, than between her own views and those of Miss O'Flaherty. And, therefore, though to many and various ears the lady of Distresna would formally abuse her tenants and complain of their treatment of her, yet never would she be betrayed into such weakness in presof an O'Flaherty. Between them and herself she drew such a broad line that by no chance or artifice could she be brought to mingle her grievances with theirs. And it must be said, in justice to her, that her obection to think of the O'Flahertys as her heirs, was not entirely caused by personal dislike of them. In spite of er present anger at the peasantry of Distresna, she felt a genuine distaste to the idea of their falling into O'Fla

strengthened when it happened, as it sometimes would, that after listening to Miss O'Flaherty's views as now, she heard her in conversation with one else, alluding to the estate of Distresna, as if it was already in the possession of her family. Miss O'Flaherty was not in the dark as to this peculiarity of the old lady,

herty hands. And this distaste was

but thought herself quite safe in teasing her. She had no nearer of kin to whom to leave her lands. But when Mrs. O'Kelly refused to reply to her remarks, as now, and began to twitch the corner of her shawl, Miss O'Flaherty thought it prudent to change the conversation. "I'm just after meeting Bryan Kil-

martin in Nassau street," said Miss O'Flaherty, who was not above sprink ling her conversation with Hibernic-isms, "and I asked him what he thought of this murder, and how he intended to go on defending the people and talking about their virtues.

"And pray, what did he answer you?" asked Mrs. O'Kelly, erecting her head as if to declare that here was another of her pet hobbies going to be taken from under her and ridden to death before her eyes, and that she after her "day." the reins and bring it to a dead stop rather than trust it to another. should think Mr. Bryan Kilmartin would have a keener appreciation of the iniquity of murder than you could have, in proportion to the superior size of his heart and brains.'

" Dear Miss O'Flaherty tittered. Mrs. O'Kelly, you do use such eloquent her and moved slowly down the stairs, language. Can you think men's sighing as she went. What with her hearts and brains are really larger feud with her people, Father Daly's language. than ours, now? I am nearly as tall denunciation of her righminded conas he is, you know. I confess he reduct, Miss O'Flaherty's general uncould remove the traces of excitement marked that he had no sympathy with from her countenance. As she sailed murderers; but rather spoiled the marked that he had no sympathy with statement, however, by saying that his fangled ways of fashionable women opinion of the yirtues of the people re- who would not wear sensibly dyed

mirable than a prudent rogue," said Mrs. Kelly, oracularly.

"Well, I wouldn't quite call him a fool," said Miss O'Flaherty.

"I should think not," retorted the old lady; and she was just sharpening her tongue to say something which would make it clear to her visitor that she did not forget the court that had at one time been paid, and in vain, to her favorite in disgrace by the ladies of Mount Ramshackle, when more visitors poured in, and the conversa tion became general-fluctuating as to subject between the terriible murder in the city streets last night, and the approaching drawing room at the castle

"So lucky it was not an official!" said a sprightly girl who was looking forward to the season of amusement which is so short in Dublin. "How dreadful if anything had stopped the Castle balls!

"Now, Katty," said her sister, don't pretend to be so heartless?"

"Well, I did not even know him and I hear he was an ogre," said Miss Katty, pouting. "I wouldn't kill even an ogre myself. But I never did him any harm, and I don't see why he should interfere with my dancing."

"He won't," said another "What are you going to wear at the

drawing-room? " Now, ladies," said Mrs. O'Kelly. "Now, ladies," said Mrs. O'Kelly.
"I am going to petition you in favor
of tabinet. I have been directed to a
first-rate weaver, who will give you a
splendid quality cheaper than the
shops. I have ordered a train myself,
and I am expecting the material home
this afternoon. If it comes in time, I will show it to you."

"The colors are so ugly," said a

graceful woman, the wife of a leading queen's counsel who was on the eve of being made solicitor general, a lady who had accepted all the recent im provements in color as to dress and furnishing. "Poplin will never re-vive until the new delicate shades are introduced."

'I forgot your æsthetic tendencies, said Mrs. O'Kelly, with a compassion-ate smile. "Indeed, I must say, for my part, I hope the weavers will keep to their genuine greens, blues, and ambers, and leave us something with a bit of color in it. I confess I am not of the die away school, Mrs. O'Shaug-

O'Shaughnessy shrugged her graceful shoulders, and glanced round the fiercely ugly room which boldly claimed for its mistress place in the first rank of the Philis The builder had long made the room handsome, with ceiling exquisitely carved in wreaths and figures, and with noble old chimney pieces of inlaid and sculptured marble But the gilded consol-tables, the car-pet of brilliant varieties, the crude colors staring at one another from ottoman to couch, and from easy-chair to lounge, so distracted the eye that the only beautiful things of the interior

ssed unnoticed.
"But Mrs. O'Kelly," said another young woman, the daughter of a promment Castle official, who had of late bravely improved her apartments at home, "I assure you the new colors are admitted to be the best. Why even in the wilds of Donegal the peas ants are knitting them into stockings and jerseys for sale. New dyes have been sent over from England.

"It may be, it may be," said Mrs. Kelly. "I do not worship every O'Kelly. thing English as you do, my dear Mis Nugent: I hold that just as many mistakes are made in England as Ireland which, God knows, is saying enough.

And then, feeling that her temper which had never recovered Father Daly's home thrust, was getting the

better of her again, the old lady got up and rang the bell. 'See if that parcel of tabinet has come home yet, Murphy," she said,

"and if so, bring it to me."
"There's a young woman down below wid it, ma'am," said Murphy, briskly.

"Bring me the parcel then, and tell the young woman to wait," said Mrs. O'Kelly.

The poplin but a few hours ago taken from Grace's loom was carried to the drawing room, opened out, looped about the chairs, hung over the back of a couch, displayed in every light for the admiration of the as-

sembled ladies.
"You see this is only a sober purple," said Mrs. O'Kelly, "as I would not go out in anything gay, And for even duller people than me there is a lovely grey, and they have a very good brown also and a handsome myrtle green. But I confess, if I were young, it would be the emeral green, and the turquoise blue, and the carnation pink, that I would be thinking of.'

After the tabinet had been admired. criticised, and pulled about for half an hour, and two fresh tea pots had been empied, fortunately not over it but only over the debate upon it, visitors disappeared at last, and left Mrs. O'Flaherty O'Kelly rather tired

"Roll it up again, Murphy," she said, wearily, looking at the poplin, "and put it in the paper, and then poke the fire. And stay, down myself and speak to that young woman. Where is she, Murphy?"
"I put her in the library, ma'am,"

said Murphy.

Mrs. O Kelly drew her shawl around feud with her people, Father Daly's duct, Miss O'Flaherty's general unpleasantness and particular fling at Bryan Kilmartin, and finally, the newinned the same."

poplin for the good of their country,

"A rash fool is sometimes more adher heart felt very sore. What a

world of contradictions and misunderstanding this was! It were good to flee away from it and be at rest!

JULY 4, 1896.

The library door was not quite shut and she did not make sufficient noise in opening it further to disturb the young woman from the weaver's, who was standing at the table looking up at a portrait that hung over the chimney piece. In the long strip of looking glass that divided the mantel - shelf from the picture frame, the face of the gazing girl, whose back was to the door, was reflected, and Mrs. O'Kelly had not taken two steps into the room before she stopped and stood quite still in astonishment. The upraised face framed in its shabby little black bonnet which she saw in the glass of course belonged to the young woman who had brought her tabinet from the weaver's, and yet to Mrs. O'Kelly's eyes at that moment appeared to be exactly the same face as that of the lady in the picture on which its eyes were so earnestly fixed.

Recovering from her surprise Mrs. O'Kelly spoke, and Marcella Grace, startled to find that she had so far for-gotten herself, in her study of the picture, as to fail to hear the lady enter the room, turned quickly round, color-

ing deeply.

'It was you who brought the pop lin? Yes; well, please to tell Mr. Grace that I like it very much, and will do my best to get him some orders," said Mrs. Kelly, having got quite to the other side of the table where she could see the weaver's mes senger in a better light. dropped into a chair, and looked long at the girl, turned away and poked the fire, and then faced the girl again and stared at her.

"Thank you," said Marcella; "shall you require the piece of grey poplin you spoke about? My father would like to know.

"No-that is, yes. Wait'a moment, voung woman. I am a little tired. and I forget this moment what I want ed to say to you.'

She put her hand up to her head, and holding it there, looked covertly at the face of the portrait. "Yes, it is a remarkable likeness," she was thinking, "a very unaccount-

able likeness. How in the world can there be such a resemblance between my poor, dead sister and this weaver's "Are you Mr. Grace's daughter?" she asked, as Marcella stood patiently waiting her pleasure. Now, that her passing blush had disappeared, the

girl was very pale, and the clear, dark

beauty of her eyes, with their proud

yet tender gravity of expression, struck the old lady forcibly. "Yes," said Marcella, "you may safely trust me with any message to

him "I don't doubt it," said Mrs. O'Kelly, absently, not knowing what she was saying. She felt so strangely attracted to this weaver's girl that she could not bear to let her go out of her presence without further parley; and yet she could think of no pretence upon which to detain her. Feeling that some effort was necessary, she struggled to

make one "Well, my dear, your father is a very clever weaver and I want to talk about him and his work. You see it is raining, and I hope you are not in a

hurry. "Not at all," said Marcella, "though

I do not mind the rain."
"Now, I wonder if Murphy would think it very extraordinary if I asked him to bring the girl a cup of tea? Well, I don't care if he does. I am mistress in my own house. And I will now some thing more about handsome creature," thought Mrs. O'Kelly; and she rang the bell.
"Murphy, make some fresh tea, and

bring it here.

"Is it here, ma'am?" "Yes, Murphy."

"I will, ma'am;" and Murphy stared and withdrew.

"Now, my dear, take off your wet cloak and sit down. You must know I have taken it into my head to patronize poplin, and I am doing my very best to stir up a feeling for it among

my acquaintances." You are very good, madame," said Marcella, as the old lady helped her to take off her cloak and made her sit near the fire. The tea was brought, and while the girl drank it Mrs. O'Kelly proceeded to explain to her all about the objections which the fashionable ladies were making to the old-fashioned dyes, and to impress upon her that there was a necessity for introducing new ones in the manufacture of poplin. An hour ago she could not have believed that she should ever be induced to advocate so absurd a movement, but in her eagerness to see more of this in teresting young woman, she had grasped at the subject as affording the only excuse she could think of for a conversation.

Marcella listened with interest, but when the lady had ceased speaking said, sighing:

TO BE CONTINUED.

A Sure and Simple Protection from Cold.

Ood meals and warm clothing are of more value—if you havn't got them—than anything else. World-wide fame seems of small accout if you are hungry or the wind is whistling through your body. So any new feature which makes comfortable clothing possible for every one is of more real importance to us than the discovery of a new planet. This explains the great popularity of Fibre Chamois, an interlining made from fine spruce fibre, which gives a perfect healthful warmth without adding weight or bulk. The reason is that it is an absolute non-conductor of either heat or cold. The rawest winds can't get through the clothing lined with it, nor will it let the natural heat of the body escape. So that it ensures comfort in all weather, for a trifling expense.

Real merit is the characteristic of Hood's Sarsaparilla. It cures even after other mesdrations fail. Get Hood's and only Hood's

MISSIONS TO NON There was nothing Apostle Saint Paul mor sured than that spirit men, the Jews, whice object to preaching the Gentiles. "They please "and are advers says, "and are advers prohibiting us to speak that they may be s proud, self-satisfied hemselves as the chose They constituted the t which they enjoyed to were outside the pale cherished an old, long dice against those wh from the Commonweal

> enjoyed. Is it possible that spirit has been per present day? Can it who enjoy the inesting of Holy Church - th Christ-can be indiffe and important work of Gospel to outsiders? deed, those who allow or their spirit of selfence to prevent their terest in the efforts th interest Protestants in Catholic Church?

> strangers to the coven

and they actually of Paul's extending to th

of the salvation which

We esteem the mov recently been made i of the country as am portant and promisin vival of the Apostolic that in modern times in the Church. What earthly object

have to this really praiseworthy work agine. Surely it doe violation of Church the contrary, it is sin out of the command world and preach the creature. Nor can new departure in the valid objection. The ing new in preachi outsiders — we may heathen in our own ignorance of the true heathen the scattered the country district under that designation whether they are he are unacquainted w lieve to be God's strong prejudices know to be the true If any Catholic be people are as well of even well enough of consistent with hir efforts for their e conversion. But, lightened Catholic But, c such inconsistent ar that. We believe that the Catholic re

Nor can it be con scheme. It is no The experience of the engaged in the worl its practability. O the highest degree a peculiar talent coves that that, to Father Elliot, un champion missioner the important work recruits have been dioceses and are

vigor and success.

respond? Will the

But will the r

immense benefit to

and to all the pe

to the lectures and missionaries? The important question not listen what is th Why prepare a ta things if they will bounty? This que settled in the most factory manner. more deeply intering, stimulating the accounts that time, been publish which the mission especially during companions' tour West. The church were crowded w eager listeners. they came from th around. Persons no faith, Protestar

perhaps, was the testant choirs to the occasion with Tepid and timid from their hidi strengthened and without exception were made in each of the people disa amount of prejuc fact has been ab that the peope a anxious to hear t field is white for that the laborers contemplate this; having his heart pray and labor fe on a large - a scale?

men, skeptics and

The most beau

Let not the lai no interest in the contribute by the ial aid and by the example. The z interest in the w Mission House and appointing

ood to

te shut

rb the

g up at imney-

oking

- shelf

to the O'Kelly

e room

ite still ed face

course

eaver's

at that tly the in the

rere so

se Mrs.

Grace,

far for

of the

l, color-

he pop

ell Mr.

ch, and

n some

e table

r's mes-

hen she

ed long

poked

rl again

poplin

r would

noment

e tired, I want

er head.

account-orld can

between

weaver's

ighter?"

atiently that her

red, the

ar, dark

ir proud

pression,

ou may

ssage to

O'Kelly,

she was

attracted

could not

presence

on which

aggled to

ther is a

nt to talk

ou see it

e not in a

"though

ny would if I asked

p of tea? es. I am

and I will

ght Mrs.

tea, and

Murphy

st know I

o patron-

it among

me," said

ped her to

e her sit

rs.O'Kelly all about

shionable

fashioned

her that

of poplin

e induced

ment, but

she had ording the

k of for a

erest. but

speaking

tion from

are of more

than anyms of small
the wind is
So any new
ele clothing
real importnew planet,
tty of Fibre
from fine
to thealthful
bulk, The
n-conductor
west winds
ined with it,
of the body
mfort in all

There was nothing that the great Apostle Saint Paul more severely censured than that spirit of his country-men, the Jews, which led them to object to preaching the Gospel to the Gentiles. "They please not God," he says, "and are adversaries to all men, prohibiting us to speak to the Gentiles that they may be saved!" Those proud, self-satisfied Jews reckoned themselves as the chosen people of God.
They constituted the true Church and did not care to extend the blessings which they enjoyed to the Gentiles who were outside the pale. In fact, they cherished an old, long existing prejudice against those who were "aliens dice against those who were from the Commonwealth of Israel and strangers to the covenant of promise, and they actually objected to Saint Paul's extending to them the blessings of the salvation which they themselves enjoyed.

Is it possible that this old Jewish spirit has been perpetuated to the present day? Can it be that Catholics who enjoy the inestimable privileges of Holy Church - the true Body of Christ-can be indifferent to the great and important work of preaching the Gospel to outsiders? Are there, indeed, those who allow their prejudices or their spirit of self-satisfied indifference to prevent their taking any in-terest in the efforts that are making to interest Protestants in the claims of the Catholic Church?

We esteem the movements that have recently been made in different parts of the country as among the most important and promising signs of a revival of the Apostolic spirit among us that in modern times been developed in the Church. What earthly objection any one can

have to this really important and praiseworthy work we can not im agine. Surely it does not involve any violation of Church principles. Or the contrary, it is simply the carrying out of the command to go into all the world and preach the Gospel to every creature. Nor can we see that it is a new departure in this country is any valid objection. There is really nothing new in preaching the Gospel to tsiders - we may well say to the ignorance of the true Gospel constitutes the country districts may well come under that designation. At any rate, whether they are heathen or not they are unacquainted with what we be lieve to be God's truth and have strong prejudices against what we know to be the true Church of Christ. efforts for their enlightenment and But, of course, no enconversion. lightened Catholic can indulge any such inconsistent and novel notion as We believe with all our hearts that the Catholic religion would be an immense benefit to the whole country and to all the people both for this world and for that which is to come.

Nor can it be considered a Utopian scheme. It is no mere experiment. The experience of those who have been engaged in the work has demonstrated its practability. Of course, to be in the highest degree successful requires a peculiar talent, but experience proves that that, too, is not wanting. Father Elliot, undoubtedly, is the champion missioner - the pioneer - in the important work, but other and able

vigor and success

But will the non-Catholic people respond? Will they turn out to listen to the lectures and explanations of the missionaries? That, certainly, is an important question. If the people will not listen what is the use of preaching? Why prepare a table of ever so good things if they will not partake of your bounty? This question, too, has been settled in the most practical and satisfactory manner. We know of nothing more deeply interesting, more cheer-ing, stimulating and delightful than the accounts that have, from time to time, been published of the manner in which the missionaries were received, especially during Father Elliot and companions' tour through the North-West. The churches and public halls were crowded with interested and eager listeners. Night after night they came from the country for miles around. Persons of all faiths and of no faith, Protestant ministers and laymen, skeptics and agnostics.

The most beautiful feature of all, perhaps, was the volunteering of Protestant choirs to give life and zest to the occasion with appropriate music. Tepid and timid Catholics came out from their hiding-places and were strengthened and encouraged in the practice of their religion. Almost without exception more or less converts were made in each place and the minds of the people disabused of an immense amount of prejudice. In a word the fact has been abundantly established that the peope are more ready and anxious to hear than to preach. field is white for the harvest. Alas! that the laborers are so few. Who can

contribute by their prayers, by material aid and by the influence of their example. The zealous and enterprising Bishop of Cleveland has shown by example. The zealous and enterprising Bishop of Cleveland has shown his interest in the work by establishing a Mission House in his Cathedral City and appointing a certain number of priests, whom he has released from

MISSIONS TO NON-CATHOLICS. rarish duty, to devote themselves exclusively to this important work. We learn, too, with pleasure that Bishop Haid is personally giving a series of lectures to non-Catholics in his cathedral at Belmont, North Carolina, with considerable success. No doubt, as time goes on, other dioceses will, as they are able, adopt measures of a similar character to bring the claims of the Catholic Church to those who are outside her pale and wandering in the devious paths of error, heresy and schism with no certain light to guide them into the way of truth and peace; well may we all unite in the prayer of the prophet Habacuc: "Oh, Lord re vive thy work, in the midst of the years, in the midst of the years make known thy power and grace.'

Since our article on "Missions to non Catholics" was written we have re ceived the second number of that stirring paper the Missionary, published e Paulist Fathers as the organ of the new Society, "The Missionary Union," which is to be a regularly in corporated society for the special pur pose of raising funds and pushing to ward this glorious work of non-Catholic missions. The news which it furnishes is of the most cheering and stim ulating character. We are told that:
"The outlook for the work is ex-

tremely hopeful. In three months our enterprise has been conceived and has grown to wonderful proportions. In point of time it is but in its infancy ; still we marvel at its growth. When years will have developed it, tested its usefulness and thus commended it to the full favor of the Catholic public, the most conservative may expect exceedingly fruitful results.

The object of the paper, the Missionary, is declared to be "to develop and intensify the missionary spirit among Catholic people, " and well does it accomplish its object. We confess we do not envy the Catholic who can read even a few pages of this really remark able organ without having his heart stirred within him, and being impelled by a sincere desire and earnest enthusiasm to engage in the work and do all he can to promote so holy and praiseworthy a cause.

Most readers will be surprised at the comparatively sudden popularity of heathen in our own country, for if this missionary scheme, especially to see how widely it has become ex heathen the scattered populations in tended. There is a long list of extracts from letters of Bishops, priests and laymen from all parts of the country, not only commending and blessing the work, but giving most substantial evidence of approval and deep interest in the work. We are surprised to notice in how many dioceses the work know to be the true Church of Chitch If any Catholic believes that such people are as well off as we are, or priests, sometimes by companies of two or three and sometimes by two or three and sometimes by the companies of two or three and the companies of two or th consistent with himself, in opposing the Bishops. And it is pleasing and in the highest degree encouraging and stimulating to notice the uniform and unvarying testimony in regard to the willingness of the non-Catholic people to listen to the missionaries and the unflagging interest with which they attend the lectures. The questionbox is always a great source of interest and profit and the missionaries generally testify that they labor not so much for immediate conversion as for doing away the prejudice of the people reviving and encouraging tepid and discouraged Catholics and laying the foundation for future work and more fruitful development.

After enumerating the priests who are engaged in the work in the variious dioceses the Missionary says:
"This work belongs to the diocesan

recruits have been enlisted in several clergy, and no greater misfortune dioceses and are doing battle with could befall it than to have it considered the special work of any man or group of men."

We can not too earnestly recommend this paper. The payment of one dol-lar admits to membership of the society and entitles to the paper (issued quar terly,) for one year. Persons are earnestly solicited to send in the names of those who would be likely to take an interest in and contribute to the work. -Catholic Review.

Indulgences.

Indulgences are not pardons for past sins nor permission for future sins. They suppose that the person who gains them, either never committed a mortal sin or has sincerely repented or his trespasses and is resolved never to offend God again. They affect only the temporal punishment due to past sins after the guilt of them has been remitted by the sacrament of penance. They are usually gained by prayer by receiving Holy Communion, by alms to the poor, and by other good works.—Catholic Columbian.

Feed the Nerves

Upon pure, rich blood and you need not fear nervous prostration. Nerves are weak when they are properly and insufficiently nourished. Pure blood is their proper food, and pure blood comes by taking Hood's Sarsaparilla, which is thus the greatest and best nerve tonic. It also builds up the whole system.

HOOD'S PILLS are the favorite family cathartic, easy to take, easy to operate. So rapidly does lung irrtation spread and leepen, that often in a few weeks a simple lough caluminates in turbercular consump that the laborers are so few. Who can contemplate this glorious work without having his heart stirred within him to pray and labor for its accomplishment on a large — a more magnificent—scale?

Let not the laity feel that they have

POINTS ON THE BIBLE.

Why it Cannot be the Rule of Faith

In a controversy between the Rev, Phelan, a priest of the diocese of Dubuque, Iowa, and a Protestant clergyman, Father Phelan has made many telling points. For instance, he gives the following sixty good reasons why the Bible cannot be the sole and infallible rule of faith for Pro-

Because they don't regard it properly so as to lead them to observe some of its express precepts.

Because it was not instituted as a rule by Christ. Because He nowhere gave orders to

write a book.

Because He did not write anything

for instruction Himself. Because it is difficult to understand.

Because it does not contain the entire eaching of Christ. Because the Jews, taking the Script-

Jesus. Because the Word of God can be turned into the word of the devil by

wrong interpretation. Because history shows that the Bible. by private interpretation, is not a reliable guide.

Because Protestants oppose the plainest Bible injunctions. Because the Bible does not state that the New Testament is inspired.

Because Protestants are not sure that they have the Word of God at all. Because the New Testament, being

the work of Catholics, cannot be righ y employed against the Catholic Church. Because St. Paul says all Scripture

s profitable, not all-sufficient.

Because the Christians that lived beween the establishing of the Church and the finishing of the Bible, had it not. And it is admitted on every side that these were the very best of Christians,-the first fruit of the Blood of

Christ. Because Protestants, Bible in hand, are disputing what to believe. Because Protestants are disputing where, or in what Church, the true

taith can be found. Because they teach heresy with the

Because it does not lead Protestants

believe in essentials.
Because denying the Real Presence of Jesus in the Eucharist, "they go away and walk no more with Him." Because the apostolic founders of Christianity never read the Bible. By Bible I mean of course the Old and New Testament.)

Because it gives no distinction be ween what it may mean and what it does mean.

Because it cannot be the rule of faith for those who cannot read, simply be cause they cannot read the Bible, and those are the majority of mankind.

Because if it were an infallible guide such persons as Bob Ingersoll (now Rev. Robert), when reading it, would be guided to the truth, but he only sneers at it, for he wrongly interprets

Because it cannot be a true and in fallible guide that teaches the Calvinist that human nature is totally corrupt, and the Unitarian that it is not corrupt, at all ; which leads the Anglican to believe in "two Sacraments as generally necessary to salvation," and the Quaker to reject Sacraments altogether as not necessary : the same Spirit cannot teach some that Christ is God and others that He is only man. Each one of these thinks he is right, and that he is guided by the Holy Spirit in his decision. Clearly the same Holy Spirit is an infallible guide. cannot have guided each in his inter-

pretation. Because it is the Church that stamps the Bible with authority, or orthodoxy The Bible does not speak of itself. Even if it did, that would not be suffic ient to establish its own truth. "If I bear witness of myself," said our Blessed Lord, "my witness is nothing." The Koran, held sacred by the Mahom etans, distinctly declares its own in spiration, but Christians know it to be

an imposture. Because Protestants generally do not observe the law of abstinence, although the first precept in the Bible is one of

abstinence. Because the Bible, it has been well said, "is an instrument on which every man can play his own tune." Because Protestants make out by their wonderful private mis-interpretation that Christ is a liar, by their claiming from the Bible that the

Because Protestants cannot see that they are verily condemned by the Book of Books. Because with private interpretation

Church erred.

it is merely a fallible rule, and no falible rule suffices for infallible faith. Because plain passages such as "He that will not hear the Church let him be to thee as the heathen," they don't understand, and not understanding such plain sentences, how can they

Because the Apostles themselves could not understand the Scriptures till He opened their understanding, and a fortiori ordinary Christians can-

understand obstruce and difficult pass

not understand them. Because the Gospel was to be taught

orally Because a mutilated Bible, with a faulty translation, and wrong interpretation cannot possibly be an infallible guide.

Because the written word does not declare its own completeness or suffici-ency, nor that the portions unrecorded

are of no importance.

Because, in St. Paul's words, "All neighbor for His sake. Scripture divinely inspired," there is

Because while Protestants allow private interpretation in theory, they contradict it in practice, for they look to their preachers for interpretation. Because while Protestants assert that they follow the Bible, they really

in cases make the Bible follow them. Because before we believe in the Bible we must first know that it is the Word of God. Where is the only sure witness that it is so?

Because the Bible plainly lays down

so as to justify Protestants for despising the Church? and who are out of it, and he cannot answer intelligently Because Christ gave the world a Church, that there might be unity of

faith. Because every one receiving the Bible as the Word of God, must believe that our Lord appointed certain persons to teach His doctrine to the rest of mankind.

Because they must not only believe that men were appointed to teach but to rule the Church of God, "prelates ures they said for their guide, crucified who were able to take care of the Word of God," (Sim.iii., 5;) and that people were required to obey and be subject to them. (Heb. xiii., 17.)

Because the authenticity, integrity, truth and inspiration of the Scriptures which are the very foundation of the Protestant rule, cannot be learned from the Bible itself. Because if the Bible were necessary

as a rule of faith for all Christians, the Saviour would certainly get one com piled, which He would multiply as He did the loaves and fishes, so that each might have one.

Because He did not instruct His

Apostles to write a book, nor His disciples to read. But He gave instructions to the people to listen to the Church, meaning oral teaching.

Because, as we have seen, Christ never said go and write, but "go and teach." Because there being no Bible for people generally, there was no general acher for 1,400 years, which cannot be admitted. Because the unlearned wrest the

Scriptures to their own destruction. Why? Because of private interpreta-Because it is not the rule, but the ruin of many by wrong interpretation. Because if it were the rule it would

so at first. Because it is not plain, not suitable to the dullest intellect, and hence mos

and most unsuited to those who can ead but who cannot understand it. Because it is not a complete rule, as it does not contain all that Christians

unsuited to those who cannot read

are to believe. Because it is not a universal rule for men nor for all time. Not certainly for all men since history teaches

that from the time of Christ to the present day over half of the human race cannot read. The Bible is certainly not a universal rule during all time, since it does not exist in the early days of the Church, was not completed till the end of the fourth century, for the people, and

was very scarce throughout the world till printing was invented, and since then has been scarce in many nations. Because it is not a certain rule, not capable of settling questions on matters of faith, as history proves.

Because the Bible is not abundant nor accessible to everyone, as we have

Because the means that God give us to know what He has revealed must be an infallible means. And we know that history attests that the Bible with

Because in the hands of a Unitarian, thinking that he finds therein a proof that Christ is not God, it is manifestly a wrong guide, instead of being an infallible one. Other Protestant sects condemn the Unitarian for his inter-Other Protestant sects pretation. So also as the sects generally condemn each other for their interpretation, and therefore let them conclude with the Catholic Church that private interpretation is wrong.

The Gifts of the Holy Ghost.

Every Catholic knows that the gifts of the Holy Ghost are wisdom, understanding, council, fortitude, knowl edge, piety and the fear of the Lord, but not every Catholic knows the mean

ing of those seven gifts. Wisdom enlightens us to perceive the ways of God, and to comprehend, so far as finite minds can, His designs in His works.

Understanding makes sufficiently clear to us the perfections of God, the mysteries of faith, the senses of the Scriptures, and the truths of religion. Council gives us light to grow in

grace and virtue; to discover the snares of the devil; to perceive the occasions of sin; to solve doubts and to banish scruples; to remove anxiety in spiritual concerns and undue solici tude in worldly affairs, to guide us in the choice of a vocation, and to show us how to direct others committed to

our care.
Knowledgemakesusappreciate right ly the things of God; gives us a cor-rect estimate of grace and virtue; exposes the vanity of wealth, beauty, fame and power; points out the su-preme worth of salvation and makes us eager for sanctity and treasures in

Heaven.

Piety shows us God in the light of a Father, and calls upon us to serve Him twith love: it aids us to look at joys or sorrows, success or failure, health or sickness, as sent to us by Him for our good; and it stimulates us to love our neighbor for His sake.

The fear of the Lord gives a dread of offending God. It stirs us to work

THE HOLY BIBLE

(A SMALLER EDITION)

Translated from the Lath vulgate. Neatly bound in cloth. Size lox 7 x2, and weighs 3 pounds 6 onnees. This book will be sent to any address on same conditions as the larger edition for Four Bollars and a year's credit given on subscription to This Carnotte us quick, you will be surprised a thought the letter should in every case be registered.

Address—THOMAS COFFEY.

Catholic Record Office, LONDON, Onto

out our salvation in trembling, lest at the judgment we be found worthy of perdition : it stimulates us to hate sir or the reason that it arouses the wrath of God against us : and it inspires con

These are the gifts that are granted by the Holy Spirit in those who desire them, who pray for them, and or whom He chooses to bestow them in abundance.—Catholic Columbian.

CONFESSION

The following words are taken from a discourse by the late Cardinal New-

man:
"How many are the souls in distress anxiety or loneliness, where the one need is to find a being to whom they can pour out their feelings unheard by the world? Tell them out they must They cannot tell them out to those whom they see every hour; they wan to tell them and not to tell them. they want to tell out, and yet be as it they were not told; they wish to tell them, you are not strong to despise them; they wish to tell them to one who can at once advise and sympa-thize with them; they wish to relieve themselves of a load in order to gain a solace; to receive the assurance that there is one who thinks of them, and one to whom in thought they can recur; to whom they can betake themselves, if necessary, from time to time,

while they are in the world. "How many a Protestant heart would leap at the news of such a benefit, put ting aside all ideas of sacramental ordinances altogether! If there is a heavenly idea in the Catholic Church -looking at it simply as an ideaurely next after the Blessed Sacrament onfession is such. And such is it ever ound, in fact : the very act of kneel ing, the low and contrite voice, the sign of the cross, hanging, so to say, over the head bowed low—and the words of peace and blessing.

"Oh, what a soothing charm is there which the world can neither give nor take away

"Oh, what a piercing, heart subduing tranquility, provoking tears of joy, i poured almostsubstantially and physic ally upon the soul-the oil of gladnes as the Scripture calls it- when the penitent at length rises, his God recon ciled to him, his sins rolled away for ever! This is confession as it is in fact, as those who bear witness to it know by experience."

The Mothers are to Blame.

Why are most young men self in dulgent? They are weak to deny themselves any gratification, to conquer nature with grace, to fast, to stint hemselves in order to be thrifty. Why are they so soft?

Because they are coddled by their mothers!

They are trained to be selfish. They are brought up to take everything done for them as only their due, for which no thanks need be paid. They are encouraged to make excuses for themselves. The girls of the family must wait on them and the younger children must be their fags. are the tools of their mothers. They are spoiled.

The mother of Dom Bosco, the Apostle of Youth in Turin, did not pamper her sons. She made them hardy in body and sturdy in character. They slept on mats. They arose at dawn. They had for breakfast a hunk of bread and an onion, with water or milk Their dinner was equally frugal, with the addition of a bit of cheese and an apple.

They worked afield according to their strength, even in childhood. From age of reason, they were dis ciplined in Christian self denial. were prolific in acts of virtue. Their will was made steadfast by practice. Their word was better than other men's bond.

Talk to an American mother of bringing up her boys in an essentially similar manner, but even with much more tenderness and many more luxuries, yet with the idea of making resolute Christian men of them, and she would hold up her open hands in horror.

The consequence is that he grows up unruly, unaccustomed to master himself, passionate, weak-willed, for the right. And the indulgent mother is he one to blame. - Catholic Columbian.

Insist on having just what you call for when you go to buy Hood's Sarsuparilla, the One True Blood Purifier and nerve tonic.

Scotts Has been endorsed by the medical

profession for twenty years. (Ask your Doctor.) This is because it is always palatable—always uniform-always contains the purest Norwegian Cod-Liver Oil and

Hypophosphiles. Insist on Scott's Emulsion with trade-mark of man and fish.

Put up in 50 cent and \$1.00 sizes. The small size may be enough to cure your cough or help your baby.



CANCER ON THE LIP CURED BY

Ayer's The Sarsaparilla Admitted at the World's Fair. AYEWS PILLS Regulate the Bowels.

SADLIER'S

Perfected Sanctuary Oil

The Original! The Cheapest! The Best!

The Only Pure Eight - Day Oil in the Market.

It gives constant light, WITHOUT SMOKE, without waste. The Wonderful Eight Day Taper

Burns eight days with Sadlier's Perfected TAPERS—Box holding enough for one year, 90c; ring for glass, 40c.
S. P. S. OIL—Per Jar, \$7.00; per can, \$0.25. GLASS-Red Glass, \$1.00.

Candles.

Paraffine Wax Candles, Moulded Bees Wax landles, Wax Souches unbleached, Wax lapers, Stearle Wax Candles, Gas Lighter and Extinguisher (nickle, with wooden andles.

Incense for Churches

Artificial Charcoal for Censers. Great saving of time and trouble. This chief the four ends. It is chief as a casily as punk, and never extin-cuishes unless completely shut off from the it. Keep dry.

Celluloid Roman Collars and Cuffs.

Collar, sizes from 14 to $17\frac{1}{2}$Price, 25c. each Cuffs, sizes 9, $9\frac{1}{2}$ and 10 at.......50c. per pair D. & J. SADLIER & CO.

Catholic Publishers, Booksellers and Sta-tioners, Church Ornaments, Vestments, Statuary and Religious Articles, 1669 Notre Dame St. 115 Church St. TORONTO.

VERY LIBERAL OFFERS

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

Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin vulgate. Dilgently compared with the Hebrew, Greek and other editions in divers languages. The Old Testament, first published by the English College at Douny, A. D. 1699. The New Testament, by the English College at Heims, A. D. 1852. Revised and corrected according to the Clementine edition of the Scriptures, with amotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Calmet's Hiustrated and Explanatory Catholic Dictionary of the Bible, each edited by the Rev. Ignatius F. Horstmann, D.D., Professor of Philosophy and Liurgy in the Theological Seminary of 8t. 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, an historical and chronological index, a table of the Epistics 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.

THE HOLY BIBLE

of the spirit and teaching It could scarcely be other

acquaintance with the

daily life of the Church r

The Catholic Record. Wublished Weekly at 484 and 486 Richmond street, London, Ontario. Price of subscription—\$2.00 per annum

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

Fublisher and Proprietor, THOMAS COFFEY

MESSRS. LUKE KING, JOHN NIGH, P. J NEVEN and WM. A. NEVIN, are fully author fixed to receive subscriptions and transact al other business for the Catholic Record. Rates of Advertising—Ten cents per line each insertion, agate measurement. Approved and recommended by the Arch-bishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

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

London, Saturday, July 4, 1896.

THE ELECTIONS.

We announced last week the general result of the Dominion elections which took place on the 23rd ult. In this issue we give full particulars. As the Liberals have been sustained by the popular vote, as a matter of course Mr. Wilfrid Laurier, the leader of the Liberal party, will be called upon to form a Reform Government.

With the many complications, and the unusual number of third and fourth party men who offered themselves as candidates, it might easily have happened that no one party would have gained a majority, in which case it might have been necessary to make new combinations in order that a Government may be formed, but as the Liberals have a clear majority of fourteen (over all other parties combined, such combinations may not be necessary. The total majority against the Government is 38. By provinces, Ontario furnishes a majority of 9 against the Government, Quebec 25, Prince Edward Island 1, the North-West Territories 4, and British Columbia 2. New Brunswick gives a majority of 2 to the Government, and Manitoba 1. Nova Scotia is evenly divided. There will be in the new House 113 Liberals, 87 Conservatives and 12 Independents. Probably some of the Independents will support the new Government, thus increasing its majority.

Of the Independents 4 are Patrons, 3 McCarthyites, counting as two the two constituencies for which Mr. Mc-Carthy was returned; the other 5 are not easily classified, except that Mr. John Ross Robertson was elected for Toronto East by the combined vote of the Liberals and the McCarthyites on an anti Remedial platform, and Mr. Clark Wallace, for West York, as an anti-Remedial Conservative, renouncing the Government. He was elected by a similar combination to that which supported Mr. Robertson.

A notable feature of the result is the complete collapse of the McCarthyite party. A grand flourish was made during the campaign, with the boast that Mr. McCarthy would at least have the balance of power in the ne House, and with that purpose in view he made a stumping tour through Ontario, and it was proclaimed that he would have 31 candidates in the field acknowledging his leadership. In fact, between his own followers and the P. P. A. candidates, who may be counted with them, he had 10 in the field, but from British Columbia to Prince Edward Island only three succeeded in gaining seats. Colonel O'Brien, of Muskoka, is among the slain, having been beaten by the regular Conservative nominee, Mr. McCormick. Five McCarthyites or P. P. A. men, at least, lose their deposits owing to the insignificant vote they received, as the law in such cases regards their candidature as factious. Even in West Toronto, Mr. Hunter, the McCarthyite candidate, was at the foot of the poll, though he ran in conjunction with and had the support of the Liberal candidate in the same constituency, Mr. W. T. R. Preston. It is satisfactory to know that Ontario has thus decisively rendered its verdict of condemnation against fanaticism and discord, founded on a religi ous and race cry. It is only in Ontario and Manitoba that such an issue was raised at all, but it has been so sternly condemned by the electorate that we may hope we have heard the last of it.

It is true that the Manitoba school question took a prominent place among the issues at stake during the contest, but it cannot be said that remedial notwithstanding that the Liberals as a party opposed the Government Reedial Bill, they stand pledged to grant found that their grievances are real,

lieved, indeed, that now that the Lib- pacific solution of the problem than erals have triumphed, Mr. Greenway's Government will itself grant the desired relief. This would be the most satisfactory solution of the trouble, and Mr. Greenway has left a door open whereby he may take this course, as he has himself said that if an investigation shows that a grievance exists, he is willing to remedy it. He will now have an opportunity to prove his sincerity.

Mr. Laurier has already announced

that Sir Oliver Mowat will be one of the commissioners who will be appointed to investigate. In our view the matter lies on the surface, and there is little to investigate. It is evident to all that the Catholics of Manitoba have been deprived of rights which were conferred upon all denominations by the legislation of 1870, and which thereby became guaranteed to them under the constitution, even if it were true, as some assert, that the real bill of rights demanded by Manitoba when it became part of the Dominion was silent regarding Separate schools, and it is otherwise certain, as Sir Donald Smith has said, that the Dominion authorities in promising that the Dominion would respect the rights and privileges of the old settlers, implied that their educational rights would not be interfered with. We say, therefore, that very little, if any, investigation is required; but if there must be an investigation we are quite satisfied that Sir Oliver should be one of the commissioners. We believe he will be guided by a spirit of justice and fair dealing in the investigation, the more especially as he knows the working of the Ontario school laws, and can attest their efficiency and that they inflict no injustice on Protestants, but on the other hand contribute towards the peace and harmony of the country by the satisfaction they give to Catholics.

Many Ontario journals, particularly the Globe, proclaim that the result of the elections, especially in Quebec, is a triumph of popular liberty against clerical influence, and speak of it as an open defiance to the mandement issued by the united episcopate of that province. We think that this is an unfair representation of the case.

It is true that the Bishops of Quebec laid it down as a duty for Catholics to support candidates pledged to remedial legislation, but it is a strained interpretation to assert that this meant they should necessarily support the Conservative candidates. In regard to this they left their flocks to draw their own conclusions. The mandement should be taken in accordance with what it says, and not according to an imaginary sense which its words do not convey. The Bishops, no doubt, knew the full force of their words, and as they made it evident that they had the courage of their convictions, we may

conclude that what they omitted to say they omitted purposely, and that they had no intention to bind the electors to support one party rather than the other where both candidates were in favor of remedial legislation, which was the case in nearly all the Quebec constituencies.

Mr. Laurier is the first French-Canadian to obtain the Premiership of Canada under Confederation. This may have had some slight influence with French-Canadians who supported him, just as the same fact undoubtedly influenced many English Protestants to oppose him; but we do not think it had the weight in the scale attributed to it by the Toronto Mail and Empire, apparently for the purpose of raising anew a race and religion issue to prejudice Ontario. The Province of Quebec has been a Reform Province before now, and it had a Reform majority at the last election. It is in the nature of things that the strength of political parties should fluctuate, and it is not at all extraordinary that Quebec should be subject to this general law. There is no need to account for the facts by attributing them to causes which have never had such results in the past.

The constitutional guarantees should be kept, whether Manitoba be pleased or not; nevertheless, the results of the election show that the people of that Province are not so unreasonably obstinate in maintaining Mr. Greenway's injustice as they have hitherto been represented to be. Manitoba has relegislation has been condemned, for turned four supporters of the Government, pledged to support the Remedial Bill, against two Liberals and Mr. Dalton McCarthy. This certainly does full relief to the Catholic minority in not indicate any so very strong feeling Manitoba, if on investigation it be in the Province against remedying the Catholic grievances as we have been and that the Manitoba Government told exists. We are glad that such is

we expected.

That this view of the situation is correct is borne out by what Mr. Greenway's organ, the Winnipeg Tribune, has to say on the subject. The Tribune says editorially :

"Had the Tupper Government been sustained at the polls last Tuesday Manitoba would have had Separate schools thrust upon her, no matter how she might have sought to protest. Ined, it would serve her people right if Mr. Laurier were to introduce a measure providing for Separate schools in this Province. What are eastern political authorities to take from the verdict in Manitoba if it is not that the people here are indifferent and care so little about the protection of their National schools that they even voted for candidates pledged to support Remedial legislation? In view of the result of the polling throughout the Province the people would have little cause to complain if Mr. Laurier were to force Separate schools: why should she not have them? The issue was made so clear during the campaign that a way farer, though a fool, could not err therein. It was pointed out upon every platform that a vote for the Government candidate meant a vote for Separate schools, while a vote for the Liberal candidate meant a vote for National schools.

This journal proceeds to explain, as a matter of course, that there were circumstances which prevented the Province from pronouncing a strong opinion-corruption, bribery, and the presence of a third party in the field; but the fact remains that it did not so pronounce, and we may fairly infer that Mr. Greenway's obstinacy, and not any strong determination of the people of the province, is the obstacle to a just though undoubtedly many of these, settlement. The Toronto Globe remarks on the situation: "Manitoba has now said by her vote that she cared very little whether her assailants or her defenders won the battle."

Mr. Greenway was interviewed by a Globe reporter, and he expressed substantially the same opinion, thus:

"I am highly pleased with the general result throughout the Dominion;" but "with regard to Manitoba, you can easily understand how entirely disgusted and disappointed I am. My disgust and disappointment are to some extent mitigated when I observe the influences that were brought to bear to defeat the Liberal candidates.

The fact remains that Manitoba has oted to sustain Remedial legislation.

THE MANITOBA SCHOOL QUES-TION.

Notwithstanding the stubbornness with which Premier Greenway has refused to concede the rights of Catholics to Separate schools in Manitoba, it would be a mistake to suppose that the Protestants of that Province are a unit in opposition to a satisfactory settle ment of the school question.

The result of the elections in that Province is proof sufficient of our position. The returns show the election of three Conservatives, pledged to support the Remedial Bill of the Dominion Government, three Liberals, and Mr. Dalton McCarthy, of his own party The Liberals would, of course, oppose the Remedial Bill, as such is the Liberal policy announced by Mr. Laurier, but we cannot say that they will be irreconcilably opposed to an amicable settlement of the question. Mr. Dalton McCarthy alone occupies the position of an irreconcilable. Admitting. however, for the sake of argument that all the Liberals would support Mr. Greenway in his doggedness, there are still only four to three in favor of Mr. Greenway's position, so that the seven votes of Manitoba in the new House of Parliament would be as nearly a tie as the division of seven men can be. This does not prove that the Protest ants of Manitoba are so fanatical as Messrs. Greenway and Sifton have endeavored to make them. It is an additional proof of this that in Winnipeg, the capital of the Province, Mr. Joseph Martin, the father of the iniquitous school bill of 1890, has been defeated by Mr. Hugh John Macdonald, the latter proclaiming his intention to support the Remedial Bill.

We have another evidence of this in the sentiments expressed by the Anglican Archbishop of Rupert's Land at the diocesan synod held in Winnipeg last week. The Archbishop in his address spoke distinctly in favor of religious teaching in the schools, and declared confidently that there is little doubt that, in accordance with the very general desire manifested by the people throughout the Dominion, some concession will be made to Catholics enabling them to have religious teaching. He said :

"The importance of religious instruction in the education of the young is so supreme both for their own future welfare and for the best interests of the

we look at the attitude of the leaders it is impossible for them to go home for with the boy except at confession, and of the political parties or at the feeling dinner. of so large a portion of the population of the Dominion, it seems likely that some concession will be made to the desire of the Roman Catholic residents of our province that they should have religious instruction for their children given by teachers of their own. are some who, for whatever reasons, seem anxious for the secularizing of the schools. There are many others who fondly imagine that there is in this an easy way out of the difficulty of the situation. If the arrangement would not be satisfactory to all, it is said it would at least be fair, as all would be in the same circumstances But would it be fair? Is it not rather extraordinary that thoughtful people can hold such an opinion in the face of facts recognizable throughout the world?"

It may be presumed that Dr. Machray speaks the sentiments of Church of England people generally, for the United Church of the whole Dominion at its general synod passed resolutions declaring in favor of the same doctrine, the necessity of religious teaching in the schools. There are, therefore, two important religious bodies in Manitoba, constituting together a little over onethird of the population of the Province, openly supporting a Separate School system. Surely these constitute a body sufficiently numerous to demand in justice that their conscientious convictions be respected. No majority has the right to ride roughshod over the conscientious convictions of the minority.

There are others besides those of the Church of England who have the same general conviction on this subject, against their conviction, oppose Separate schools through hatred, and merely for the purpose of thwarting Catholics. If, however, we reckon together the Catholics and Anglicans of the Dominion alone we shall have nearly 55 per cent. of the total population decidely in favor of religious teaching in the schools. To this we should add the whole Protestant population of the Province of Quebec not included in the above estimate, but who are undoubtedly in favor of retaining the Separate school system of that Province, and who regard the Separate school clauses of the Confederation Act as their Magna Charta of liberties. Thus we shall have over 59 per cent. of the total population favorable to religious teaching in the schools, and to the constitutional guarantees for the preservation of minority rights.

There are, besides, thousands of honorable and fair-minded Protestants | the brethren. Their opponents, on obwho will not combine in any attempt taining a copy, would straightway put to force a purely secular system of education on those who are conscientiously opposed to it. We are therefore justified in believing that in the new Parliament, as in the old one, there will be a good majority in favor of the restoration of Catholic rights in Manitoba — by conciliatory methods, it may be - but if conciliation fail, e do not doubt that the new Parlis ment will exercise its powers con tained in the Constitution to restore the rights of which the minority have

been unjustly deprived. In the face of these facts how empty is the boast of Mr. Dalton McCarthy, which he made in several speeches during the election campaign, that he will inaugurate a movement for the repeal of the constitutional guarantees on the subject of education If he could succeed in attaining his object, it would be the tyranny of a minority over the majority of the population, but there is not the least fear that the majority will tamely allow such a thing to take place.

EDUCATION IN SWITZERLAND

Switzerland is a country which very much resembles Canada in regard to the relative proportion of the Catholic and Protestant populations.

Education is compulsory, and the

is a great diversity in the opportunities of the people to support good has been elected in Toronto. He will schools and to send their children to be no acquisition to the House from them. The people of Switzerland are any point of view. Ferocious bigotry among the most liberty-loving of the world, and education is encouraged among them to a remarkable degree; but with the diversity of climate and means of travelling from locality to locality, there is the greatest difference imaginable between the opportunities of education in one canton and another. Some of the cantons are situated in populous fertile valleys, and in others on sparsely settled snowcapped mountains. It is stated in a report of the British legation at Berne which has just been issued that there is a gratuitous distribution of food and clothing to poor children who commonwealth, that I feel obliged to have long journeys to make, especially Being summoned as a witness the priest persist in refusing redress. It is be- the case, for it gives hope of a more say a word on the subject. Whether to those who travel so far to school that declared that he had no communication gradually dissolving under the whole

Where the population is mixed, Catholic and Protestant, there are facilities for the instruction of the children in their respective creeds, children may give the instruction themselves or by proxy. to a large number of the people of

Throughout Switzerland, whether the cantons be Catholic or Protestant, there is complete religious toleration, and the utmost good feeling prevails among the people of the two religions. This state of affairs is not attained by any attempt at disfranchisement of a portion of the population, but by mutual toleration. In educational matters there is perfect freedom for all denominations to give instruction to to another. True the Catholic people their own children in accordance with their religious convictions, and this is the secret of the prosperity of the country, though it does not stand in the front rank as a warlike power controlling the continent.

Switzerland is an example which Canadians might well consider when questions of religion arise in politics. Such questions are not made political issues in Switzerland now, though once in a while such issues have been raised without contributing to the peace or prosperity of the country.

ELECTION LITERATURE.

There will now be placed on the shelves of "Old Curiosity Shops" great bundless of election literature. The writers or compilers of most of it will after a time endeavor to forget their unlovely work, and seek a place once more among decent and manly men. These characterless pamphleters or "roorbackists" were very much to the fore during the heat of the contest. They were dealing in "Pointers," and were ready to sell their wares to the highest bidder. With them truth and decency counted for nothing.

One of the most scurrilous productions of this kind appeared in West Toronto. It purported to contain extracts from the Orange Sentinel, and was circulated the evening before the contest, in Catholic houses. Productions of a similar kind were scattered broadcast in Western Ontario. The dodge was to influence either Catholic or Protestant voters as the case may be. The Orange contingent would issue a no Popery production for circulation, of course "private and confidential," amongst to press a second edition, for circulation amongst Catholics.

Both parties in the contest have many offences of this kind to answer for. It is a disreputable business, and we trust it will not be resorted to at future elections.

EDITORIAL NOTES.

THOSE who are desirous of securing a copy of the History of the Sorbonne and its associations (see the CATHOLIC RECORD for May 9, 1896,) will greatly oblige by sending in their order at once, as the publisher is anxious to print sufficient copies to cope with the demand. The price to non-subscribers is £1 1s. Address: J. A. Randolph, 2 Halsey street, Cadogan Square, London, S. W., England.

It is a pleasure to note that Mr. Martin, the author of the Manitoba school law, has been defeated in Winnipeg. It will prove a valuable lesson to all who parade an arrogant bigotry as patriotism. Mr. Martin's seat has been given to a man who will be a better member in every regard -a man who will reflect credit on his constituents. Mr. Martin's course had a contrary effect; and the punishment he received at the hands of the electorate was richly deserved. As an off-set people are well educated, though there to this agreeable feature of the contest it is to be regretted that Mr. Robertson was about his only recommendation And Toronto is about the only place in the Dominion where such a man could have been elected.

> THE Court of Appeal has reversed Judge Lynch's decision, by which the Rev. Father Gill, cure of Granby, P. Q., was condemned to imprisonment for contempt of court in refusing to answer questions respecting what passed between him and one of his penitents at confession. Father Gill was sued for \$117.50 damages on the charge that he had induced a boy named Charles Bernier to leave plaintiff's employment.

claimed that his communications were privileged, refusing to answer questions whereby he would be required to disclose what was told him in confession. Judge Lynch insisted upon his there being either a teacher to give answering the questions, and Father the necessary instruction, or a time Gill appealed. The Court of Appeal set apart when the pastors of the has unanimously sustained the priest.

THE elections have been a surprise

Ontario. The Catholic vote is some-

thing that troubles many of our Protestant friends very much indeed, but for the life of us we cannot understand the reason why. Some of our separated brethren imagine that the Catholic vote is a purchasable commodity, or something that may be made to swing about like a ferry-boat from one side know when they are insulted and wronged, and in such cases it is only reasonable to expect that they will resent such insult and such wrong at the polls. But on the questions of public policy-where the common good of the country is concerned-Catholics will be found divided. As a rule. however, they act conscientiously and give support to men and measures which they think will be for the advantage of the country. The peculiar feature of the present condition of affairs is to find those who a few weeks ago expressed great love for Catholics now turning their backs upon them, and declaring that they are not what they thought they were. The political press of Ontario is, perhaps, more slavishly attached to party than the press of any other country. They seem to be the chattels of the political wigwam to which they belong. The Mail, which during the past few months threw a wet blanket upon its anti-Catholic record, is now showing its true nature, and is once again disposed to fling its poisoned fang at the Catholic Church and the Catholic people, because Sir Charles Tupper was not successful in the campaign. Nor have we words of admiration for the course of the Globe. Daring the contest it approached very nearly to the point of renewing its youth. Indeed it may be said that the majority for Mr. Laurier would have been larger were it not for the unfriendly and unfair course of the Globe in regard to Catholic educational rights in Manitoba.

CATHOLIC PRESS.

Pope Leo has contributed \$5,000 to wards the erection of a Catholic church in London. This princely gift on the part of His Holiness is an evidence of his love for the Church in England, and will help to arouse the interest aud quicken the zeal of the Catholics of that country in the construction of a temple of worship, rivaling in grandeur those superb monuments which have come down from the ages of Faith. - New World.

The citizens of St. Louis got a good object lesson on religious toleration out of the cyclone. We venture to assert that any man who would to day propose to break into a Catholic convent, hospital or asylum would have prompt notice served upon him to quit the city An A. P. A. ranter or "escape" would undertake to malign the Catholic priests or nuns of St. Louis would quickly discover that he had gone to the wrong place. - Standard and Times.

The Italians who are pouring into this country are not leaving their own country at the desire of the Pope nor coming hither at the request of Catholic Americans. The truth is that they are driven from home by want, op-pressed with taxation by the anti-Catholic government which overthrew the temporal power of the Papacy amid the plaudits of our Protestant neighbors and which for a quarter of a century has been misruling and impoverishing Italy. The allies in principle of those who here oppose that immigration are abroad responsible for it. — Catholic Columbian.

"A Catholic priest has evolved fifty good reasons' why the Bible cannot be the rule of faith for Protestants.' Nevertheless, the Bible is the rule of faith for Protestants. The priest might make his reasons five hundred or five thousand instead of fifty, and it would not alter the fact."

—Independent. True, absolutely true, is the last sentence, but the middle one is not. How can the Bible be the rule of faith for several hundred different and conflicting sects, conflicting even on interpretation of the Bible, and for many, many thousands of individual Protestants who do not accept the teachings of the sects to which they nominally belong? Again, it is out of Protestantism that all the jarring theories of "the higher criticism" have sprung. The Bible the rule of faith for Protestants, forsooth !- Catholic Standard and Times.

There is no question that the blind, unreasoning hatred of Catholicity that formerly flourished among our separated brethren, and, to a great extent, dominated their "religious" views, is sity, dispel the absurd fantasies so long and t ished, replacing them conceptions and ideas of tion. As Archbishop well said, we could no honest judgment of Prote failed to abominate the have erroneously regar Church. Nor would they our respect if they did their attitude with enli Catholic Universe. moments said that "of al the most dangerous are c ates"; and we are som tempted to substitute for "graduates." In th something startling at con some of these learned m make fools of themselves

Nash, Presiden "University," held 1 Washington, and Lincoln young bachelors of art a imitated! To associate Cromwell the murderer, day slaughtered men for God, with the names of and Lincoln is an ac against history and an the feelings of Ameri Nash ought to have w astonishing performance the names of Benedict Iscariot, and the Empere Maria. That most amiable ego Angell, Esq., of Boston answers three questions fully characteristic way.

will you please tell myou belong to? What you belong to, and wh rich or poor? Answer claim to belong to all good member of the Friends" goes so far a fighting quaker." Sec political party. It is re the battle of New Orlea low was seen a long dis American line blazing long rifle at somebody and corporal's guard w interview him. The c what regiment do you b regiment. What army to? No army. Well, fighting for? Fightin hook. Well, that is ab tion in regard to politi sometimes we vote for a sometimes we are in vote that we don't Third, In regard to wh rich or poor, we an Sometimes our income expenses - sometimes them - but we have al thus far to pay every l come due and hope d mainder of our life to be May the Angel Animals live long and longing, as we hope, to one true Church and lal ice, peace and mercy and States, men and be

The corporal referred have been a McCarthyi

The most thorough go

and sees it with clearer e predecessors of even past. He no longer p present incumbent of S will of a certainty be th much to rejoice his successes of an infid which does its best to co to desecrate the Lord's drill and other pursui malice prepense agains 'H. A. B.," for exam the current Congregat ready to assert that losing its hold on the tudes; but admits that that is susceptible of a interpretation. Of cou realize how the officia offer up the Mass with absorption in it. wheth by one person or by but that is because the Mass is in the spir Church. He has also old leaven to intimat formance of the mere religion satisfies the It seems to exempt him i tions of natural hono ness; and that, howe also fail to square practice, at least tha teaching is correct. this, and "H. A. B."

Christian charity, and tion is incumbent on hi thoughtlessly borne However "H. A. B." strictures on the Churc Yet even with all this be one must acknowledge the Roman Catholic Church herving Christianity, in ples to the praise of Christianity, in ples to the praise of Christianity, in objective forms, that religion a divine yethroughout the long yet earthly rulers and of intervould have perished utter.

There is the divin

a Catholic catechism in

to find out how far he l

There is the divin safeguarding of Cl There was but One Cl it, and Rome from t inheritance. - Boston

ion, and

ons were er ques-

quired to

confess-

upon his

d Father

Appeal

e priest.

surprise

people of is some-

our Pro-

deed, but

derstand

ir separ-

he Catho-

nodity, or

to swing one side

ic people

some influence of improved knowledge of the faith.

It could scarcely be otherwise. Closer

The thirty-eighth annual distribution of deserve more than a passing mention, Miss of the spirit and teachings of the faith. It could scarcely be otherwise. Closer acquaintance with the history and daily life of the Church must of neces-sity, dispel the absurd illusions and fantasies so long and tenderly cherished, replacing them with rational conceptions and ideas of the institution. As Archbishop Ryan has so well said, we could not respect the honest judgment of Protestants if they failed to abominate the monster, they have erroneously regarded as the Church. Nor would they be worthy of our respect if they did not change their attitude with enlightenment.-Catholic Universe.

Horace Greely in one of his calm moments said that "of all horned cattle the most dangerous are college graduates"; and we are sometimes sorely tempted to substitute "presidents" for "graduates." In the effort to say something startling at commencements, some of these learned men are apt to make fools of themselves. Last week " Nash, President of Lombar "University," held up Cromwell, Washington, and Lincoln to the callow young bachelors of art as models to be imitated! To associate the name of Cromwell the murderer, fanatic and tyrant, who prayed by night, and by day slaughtered men for the glory of with the names of Washington and Lincoln is an act of violence against history and an outrage upon the feelings of Americans. ought to have wound up his astonishing performance by adding the names of Benedict Arnold, Judas Iscariot, and the Emperor Nero. - Ave

That most amiable egotist, George T. Angell, Esq., of Boston and the world, answers three questions in a delightfully characteristic way. Mr. Angell, will you please tell me what Church you belong to? What political party you belong to, and whether you are rich or poor? Answers: First, We claim to belong to all churches. A good member of the "Society of Friends" goes so far as to call us a fighting quaker." Second, As to our political party. It is reported that at the battle of New Orleans an old fellow was seen a long distance from the American line blazing away with a long rifle at somebody or something, and corporal's guard was sent out to The corporal asked, interview him. what regiment do you belong to? No regiment. What army do you belong to? No army. Well, who are you fighting for? Fightin' on my own Well, that is about our condition in regard to political parties sometimes we vote for a Democrat, and sometimes we are in so much doubt that we don't vote for anybody. Third, In regard to whether we are rich or poor, we answer neither. Sometimes our income over-runs our expenses - sometimes it fails to meet them - but we have always contrived thus far to pay every bill when it become due and hope during the remainder of our life to be able to do the Animals live long and prosper, be longing, as we hope, to the soul of the one true Church and laboring for justice, peace and mercy among nations and States, men and beasts!—Catholic

have been a McCarthyite.]

and sees it with clearer eves than did his predecessors of even a generation past. He no longer predicts that the present incumbent of St. Peter's Chair will of a certainty be the last : nor sees much to rejoice his heart in the successes of an infidel government which does its best to compel the people to desecrate the Lord's Day by military drill and other pursuits devised with malice prepense against church going. "H. A. B.," for example, writing in the current Congregationalist, is not ready to assert that the Papacy is osing its hold on the Italian multitudes: but admits that there is much that is susceptible of a very different interpretation. Of course, he cannot realize how the officiating priest can offer up the Mass with just the same absorption in it, whether he is followed by one person or by one thousand; but that is because "H. A. B." has not the slightest conception of what the Mass is in the spiritual life of the Church. He has also enough of the old leaven to intimate that the performance of the mere formalities of religion satisfies the Italian's soul, and seems to exempt him from the obliga tions of natural honor and unright ness; and that, however Protestant also fail to square profession and practice, at least that their ethical teaching is correct. Now a culpable ignorance of Catholicity underlies all this, and "H. A. B." has only to open a Catholic catechism in any language to find out how far he has strayed from Christian charity, and what repara-tion is incumbent on him who has even thoughtlessly borne false witness. However "H. A. B." thus qualifies his

strictures on the Church: Yet even with all this by way of criticism Yet even with all this by way, of criticism, one must acknowledge the services which the Roman Catholic Church has rendered in preserving Christianity, in rearing lofty temples to the praise of Christ, in forcing upon the attention of the world the religion of Jesus in objective forms. There must be in that religion a divine vitality, otherwise, throughout the long years of strife with earthly rulers and of internal dissensions, it would have perished utterly.

There is, the divine and perpetual

There is the divine and perpetual safeguarding of Christ's promise. There was but One Church to receive it, and Rome from the days of St. Peter has steadfastly maintained her inheritance.— Boston Pilot.

ST. JOSEPH'S ACADEMY, TORONTO.

The thirty-eighth annual distribution of St. Joseph's academy, Toronto, was held in the Academic hall of this foremost of Outario seminaries for the higher education of young ladies, on Tuesday, 23rd ult., at 3p. m. As is customary of late years, the closing was private, His Grace the Archbishop and the clergy alone occupying the spacious hall that is wont, on the occasion of musicals at St. Joseph's, to be thronged with the elite of Toronto. The medals, diplomas, certificates and premiums were distributed by His Grace, assisted by the many priests present, among whom were Very Rev. J. J. McCann, V. G., Very Rev. V. Marijon, Provincial of the Basilians, Very Rev. A. Wynn, C. SS. R., Rev. J. R. Teefy, LL. D., Rev. F. Ryan, Very Rev. Deam McMorrow, Ogdensburg; Rev. L. Brennan, C. S. B., Rev. J. Lawlsh, Rev. J. McBrady, C. S. B., Rev. J. Lawlsh, Rev. J. McBrady, C. S. B., Rev. J. Lawlsh, Rev. J. McBrady, C. S. B., Rev. J. Lawlsh, Rev. J. McBrady, C. S. B., Rev. J. Lawlsh, Rev. F. K. Frachion, Rev. J. Hayden, C. SS. R., Rev. T. Hayden, C. S. B., Rev. F. W. Burke, Oakville, Rev. F. Maddigan, Hamilton; Rev. F. Smith, Merritton; Rev. F. Burke, Oakville, Rev. F. Medhillips, Uptergrove, Rev. F. Kelly, C. S. B.

A brief but most select programme was presented in which the young ladies did justice to themselves and covered their Academy and their gifted teachers with well merited honor. The opening chorus—"Lohr"—was rendered in brilliant style, displaying much musical taste, while the "Magnificat"—the last number on the programme—was sung with a depth of expression, a sweetness and softness of tone that showed the careful vocal training received. The recital of Alfred Austin's "Ave Maria" by Miss Nordell, displayed great culture, refinement and delicacy of taste. Whatever be the merits or defects of the Laureate's productions in general, the "Ave Maria" exhibits his literary powers in a favorable light. Miss Nordell, displayed great culture, refinement and delicacy of taste. Whatever be t

Inigniy gitted young ladies who after years of labor have succeeded in winning the coveted graduate's medal.

St. Joseph's curriculum is extensive and varied and is divided into two courses, the collegiate and the academic. Miss Casserly, who last July passed with honor the departmental junior leaving examinations, receiving thereby a second class non-professional teacher's certificate, takes honors in both courses. Miss Nordell receives her honors in the academic course. Only in a convent can these two courses be practically united, and while St. Joseph's among our Catholic educational institutions has won for itself an unrivalled place by the solidity of its teaching whose best proof is in the number of its pupils who annually pass the departmental examinations, still it loses nothing in those arts and refinements that essentially constitute convent training.

In its musical department it successfully competes with colleges and conservatories: three of its pupils are this year awarded certificates of music, having passed a brilliant examination under Mr. H. M. Field (College of Music), Toronto's celebrated planist.

In the art department the success of the pupils may be judged by the number of certificates awarded by the Education Dept.; four of the pupils obtain provincial art school teachers' certificates, two obtain certificates in oil painting, and pastel painting, while a large number are awarded certificates in the primary course.

In the commercial department, pupils are

nus far to pay every bill when it beome due and hope during the reasinder of our life to be able to do the ame. May the Angel of Our Dumb and prosper, beonging, as we hope, to the soul of the ne true Church and laboring for justice, peace and mercy among nations and States, men and beasts!—Catholic Review.

[The corporal referred to above must have been a McCarthyite.]

The most thorough going Protestant visits Rome to day in a larger spirit.

ing, in their simplicity of manner, their modesty of demeanor united with gracefulness of deportment and elegance of mien that characterize them as pupils of St. Joseph's. These young ladies will, we feel assured, when they leave the convent carry with them the salutary lessons received: not only will they become ornaments of Christian society, but they will also shine as bright examples of true Catholic womanhood. After the distribution the Archbishop spoke as follows: My dear children, I presume this is the end and closing of your exercises. I congratulate you heartily, on the success and exquisite good taste in which those exercises have been conducted. They show an immense range of the various branches of education taught in this institution—languages, science and art and all the virtues. I congratulate you upon your hard work in acquiring these studies. I would impress upon you, as Archbishop, the necessity of bearing in mind this fact that no matter what accomplishment you receive, the polite education and the approach that and all the various described by the approach that accomplishment you receive, the polite education and the polite education and the approach that add to the ccomplishment you receive, the polite edu-ation and all the branches that add to the cation and all the branches that add to the dignity and grace of womanhood, nothing will supply the place of that beautiful Christian modesty and humility that ever dignify and give grace to Christian womanhood. I wish you a happy vacation, but let us remember there is no vacation in the service of God, we must carry our duties and obligations into our every day life and the providence of God will sustain and guide us. I bless you and wish you again a happy vacation, and trust you will come back accompanied by other pupils so as to extend still more the usefulness of this splendid academy of St. Joseph.

EXHIBITION OF ART AND ART NEEDLE-

EXHIBITION OF ART AND ART NEEDLE WORK.

The reception hall of the convent presented a bewilderingly beautiful sight, paintings in oil and water-colors, side by side with lovely specimens of exquisite needlework in various hies and matchless designs softened by fairy like lace work and delicate embroideries were placed together in seeming yet harmonious confusion; and all this indescrible network of loveliness set off the less attractive, but equally serviceable plain sewing, darning and mending. Even the little kindergarten pupils displayed their exhibits of pretty patchwork and various specimens of kindergarten skill. Where all was so deserving of mention it were difficult to particularize, but we might notice Miss Kenny's "Flowers and Fruits" and "Corner of the Convent Studies" in oil; both display her knowledge of perspective and color; her sketching from nature in water colors, especially her "Views of the Convent Chapel" and "Early Spring in Rosedale" reveal a delightful harmony of color. Miss Kuntz exhibits a magnificent picture of Mt. Hood, while the views of the Misses Gattie, King and Ward are pretty and attractive; the china painting is remarkable for its delicacy of color and beauty of finish. Miss Cavana's "Castle on Cliff" in Nuremberg embroidery and Japanese table centre displaying the most beautiful of iridescent work are excellent. Miss Fitzgerald merits great praise for her "Feudal Tower," as does also Miss Nordell for a unique piece of work executed on Japanese linen. Miss C. Murphy's opalescent work on surah silk and Japanese linen. EXHIBITION OF ART AND ART NEEDLE-

Summer's "Sleeping Child and Watchdog deserve more than a passing mention, Miss Davidson's plain and fancy needlework is tasteful and finished, and the delicate lace-work of the Misses Nordell, Sullivan, King and Jones is seemingly beyond praise.

work of the Misses Nordell, Sullivan, King and Jones is seemingly beyond praise.

LIST OF HONORS.

Bronze medal presented by His Holiness Leo XIII. for Christian doctrine, competed for by the pupils in the first course: Obtained by Miss Margaret Thompson, acc. Miss F. Morrow.

Graduating medal: Awarded to Miss Elizabeth A. Casserly, E. de M., Tottenham. Ont., for lady-like deportment, general proficiency in English. French, mathematics, and in seventh grade instrumental music; honorable distinction in Latin, German and elocution.

Graduating medal: Awarded to Miss Eulah R. Nordell. Boston, Mass., for lady like deportment, general proficiency in English and French, superiority in elocution and point lace; honorable mention in German and art needlework.

Gold medal presented by the Most Rev. J. Walsh, D. D., Archbishop of Toronto, for excellence in English literature: Obtained by Miss May Rice; acc. Miss T. Shannon.

Gold medal presented by the Very Rev. J. J. McCann, V. G.; for excellence in isxth grade instrumental music: Awarded to Miss Ida Bourke.

Gold medal presented by the Very Rev. J. J.

Gold medal presented by the Very Rev. J. J. McCann. V. G.; for excellence in sixth grade instrumental music: Awarded to Miss Ida Bourke.

Gold medal presented by the Very Rev. J. Egan, for superiority in mathematics, competed for M Ms Governer Medocy and the Competency of the Compe

Crown in second course for amiability:
Awarded to Miss R. Casserly.
Crown in third course, for amiability:
Awarded to Miss May Power.
Crowns in day school for lady-like deportment and fidelity to duty: The Misses McCarthy, Boyle, Cassidy, Jones, K. Murphy and Crocker.

ment and fidelity to duty: The Misses MeCarthy, Boyle, Cassidy, Jones, K. Murphy and Crocker.

Crown for satisfaction in St. Cecilia's choir: Equally merited by the Misses Casserly, McEacheron, Thompson, Morrow, Johnston, Clatty Cartis, H. Gantin, I. Bourke, Doran Duggan, C. Murphy, Leacy. J. Murphy, M. Curtis, B. Curtis, McKinley, Corbett. C. Misson, Summer and Hughes: obtained by Miss McKacheron. Crown for satisfaction in Holy Angels' choir: Equally inerited by the Misses Sweeney, Hernon, Kyan, A. O'Connor, Sadie Hernon, C. Murphy, K. Murray and M. Power; obtained by Carrie Murphy.

Certificates of music awarded by Professor Field, of the Toronto College of Music, for proficiency in seventh grade instrumental music. To the Misses Casserly, Clavet and Leacy.

Provincial art school teachers' diplomas: Awarded to the Misses Miley, Morrow, Kuntz and Sullivan.

Commercial diplomas awarded by the Nimmo & Harrison Business College, for excellence in phonography, type-writing and commercial correspondence: To the Misses Beynon, Provincial art school certificate: Awarded to Miss Kenny for oil painting, and Miss kormann for pastel painting.

Provincial art school certificate in primary course: Awarded to the Misses Thompson, Cantin, Doran, King, Johnston, Duggan, R. Casserly, Murpby, Ward, Boyle, Shannon and Clavet.

PRIZE LIST.

PRIZE LIST. Prizes in senior department: Awarded to those pupils who obtained 50 per cent. on the fival examinations. Senior "A" Class.

Senior "A" Class.
English: The Misses Thompson. Morrow,
Casserly, Miley, Boyle, McCarthy, McEacheron. Rice, T. Shannon. Cantin, McGoey, Nordell, R. Casserly and Clavet.
Mathematics: The Misses Morrow, Miley,
Thompson. McEacheron, Boyle, McCarthy,
Roach, O'Brien, Doran, Duggan, R. Casserly,
McGeoy, Cantin and T. Shannon.
Special prize for French: Awarded to Miss
Ina Larkin. French first prize in junior division of sixtl class: Equally merited by the Misses Clavet Kuntz and McGoey; obtained by Miss Mc

Goey.

Latin, first prize: Awarded to Miss F. Miley.
German, first prize: Awarded to Miss Kuntz.
Prize for honorable distinction in elocution:
Awarded to Miss Cassidy.
Music, prize for honorable distinction, violin:
The Misses Kenny and Johnston.
Prize in fifth grade harmony: Awarded to
Miss Cassarly

s Casserly. rize in fourth grade theory : Awarded to s Ida Bourke. Miss Ida Bourke. Special prize for musical essay: Awarded to Miss Clavet. Art, first prize for oil painting: Awarded to Miss Kuntz. ize for china painting : Awarded to Miss

Clarke.
Prize for china painting: Awarded to Misse Clarke.
Prize for geometrical and perspective drawing: Equally merited by the Misses Cantin, Doran, Thompson. Clavet, Roach, Duggan, Casserty, Murphy. Boyle and Johnston; obtained by Miss Doran. Honorable distinction of the Misses ward and King.
Art needlework, special prize for Nuremberg embrodery and Arabesque designs in chenille: Awarded to Miss A. Fitzgerald; acc.; Miss Carnell Murphy.

Awarded to Miss A. Fitzgerald; acc.; Miss Carmel Murphy. Kensington embroidery: Equally
First prize, Kensington embroidery: Equally
merited by the Misses Kuntz, Duggan, A. Kinnear and Leacy; obtained by Miss Duggan.
Prize for excellence in Broderie en Lacet:
Awarded to Miss Nordell.
Special prize for lace work: Equally merited
by the Misses King, Sullivan and Jones; obtained by Miss Sullivan.
Prize for darning and mending: Awarded to
Miss Ina Larkin. a Larkin. ted to diploma class in instrumental The Misses Casserly, Clavet and

Promoted to diploma class in instrumental music: The Misses Casserly, Clavet and Leacy.
Promoted to undergraduates class in instrumental music: The Misses Ida Bourke, M. Curtis and B. Curtis.
Harmony, to eighth grade: The Misses Clavet, Casserly, Leacy and Beynon.

Junior "B" Class.

English: The Misses King, Dooner, Shannon, B. Curtis, Bayon and Hanley.
Prize for fidelity in essay writing: Awarded to Miss King.
Mathematics: The Misses Shannon, Mace, Hanley and B. Curtis.
French, prize in sen. div. Hanley and B. Curtis.
French, prize in sen. div.: Awarded to Miss
Dugan. In jun. div. to Miss Shannon.
Music, prize, in sen. div.: Awarded to Miss
Curtis.; in jun. div., sixth grade, to Miss Bey-

Special prize for vocal music : Awarded to Miss Corbett. First prize in sen div. fifth grade instru-mental music: Miss T. Shannon. Honorable distinction for harp: Miss C. Cayapna.

Honorable distinction for harp: Miss C. Cavanna.
Prizes in physical culture class: Awarded to the Misses Larkin and Conway.
Art, prize for oil painting: Awarded to Miss King.
Prize for water color: To Miss Warde.
Art needlework, second prize for work done in Mitrose silk: awarded to Miss Corbett.
First prize for plain sewing in sen. div.: Equally merited by the Misses Hanley, Shannon, Kuntz, L. Kinnear, K. Coffee, McMillan; obtained by Miss Kuntz.
Science Course. Science Course.

Chemistry, first prize : Awarded to Miss Mc Carthy.
Natural philosophy: Prize equally merited by
the Misses McEacheron, Casserly, I. Shannon,
McGoey and Cantin; obtained by Miss Cantin.
Botany: Prize equally merited by the Misses
McEacheron, Rice, Cantin, Casserly and John-ston; obtained by Miss McEacheran.

Promoted to Senior " A " class. Promoted to Senior "A" class.
English: The Misses King, Dooner, Shannon, Hanley, B. Curtis and Beynon.
Mathematics: The Misses Hanley, Shannon
and B. Curtis.
French: the Misses Curtis, C. Sullivan, M.
Duggan and Mace: sen, div., the Misses Shannon, Kinhear and C. Mason.
Honorable mention of Miss Falconbridge,
who came too late to compete for prizes.
Music: Promoted to sixth grade instrumental,
music, the Misses Beynon, Morrow, Fitzgeraid, Cassidy, C. Murphy, Cavanna, Quinn
King, R. Casserly and Kuntz; jun. div., the
Misses Corbett, Davidson, Sullivan, Hughes,
T. Shannon, Doran and Miley,
Harmony: to seventh grade, the Misses
Bourke, Curtis, B. Curtis and D. Cassidy.
Junior Department.

Harmony: to seventh grade, the Misses Bourke, Curtis, B. Curtis and D. Cassidy.

Junior Department.

Prizes in junior department awarded to the three pupils who obtained the highest marks in English and mathematics: First prize, awarded to Miss J. Murphy; third prize, awarded to Miss S. Hernon, O. Nordell and Robertson; obtained by Miss Sweeney.

Prize for linear drawing: Equally merited by the Misses Crocker, O'Byrne and O. Nordell; obtained by Miss Tene Murphy.

Music, prize in jun. div., fifth grade, instrumental music: Awarded to Miss E. Hernon.

Prize in fourth grade inst. music: Awarded to Miss Lonard.

Prize for violin: Awarded to the Misses Hughes and McKinley.

Prize for regan: Awarded to Miss Collins.

Prize for elocution in jun. div.: Equally merited by the Misses Hernon and Sweeney; Ubtained by Miss Sweeney.

Honorable mention of the Misses O'Neill, O'Nordell, Conway and O'Byrne.

Prize for club-swinging and calisthenics, in jun. div.: Awarded to Miss Morgan.

Prize for plain sewing, in junier division: Equally merited by the Misses O'Neill, Chamberlin, Morgan; obtained by Miss Farrell.

Robertson, B. O'Connor, O. Nordell, Chamberlin, Morgan; obtained by Miss Farrell.

Promoted to Junior "A " class.

English: The Misses Hernon, Crocker, J.

Promoted to Junior " A " class. Promoted to Junior "A" class.
English: The Misses Hernon, Crocker, J.
Murphy, O'Byrne, Hughes, Bonner, Hunter, J.
Mason and Irene Murphy.
Mathematics: The Misses Hernon, Crocker,
J. Murphy, O'Byrne, Irene Murphy and Bon-

J. Murphy, O'Byrne, Irene Murphy and Bonner.
French, to fourth class: The Misses O. Nordell, Sweeney, Hernon and Robertson.
Music, to fifth grade: The Misses Shannon,
Leonard, K. Murphy, Irene Murphy, G. McMurtry, R. Jones, L. Kinner, Summer, McKinley, McGoey, Mason, E. Hernon, S. Hernon,
Hanley, Collins, Sweeney, Taompson and
Pringled!
Theory: The Misses Doran, C. Sullivan,
Davidson, Hughes, Corbett McGoey, Mason,
M. O'Byrne, J. Mason, E. Hernon and S. Hernon. non.

Honorable mention of of the Misses Devine and Krajewski, who came too late to compete for prizes.

Junior " B " Class. First prize : Awarded to Miss May Power. Second prize : Awarded to Miss Sadie Her

Second prize: Awarded to Miss Sadie HerThird prize: Awarded to Miss Janet Knox.
Prize in third class. French: Equally merited
by the Misses R. Murray, M. Power, M. Foy,
M. Morcan, M. O Nelli, F. Foy and S. Hernon;
obtained by F. Foy.
Prize in third grade theory: Awarded to Miss
May Power,
Prize for plain sewing, in]kindergarten class:
Equally merited by the Misses G. Knox, E. Hernon, S. Hernon, K. Murray, J. Knox, M. Power,
M. Foy, F. Foy, B. Brewer, Lottie Rosar and
Annie O Connor; obtained by Katle Murray.
Promotion to Senior "B" class.
English and arithmetic: Misses Power, S.
Hernon, K. Murray, G. Knox and Rene Hernon.

Hernon, K. Murray, G. Knox and Rene Hernon, M. Murray, G. Knox and Rene Hernon, Sic. to fourth grade: The Misses Farrell, Coffee, Buckart, Carrie Murphy, Brewer, Foy, F. Foy, Knox, Robertson, Benna, Morgan, Pogg, Lee, Delaney, J. Murphy, O'Neul and R. Hernon.

Promoted to third grade theory: The Misses Frene Murphy, K. Murphy, L. Kinnear, Sumner, McKinley, Roche, Bower, Sweeney, Mason, Fringle, tonway, M. O'Connor, M. Shamon, F. Leonard, G. McMurtry, Duggan, McMillan, Best and McEacheron.

Honorable Mention of the Misses Adele and Aimee Faiconbridge, who come too late to compete for prize:

Preparatory Class.

First brize: Awarded to Miss Lottie Rosar.
Second prize: Awarded to Miss Maggie Ryan.

Third prize: Awarded to Miss Bertha

Shallon, Best and McEacheron.
Honorable Mention of the Misses Adele and Aimee Falconbridge, who come too late to compete for prize.

Preparatory Class.
First prize: Awarded to Miss Lottie Rosar.
Second prize: Awarded to Miss Bertha Brewer.
Prizes in kindergarten class: Awarded to K. Clarke, L. Van Haun, M. Ryan, H. Dean, M. O'Sullivan, M. Lee, B. Kelly, L. Clarke, K. Dean and M. Clarke.
Promoted to jun. "B" class; Maggie Ryan, Lottie Rosar and Bertha Brewer.
St. Aloysius School.
Prizes in sen. div.: Awarded to Masters D. O'Hara, E. Lemaitre, M. Kelly, E. Memtilan and F. Madden.
Prizes in jun. div.: Awarded to N. Zammer, A. Crocker, G. Prance, J. Kennedy, J. Prance, P. Foy, J. Ungaro, P. O'Sullivan, F. Kelly and E. Clarke.

ASSUMPTION COLLEGE, SAND-WICH.
Detroit Catholic Witness.
On Monday, June 22, took place in the college hall the twenty-sixth annual distribution of prizes, musical and literary entertainment of Assumption College, Sandwich, Ont.
Bishop O'Connor, of London, prosided and awarded the premiums.

and literary entertainment of Assumption College, Sandwich, Ont.

Bishop O'Connor, of London, presided and awarded the premiums. of visiting There were a large number clergy both from the United States and Canada present, for Sandwich is the alma mater of many distinguished priests on both sides of the water, who always make it a point to be present at the commencement exercises of an institution where many happy years of their young lives were spent free from all care. Among those present from Detroit diocese were Frs. Baumgartner, Dean McManus, Frs. Garry, Braucheau, Hallissey, Van Antwerp. Watters, Meathe, Kelly and many Watters, Meathe, Kelly and many others. Fr. Regan, of Toledo, Fr. L' Hereux and Rocheleau, of Windsor, old students of Sandwich, were interested listeners to the choice musical and literary entertainment presented under the direction of Fr. Dumouchel, professor of rhetoric.

The first number on the programme was an overture by the college or-chestra, which was well received. Mr. James O'Brien performed the duty of salutatorian ably and well. Francis McIntyre, Dennis Hayes, Otto Siebold and profeseor Racicot played the "American Flag March" ipon two pianos in a faultless manner, winning great applause. The college glee club sang the choir song, "Vic-tory," and Dennis Hayes recited "The Death of the Old Year.

Upon Charles Henigan, of Jackson, Mich., a distinguished member of the philosophy class, devolved the duty of valedictorian. Mr. Henigan, always a forcible speaker, did himself and his class honor in a way which caused many an eye to grow dim and suffused with tears. He dwelt upon the career of his class through college, their games of skill, feats of strength, rivaly in class and upon the athletic field The ties of friendship binding together hearts which forever will remain true to each other, united by the indissouble tie of boyhood friendship and early reminiscences which he said would cling to them in after years with a tenacity which no change of place or situation can destroy.

The second portion of the programme

consisted of the farce, "Box and Cox, or The Long Lost Brothers," by Sir Arthur Sullivan, with the following dramatic personal: James John Cox. a journeyman hatter, J. Siffer ; John James Box, a journeyman printer, H. Bourion ; Sergeant Bouncer, a lodging house keeper, late of the Dampshirt Yeomanry, with military reminiscences, F. McIntyre.

Synopsis — Overture, piano; song, "Ralaplan," Bouncer; duet, "Stay, Bouncer, Stay," Cox and Bouncer; a lullaby, "Hush-a-bye, Bacon" Box; trio, "Who Are You, Sir?" Cox, Box and Bouncer; serenade, "The Buttercup," Cox and Box; romance, "Not Long Ago," Box and Cox; duet, "Sixes and Heads" Cox and Box." "Sixes and Heads," Cox and Box; finale, "My Hand Upon It," Box, Cox and Bouncer.

The rendition of this farce, largely musical, was, perhaps, with one or two exceptions, the best ever given in Sandwich College hall. Mr. Francis McIntyre possesses musical talents and abilities of a rare order. His rendition of Sergeant Bouncer would have done honor to the professional stage. There was a very very enthusiastic audience present.

Bishop O'Connor made a few remarks in his usual terse but happy style, and the distribution of premiums, as follows, took place :

lows, took place:
Good conduct: Senior department. Prize presented by Very Rev. Dean O'Brien, Kalamazoo: awarded by vote of students to Thomas Ryan, Dayton, O.: honors, John Slattery, Nebo, O.
Good conduct: junior department. Prize presented by Rev. A. Webber, Warren, O., awarded by vote of students to Justin Clarke, Detroit, Mich; honors: Raymond Hulemeyer, Lexington, Ky.
Christian doctrine. Prize presented by His

awarded by vote of students to Justin Clarke, Detroit, Mich; honors: Raymond Hulemeyer, Lexington, Ky.

Christian doctrine. Prize presented by His Lordship, Bishop of London; prize, M. J. Crowley, Jackson, Mich; first acc., H. O'Neil, Hubbardston, Mich.; second acc., Thomas Luby, Kalamazoo, Mich.; third acc., James O'Brien, Hubbardston, Mich.

Literary society, classical department-prize presented by Rev. Frank Van Antwerp, Detroit, Mich.; prize, J. Malcney, Niles, O.; Ist acc., J. Needham, Traverse City, Mich.; 2nd acc., J. O'Brien, Hubbardston, Mich.; ad acc., J. O'Brien, Hubbardston, Mich.; 2nd acc., J. O'Brien, Hubbardston, Mich.; 2nd acc., John Slattery, Nebo, O.; third prize, Dennis Hayes, Jackson, Mich.; 2nd acc., Michael Crowley, Jackson, Mich.; 2nd acc., James O'Brien, Hubbardston, Mich.

Mental philosophy. Prize presented by Rev. M. J. Tiernan, chancellor of diocese of London; first prize, Charles Henigan, Jackson, Mich.; second prize, M. J. Crowley, Jackson, Mich.; Second prize, M. Growley, Jackson, Mich.; 1st acc., James Hanlon, Princeton, Ont.

Natural philosophy. Prize presented by Rev. J. F. Smith, Shelby, O.; first prize, Edward McDonald, Mt. Pleasant, Mich.; 1st acc., Jennis Hayes, Jackson, Mich.; 1st acc., Mich.; 1st acc., Michael O'Neil, Kingsbridge, Ont.; 2nd acc., Dennis Hayes, Jackson, Mich.; London, Mich.; Church history. Prize (ex aegno) Chashenigan, Jackson, Mich.; acc., James Hanlon, Princeton, Ont.

Chemistry Class. Prize, Denis Quorril, Mount Carmel, Out.; acc., Thomas Luby, Mount Carmel, Out.; acc., Thomas Luby.

nterary society; first acc., second diginology, Denis Quarrie, Mt. Carmel, Ont., third prize, excellence; first acc., Latin and Greek; prize, chemistry.

F. McRae, London, Ont., fourth prize, excellence; first acc., English literature; acc., first French class.

James O'Brien, Hubbardston, Mich., first acc., excellence; prize, Christian doctrine; third acc., Latin and Greek; prize history and geography; second acc., literary society; acc. first triponometry.

third acc., Latin and creek; prize history and geography; second acc., literary society; acc., first trigonometry. John Maloney, Niles, O., second acc., ex-cellence; second acc., Christian doctrine; prize, Eng. literature; prize, literary society.

society.

D. J. Hayes, Jackson, Mich., third acc., excellence; first prize, piano.

P. Mylott, Youngstown, O., fourth acc., excellence; one acc., sr. German.

F. Powell, London, Ont, fifth acc., excellence; third acc., history and geography.

J. Brennan, Windsor, Ont., first acc., history and geography.

J. Walsh, Parnell, Mich, second prize, first algebra.

first algebra.

Frank McIntyre, Ann Arbor, Mich., prize, senior singing class; second prize, piano.

J. Stanley, Sarnia, Ont., first prize, ele-mentary French.

Belles lettres class. Edward McDonald, Mt. Pleasant, Mich., first prize, excellence; prize, Latin and Greek; prize, English; acc., Christian doctrine; third acc., literary seciety.

Society.
Frank Petitpreu, Anchorville, Mich, second prize, excellence; acc., Latin and Greek; prize, history and geography; first prize, sr. German; second prize, first geome-

Roger Brougham, Dutton, Mich., one acc., xcellence; acc., English; second prize excellence; acc., English; second prize, slementary French.
William Hogan, Dexter, Mich., second uce, excellence.

H. F. Hillenmeyer, Lexington, Ky., acc., istory and goegraphy; third prize, first geometry.

C. Keyser, Elkhart, Ind., prize, Christian loctrine; second acc., second trigonometry.

Joseph Thorpe, Point Edward, Ont., acc. irst algebra; first prize, second trigonometry.

y. Second Latin class. Edward Taylor, Ann Arbor, Mich., first prize, excellence; one acc., Christian doctrine; prize, Latin and Greek; prize, listory and geography; one acc., first geometry; third prize, third

acc., first geometry; third prize, third algebra.

Michael O'Neil, Goderich, Ont., second prize, excellence; prize, Christian doctrine; acc., Latin and Greek; prize, English composition; acc., history, and geography.
Thomas Ferguson, Vesta, Ont., third prize, excellence; second prize, sr. German; one acc., second algebra.
Otto Seibold, Massillon, O., second acc., excellence; acc., English composition; third

Prize, piano.
Harry Brown, Ann Arbor, Mich., second lest the Almighty should not prevail.

cc., first geometry; second acc., second algebra.

Ernest Hellenmeyer, Lexington, Ky., second prize, jr. German; acc., el. geometry.

Frank Beauvis, Anchorville, Mich., second

acc., sr. German.
Fred. Barry, London, Ont., second acc., el.
geometry: el. algebra.
Sam Bezaire, River Canard, Ont., second
acc., el. algebra.
Thomas Brady, Chatham, Ont., fourth

acc., el. algebra.
Thomas Brady, Chatham, Ont., fourth prize, piano class.
Third Latin class. Thomas Hussey, Kingsbridge, Ont., first prize, excellence; prize Christian doctrine, prize Latin and Greek, prize Eng. composition, prize (ex aegno), history and geography; acc. el. French; second prize, second algebra.
Lawrence Kelly, Mooresville, Ont., second prize, excellence; acc. Christian doctrine; acc. Latin and Greek; prize (ex aegno), history and geography; third prize, elementary algebra.
Clarence Hunt, Kalamazoo, Mich., first acc. excellence, acc. English composition, acc. history and geography.
Elementary Latin class. Frank M. Egan, Summerton. Mich., first prize, excellence, first prize, English composition; first prize, Latin; first prize (ex aegno), history and geography; first prize, english composition; first prize, english composition; first prize, algebra.
Myles Gibbons, Fordyce, Ont., second prize, excellence; prize, Christian doctrine; acc. English composition; acc. Latin; prize (ex aegno), history and geography; first prize, second algebra.
John C. McEvoy, Fort Wayne, Ind., third

algebra. John C. McEvoy, Fort Wayne, Ind., third prize, excellence; acc., history and geography; prize, jr. German; second prize, el. geometry; first acc., el. algebra; acc., piano class.

Ed. McCarthy, Windsor, Ont., first acc; excellence; first acc., writing class, fourth

Daniel Ryan, Detroit, Mich., third acc., Danier Ryan, Detroit, Mich., thrd acc., excellence.

Thomas Ryan, Dayton, O., second acc., second arithmetic.

Geo. Silvester, St. Boniface, Ont., third acc., second arithmetic.

Sebastian Farmer, Cleveland, O., second acc., excellence; acc. writing class, first div.; second prize, first arithmetic.

Raymond Glemet, Sandwich, Ont., second prize, second div. el. French.

H. McHenry, Cleveland, O., acc., drawing class; first prize, first arithmetic.

class; first prize, first arithmetic. Elementary Latin, second division— Thomas Gorman, Chelsea, Mich., first prize, excellence; first prize, Latin; acc., Christian

doctrine.

Frank Grix, Highland Park, Mich., second prize, excellence; acc., Latin; first prize, third arithmetic.

Jos. Mooney, Eardley, Mich., first acc., excellence. excellence.
Martin Sattig, Norwalk, O., acc., el. arith-

Martin Sating, Norwank, U., acc., ci. armetic.
Clement Cogley, Emmett, Mich., prize, writing class, second div.
Raymond Hillenmeyer, Lexington, Ky., acc., writing class, second div.
Graduating class. E. D. Goulet, Toledo, O., first prize, excellence; first prize, reading and spelling; first prize, history and geography; first prize, Eng., grammar; first prize, rhetoric; first acc., Eng. composition; first acc., sr. book-keeping class; first acc., natural philosophy; first acc., first arithmetic.

acc., sr. book-keeping class; first acc., natural philosophy; first acc., first arithmetic.

Earnest Girardot, Sandwich, Ont., acc., excellence; prize, Christian doctrine; second acc., reading and spelling; prize, natural philosophy; acc., history and geography; acc., Eng. grammar; second acc., rhetoric; second acc., Eng. grammar; second acc., rhetoric; second acc., plano class.

Charles Blythe, Detroit, Mich., first acc., reading and spelling; second acc., history and geography; first acc., rhetoric; prize, Eng. composition; second acc., fir. German; second acc., first arithmetic.

J. D. McMillan, Lansing, Mich., acc., Christian doctrine.

First commercial class. Anthony Arens, Westphalia, Mich., first prize, excellence; first prize, Christian doctrine; prize, grammar and composition; acc., science; acc., history and geography; second prize, second arithmetic; prize, sr. book-keeping; first prize, violin.

James McLaughlin, Lexington, Ky., second prize, excellence; acc., Christian doctrine; acc., grammar and composition; prize, science; third prize, second arithmetic; second acc., sr. book-keeping; second acc., drawing class; prize, history and geography.

Leo Connor, Detroit, Mich., first acc., ex-

tie; second acc., sr. book. keeping; second arithmeda acc., drawing class; prize, history and geography.

Leo Connor, Detroit, Mich., first acc., excellence; prize, reading and spelling.
Frank Kiely, Roscommon, Mich., prize, el.
bookkeeping; second acc., excellence;
prize, writing class, fourth div.
Wm. Blake, Detroit, Mich., acc., reading
and spelling; prize (ex alquo), drawing
class.
Geo. Covyeow, Monroe, Mich., second acc.,
jr. German class.
Jos. Fister, Lexington, Ky., first prize,
second arithmetic; first acc., jr. German;
acc., elementary bookkeeping; first prize,
writing, first div.
Second commercial class. Wm. Gallena,
Toledo, O., first prize, excellence; prize,
Christian doctrine; prizo, bible history and
geography; prize, Eng. grammar; acc.,
reading and spelling; second prize, third
arithmetic.
Wm. Arens, Westphalia, Mich., second prize,
excellence; acc., bible history and geography;
prize, science; third prize, third arithmetic.
Justin Clarke, Detroit, Mich., fourth prize,
reading and spelling; acc., science; prize, jr.
singling class.
Edward Andre, Detroit, Mich., fourth prize,
excellence; second prize, drawing; second
acc, third arithmetic,
Edward and the class.

Edward and thoetic.
Edward and the class.

Edward and the class. Edward Andre, Detroit, Mich., fourth prize, excellence; second prize, drawing; second acc., third arithmetic.
Edward McDonald, Cincinnati, O., acc., Eng., grammar and composition.
Jos. Knight, Detroit, Mich., second acc., third div., el, arithmetic.
H. Rogan, Kalamazoo, Mich., first acc., third arithmetic.
Ernest Cote, Gordon, Ont., second prize, second div., el. arithmetic; second prize, violin.
Albert J. King, Detroit, prize, writing, third div.

div.

Geo. Brown, Windsor, Ont., acc., writing, third div.

F. McErlane, Detroit, Mich., [second prize, jr. singing class.

Elementary English, sr. div.—Alfred Heinbuch, Detroit, Mich., first prize, excellence; first prize, reading; second acc., second arithmetic. buch, Detroit, Mich., first prize, excellence; first prize, reading; second acc., second arithmetic.

Frank Robinet, Sandwich, Ont., second prize, excellence; prize, Christian doctrine; first acc., geography; prize, spelling; first acc., el. arithmetic, second div.

Louis Parent, Sandwich, Ont., first acc., excellence; prize, grammar; first acc., spelling; first prize, first div., el. arithmetic.

Wm. Etchelsdorf, Grand Rapids, Mich., prize (ex aegno), drawing class.

Wm. Marchand, Tilbury, Ont., second acc., excellence; prize, ecography.

Walter Mayo, New York city, first acc, third div., el arithmetic; acc., ir, singing class.

Edmond Langlois, Sandwich, Ont., acc., Christian doctrine; second acc., el arithmetic, second div., el arithmetic, second div., el. Arthur, Marrentette, Sandwich, Ont., acc., grammar.

Jacob Kolb, Detroit, Mich., second prize, second div., el. arithmetic; acc., second div., el. French.

Elementary Knglish, Jr., div.—John Waite, Plymouth, Mich., first prize, excellence; first prize, correitor, prize, first prize, correitor, prize, first prize, grammar; first prize, geography; first prize, grammar; first prize, geography; first prize, spelling; acc., reading; prize, third div., el. arithmetic.

Lenord Delpier, Detroit, acc., Christian doe-

ing: acc., reading: prize, that acc., Christian doc-metic.
Lenord Delpier, Detroit, acc., Christian doc-trine; acc., grammar; acc., geography; acc., spelling: prize, reading; prize, fourth div., el.

arithmetic.
Fred Esper, Springwells, Mich., acc., excellence; acc., fourth div., el. arthmetic. A Christian, of all men, is without excuse for being fretful and sour; for thinking and acting as though this were a devil's world, and not the eternal God's, as though there were danger

lted and it is only y will revrong at estions of mon good Catholics a rule. ously and measures for the ry. The condition ho a few love for acks upon y are not re. The perhaps. arty than y. They e political ng. The he past et blanrecord. ture, and fling its ie Church cause Sir ccessful in e words of the Globe pproached of reneway be said Laurier it not for ir course to Cathoitoba. \$5,000 tolic church gift on the vidence of gland, and terest aud ction of in grandages of

eration out e to assert c convent it the city cape" wh the Cathoouis would d gone to and Times. uring into Pope nor st of Cathos that they want, op the antioverthrew e Papacy Protestant quarter of uling and

allies in

oppose that responsible the Bible ible is the nts. The asons five instead of r the fact. lutely true. be the rule d different cting even le, and for individual accept the which they , it is out criticism h!-Catho-

the blind,

olicity that

our separ

" views, is the whole History Examined by One Who Tells What he Finds. The combat of truth and error is always the same; history repeats itself in religion as in other matters; the principles and proceedings of the Church in the first ages of Christianity are those of the Church to day, and the attitude of heresy towards her changes so little that it is difficult to underetand how Arius and Eutyches can be heretics if Luther and Calvin are not, as certain Protestant divines have realized, writes Matthew Grant in the Glasgow Observer. Hence their oblique censure of the Fathers, and their kindly feeling towards the here-tical communities of early times, in whose position they see the image of their own. The decree of the Vatican Councils are but instances of the doctrinal law found in the early Church this immutability and uninterruped action is one of the many evidences of action is one of the many over and over again heresy would have captured all Christendom but for the Holy See; over and over again the many or the few fell back on Rome, saying with Peter, "Thou hast the words of eternal life," and refusing to walk with others over and over again heresy repeated. "This is a hard saying; how can this Man give us His Flesh to eat?" or

pride by professing to grant the un-reserved right of private judgment, permitting even the Sacraments to be mere matter of opinion. Therein she differs from all Protestant imitations of her; and in this also, that she is built on fact, not on opinion; on unchang-ing truth, not variable sentiment; on convictions, not conclusions. As Balmes has said. "It is not new in the history of the human mind for a doctrine, more or less reasonable, to be professed for a time by a certain number of enlightened men; but for a creed to maintain itself for ages by preserving the adhesion of men of learning of all countries and times, of minds differing and divided on other points, is a phenomenon not to be found outside the Catholic Church. Nowhere else can be found such an ex traordinary combination of knowledge

forgive sins, or preserve His Church

from error?" and went back and

walked no more with Him, like the un-

believing Jews. From the first there

existed in the Church laws and authori-

ties to which implicit obedience had to be rendered in spiritual things and

matters of conscience. Her members were required to submit to her teach-

ing authority, to be "as little chil-dren," obeying the voice of a superior.

The Church does not flatter human

the doctrines of one Church and ever submissive to her guidance." That the Church owes her preservation as little to natuaal causes as she owes her propagation, is clear from the fact that every power on earth has vainly conspired to effect her ruin.
On natural grounds, it would not be

in union with faith, of genius in will

ing submission to authority; no where else can be found existing for

centuries an uninterrupted series of

enlightened minds ever in union with

surprising had the fabric of some one or other of the sects which rose from age to age outlived the touch of time, their whole task usually consisting in reflecting such doctrines as the mind finds any difficulty in accepting or admitting, in abolishing the duty of obedience to authority, and in dispen-sing with that humiliation of self-accusation, atonement, and restitution, on which the Church insists, and which is so opposed to the malice and envy of the natural man. Still, we see these sects subject to endless changes, and liable to final dissolution. And what they, with all their resources, with al the strength afforded by flattery o human weakness, were unable to do a couple of centuries of the Church has done these 1,800 years, under every sky, in every clime, amongst all races in every nook and corner of the globe She links the most different and dis-tant nations into one great society, the individual members of which all agree in doctrine and morals, and are ready to submit to the decisions of the suprem tribunal of faith. She has seen the rise and fall of mighty empires, of splendid dynasties, has stood the ebb and flow of a thousand generations and remain unshaken in the wild stream of time. one, Catholic, holy—" all fair, oh my beloved!" The work of man must of necessity have fallen in the endless wars waged by ceaseless hate and the unwearied efforts of ten thousand adversaries.

To be convinced that the Church is divinely guarded, and to realize the everabiding presence of the Omnipotent with her, one needs but to recall the rage of the Jewish synagogue against the infant Church, or the crimson annals of pagan Rome. Yet. what were even these persecutions compared to the tangled maze of error, the subtle nets of intrigue laid out by wily heresies and sects, especially when backed by the temporal power, as in the case of the Arians But never could one erroneous opinion, one iota of untruth, one false principle be forced on the Church, or steal into her creed, no matter how high the renown of the teacher. Explain the mysteries on human grounds! Why were the weapons of pagan philosophy so soon blunted in Why was the triumph of infidelity. carefully and systematically planned in the eighteenth century, so short lived? What of that vaunted science ridiculing what it called "The Anti-quated Folly of Rome?" To convict dissection, searched antiquity, burrowed into the earth, criticised each line of Holy Writ. Yet where now is

its anticipated and boasted triumph over the Church of Christ? Now and again, when the cancer of moral corruption grew even on noble members of the Church, there seemed some ground for fear that at last she must sink beneath the weight of years; but it soon became evident that the sap of life was fresh in her, and only withering branches refused to receive it. Catholicity influenced all things - daily life, art, music, literature.

As the faith progressed, there also progressed new means of leading a supernatural life, new evidences of devotion and self-sacrifice of her children.

Early, indeed, we meet with Christians, who, like St. John the Baptist, devoted their lives to piety and pen-ance far from worldly turmoil. The course of events gave more regular form to the study and practice of religious perfection, by the observance of the Evangelical counsels, to which the spirit of the faith naturally and logically led. The Father of monastic life in the West was St. Benedict, born in the fifth century, and his rules were generally adopted. The monks were to spend their time in prayer, reading, teaching, in manual labor, and in re-ceiving instruction in the practice of Christian virtue. To the unwearied labors of the monks in transcribing the works of ancient authors we are indebted for innumerable treasures of antiquity. When barbarous hordes threatened to sweep away every trace of civilization, art and science found a ready shelter, a last asylum in the monasteries. Truly were they the homes of learning and divinest char-Each abbey had its almonry, its free hospital and school. Thus, at Glastonbury over 300 noble youths were educated in a manner befitting their rank, and as many more of humble birth were trained for the universities at the abbot's expense. The abbey lands were let, often at a merely nominal rent, to tenants who, under these landlords, were free from the forest laws. How faithfully the monks discharged their duty to the poor may be gathered from the beggary which fell on the lower orders when the mon asteries were swept away.

Have mattters improved under Pro testant rule? In 1880, the Protestan of Rochester lamented "the Bishop brutal ignorance in which the toiling masses are permitted to live and die to hundreds of thousands of our fellow countrymen God is an unknown Being, except as the substance of a hideous oath." And Mr. Chamberlain declared "Never before was the in 1883: misery of the poor man more intense, or the conditions of their daily life more hopelessly degraded." Think of that, ye revilers of the "Dark Ages! And sad though that picture is, there is another still more sad, the natural outcome of a sect cradled in sensuality and immorality; but in these columns let its hideous face be turned to the wall. The ages of faith gave a most telling expression to their lofty senti-ments and aspirations, to the belief that to labor is to pray, in the stately towering domes which they produced in full perfection. These glorious buildings rose into endless space with slim shafts of gathered columns and airiest window-tracery, and summoned to the praise of the Creator every branch of nature. Wreaths of plants and flowers twined round the massive stones: birds and animals peered forth; saints smiled from chiselled niches; carven angels linked man's thoughts with heaven. Wherever the eye turned it met the cross, on the religious error. He denied the divin-summit of the lofty tower or in the ity of our Lord, and attracted a vart eye turned it met the cross, on the heart of the sculptured blossom unfold

ing in its shape. These splendid structures tower up wards, telling the eternal stars what Europe once achieved and what she Behold, too, other edifices of grander kind, souring to loftier heights, and bearing an even more sublime witness to the glory of the faith — those stupendous intellectual domes, those exquisite spiritual edifices erected by St. Thomas Aquinas, St. Catherine of Sienna, St. Theresa, St. Bernard—but one cannot name all the constellations which glitter in the heavenly sky. In the earlier ages, the educated became convinced that physi cal force alone was wholly inadequate to check the progress of Christianity and scientific weapons were introduced into the conflict. Lucian, the Syrian, in the second century ridiculed Chris tianity. Celsus, Crescens, Philostre tus and numerous others attached it with the weapons wielded in later times by Paulus, Strauss, Voltaire and Renan.

The methods of heresy vary little We know that pagan Rome was drunk with the blood of martyrs; that, as one of her emperors said, the Christians went to the torture like bees to the hive : and that, nevertheless. they triumphed. Fraud and force and falsh hood, mockery and misrepresentation. spent themselves in against the Rock of Peter.

We find the same page of blood and glory in the annals of our own country, when the Reformers exhausted every means to stamp out the ancient Faith when the State, with all its force and power, set itself against "a hundred pale students, each with the rosary at his girdle and the crucifix in his hand, and mowed them down like stubble Again the Church triumphs; the line of "pale students;" is unbroken; the Faith lives on. And in our own days we hear of its bitter foes lamenting "the powerlessness of Protestantism to resist the progress of Rome," and we behold the fulfillment of the Scriptural pro

Christians, whosoever withdrew from Pagan worship, was cried down as a traitor to his country, and for thirty years the sword of the executioner was in constant action.

Bigotry always assumes the mask of Patriotism when it wishes to deal a blow at the Catholic Church. It was employed as a pretext for the Julian and Elizabethan persecutions, and by Purussia; and it serves as a flimsy screen for the intolerance of those gentlemen who to-day profess to see in the appointment of a Catholic Postmaster or Lord Mayor, an imperilling of the liberties and glory of this magnificent empire—of whose history they obviously know little. A yet more strik-ing analogy between the methods of ancient and modern persecution is afforded by what historians tell us of the cruelty and violence perpetrated against the Christians under the sway of the Emperor Julian. He removed them from all public enjoyment of trust, deprived them of their rights, prevented them by law from teaching, from sending their children to any but pagan schools; they were not to be taught poetry, art, science or philosophy. Does it not read like a section of the laws passed by gracious Protestant sovereigns against our Catholic fore-fathers? Under Julian, and under fathers? James I, of England, Catholics were removed from all offices of trust under Julian, the law compelled Catholic children to attend pagan schools and forbade Catholics to teach; in the reign of William III. it was enacted that "if a Catholic kept a school, or taught any person any species of literature, or science, such teacher was, for the crime of teaching (!) punishable by banishment, and if he returned from banishment he was sub-

ject to be hanged as a felon." Surely those who honor the "pious and immortal" memory of William of Orange are unaware of the strong famlikeness existing between hero and the pagan whose name has been handed down in everlasting infamy. Julian the Apostate. The methods of the Pagan, the Protestant, the Lutheran and the Calvanist failed. It was left for Napoleon to strike at the head, to endeavor to bend the very Vicar of Christ to his imperious will He made prisoner the Venerable Pius VI, then an old man of eighty, and abduced him from Rome. Six months later, death had ended the Pontiff's sufferings, and the enemies of the Church raised a shout of exultation satisfied that at last the Papacy had fallen. Men said that an old supersti-tion had at length been wiped away fallen. that the last of the Popes had come an gone, and that the world beheld the triumph of Luther now. "O fear not, for I am with thee! the arms of the wicked shall be broken but the Lord strengthened the just. No wea-pon that is formed against thee shall prosper, and every tongue that raiseth thee in judgment thou shalt condemn.

So it was that the Arian heresy which fell to pieces and the Church re mained; so with Nestorius, with Euty ches, and with the Lollards; so shall it be now. But the clamor dies, the mist passes ; the Napoleonic dynasty is gone : and the successor of St. Peter is in his old place, "still saying Mass a the tomb of the Apostles." The con flict of truth and error is always the same. No sooner had the civil power laid aside the ensanguined sword of persecution than the Church had to confront the swelling ranks of heresy In 817, Arius, a priest of Alexandria commenced his part in the drama o number of followers, espe who had protested belief in Christian ity from unworthy motives. peror Constantine, with permission of Pope Sylvester, convoked a Genera ouncil at Nice in Bithynia. Three hundred and eighteen Bishops ans wered the summons. At a time wher the last storm clouds of persecution were still girdling the horizon this assembly of prelates, in their pontifical robes, presented an impres sive and touching spectacle. The character of sanctity and sacred lore which distinguished the greater num ber of these ecclesiastics, and especially the marks of the late persecution which many bore in their limbs, could not fail to increase the confidence which the Christian world reposed in its

assembled pastors. Here the rising star of St. Athana sius attracted attention by his lucid exposition of the controverted points of doctrine. Here was drawn up and adopted that solemn definition of Faith known as the Nicere Creed, said daily in the Mass, wherein the Son was de clared "consubstantial with the Father," an expression which waived all abiguity and admitted of no sub-terfuge. The Church having successfully defended the divinity of our Lord was speedily called on to answer an attack upon His Blessed Mother. Nestorius taught, as do many heretics to day, that she was only Mother of Christ as man, and had no claim to the title "Mother of God." At this bold innovation, a general cry of indignaion broke from the lips of the faithful. In 481 a General Council assembled at Ephesus, on the Solemn Feast of Pentecost. Pope Celestine sending two Bishops and a priest as his legates, and ordering St. Cyril to preside. The Fathers of the Council chose for their sessions the Church which by its very name—"Mary the Mother of God" bore testimony to the old Catholic faith in the Blessed Virgin's prerogatives. Nestorious was excommunicated and the sentence was at once published.

the Church late at night," writes St Cyril, "they formed a procession of flaming torches to escort us to our dwellings. There seemed to be no limit to their effusion of joy and de-

light Our own century has been privileged to witness a similar scene. In the ever-memorable year of 1854, from Asia and the East, from North America and the West, from the shores of the Baltic and Australia and the isles of the great Pacific, the Church reprethe great Pacific, the Church repre-sented by her chief pastors assembled round her Supreme Head, and the senter of Catholic Unity. On the 8th of December-during the celebration of a solemn Mass, offered by the Pon-tiff, surrounded by one hundred and fifty-two mitred Bishops, fity-three Cardinals, over two hundred prelates of an inferior order, a vast hody of of an inferior order, a vast body of elergy from many countries, and some thirty or forty thousand people who thronged the vast Basilica of St. Peter's, Cardinal Macchi, Dean of the Sacred College, advanced to the Pontifical throne accompanied by an Archbishop of the Armenian rite, and twelve of the senior Archbishops of the Western Church, and begged the Pope to pronounce the dogmatic decree of the Conception of the Blessed Virgin, that "common vows might be ful-Then the "Vene Creatur filled." Spiritus" was intoned and taken up that immense concourse. the sublime supplication, thundered from forty thousand voices, and died away, in the midst of the oblation of the Most Holy Sacrifice, in the temple sacred to the Prince of the Apostles, the Pope, most deeply moved, his ven erable countenance bathed in tears, proclaimed to that breathless, awe stricken and agitated multitude, the decree that the Blessed Virgin, by special grace and privilege was preserved from the stain of original sin-More than forty years have passed since that glorious day, and the faith is spreading with a steadiness and an energy that may be feared, but cannot be restored. Fresh triumphs await the Church, and doubtless fresh trials, old

methods of persecution in modern garb But nothing which is to be can destroy the glories which have been, rob us o one thrilling remembrance, or alter the fact that through the long ages there has ever been one sublime figure the teacher and the guardian of th A11 truth taught by Christ Himself. the nations the Church has won for Him, all the apostles, saints and

martyrs she has borne, all the mircles of self-sacrificing, charity and spotles purity of which every land show the luminous trace, bear perpetual witness to her inseparable and unbroker union with the Divine. - Catholic Re

Two Pictures.

Here are two pen-pictures, which carry their own lessons and moral, that we take from the latest issue to reach us of the San Francisco Monitor: Recently a mother was called to courn the accidental, and what, to her, seemed the untimely, death of a son who had just attained to a manhood of honor and virtue. From every quarter came words of praise for his manly rectitude, and regret that one so noble and so useful should be taken away As she sat in her desolation, feeling that no sorrow was so deep as hers, there crept to her side another pale tearful mother on whole face the marks of shame and humiliation took rank with grief, and whispered these words You think you suffer, but if I could change places with you and see my where yours is. bearing the honor and respect of his fellows which yours bears, I would count no sacrifice to great. I could think of no greater joy With her words there unfolded before the first mourner the picture of an pium den wherein a pale, emaciated ctim sat with his dissolute companions utterly given over to this most terrible of all tyrants of sin-and with the sight there arose in her own soul the ejaculation: "Dear Lord, why the ejaculation: "Dear Lord, why am I so honored and my sisters so afflicted?" F.on the grave of her sorrow the stone had disappeared and the

triumphant angels were all about her. As these words are penned, there is lying on a couch in the city prison a delicate, half-crazed woman, who, goaded almost to madness by the brutal reatment of her husband, in a wild noment shot him, perhaps, to death Her moan is: " There is no future for me, which ever way this affair may turn. My life is all ended now. Those who have known this woman since her childhood tell tales of her self-sacrifice, her womanly unselfish ness and heroism, that are touching in the extreme. One friend speaks of her as "the noblest girl I ever knew. A marriage to a man who seems to have regarded less his duties as a husband and a protector of his home, than he did drink and dissipation, was her misfortune, the ruin of her life. Her love and devotion counted as nothing against the alulrements of liquor and evil company. And so, against the door of the sepulchre wherein was placed the crucified body of her domestic happiness, the fearful stone of intemperance was rolled, just as it is in tens of thousands of other cases al over this fair land. What hope, what infinite trust in God's goodness and omnipotence are required to believe What hope, what that some day even this stone of intem perence may be rolled away, and only the cerements of sorrow left in the grave which no longer holds the crucified manhood of the nation.

Parents Must have Rest.

CONSCIENCE AND LAW, OR PRINCIPLES OF HUMAN CONDUCT.

By William Humphrey, S. J. Thomas Baker, Soho Square, London. Halifax, N. S., T. C. Allen & Co.

The distinguished Jesuit Father, William Humphrey, is too well known to the reading public to need any word of commendation from us.

Within the last few years he has written many works dealing with sub-jects of a social or metaphysical nature which have had a wide circulation and have proved him a writer of ripe scholarship and culture.

The reason of his deserved popular ity is not that his pen traces out new lines of thought, but because he has the rare art of robing subjects too often attired in the unattractive dress of technical language, in terse, homely

Anglo-Saxon phrase. He has no liking for the stilted phrase and rounded period-he leaves that to those who wish to don the buskin-a rather unprofitable occupa-tion before a nineteenth century audience. He is always a teacher with something to say and who knows how to say it, and we never take up any of his works without feeling that we shall derive benefit from the perusal. No vain theorizing, no conjecture but something definite, with a prin-ciple and a proof behind it.

His latest work bears the title of Conscience: or Law of Principles of Human Conduct." It treats of the in ternal and external laws of human onduct, and is divided into five chapters — Human Responsibility, Con-science and Law, Dispensations and Privileges, Justice and Right, and Restitution.

These are titles that do not appeal o the ordinary reader of magazines and novels, but under the masterly touch of the reverend author they los their seeming repulsiveness, and we are sure that any one whose taste has not been wholly vitiated will enjoy and benefit by them.

The first chapter treats of human motives and human acts, and lays down succinctly and plainly the rule by which to gauge the measure of human responsibility. The central standpoint the truth that all morality is in the deliberate will. All sin is rooted in and springs from the will. There is no such thing as a sin of the imagination or a sin of thought. The sin is in the willing to imagine or to think The last chapter, dealing with Resti is, to our mind, the best in

Limited space prevents us from re viewing the book as we should wish, but permit us to recommend it to cler-

ics and professional men.
It is a good book for the library. may be tossed aside by the seeker after the spongy, villainous compound of prurient ideas that passes under the name of literature, but it will be read by the healthy-minded boy and girl, and may be the means of giving them principles that will steady and guide them in life's journey.

We learn that this work Humphrey's is held in such high estimation that it is now the text-book in the Catholic college at Ushaw, England.

The book is marred by no sloveliness of typographical setting. The paper is of finest quality the letter press clean and beautiful, and the firm of Thomas Baker is entitled to the thank and praise of the reading public.

"One of my sick headaches," you will hear people frequently say, as if the complaint was hopelessly incurable. As a matter of fact. Aver's Pills not only relieve sick headache but effectually remove the cause of this distressing complaint, and so bring about Telephono-House, 373 Factory, 540. a permanent cure

A Queen will buy only the best of everything. Queen Victoria buys

Sunlight Soap

for use in all her palace

But it's so charp everybody can afford to use it, in fact as the 'best is the cheapest' nobody can afford not to use it. Washes clothes, washes everything with less labor, greater comfort. Used all over the civilized world.

Books for

Wrappers · 在我我也我也也就是我也也也也也也是我我

O. LABELLE, MERCHANT TAILOR 372 Richmond Street.

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

REID'S HARDWARE

For Grand Rapids Carpet Sweeper Superior Carpet Sweepers Sinceperette, the latest Wringers, Mangles Cutlery, etc.

118 DUNDAS STREET, North Side LONDON, Ont.

Ayer's Pills

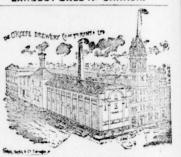
For Stomach and Liver

Are the Best

AYER'S PILLS Highest Awards at World's Fair.

Ayer's Sarsaparilla for the blood. FOR TWENTY-SIX YEARS

DUNN'S BAKING POWDER THE COOK'S BEST FRIEND



The O'Keefe Brewery CO. of Toronto, Ltd. SPECIALTIES:

ligh-class English and Bavarian Hopped Alea. XXX Porter and Stout. Pilsener:Lager of world-wide reputation. E. 'OKEEFE, W. HAWKE, J. G. GIBSON, Pres. Vice-Pres. Sec-Trea



PLUMBING WORK Opp. Masonic Temple.

SMITH BROS. Sanitary Plumbers and Heating Engineers, London, Ont. Telephone 538. Sele Agents for Peerless Water Heaters,

180 KING STREET 180 KING STREET. JOHN FERGUSON & SONS. The leading Undertakers and Embalm ers. Open night and day.

THE STATE OF THE S NOTICE.

TO ALL WHOM IT MAY CONCERN.

When the publication of the Conadian Freeman ceased, a large encount of money was due
by subscribers. Up to this time, the publisher
of intervolbe them with accounts or ask for
settlement. The financial circumstances of the
undersigned oblige bim to appeal to those who
were in arrears for the Freeman to pay part,
at least, of what they owe. Though the indebtedness of all is long since out-lawed by
lapse of time, the undersigned ventures to
hope that a large number of his old friends and
supporters—or their children—will be led by a
conscientious sense of justice and a recolletion of the Freeman's usefulness, in trying
times, to come to bis aid and respond to a call
patiently delayed for a quarter of a century.

The books of the Freeman having been lost,
the matter of payment is left entirely to the discretion and honesty of the subscribers.

Please addressing J. G. Moylan.

Ottawa, TO ALL WHOM IT MAY CONCERN

Pictorial Lives of the Saints The Catholic Record or One Year For \$3.00.

For \$3.00.

The Pictorial Lives of the Saints contains Reflections for Every Day in the Year. Toe book is compiled from "Butler's Lives" and other approved sources, to which are added the property of the Carlon of the United States by special petitioner; and the third Piensy. Council of Ealthnor; and the White Hives by special petitioner; and the White Hives the Saints Canonized in 1881 by His Hives the Saints Canonized in 1881 by His Hives the Saints Canonized in 1881 by His Hives of the Holy Family and rearly four hundred of the Holy Family and rearly four hundred other ill ustrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father, Pope Leo XIII., who sent his special blessing to the publishers; and approved by forty Archilshops and Bishops.

The above work will be sent to any of our subscribers, and will also give them credit for a year's subscription on The Cartholio Becord, on receipt of Three Dollars. We will in all cases prepay carriage.



FIVE-MINUTE SER Sixth Sunday after Pe

JULY 4, 1896.

MAN'S NEED OF G "And Jesus said to His dis-compassion on the multitudes, have nothing to eat, and I will away fasting, lest they faint in Matt. xv. 32.) If our Divine Lord were

in the flesh to day, walki men, as He did nineteen ce He would, no doubt, hav again the multitudes, attr sweetness of His divine He would see at His feet miserable millions emboo kind's collected woe not on the blind, the lame and m themselves down before healed, but crowding are multitude of those who have eat. Compassion would a minant and rule supreme i Heart, and who can do Healer of mankind would healing the sick, not ser others fasting? I will not dwell here on

in the present as in bygon is scarcely much differen vastness in numbers of the ally, in plain Gospel lang nothing to eat." I will or if the percentage of the poo of those hungering for bread, has remained un great as in the past, it is prevalent, all but unive gain. If, then, the wret dependent upon others me than themselves, their reli to make those who help the Christ. But though with the wretched multitude m fasting and fainting, t truth is not the whole trut state of things is still w we consider likewise, as the spiritual and moral co greater number of thos abundance-that is, that a bread and meat and the things of this life -we fin other sense of the divin have nothing to eat. If able to read their souls, seen that, in spite of the ness, they still are spirit owing to the void in their In this world there is n

There is, then, not only their fainting by the wa are in reality vast num who have fallen, who at e are falling, by the waysi from true life. We then discover thi more deplorable than the

can fill the desire of

having nothing to eat in sense, so many fall awa in God. In the truer an mystical sense of the tex there are millions to da nothing to eat, who go a faint, and who even die

The experience of pa me out when I say that (satisfy the necessities o heart and the aspirati

live without its Creato says the venerable Fath "the devil disguised hi presenting himself to the idols, as the author and everything in the world in modern, in our time tried to fill the void withi which they substituted nobody has succeeded, no ceed without God. Th attempt of man to dec heart and soul into the b thing but God will still h caused only wretchednes

misery.
The truth then is: T multitudes are without Christ, by their own fau not follow Him out to th not lister, to His words, them; will not ask for g and be filled with truth. deluded self-satisfa bustle of life, in the en passion or business, the run on in some faint, ha desiring the truth but Apostle says, coming to of it. But we, by God the truth, we have ea filled; oh! let us prize all be faithful to it—for Blessed are you, not bec the truth, not solely be sess it, but blessed are y it, you live up to it.

Religious Resurgen The Guardian, spealigious reaction in Italy

"It is a time of p future, and the Churc the occasion. Before commemoration of the rificed at Ambo Alagia has been forgotten. country masses have b the Pope himself more pressed his sympathy a indeed, has triumph a register in the past ve now two Capuchin cha to each brigade in Afrare again entering the where as authorized te ion (in Milan thousand manded religious inst Genoa of all the scholar six refused it); the early everywhere are the Clericals, who has part of Northern Italy federation by means banks, which are strictly in the towns young me springing up, and is other places, the Corp cession has been resto terval of twenty years. id Liver

ne I have ever

Yorld's Fair.
Or the blood.
X YEARS

1'5

FRIEND FRIEND

of Toronto, Ltd.

arian Hopped Alea.

CO. PUREST BEST OTHER PUREST BEST OF EN UINE N.Y. BELL-METAL OGUE & PRICES FREE

I MANUFACTURING
LS & PEALS
DEFER AND TIN.)
Catalogua
BALTIMORE, MD.

WORK

BROS

leating Engineers. ephone 538. Water Heaters,

N & SONS.

rs and Embalm and day. 3 Factory, 64°.

AY CONCERN.

the Canadian Freent of money was due
stime, the publisher
accounts or ask for
circumstances of the
appeal to those who
reeman to pay part,
e. Though the insince out-lawed by
risned ventures to
of his old friends and
cen-will be led by a
stice and a recollecserulness, in trying
and respond to a call
auter of a century.
an having been lost,
stift entirely to the dissubscribers.

J. G. Moylan.
Daly avenue,
Ottawa.

of the Saints

d or One Year

Temple.

ES:

LS

Its

remark able lasting

properties mak

SURPRISE mos

Every Day

FIVE-MINUTE SERMONS.

Sixth Sunday after Pentecost.

MAN'S NEED OF GOD. "And Jesus said to His disciples: I have compassion on the multitudes, because they have nothing to eat, and I will not send them away fasting, lest they faint in the way." (St. Matt. xv. 82.)

If our Divine Lord were to reappear in the flesh to day, walking amongst men, as He did nineteen centuries ago, He would, no doubt, have with Him again the multitudes, attracted by the sweetness of His divine personality. He would see at His feet amongst the miserable millions embodying man-kind's collected woe not only the dumb, the blind, the lame and maimed, cast-themselves down before Him to be healed, but crowding around Him a multitude of those who have nothing to eat. Compassion would again be do minant and rule supreme in His Sacred Heart, and who can doubt that the Healer of mankind would again, while healing the sick, not send away the

others fasting? I will not dwell here on the fact that in the present as in bygone times there is scarcely much difference as to the vastness in numbers of those who literally, in plain Gospel language, "have nothing to eat." I will only say, that if the percentage of the poor and needy, if the percentage of the poor and needy, of those hungering for their daily bread, has remained unchanged, as great as in the past, it is owing to the prevalent, all but universal love of gain. If, then, the wretched become dependent upon others more fortunate than themselves, their relief is a means than themselves, their relief is a means than themselves. than themselves, their relief is a means to make those who help them like Jesus Christ. But though without such help the wretched multitude must go away fasting and fainting, this sorrowful truth is not the whole truth. The real state of things is still worse. For if we consider likewise, as we ought to the spiritual and moral condition of the greater number of those that have abundance—that is, that are filled with bread and meat and the other good things of this life -we find that in an other sense of the divine text they have nothing to eat. If we only were able to read their souls, it would be seen that, in spite of their bodily fulness, they still are spiritually fasting owing to the void in their hearts.

In this world there is no food which

can fill the desire of men's souls. There is, then, not only the danger of their fainting by the way, but there are in reality vast numbers of them who have fallen, who at every moment are falling, by the wayside, and away

We then discover this fact, even more deplorable than the first, because having nothing to eat in the spiritual sense, so many fall away from belief in God. In the truer and deeper, the mystical sense of the text, we see that there are millions to day who have nothing to eat, who go about fasting,

faint, and who even die in the way The experience of past ages bears me out when I say that God alone can satisfy the necessities of the human heart and the aspirations of man's

In vain has mankind attempted to live without its Creator. "Of old," says the venerable Father Lalleman, "the devil disguised himself as God, presenting himself to the heathen in idols, as the author and the end of everything in the world." Later on, in modern, in our times, men have tried to fill the void within by creatures which there exhibited for God. But which they substituted for God. But nobody has succeeded, nobody can succeed without God. The oft repeated attempt of man to deceive his own heart and soul into the belief that any. thing but God will still his hunger, has caused only wretchedness and supreme

The truth then is: To-day as of old, multitudes are without God, without Christ, by their own fault. They will not follow Him out to the desert, will not lister, to His words, ponder upon them; will not ask for grace to believe and be filled with truth. No; in pride deluded self-satisfaction, in the bustle of life, in the entanglements of passion or business, they suffer life to run on in some faint, half-hearted way desiring the truth but never, as the Apostle says, coming to the knowledge of it. But we, by God's mercy, have the truth, we have eaten and been filled; oh! let us prize it, let us above all be faithful to it-for our Lord says : Blessed are you, not because you know the truth, not solely because you pos-sess it, but blessed are you if, knowing

Religious Resurgence in Italy. The Guardian, speaking of the re

ligious reaction in Italy, says:
"It is a time of promise for the
future, and the Church has risen to the occasion. Before her altars, in commemoration of the brave men sacrificed at Ambo Alagia, party feeling has been forgotten. All over the country masses have been said, and the Pope himself more than once expressed his sympathy and anxiety for the defenders of Macalle. The Church, indeed, has triumph after triumph to register in the past year. There are now two Capuchin chaplains attached to each brigade in Africa; the priests are again entering the schools everywhere as authorized teachers of relig ion (in Milan thousands of families de manded religious instruction, and in Genoa of all the scholars only seventy six refused it); the municipalitie early everywhere are in the hands of the Clericals, who have knit a great part of Northern Italy into a Catholic federation by means of the country banks, which are strictly propagandist in the towns young men's societies are springing up, and in Genoa, as in er places, the Corpus Domini pro-

cession has been restored, after an in-

OUR BOYS AND GIRLS.

Be of Good Courage.

Here's a hand to the boy who has courage
To do what he knows to be right!
When he falls in the way of temptation
He has a hard battle to fight.
Who strives against self and his comrades
Will find a most powerful foe;
All honor to him if he conquers
A cheer for the boy who says "No!"

There's many a battle fought daily
The world knows nothing about;
There's many a brave little soldier
Whose strength puts lections to rout.
And he who fights sin single handed
Is more of a hero, I say,
Then he who leads soldiers to battle
And conquers by arms in the fray.

Be steadfast my boy, when you're tempted,
And do what you know to be right;
Stand firm by the colors of manhood,
And you'll overcome in the fight.
"The Right," be your battle cry ever
In waging the warfare of life;
And God, who knows who are the heroes.
Will give you the strength for the strife.

Bed-Time Prayers.

There are some children. It is sad to say, who take too little trouble in reciting their prayers at night and at all times. They hurry over the words as if anxious to get through and pay very little attention to what the prayer signifies. This, of course, is not the right way, for when we are addressing Our Lord or his Blessed Mother, we should speak with the greatest rever-

times a day, not only upon rising in the morning and going to bed at night, but when the Angelus bell rings and when we sit down to meals, the more they seem to mean. Is there and, in fact, at the beginning of almost every act of life. This pious custom keeps us recollected, and it is a great preservative against sin, for if we are constantly thinking of God we have no opportunity to think of evil.

The Goodest Mother.

Evening was falling, cold and dark, And people hurried along the way As if they were longing soon to mark Their own home candle's cheering ray.

Before me toiled in the whirling wind, A woman with bundles great and small, And after her tugged, a step behind, The bundle she loved the best of all.

A dear little roly poly boy With rosy cheeks, and a jacket blue, Laughing and chattering, full of joy, And here's what he said—I tell you true

"You're the goodest mother that ever was." A voice as clear as a forest bird's: And I am sure the glad young heart had cause To utter the sweet of the lovely words.

Perhaps the woman had worked all day, Washing or scrubbing; perhaps she sewed, I knew, by her weary footfall's way, That life for her was an uphill road.

But here was a comfort. Children dear, Think what a comfort you might give To the very best friend you can have here, The lady fair in whose house you live.

If once in a while you'd stop and say,— In task or play for a moment pause, And tell her in sweet and winning way, "You're the goodest mother that ever was."

Juvenile Precocity.

There is a little boy in Germany who, though but three years of age, can read the newspapers with ease and has no trouble about doing ex amples in long division. He will probably die of brain disease before he is

Goldsmith showed no talent what-ever during his childhood and was considered rather a stupid boy. Pope, on the contrary, was a clever author at twelve. Henry Kirke White, John Keats and Thomas Chatterton were wonder-boys. The three names are world-famous, and yet White was but twenty-one when he died, Keats twenty-four and Chatterton only seven teen.

Our own William Cullen Bryant was but seventeen when he wrote "Than-atopsis." As a boy Napoleon was a little general, Schiller was a poet in

his teens, and Handel had produced an opera before he was fifteen. Corneille, the French poet, had com-posed a tragedy before he was twelve. During his teens Goethe produced number of poems and dramas. Rapael was a clever artist at twelve, and Michael Angelo was already renowned at the age of sixteen. Millet was given a course of free instruction on account of his marvellous ability when he was

scarcely thirteen.
Coleridge began the "Ancient Mariner" when he was 14. Byron was only 19 when he published his first book of poems. Auber wrote an operetta for the stage before he was

14. Prince Eugene planned cam-paigns at the age of 13, and Kant was a metaphysician at 17. Millais was an artist at the early age of 11, and Mozart, the greatest of all child wonders, was the composer of a sonata before he was 6, and at the age of 9 he wrote his first Mass.

St. Peter of Verona was an eloquent preacher at 15. St. Catherine of Sienne was a zealous tertiary at the same age. St. Paschial Baylon converted the herdsmen of Arragon when e was but a lad in his teens. St. Aloysius was a saintly child before he was 9 years old. When but a boy at school St. Dominic sold his books to

feed the poor during a famine then raging, and he offered himself in ransom for a slave when he was but 15. St. Louis of Brignolies, nephew of King Louis. was devoted to the glorification of God and the mortification of self at an early age. It is recorded of this child that he would steal out of his royal bed and sleep upon the floor in

memory of the King who had not where to lay his head. So saintly was the childhood of St. Charles Borromeo that his singular virtues caused his elevation to the Cardinalate at the age of twenty-two. St. Stanislas Kostka was but seventeen habits were undoubtedly the founda head of the when he died, after a life which, tion of his successful career, and he their feet.

though but short, had its every minute devoted to God. St. Laurence O'Toole was a model of virtue at the age of fourteen, and became abbot before he twenty-five. St. John, the Beloved Disciple, was only a boy when our Lord called him to follow Him. St. Louis the Crusader, King of France, was but twelve when he ascended the throne, and voluntarily vowed to make the de-fense of God's honor the aim of his

St. Agnes, St. Cyril and a host of other child martyrs gave up their lives for the holy faith. These young saints needed not the maturity of years to teach them the better way.

Sanctity and genius, though often revealed at an early age, are occasionally of slow development. Some do not know themselves until the world has tried them. St. Francis Xavier, St. Augustine, St. Ignatius, St. Alphon-sus were among those who found the heavenly path amid the tangled ways

Each one's life is his own to do with as he will. The qualities of heart and mind which God has given him must be used for God and man—the earlier the better, for we are not all set right when we make mistakes at first. Early virtue and early knowledge are sure to bring early reward.

CHATS WITH YOUNG MEN.

It was Jean Paul Richter who said these words: "I have made of myself the more they seem to mean. Is there any one of us who can honestly say those words? This world would by a very different place if every man in it could truly say: "I have made all that could be made of the stuff."

"But I have no chance to make much of the stuff that's in me," a young man replies. "I'm kept at drudgery, without any opportunity to improve myself or develop my talent."

You are wrong, young man. In that very place you can cultivate the noblest traits of character-fidelity, constancy, devotion to duty because it is duty, hopefulness, resignation to Providence, etc.

Besides, what is drudgery? Webster says: "A drudge is one who works hard or labors with toil." I hope we are all drudges in that sense. We shall have the company of the great ones of the world, for never did any one achieve greatness who did not work hard. But there is more to the defini tion: "One who labors hard in servile employment." That does not sound very inviting, I will confess, but it is an aid to contentment to remember that nothing need be done in a servile spirit, that the lowliest em-ployments may be raised and glorified with a high motive, and that the noblest purpose of life—sanctity—can be

attained as well in drudgery as in conspicuous occupations. Dr. Trumbull says: "He whose work is only for itself and himself will find his best work drudgery. He who lives and labors lovingly to fill out his

lot in life makes his drudgery divine.' You see-nothing need be servile if it be done from love. If your life be only a monotonous round of menial tasks. look aloft where a kingdom awaits you if you do those tasks to win it.

Now for the last part of the definition: "An unwilling or reluctant laborer." Ah, that is just where the

we make drudgery of it. But even if your present employment be humble and wearisome, will not its faithful performance fit you for better Life is sill rich in openings -vou know not what a day may bring forth. To-morrow you may hear the invitation: "Step up higher; because you have been faithful in a low place you will be tried in one more re-sponsible, but requiring the very qual ities that you have there acquired.

Do the duty in sight; let to-morrow take care of itself so far as work and worry are concerned. Drudgery well done is the foundation of success

Hon. John Sherman in Llquor.

There is no more instructive nor significant incident in the autobiog raphy of John Sherman, recently pub lished, than a short story of his youth Speaking of the young men who were contemporaries of his, he says that a very large proportion of them became habitual drunkards and died prema-

But what saved John Sherman from the fate of his friends of youth? he proof against all the attacks of the modern fire gods? Was he one of those ideal characters, about whom we read so much and of whom we see so little. That temptation never seems to affect? Not at all. His career might have been consigned to the charity of oblivion were it not for a loving mother

and—a pledge.

Hear the story from his own mouth. "On one occasion," he says, "I went home very sick from drinking. My mother received me with much sur prise and sorrow, but neither com plained nor scolded, and with 'the utmost kindness put me to bed, and watched over and cared for me. I was not stupid enough to be unconscious of and then and there resolved never to be in such a condition again.

markable as a sober and industrious man, and these qualities have won for him a standing to which more brilliant men have not attained. His temperate

Best for Wash Day white, with the least labor. Best for

never regrets the morning that he took

Legs Versus Bicycles. More grit is required to get health-ful exercise on foot than a wheel or on horseback, but the former method has a great advantage over the others in that it costs nothing. The doctors say that walking is the best kind of exer cise if one can get enough of it. One trouble with most people when they take to walking for exercise is that they make too hard work of it, considering walking as a thing they must do

driven to it by the greater evils of dull heads and dyspepsia. Much of the benefit of such outings is destroyed if one must take with him an unwill-ing mind. Go joyously, with the knowledge that at the end of a good,

brisk, blood stirring walk there is new hope and courage.

But walking for the sake of exercise merely can have little charm. The mind should be alert to impressions from things around, above and upon the ground. Everything should have interest. And the surroundings interest. And the surroundings should for the time crowd out all thoughts of business and other ordinary

cares. As the physical change should be complete, so should the mental be. The interest of an hour's walk is increased if there is a definite place or person to visit, determined upon in advance. Buildings, trees, stree scenes and persons encountered on the way will add interest. If information gained in such outings is supplemented by the reading of a chapter of a book or a section of the encyclopedia, or by the pointed question put to some specialist, the walks may be made to contribute materially to one's educa-

A \$100 bicycle or a trip to the moun tains, as beneficial as they are, need not be depended upon for spring time and summer recuperation.

THE BRAVEST DEED I EVER SAW.

Under the above title Lady Henry Somerset contributes a pathetic story to Pearson's Magazine.

The scene is laid in a boulevard in Paris, where a Sister of Charity is walking with some children.

"The little Sister listened for a moment, and then, turning to the flower-

woman, she asked: " 'Of what are they frightened? Is

it a runaway horse? Keep close to the parapet, my children.'
'' No, no, Sister,' said the woman, gathering up her pots, and drawing them closely around her, 'they say

there is a mad dog.'
"'A mad dog! A mad dog! Will he bite, my Sister, will he bite?' cried an elder girl. 'Will he come our way? I remember on our farm a boy was bitten and he died. Oh! my Sister, hasten, hasten! Where can we go to escape so terrible a fate?

"Presently the crowd began thicken, and two or three panic stricken women came running down the boulevard.

" He comes, they cried, 'the police have been unable to cope with him. He is biting right and left. Good Good God! we shall none of us escape!'
"'What imbeciles women are,

shouted a burly man, as he hastened his footsteps and made for the neares bridge.
"The crowd has almost dispersed

it took but a moment to drive them panic-stricken from the street. "The Sister hesitated. Around her clung the tiny children, too young to be able to run with any speed, and too

numerous for her to be able to disperse hem quickly. And then a little cloud of dust and a speck on the horizon of the long boulevard-a speck that grew and grew until in an instant a dog came towards them, his tail between his legs, and white froth hanging from his mouth. It seemed as if the animal was more frightened than the human beings who had fled before it.

"Almost before it reached the place where the children stood, it began to snap right and left, and then dashed towards the pavement.

"The little Sister stood for a moment, and then, as though a sudden inspiration came to her, without an instant's hesitation, she went straight to meet the dog as it approached. "The animal ran towards her, vap-

ping and snapping and snarling as it came. Down bent the grey figure and the wide white cap as she knelt upon the flagstones, and, after a short fierce struggle, two plump little hands were forced down the animal's throat. "Two policemen, puffing and heated

from a long pursuit, came where she was, and when they saw her action the my degradation and of her affection, men turned pale and murmured under their breath : "She is lost !" "The Sister looked up into their

play an important part in American public life. He has always been remarkable as a schor and indexes the color had gone out of her round cheeks; she was almost as white haired babe.

_Smoking Tobacco

Old Gold

W. S. Kimball & Co.

ROCHESTER, N. Y. Retail Everywhere

10 and 250. per Package

17 FIRST PRIZE MEDALS.

ESTABLISHED 1848.

STATE UNIVERSITY 1866. Catholic University by Pope Leo XIII.

TERMS

\$160 PER YEAR.

CATHOLIC UNIVERSITY of OTTAWA, CANADA

Degrees in Arts, Philosophy and Theology.

PREPARATORY CLASSICAL COURSE FOR JUNIOR STUDENTS.

COMPLETE COMMERCIAL COURSE.

Private Rooms for Senior Students. Fully Equipped Laboratories.
Practical Business Department.

"The crowd gathered round with that wonderful celerity with which men and women will collect when danger is avail. He went from bad to worse, and

over.
"' What heroism!' said the men.
"' What courage!' said the women.
'Ah, for that the little Sisters are un-

surpassed.'
"But the sturdy form swayed a mo ment, and then the little bleeding hands were clasped together as she A carriage soon drove up, and the nun was taken to the nearest hospital.

The hospital nurse told Lady Henry Somerset the end.
"Ah, the little Sister! It was the

bravest thing a woman ever did; or, for the matter of that, a man either. She lay here so quiet when her hands were dressed, and so faint, and the doctors would not let her move because they wanted some days to elapse in order to see what effect the virus had taken. She was so patient and yet so gay, she made all the sick people in the ward smile-it seemed like God's sunshine when she was there. convulsions took her on the fifth day. and again and again they racked her poor little body until it was a living death to behold her. After the parox-

ysms she would look up and say :
"'I am glad I saved the childrensuch young lives, so much before them, so many to love them—tell them I am glad I saved them.' And in her hands, all trembling still, and bound because of the wounds, she would hold her beads, and murmur her prayers until the terrible convulsions seized her again. But the suffering was not to last, for the good God knew that she could bear no more, and she went to her reward."

A TEMPERANTE LIDY.

How a Baby Cured Its Parent of the Drinking Habit.

It has remained for a woman in St. Louis to devise a simple and effective scheme for getting her husband out spending too much of his time and all his money. She not only induced him to go home, but to wish that he had

never been in a saloon.

The woman who did it was Mrs. Fritz Leught, who is not only young, but very pretty. She and Leught have been married a little over a year

SEND FOR CALENDAR.

soon lost his position.

Matters got so bad that when she wanted to see her husband Mrs. Leught was obliged to go to the saloon to do so.

That made her desperate, and she resolved to adopt heroic measures in an effort to bring her husband to his senses. So one day recently, when Leught was in a back room of the bar, a young and pretty woman, neatly dressed,

and carrying in her arms a bundle, walked boldy into the saloon. She looked about her calmly, as if in search of some one. Then she walked up to the bar, deposited the bundle thereon and started to leave the place. The bar room was full of men at the time. When the woman entered they became quiet, and then astonished, as

she laid the bundle on the bar very

gently As she started to leave the place one of the waiters stepped forward and stopped her. At the same time there was a movement in the bundle, and a baby's head peeped out of the folds of cloth. The baby looked about at the garish furniture with wide, staring

eyes and began to cry.

The effect was electrical. All the men crowded up and tried to quiet the child, which refused to be quieted. Even the bartenders joined in the effort to amuse the youngster.

"The baby wanted to see his father," Mrs. Leught explained to the crowd, "so I brought him to the only place where his father can be found He can take care of the boy now be cause I've got to go to work

a living for myself and the child." That settled it with the crowd Leught was hauled out of the back room, and almost before he knew what had happened was walking down the street beside his wife, with the child

in his arms.

He got his former position back a few days later, and hasn't been in the saloon since.

Blood-purifiers, though gradual, are radical in their effect. Ayer's Sarsa-parilla is intended as a medicine only and not a stimulant, excitant, or bey erage. Immediate results may not always follow its use; but after a reasonable time, permanent benefit is cer-

"The Sister looked up into their faces; the color had gone out of her round cheeks; she was almost as white as her cap.

"Save the children,' she said, 'save the children,' and their faces is the construction of the can't explain, he got into the habit of frequenting one of the barrooms in St. Louis. He got so end amost everything I could hear or think of.

The Sister looked up into their faces; the color had gone out of her round cheeks; she was almost as white as her cap.

For some reason, which Leught says now he can't explain, he got into the habit of frequenting one of the barrooms in St. Louis. He got so end almost everything I could hear or think of. Some of them would give me temporary relief, but none would effect a cure. I have now been free from the distressing complaint for nearly eighteen months. I hope you will continue to recommend it.

the Saints contains y in the Year. Tae Butler's Lives" and to which are added a Saints, recently orthe United States the Third Plenary and also the Lives of 1881 by His Hollness the John Gilmary autiful frontispleed nearly four hundred legantly bound in impred by our Holy who sent his special sy and approved by shops.

I are the carried on The Catholic Theo Dollars. We arriage.



C. M. B. A.

Resolution of Condolence.

Granton, June 22, 1896.
At a regular meeting of Branch No. 124.
C. M. B. A., the following resolution was moved by Brother William Dewan, seconded by Brother John McLoughlin, and adopted: Whereas it was the will of Almighty God to remove from our midst by death our worthy and respected Brother, James Ryder, Beauland and the second secon

Resolved, while bowing to the will of the Almighty God, the members of this branch wish to express their sincere sorrow for the loss of a good and energetic member of this

loss of a good and energetic member of this society; be it therefore Resolved that we convey to the sons and daughters of cur deceased brother our unfeigned sympathy in their sad bereavement, and pray the Almighty will comfort and console them in their sad affliction for the loss of a kind and a loving father. Be it also Resolved that our charter be draped in mourning for sixty days and that these resolutions be recorded on the minutes of this meeting, and a copy be sent to the family of our deceased brother, and also to the CATHOLIC RECORD for publication.

P. O'Shea, Rec. Sec.

P. O'Shea, Rec. Sec.

A. O. H.

A. U. II.

Stratford, Ont., June 23, 1896.
At the last regular meeting of Division No.2, A. G. H., held on June 12, 1896, the following. resolutions were unanimously adopts! i That

Whereas it has pleased Almighty God in His infinite wisdom to remove by death our late respected Brother, Martin F. Sullivan, Resolved that while humbly submitting to the will of our Divine Redeemer we desire to express our heartfelt sorrow for the loss sustained by the widow and family of deceased, and extend to them our sincere sympathy in their bereavement; and be if further

Resolved that a copy of this resolution be spread on the minutes of the meeting and sent to them, also published in the CATHOLIG RECORD.

W. P. Cloney, Rec. Sec.

ST. JEROME'S COLLEGE, BERLIN,

Sr. Jerome's college, Berlin,

The closing exercises of St. Jerome's College were held in the college hall on Tuesday, June 23. His Lordship Bishop Dowling, of Hamilton, who arrived the day before midst much eclat, graced the occasion with his presence and presided over the distribution of prizes. Numerous clergy of the diocese, together with many old students of St. Jerome's as well as a large and select addience from the town, witnessed the closing of a successful year, and heartily applauded the victors who carried off the laurels. Before the distribution of prizes a choice programme, consisting of selections by the college orchestra, choruses by the Glee Club and speeches in Latin, German and English by the talent of the graduating class, was rendered. The English Valedictory by Mr. A. L. Zinger was a masterpiece and awoke a responsive chord in the heart of every student present towards the dear old Alma Mater which had done so much in their regard. But the Latin speech, in the judgment of the Bishop, surpassed even the English, since he awarded Father Gnum's medal for oratory to the Latin orator, Mr. C. Kiefer. The programme being finished the successful students received their rewards from the Bishop's hands. The following is a list of the medalists: Rt. Rev. T. J. Dowling's medal for Christian Doctrine, A. L. Zinger. Good conduct, P. J. Berkery. General proficiency, L. Ripberger. Mental philosophy, A. L. Zinger. Rhetoric, P. J. Morrissey, Oratory, C. Kiefer, Latin composition, J. Lenhard. Latin syntax, J. Englert. English, Sepetz, German, J. Lenhard. Mathematics, E. Dillon. Natural science, P. J. Morrissey, history, J. Hennessy. Good conduct (junior), S. Schenke. Commercial course, J. Gieslick.

After the distribution of prizes and medals, His Lordship, in a few choice words, bore testimony to the grand work that the college was doing in the interest of education, and English speakers of the day, was in his opinion an unquestionable proof of its efficiency. Dr. Kilroy, of Stratford, endorsed the Bishop's

Holy Cross College, Worcester, Mass., eclipsed all its former glories in the literary world by the superb magazine which it published Saturday evening. The Holy Cross Purple is in form and size about the same as the Cosmopolitan or Munsey. It contains more than one hundred and eighty pages and thirty cuts neatly executed. The cover is a chaste design in purple, backed by a little gold worked in a neat scroll design. The contents, which occupy the entire inside cover, represent a varied and interesting amount of excellent matter. It shows a history of the college, which is the first Catholic college established in New England. The cuts illustrating this article will give many new ideas of the vastness of the big college on the hill. Some may be surprised, too, when they see a group picture representing nine Bishops of the American hierarchy, formerly students at Holy Cross. What can but attract considerable attention is a series of articles of lives of the Holy Cross. What can but attract considerable attention is a series of articles of lives of the Holy Cross. What can but attract considerable attention is a perhaps one of the completest that have appeared, inasmuch as it not only records the remarkable life of this great naval officer, but gives a valuable and authentic account of the admiral's ancestors.

The Meade family have been in America for the past three hundred years, and as the sketch shows they have always held a prominent place in the history of their country. It is not often that one gets a look at what the confederate uniform was like, but the confederate uniform was like, but the sketch shows they have always held a prominent place in the history of their country. It is not often that one gets a look at what the confederate uniform was like, but the sketch shows they have always held a prominent place in the history of their country. It is not often that one gets a look at what the confederate uniform was like, but the sketch shows they have always held a prominent place in the history of their

father."
There is also a life-sketch and picture of Commodore McElwell, of the United States navy, who was promoted to the rank of commodore on the 4th of the present mouth. Another interesting series of articles is that of the judges who studied at Holy Cross. Prominent among them is the Hou. John W. Corcoran and Judge Fallon, who has been on

the bench for twenty-three.

There are excellent articles by Dr. Conaty,
Lawyer Carroll of Springfield, Dr. Bossidy
of Boston, Principal McKeon and Thomas B.

of Boston, Principal St. Lawler.

Lawler.

Tommie Conneff writes on athletics, and
Tommie the chief exercises in the "gym." describes the chief exercises in the "gym.," illustrating his article with cuts of some of

the students at exercise.

The picture of the victorious ball nine is an excellent one, as is also that of the graduating class, in cap and gown.

The number is a marvelous success, and can but redound to the honor of the students, past and present, of Holy Cross.

LORETTO ABBEY, TORONTO.

The closing exercises were held at Loretto Abbey on Monday morning. June 22. High Mass was sung by Rev. U. McCann, during which the choir admirably sustained their reputation for the manner in which they excel in devotional singing. At 10:30 o'clock all repaired to the Academic Hall, where the conferring of honors took place. The stage was tastefully decorated with immense palms and June's fairest flowers, but above all other ornaments were the animated, expectant faces of the pupils. The graduates—eight in number—occupied the centre of the stage, and looked very charming in spotless white. They were Miss Gertrude Donoghue, of Kingston; Miss Alma Small, Toronto; Miss Christina Collins, Toronto; Miss Julia Gafney, Toronto; Miss Beatrice Fitzgerald, Toronto; Miss Agnes Dwan, Toronto.

Gafney, Toronto: Miss Beatrice Fitzgerald, Toronto: Miss Agnes Dwan, Toronto.

The audience was limited to His Grace Archbishop Walsh and a number of the clergymen, among whom were noticed Very Rev. J. J. McCann V. G., Rev. Fathers Ryan, Rohleder, McBrady, Frachon, Kelly, Wynn, Hand, Walsh, McEntee, McCann, Small, and Moriarty (of Elmira N. Y.) An excellent programme was successfully carried out, comprising vocal and instrumental music, in which the pupils displayed a remarkable amount of skill. The vocal selections were sweetly appropriate, the solos were charmingly sung by Miss Marion Chapin, Miss Cora LeBel and Miss Ruby Shea; and the grand choruses gave evidence of careful vocal training. The instrumental music was most creditable both to teachers and pupils. Miss Helen MacMahon's interpretation of Chopin's Polonaise op. 53, merited for her unlimited praise. Her execution is brilliant, firm and powerful, yet with a touch of exquisite pathos that stirs the heart—it is soul communing with soul in delightful harmony, and reveals a knowledge of the divine art quite unexpected in one so young. We may surely predict an acquisition to the musical world, when Miss MacMahon opens its portals. Miss Lizzie Connor's violin solo was very sweet, and the praceful Delsarte movements to the best advantage. After the conferring of premiums, His Grace addressed the pupils in a few choice words, congratulating them on their success, and wishing them happiness for the future.

uture.

The excellence portrayed by the pupils in The excellence portrayed by the pupils in the various branches, goes to prove that nothing is left undone to secure a desirable education. The graduating honors were won with distinction by the eight young ladies who perseveringly pursued the higher branches of English, and special credit is due to Miss Gertrude Donoghue, who obtained the silver medal graciously presented by His Excellency the Governor-General, for literature. The competition was keen, and while all the papers exhibited marked talent, Miss Donoghue's merited the palm, and gave brilliant promise of future literary success.

The studio exhibited the result of earnest application, in the handsome collection of paintings, drawings and silk embroidery, while the success obtained in the various other departments is portrayed in the following list of honors.

GRADUATING HONORS AND DISTRIBUTION OF PREMIUMS.

Graduating medals conferred on Miss

ing list of honors.

GRADUATING HONORS AND DISTRIBUTION OF PREMIUMS.

Graduating medals conferred on Miss Donoghue, Miss Small, Miss Collins, Miss O'Connor, Miss Gafney, Miss Fitzgerald, Miss Bampfield and Miss A Dewan.

Gold cross presented by His Grace Archbishop Walsh for church history obtained by Miss Christina Collins.

Silver medal, graciously presented by His Excellency the Governor General for English literature: obtained by Miss Donoghue.

Gold cross, presented by Very Rev. J. J. McCann V. G., for Christian doctrine: Obtained by Miss Lizzie Cherrier.

Gold Cross for Christian doctrine in intermediate department: Obtained by Miss Mary Nihan.

Crown and prize for good conduct in senior department: Miss Keane.

Crown and prize for good conduct in

Crown and prize for good conduct in senior department: Miss Keane.
Crown and prize for good conduct in junior department Miss Florence Way.
Essay medal presented by Sir Francis Smith: Obtained by Miss D. Howlett.
Gold medal for mathematics, presented by Mr. Eugene O'Keefe: Obtained by Miss M. George.

Mr. Eugene O'Reele: Obtained by George.
Silver medal for honorable distinction in English literature and poetical composition: Awarded to Miss Marie Parkes. Gold medal in matriculation class for honor-able distinction in physical science, grammar and rhetoric: Awarded to Miss Cecil Mc-Kenna.

Gold medal in under-graduating class:
Obtained by Miss N. McCarten.
Crown for excellence in English literature
and composition: Awarded to Miss Teresa
Lawlor.

Special honor certificate in advanced course of instrumental music: Awarded to Miss McMahon.
Gold medal for instrumental music, presented by Mr. Hugh Ryan: Obtained by Miss Le Bel.
Honor and promotion certificate in graduating course, instrumental music: Awarded to Miss De Van.

Honor and promotion certificate in graduating course, instrumental music: Awarded to Miss De Van.
Silver medals for instrumental music in senior department: Obtained by Miss Edith Mason and Miss G. Jones.
Honor and promotion certificate in fifth class instrumental music: Obtained by Miss Ethel Taylor.
Silver lyre in, junior music department: Obtained by Miss May O'Dea.
Certificate for theory of music: Awarded to Misses MeMahon, Dwan, LeBel. Collins, Edith Mason, Morrow, Chapin, Overend and Gormaly.

VOCAL.
Silver medal in the properties of the pr

Edith Mason, Morrow, Chapin, Overend and Gormaly.

VOCAL.

Silver medal in intermediate year, senior branch, vocal mustic: Presented by Mr. Schuch, vocal instructor, To Miss Chapin.

Silver medal in junior branch intermediate: Awarded to Miss Mx.

Gold medals for fidelity in St. Cecilia's choir: Awarded to Miss Kieley, J. Shea and Miss Gertrude Hughes.

Silver bracelets for silk embroidery: Awarded ed to Miss Maggie Keighley and Miss F. Reid.

SCHOOL OF ART AND DESIGN.

Provincial bronze medal for china painting: Obtained by Miss Maud May.

Miss Maggie George obtained the highest number of marks in the Dominion for the advanced course.

number of marks in the Louverer vanced course.

The following certificates were obtained for drawing in the primary course: Eight full certificates or diplomas; 145 single certificates; 15 for china painting; 16 for water colors; 7 for certificates or diplomas; 140 single certificates, 15 for china painting; 16 for water colors; 7 for oil painting.

COMMERCIAL COURSE.

Diplomas for stenography and type-writing were obtained by Miss Sophie Plunkett, Miss Maggie Kean, Miss Lizzie Cherrier, Miss Tersea. Kelly, Miss Bertie Blunkett, Miss Alice Reid, Miss Maggie Keighley, Miss May Carroll, Miss Katte Dumphy, Miss Murgatroyed, Miss Edith Curran.

Loretto Abbey, Toronto.

Attention is again called to the approaching retreat for ladies, which will be given at the above institution, from the evening of July 2 till the morning of the 6th. FROM ARTHUR.

In St. John's church, Arthur, on Sunday, June 21, the musical portion of the services was rendered in an especially delightful manner. This being the last Sunday Miss manner. This being the last Sunday Miss Appleton, the popular organist, was to play, the choir was assisted by a number of her musical friends.

musical friends.

In the morning at High Mass St. Clare's Mass in G. was sung and in the evening at Vespers, Peter's "Laudate Pueri" and Mozart's "Magnificat" was sung, the solos being taken by Miss MacAnderson, Miss Ethel Anderson, Miss Nellie Harcourt, Miss Appleton and Messrs. Henderson and Kaiser. At the Benedicton of the Blessed Sacrament Mr. Henderson sung with much effect Berge's "O Salutaris," after which Miss

MacAnderson rendered Webb's "Ave Maria," most beautifully. The choir then sang Lambillotte's "Tantum Ergo." The singing all through reflected much credit on Miss Appleton's training, and the congregation must have felt that they were losing agood musican and a faithful, clever leader. The Rev. Father Doberty spoke very feelingly of Miss Appleton's work during the nine years she was organist here, and expressed his deep regret that she was about to leave, and wished her every blessing and success in her new home in Michigan.

THE NEW PARLIAMENT.

We give below the result of the elec-tions as it appears in the Liberal papers. The Conservative organs, however do not give as large a majority for the Liberals. It is probable both are wrong, and the most correct result can be obtained by taking a little from the majority claimed by the Liberals and adding a little to the majority accorded them by the Conserva-tives. In our editorial columns we give what we consider the proper totals up to

Liberal. ONTARIO. West Durham, BeithLib.. West Elgin, CaseyLib.. 773 North Essex, McGregorLib.. 484 South Essex, CowanLib.. 256 South Grey, Landerkin.....Lib.. 60 North Grey, Clarke.....Lib.. 60 Hamilton, WoodLib.. Hamilton, MacphersonLib.. East Hastings, HurleyLib., 100 Huron East, McDonald......Lib.. 150 West Huron, Cameron.....Lib.. 317 South Huron, McMillanLib.. 321 Kent, CampbellLib.. 235 Kingston, BrittonLib.. 176 East Lambton, FraserLib.. 32 West Lambton, ListerLib..1000 FrostLib.. 17Lib.. 429
South Middlesex, McGuigan ..Lib.. 500 West Middlesex, CalvertLib.. 348 North Norfolk, CharltonLib.. 548 South Ontario, BurnettLib., 215 West Ontario, EdgarLib., 766 Ottawa, HutchinsonLib Ottawa, BelcourtLib.... North Oxford, Sutherland ..Lib..1831 South Oxford, Cartwright .. Lib.. 733 Peel, FeatherstonLib.. 469 South Perth, ErbLib.. 84 East Peterboro, Lang ... Lib. 450
Prescott, Proulx ... Lib. 384
North Renfrew, Mackie ... Lib. 55

Russell, Edwards ... Lib. 1238 Center Toronto, Lount ... Lib. 337 Center Toronto, LountLib. 507
South Victoria, McHugh ...Lib. 72
South Waterloo, LivingstoneLib. 100
Center Wellington, Semple ..Lib. 642
Center Wellington, Semple ..Lib. 642
Con. 50 North Wellington, McMul-North Wentworth and Brant,

SomervilleLib. 945
Wentworth, BainLib. 189 North York, MulockLib.. 550 East York, FranklandLib.. 46

QUEBEC.
Argenteuil, ChristieLib., Beauce, GodboutLib.. 15
Bellechasse, TalbotLib.. 312 Berthier, Beausoliel.........Lib..Acc Bonaventure, FauvelLib.. 307

 Brome, Fisher
 Lib. 275

 Chambly and Vercheres, Geoffrion
 Lib. 400

 Charlevoix, Angers
 Lib. 86
 Chateauguay, Brown Lib., 400 Chicoutimi and Saguenay,

Hochelaga, MadoreLib., 800 Huntingdon, SeriverLib.. 800
Joliette, BazinetteLib..

Maisonneuve, Prefontaine....Lib..1300 Maskinonge, LegrisLib.. 150 Megantic, Turcotte Lib.. 610 Missisquoi, MeigsLib.. 117 Montmagny, ChoquetteLib.. 200 Montreal St Marie Dupre Lib

Montreal, St. Laurent, Penny.Lib.. 600 Center Quebec, Langelier Lib., 307 Quebec County, Fitzpatrick.Lib.. 200 Richelieu, BruneauLib., 134 Richmond and Wolfe, Stenson, Lib., 200

Rimouski, FizetLib.. 120 Rouville, Brodeur Lib.. 999 Shefford, ParmaleeLib.. 350 Soulanges, BourbonneauLib., 200 St. Hyacinthe, BernierLib..Acc St. Johns and Iberville, Be-

Vaudrieul, HarwoodLib., 490 Wright, DevlinLib., 225

Yamaska, Mignault ... Lib. 43
NEW BRUNSWICK.
Kings, Domville ... Lib. 703
Sunbury & Queens, King. ... Lib. 177

St. John City, EllisLib- 730 St. John County, TuckerLib.. 69 NOVA SCOTIA. Antigonish, McIsaacLib.. 118 Cumberland, LoganLib., 120 Digby, Copp Lib.. 29 Guysborough, Fraser Lib.. 88 Halifax, RussellLib., 261

Hants, HaleyLib., 41 Inverness, McLennanLib., 171 Kings, BordenLib.. 466
Richmond, FlynnLib.. 4 Shelburne and Queens, Forbes Lib. 206
Yarmouth, FlintLib. 420 MANITOBA.

Lisgar, Richardson ... Lib., 151
Marquette, Ashdown ... Lib.,
Selkirk, Macdonnell ... Lib., BRITISH COLUMBIA.

Burrard, MaxwellLib.. New Westminster, Morrison...Lib..

Vancouver, McInnesLib..
Yale & Cariboo, Bostwick...Lib.. 311 PRINCE EDWARD ISLAND. Kings, McIntyreLib., East Prince, YeoLib., West Queens, Davies.....Lib.. 350 NORTHWEST TERRITORIES. East Assiniboia, DouglasLib.. 300 Alberta, Oliver Lib.. 400 Saskatchewan, LaurierLib.. 150 Conservative.

ONTARIO.

Addington, BellCon.. 400 East Bruce, CargillCon.. 209
 Carleton, Hodgins
 Con. 81

 Cornwall and Stormont, Bergin
 Con. 300

 Dundas, Brodeur
 Con. 25
 Dundas, Brodeur Con 25
East Durham, Craig Con 159
East Elgin, Ingram Con 204
Glengarry, McLennan Con 750
Grenville, Reid Con 117
East Grey, Sproule Con 659
Haldimand and Monck, Montague Con 593
Halton, Henderson Con 127
Wast Hastings Conby Con 247

West Hastings, CorbyCon.. 247 North Hastings, Carscallen..Con.. 715 North Hastings, Carscallen.,Con.. 715
North Lanark, Rosamond...Con.. 200
South Lanark, Haggart ...Con.. 377
Leeds and Grenville, North,
South Leeds, TaylorCon.. 500

North Perth, McLarenCon.. 13 West Peterboro, Kendrick ...Con.. 349 South Renfrew, Ferguson Con., 300

Compton, Pope ... Con . 50
Dorchester, Morin ... Con . 224
Jacques Cartier, Monk ... Con . 220
Montcalm, Dugas ... Con . 291
*Montmorency, Casgrain ... Con . 49
Montral St. Appr. Colling Con ... Montreal, St. Anne. Quinn..Con.. . Montreal, St. Antoine, Roddick.Con 297

ing. NEW BRUNSWICK. Gloucester, BlanchardCon.. 300 Restigouche, McAllister Con. 31

 Restigouche, McAllister
 Con. 31

 Victoria, Costigan
 Con. 500

 Westmoreland, Powell
 Con. 5

 York, Foster
 Con. 1400

 NOVA SCOTIA
 Annapolis, Mills
 Con. 199

 Cape Breton, McDougall
 Con. 350

 Cape Breton, Tupper
 Con. 705
 Crown for excellence in Awarded to Miss Teresa and composition: Awarded to Miss GerLawlor.

Prize for Elocution: Obtained by Miss Gertrude Hugbes.

Crowned for personal neatness: Miss De Van
and Bertie Plunkett.

Special prize for arithmetic: Awarded to
Miss Geraldine Shea.

Prize for obliging deportment: Miss Winters.

Crowned for personal neatness: Miss De Van
and Bertie Plunkett.

Monette Lib. 273

Laylor.

Monette Lib. 275

L'Assomption, Gouthier Lib. 120

Clockester, Dimock Con. 217

L'Islet, Dechene Lib. 70

Lavis, Guay Lib. 450

Pictou, Tupper Con.

Toronto, July 2.—Wheat, white, 70c.; wheat,
60c. 197

Colchester, Dimock Con. 217

Lavis, Guay Lib. 450

Pictou, Tupper Con.

Toronto, July 2.—Wheat, white, 70c.; wheat,
60c. 198

Cape Breton, McDougall ...

Con. 217

L'Islet, Dechene Lib. 70

Lavis, Guay Lib. 450

Pictou, Tupper ...

Con. 199

Cape Breton, McDougall ...

Con. 217

L'Islet, Dechene ...

Toronto, July 2.—Wheat, white, 70c.; wheat,
60c. 190

Annapolis, Mills ...

Con. 199

Cape Breton, McDougall ...

Con. 217

L'Islet, Dechene ...

Lib. 273

Lavis, Fortin ...

Lib. 120

Lavis, Guay ...

Lib. 450

Pictou, Tupper ...

Con. 199

Con. 201

Toronto, July 2.—Wheat, white, 70c.; wheat,
60c. 190

Annapolis, Mills ...

Con. 199

Con. 201

Toronto, July 2.—Wheat, white, 70c.; wheat,
60c. 190

Annapolis, Mills ...

Con. 207

Toronto, July 2.—Wheat, white, 70c.; wheat,
60c. 190

Annapolis, Mills ...

Con. 207

Toronto, July 2.—Wheat, white, 70c.; wheat,
60c. 190

Annapolis, Mills ...

Con. 207

Toronto, July 2.—Wheat, white, 70c.; wheat,
60c. 190

Cape Breton, McDougall ...

Con. 207

Toronto, July 2.—Wheat, white, 70c.; wheat,
60c. 190

Con. 207

Annapolis, Mills ...

Con. 208

Cape Breton, McDougall ...

Con. 207

Toronto, July 2.—Wheat, white, 70c.; wheat,
60c. 190

Colleder obligation.

Toronto, July 2.—Wheat, 36 to 109

Colleder obligation.

Toronto, July 2.—Chellen obligation.

Toronto, July 2.—Chellen obligation.

Annapolis, Mills ...

Con. 208

Cape Breton, McDougall ...

Con. 209

Cape Breto

Pictou, BellCon..
Victoria, BethuneCon. 140 MANITOBA. Winnipeg, MacdonaldCon.. 131
BRITISH COLUMBIA.

PRINCE EDWARD ISLAND. East Queens, MartinCon.. Independent.

ONTARIO. West Bruce, TolmiePat.. 587 Cardwell, StubbsMcC.. 383

Frontenac, RogersPat.. acc Prince Edward, PettitPat.. 199 North Simcoe, McCarthy ...McC..1171 East Toronto, RobertsonInd..1600 West Toronto, Clarke ..Ind.-Con.. 413 West Toronto, Osler Ind.-Con.. 636 West York, WallaceInd..3425

QUEBEC. Restigouche, McAllister .Ind.-Con., 31 NEW BRUNSWICK. Albert, LewisInd.

West Assiniboia, McInnisInd.. 22

FAVOR THE BROTHERS. Ottawa Citizen, June 23.

Ottawa Citizen, June 23.

It is likely that the Christian Brothers will be the teachers in the French boys' schools after the midsummer holidays.

At a special meeting of the French Committee of the Separate School Board, held on Saturday night, the members discussed the advisability of inviting the Brothers to state the terms on which they would resume teaching in the boys' schools, and, finally, on division, it was decided to open up negotiations to that end.

Trustees Patry, Philbert, Latour, Boileau, Campeau, Lavoie and Chabot were those present at the meeting.

The matter came up on the reading of a petition signed by over 1,000 Separate school ratepayers, asking that the Christian Brothers be re-engaged after the holidays.

It was then moved that the Brothers be invited to state on what terms they would return as teachers in the boys' schools, and the motion carried on the following division:

Yeas—Trustees Patry, Campeau, Latour, Boileau, Lavoie—5. Nays—Trustees Chabot and Philbert—2. Trustee Moffet was absent.

AN OPERATION AVOIDED.

Smith's Falls Case of Great Import. once-Erysipcias in the Face Developes into a Running Sore-Doctors Declared that only an Operation Could Bring Relief-A Medicine Found Which Made the Painful Operation Unnecessary.

From the Smith's Falls Record. A famous German medical scientist once remarked that the world is full of men and women who are sick because of their scepticism. The wisdom of this remark was never more self evident than it is to-day. There are countless scores of sufferers who would rather suffer than use any medicine not pre-scribed by their favorite doctor. To these people, perhaps, the story of Mr.
Thos. E Philips, of Smith's Falls, may
convey a moral. The following is the
story as given by Mr. Philips to a
Record reporter:—"Several years ago
I began to fail in weight, lost my appetite, and erysipelas started in my face, and then a running sore broke out on my cheek. I consulted three physicians, and they all said it would be necessary to remove a portion of the bone. All this time I was unable to do any work and was suffering intense mental and physical agony when I chanced to read in the Record about Dr. Williams' Pink Pills and resolved to try them thinking they would do me no harm anyway. I had not used one box when I felt they were helping me. I continued, and after taking eight

boxes the running sore on my cheek completely healed and the operation doctors said was necessary was avoided. I regained my weight and am once more possessing a good appetite. In fact I was made a new man so remarkable was the change. now consider Pink Pills a household now consider Pink Pills a household necessity." Mr. Phillips was a re-spectable and well to do farmer of Wolford township until last spring when he sold his farm and is now living a retired life in Smith's Falls. He is about fifty years of age, though looking younger, and a living witness of the wonderful curative properties contained in Dr. Williams' Pink Pills. This great medical discovery has reached the high position which it holds through the power of its own merits. By its timely use the weak are made strong; pale wan cheeks are given a rosy hue; lost vigor is re newed and the sufferings ones are re-

be persuaded to take either a substitute MARKET REPORTS.

leased from pain. If your dealer does not keep Dr. Williams Pink Pills, they

will be sent by mail on receipt of 50 cents a box, or six boxes for \$2.50, by

addressing the company at Brockville,

Ont., or Schenectady, N. Y. Remember that Dr. Williams' Pink Pills cure

when other medicines fail, and do not

Loxbon.

Lox

peas, 48 to 48 c.; ducks, spring, per pair, 40 to 60 c.; ceese, per lb., 4 to 8c.; butter, in 1 lb rolls, 10 to 16c; ceese, per lb., 4 to 8c.; butter, in 1 lb rolls, 10 to 16c; ceese, new laid, 9 to 10c; hay, timothy, 48 to 54; straw, sheaf, 81,00 to 80,50; straw, loose, 56 to 57; beef, hinds, 6 to 49c; beef, fores, 25 to 8c.; spring lamb, carcass, 8 to 10c; lamb carcass, per lb. 7 to 9c.; veal, per lb. 3 to 44c; mutton, per lb. 4 to 5c; dressed hogs, 55 to 85,50.

spring lamb, carcass, 8 to 10c.; lamb carcass, per lb. 7 to 9c.; veal, per lb. 3) to 4½c.; mutton, per lb. 4 to 5c.; dressed hogs, 55 to \$5.50.

Detroit, Mich., July 2.—Wheat—No. 2 red. 64c.; No. 1 white, 56c.; corn. No. 2. 27c.; No. 3; yellow, 29c.; oats. No. 2, white, 21c.; rye, 34c.; hay, No. 1. Timothy, 813 per ton in car lots. Honey, best white comb, 10 to 12c per lb.; cheese, full cream Michigan, 7½ to 8c per lb.; eggs, strictly fresh. 10 to 11c per doz; butter, fancy dairy, 12c.; first-class dairy, 9 to 11c; creamery, 16c per lb.; beans. city handpicked, 85 to 90c per bushel; apples, new, 60 to 65 per ½ bush.; poultry, 15 to 16c per lb.; cheries, 82.50 to 83 per bush.; cabbage, 82 per bbl.; plums, wild goose, 81 to 81.25 per bush.

PORT HURON.

PORT HURON.

PORT HURON.

PORT HURON.

PORT HURON, 50 to 60c; oats, per bush.; 18 to 20c; rye, per bush, 30 to 35c; peas, 40 to 45c per bush.; buckwheat, 30 to 35c per bush; barley, 55 to 60c; per bush; per bush, 50 to 60c; per bush; choney, 10 to 12c per pound; cheese, 10c per pound; hay, 88.00 to 810.00 per ton; baled, 810 to 811 in car lots; straw, 85.00 to 86.00 per ton. Beans, unpicked, 60 to 75c a bushel; picked, 75c to \$1.00 a bushel; wool, washed, per pound; to \$10 to 10 to 10 to 10 to 10 to 80.50 per cwt.; three weight, 82.50 to 83.50 per cwt.; Ure weight, 82.50 to \$3.50 per per cwt.; the weight, 82.50 to \$3.50 per cwt.; Ure weight, 82.50 to \$3.50 per cwt.; Ure weight, 82.50 to \$3.50 per cwt.; pork, light, 84.25 to \$4.50; heavy, 83.50 to 84.00; live weight, 83.00 to 80.50 per cwt.; spring chickens, 16 to 18c per pound; hens, 9 to 10c per pound; turkeys, 9 to 10c per pound.

Hides-Beef hides, No. 1, 4 to 44c per lb.; No. 2, 3 to 34c. per lb. for green; calf skins, No. 1, 6c per lb.; sheep skins, 30 to 80.00 per lb.; sheep skins, 30 to 80.00 per lb.

Latest Live Stock Markets.

Intest Live Stock Markets.

Latest Live Stock Markets.

Toronto, July 2.—We had here th's morning between 70 and 80 loads of offerings in the yards, some of which came in yesterday. The demand was slow for shipping cattle, and prices ranged from \$8,50 to \$3.75. In butchers' cattle there was no improvement, though for a few choice lots \$3,30 per 100 pounds was paid. Good stail-fed cattle were in demand at from 3 to \$3\text{c}\$, and grassers sold at \$2\text{c}\$ to \$3\text{c}\$ if of good quality. Quite five hundred lambs and sheep came in. Sheep are not wanted, and are searcely saleable, while lambs are weak at previous prices. About 1,300 hogs were here, and prices gave way \(\text{c}\$. Choice "singers" sell at from 4 to 4\(\text{c}\$\$ per pound; thick fat at \$3\text{c}\$\$ corp rpime; stores, \$3\text{c}\$; so was, \$3\text{c}\$\$ experpound. All grades are wanted.

East Buffalo, July 2.—Cattle—Receipst; only a few lots of butchers' stock, about a load in, which were peddled out to the city butchers. Hogs — Receipts, \$5\text{ cats}\$; market fairly active; Yorkers, good to choice, \$3.0\text{c}\$ to \$8.70\$; rough, common to fair, \$8.50\$ to \$3.55\$. Sheep and lambs — Receipts, 15 cars; market steady to strong; lambs, good to choice, \$4.75\$ to \$5.25\$; culls and common, \$2.75\$ \$3.50\$; sheep, good to choice handyweight wethers, \$4.10 to \$4.25\$; cull and common, \$1.25\$ to \$3.50\$.



Kneip's Water Cure Institution. 8

Milep's water Cure Institution. 8
Milwaukee, Wis., July, '94.
I deem it my duty to state the following: I had to suffer very much from Youting several months, All Physicians called it a nervous affection, but their treatment gave no relief. In San Francisco Pastor Koeng's Nerve Tonte was recommended to me. After I took this but a few days, the symptoms of my trouble disappeared. Only one bottle of it cured me entirely.

Rev. A. Gostte

Rev. A. Goette

30 Years Headache.

Milwaukee, Wis., May, '94.

During a fire, about 30 years ago, I fell into a cellar, full of water. As it was in the winter, my clething froze on my body after I got out. Since then I suffered from sewere headache and was treated by more than 15 doctors for it; but all these didn'th help me as much as one bottle of Pastor Koenig's Nerve Tonic.

J. Netshammer. J. Netzhammer.

A Valuable 1500k on Nervous Dis-cases and a sample bottle to any address. Poor patients also get the med-icine free.

This remedy has been prepared by the Rev. Father Roenig, of Fort Wayne, ind., since 1850, and is now under his direction by the

KOENIC MED. CO., Chicago, III. 49 S. Franklin Street.
Sold by Druggista t 51 per Bottle. Gfor 55.
Large Size, \$1.75. 6 Hottles for \$9.
In London by W. E. Saunders & Co.

OUR PRICE LIST SEEDS

That are Specially Grown for a Critical Trade IS NOW READY And will be Mailed on Application. . . .

GAMMAGE & SONS 213 Durdas St., LONDON, ONT. Mention this Paper.

J. J. HEFFRON & CO.,

-Manufacturers of-Mattresses & Bedding. Orders by mail promptly attended to, Mattresses re-made equal to new. Institutions supplied on liberal terms. Ordered goods a specialty. Feathers renovated. Telephone 5491.

Telephone 5491.

Toronto Toronto Toronto Can.

Branch No. 4, London, Meets on the 2nd and 4th Thursday of every nonth, at 8 o'clock, at their hall, Albidon Block Richmond Street. G. Barry, President; T. J.O'Meara 1st Vice-President; P. F. Boyle, Recording Secretary.

Western Ontario's Summer Resort "THE FRASER, PORT STANLEY, ONTARIO.

PORT STANLEY, ONTARIO.

(Established 25 years.)

Was built in 1870, and is now open for the season. It is universally recognized as, in all respects, the best appointed summer hotel in Western Ontario. Every attention to guests that can be suggested by long experience and a thorough comprehension of the public wants is ensured from the fact that it has been conducted since its establishment, twenty-six years ago, under the same proprietorship and management, with the exception of the past two seasons. The owner and original proprietor has again assumed control of the House, which is situated most pleasantly upon a lofty hill, commanding a magnificent view of the beautiful scenery surrounding it on every side, and overlooking Lake Erie from a beight of 150 feet. The air is always pure and exhilarating, the balmy breezes from the lake diffuse a thoroughly delightful coolness around, while the lawns, walks and drives are most inviting. The pleasure grounds, shaded with umbrageous trees, extend over fitty acres, and access to the smooth sandy beach is obtained by means of a tram railway and stairs. Comfortable bathing houses, with efficient attendants, are provided for ladles and gentlemen, under the direct supervision of the House.

Wm. Fraser, Proprietor.

TRENT CANAL.

SIMCOE AND BALSAM LAKE DIVISION

NOTICE TO CONTRACTORS.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Trent Canal," will be received at this office until noon on Monday, Seventeenth day of August, 1896, for the construction of about fourteen miles of Canal on the Simcoe and Balsam Lake Division.

Plans, specifications of the work and forms of Contract can be seen at the office of the Chief Engineer of the Department of Railways and Canals, at Ottawa, or at the Superintending Engineer's Office, Peterboro, where forms of tender can be obtained on and after Monday, July 13th, 1898.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and further, an accepted bank cheque for the sum of \$15,000 must accompany the tender; this accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forested if the party tendering declines entering into contract for work at the rates and terms stated in the offer submitted. The accepted cheque thus send in will be returned to the respective parties whose tenders are not accepted.

By order,

J. H. BALDERSON,

By order, J. H. BALDERSON, Secret

Department of Railways and Canals Ottawa, June, 1896. WEBSTER'S DICTIONARY The Catholic Record for One Year FOR \$4.00.

By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy of the distribution of the choices one exchol at the distribution of the choices one except, and furnishs sees house. It fills search one hundred other voltanewiedge which as one hundred other voltanewiedge which as one hundred other voltanewiedge which as the distribution of same, and is the regular standard size, containing about 300,000 square inches of printed surface, and is bound in a both.

iard size, which surface, and is bound inches of printed surface, and is bound inches of printed surface, and is bound inches of printed in the regular selling price of Webster's Dictionary has heretofore been \$12.00.

N. B.—Dictionaries will be delivered free of all charge for carriage. All orders must be accompanied with the cash.

Address, THE CATHOLIC RECORD LONDON ONT

"HORRORS OF THE CONFES-

BY REV. J. A. POMPENEY, D. D., is a complete refutation of A. P. A. falsehoods, and is without doubt just the book you want. Send ten cents in silver for it to THOS. J. CASEY. Publisher,

1427. Oak Street.

Kansas City, Mo. VOLUME XVIII



UNITY.

ENCYCLICA Eloquent Appeal From Christendom, Which With Intense Interest

POPE LEO'S MOST

All Creeds. The following is a brice the Encyclical Letter up the Christian Church, ad Holiness, Pope Leo XIII in communion with the
The Holy Father, in
work of bringing all to

Christ, considers that it to that end were he to peoples of the Christian and exemplar of th divinely constituted, to all are bound by God's c long. In accordance with H

dence, God makes use of ments to effect the san salvation of men. To only did He take upon nature, but in order to mission, the Son of God and disciples whom H that they might faithfu His teachings and com who desired the bles bought for mankind by In commanding the their successors to the

teach and rule the nation the nations to accept authority.
UNITY AND PERM In scripture, the Ch body and the body of visible as being a liv visible as being a not ized society, and is a invisible vital princi natural life. Those, either deny that Chri visible body, or refuse has the perennial con the gifts of divine gr in a grievous and p The connection and ur ments is as absolutely true Church as the in the soul and body is to

and as this is the essen

of the Church, accordi

who also determined th to the end of time, the at the present day.

It is obviously of the to determine what Cl
Church to be and what According to thi the unity of the Ch which must, necessaril for it is certain that H wished it to be one. Christ was to save not peoples only, but th cace, without distinct place. Hence as the Church was to han every age the blessi

by the will of

necessary that this C

one in all lands and a FOR ALL CHI A Church which sh men everywhere and clearly foretold by th and was typified as or body-a body united -a mystical body, which, if separated o cannot be united with head. And so anot Christ—that is, and be invented if, beside which is His body, n

another. Furthermore, He Church also gave in He made it such that it must be united by so as to form one soci one body. And He unity amongst His f so perfect that it mis ure shadow forth t Himself and His Fat

ONE IN HOPE A As a necessary co Church unity of fait is the first of those man to God, and the name of "Th nature of this unity can be ascertained i and teachings of Ch mere possession of t sufficient to insure merely because of doctrine itself and volves, but also be gent tendencies of the disturbing electric passion. It was necessary

another principle minds in the Chris is consequently pro of the many mean our Lord, could hav -He, in fact, adopt all followers of Chr