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0 tons, 100 tons stove size, 20 tons large egg size, 130 tons. grate.

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hue;
Ah! they to the Christ are the truest,
Whose loves to the Mother are true!

And thus, in the dim of the temple,

Where the sungleams knelt down with

gray
A mantle of grace and of glory
For the last, lovely evening of May.
—FATHER RYAN.

Catholic Record.

LONDON, ONTARIO, SATURDAY, MAY 29, 1897.

NO. 971.

LAST OF MAY.

VOLUME XIX.

TO THE CHILDREN OF MARY OF THE CATHEDRAL OF MOBILE.

In the mystical dim of the temple, In the dream-haunted dim of the day, The sunlight spoke soft to the shadows, And said: "With my gold and your

gray,
Let us meet at the shrine of the Virgin,
And ere her fair feast pass away,
Let us weave there a mantle of glory,
To deck the last evening of May."

The tapers were lit on the altar, With garlands of lilies between;
And the steps leading up to the statue
Flashed bright with the roses' red

sheen; The sungleams came down from the

heavens
Like angels, to hallow the scene,
And they seemed to kneel down with the
shadows
That crept to the shrine of the Queen. The singers, their hearts in their voices

Had chanted the anthems of old, And the last trembling wave of the Vespers On the far shores of silence had rolled. And there—at the Queen-Virgin's altar— The sun wove the mantle of gold,

While the hands of the twilight were weaving
A fringe for the flash of each fold.

And wavelessly, in the deep silence,
Three banners hung peaceful and low—
They bore the bright blue of the heavens,
They wore the pure white of the snow—
And beneath them fair children were

kneeling,
Whose faces, with graces aglow,
Seemed sinless, in land that is sinful,
And woeless, in life full of woe.

Their heads wore the veil of the lily Their brows wore the wreath of the And their hearts, like their flutterles

banners, Were stilled in a holy repose. Their shadowless eyes were uplifted,
Whose glad gaze would never disclose
That from eyes that are most like the

heavens The dark rain of tears soonest flows. The banners were borne to the railing, neath them, a group from each band

And they bent their bright folds for the blessing
That fell from the priest's lifted hand. And he signed the three fair, silken standards, With a sign never foe could withstand. What stirred them? The breeze of the

evening? Or a breath from the far angel-land?

Then came, two by two, to the altar, Then came, two by two, to the aitar,
The young, and the pure, and the fair
Their faces the mirror of Heaven.
Their hands folded meekly in prayer
They came for a simple blue ribbon,
For love of Christ's Mother to wear;

And I believe, with the Children Mary, The Angels of Mary were there.

Ah, faith! simple faith of the children! You still shame the faith of the old! n, love! simple love of the little, You still warm the love of the cold! And the beautiful God who is wandering Far out in the world's dreary wold, Finds a home in the hearts of the chil-

And a rest with the lambs of the fold. Swept a voice: was it wafted from

Heard you ever the sea when it sings Where it sleeps on the shore in the night

time? Heard you ever the hymns the breeze

From the hearts of a thousand brig summers? Heard you ever the bird, when sh

springs
To the clouds, till she seems to be only
A song of a shadow on wings? Came a voice: and an "Ave Maria" Rose out of a heart rapture-thrilled; And in the embrace of its music The souls of a thousand lay stilled.

A voice with the tones of an angel, Never flower such a sweetness distilled It faded away—but the temple With its perfume of worship was filled Then back to the Queen-Virgin's altar

The white veils swept on, two by two;
And the holiest halo of heaven
Flashed out from the ribbons of blue;
And they laid down the wreaths of the

whose hearts were as pure as their

In the dream-haunted dim of the day, The Angels and Children of Mary Met ere their Queen's Feast passed

the shadows, And wove with their gold and their

The Religion of Paying Debts. One of the papers has the following remarks on this subject. They drive the nail on the head and clinch it:

"Men may sophisticate as they They can never make it right, and all the bankrupt laws in the universe can not make it right for them not to pay their debts. There is a sin in this neglect as clear and as deserving Church discipline as in stealing or false swearing. He who violates his promise to pay, or withholds the pay-ment of a debt when it is in his power to meet his engagement, ought to be made to feel that in the sight of all honest men he is a swindler. Religion may be a very comfortable cloak un-

ISM.

ment theory of Martin Luther and his testant sectarianism and unite the fellow reformers in the sixteenth cen- American people in one religious

tury is running riot at these last times, and nowhere more so than in the United If he does, his hope is vastly super Salvation Army."

That is a pretty sweeping arraign-Review. ment of Protestantism to come from a Protestantism pen. And yet no Protestant can gainsay its truth. Not to seek such evidences elsewhere, recent testimonies to its truth may be found in the mutual accusations, for instance, which are being made against each other by Mr. Moody and those Protestant preachers, here and in New York, the former charging the latter with failure to preach Christianity, Martin Luther of being the great mod and the latter retorting that the Northfield evangelist's methods are disrupting their Churches. Then, we have the dissensions, resulting in more sectarian schisms, which Dr. Abbott and the other apostles of the "higher criticism" have caused in different Protestant denominations; and the signed and published protest of forty Protestant ministers, Presbyterians, Methodists, Lutherans, Baptists and others, against the heretical doctrines set forth in a recent sermon by Bishop Sessums, the head of the Protestant Episcopal sect in Louisiana. To quote our Omaha contemporary again: "'Change and decay' is written on the banners of (Protestant) denominationalism. The cast iron confessions and disciplines of the fathers of Pro testantism sit lightly on the consciences of their followers in our time."

How is it, though, with that Protest antism which thus sits in judgment on her sister sects and laments the sorry spectacle which their disunited condi the Pulpit of the Cross teacnes when it calls Episcopal ministers "priests," or that which Latimer upheld when he declared that "minister" was the better name, because "priest" implied sacrifice, and in the English Church there is neither sacrifice nor the Landers of these. altar? Is it the faith which believes, like our Omaho friend, in holy orders, Barlow professed when he told King Henry, in 1540, that if the king, as supreme head of the Church o supreme head of the Church of England, should make a layman a Bishop, without mention of any orders, he would be as good a Bishop as any other Anglican prelate? Or, finally, is it the faith of the "High" Churchman

light. How can Protestant sectarian. condition of these (the London) condition of these case churches with regard to church attend permitted polygamy, he begs the ance on Sundays, closed churches devil to prepare "a bath for the author from Sunday to Sunday; and if opened for an hour or so daily, the burden falls upon the sextons and sextonesses, Henry of Brunswick that the Protest produce a rich harvest.

The loss with this activity, rendered infinitely more potent by association, should, and doubtless will, produce a rich harvest. churches with regard to church attend may be a very comfortable cloak under which to hide; but if religion does not make a man 'deal justly' it is not worth having."

The religion to the sextons and sextons and sextons service and princes, with this evil example, uous by their absence, and by the about that the peasure were bringing it about that the protest-bringing it about that the protest-bringing it about that the protest-bringing it about that the peasure were bringing it about the peasure were bringing it about that the peasure were bringing it about the peasure were bringing it a

A SECTARIAN ON SECTARIAN. few of them reside in their parishes; more than twenty of the parsonage houses are leased, and converted by The current issue of the Pulpit of the lessees into offices;" and he then the Cross, which, published at Omaha, cites figures to show that on Sunday proclaims itself an organ of "the the average attendance at these Lon-American Church," meaning thereby don Anglican churches is less than the Protestant Episcopal sect, devotes twenty, in many instances, at morning its editorial pages to a recital of the deservices. Does our Omaha optimist cay that in its view is destroying all really believe that from such a wither-other phases of Protestantantism. According to it, "the individual judg can Church" a faith that can cure Pro

States. The old Protestant bodies are ior to his faith; but it is doomed to losing their ascendancy over their bitter disappointment, nevertheless. people and new sects and fresh alliances when he recognizes that Anglicanare springing up on every hand to take ism and its American offshot, Protesttheir place. Simon-pure Calvinism is ant Episcopalianism, in no sense differ everywhere discounted even by the from the other Protestant sects whose Presbyterians themselves; it is only a sorry state he so well describes, let us fraction of the Lutherans who any hope that he will rewrite, with a highlonger hold rigidly to the teachings of er and truer meaning, that "the their founder. Methodism has fastened crumbling to pieces of the sixteenth its ideas of conversion and the revival century systems of theology is not an system on the older denominations, but already its aggressive force as a mis losing their faith in revealed sionary movement has begun to wane. religion, but rather does it proclaim Methodist revivals are no longer the their emancipation from sectarian fever heat of religious emotion they bondage and their restoration to the once were, and to find the old time zeal communion of the one, (holy) Catholic once were, and to find the old time zeal communion of the one, (holy) Catholic of the Wesleyan exhorter one must go and look for it in the house of the communion of the one, (holy) Catholic and apostolic Church "; and that his and look for it in the barracks of the words may be speedily verified by the conversion of our beloved country to the true faith of Christ .- Sacred Heart

ETY.

Dr. Stafford Defends Vigorously a

Statement Made in His Sermon. Rev. Dr. Stafford in a sermon delivered in Washington on Palm Sunday on "Marriage and Divorce," accused ern corrupter of the family. A Lutheran minister, Rev. Dr. Butler took exception to this statement and wrote a long defense of Luther, to the editor of the Washington Post. He also took occasion to fling abuse upon Catholics, their priests and their religieuse. Dr. Stafford replied in the following letter

to the Post:
Editor Post: A writer in yesterday's issue of your valuable paper makes a vigorous attack on the Catholic Church, because of an extract published in the Post of the previous Monday, from a sermon of mine on "Marriage and Divorce." I am not concerned with most of the utterances of the writer, but as he lays special emphasis on what I said of Martin Luther's pernicious influence on the family, I owe it to the public to show that I did not make the tatement without sufficient reason.

I accused Martin Luther of being the

great modern corrupter of the family, and I reiterate the charge. Martin Luther attacked the family in its very spectacle with their distance the special special with the desired the sacration affords to heaven and earth? Of foundation. He denied the sacracourse, we believe the Pulpit of the mental, sacred, and supernatural cross, the "American Church," as it character of the marriage contract, calls the Protestant Episcopalian de-nomination, is not the only happy and harmonious one, but it is also the only stroyed the indissolubility by permitharmonious one, but it is also the only one from which the other sects can hope to obtain relief in their present predicament and plight. The faith which this "American Church" would have all the world accept has been received, according to our Omaha concern, "through the anostolic mode, it illegal for a man to marry a temporary, "through the apostolic Church of England." Waiving, for the sake of brevity, the absurdity of calling apostolic a Church which has neither valid orders nor authorized either than the saked is a constant of the purpose of effecting such a marriage. The impeatmentant made it illegal for a man to marry a mode it illegal for a man to m neither valid orders nor authorized purisdiction, what, it may be asked, is the faith which the "American Church" has received from the Church of England? Is it the faith which of England? Is it the faith which of England? Is it the faith which of England? of England? Is it the faith which the Pulpit of the Cross teaches when it Ecclesie. Op, Lat., Tom. v, 13118) and

polygamy of the Landgrave of Hesse. and quotes a historian to the same don't see how he can object to my

But, in further confirmation of my position, I will add a few testimonies not only as to the fact, but as to the effect of it upon the family, marriage, who thinks he believes in the Eucharist and public morals. The following and the Real Presence, or that of Cranstatements are taken from the Protest-Oucharist?

Or look at the matter in another ed., vol 1-320 326.) Philip's own clergy objected to the step, ism hope for relief in its present plight from, or look for real religion to, a Church which, according to our Ne Melanchthon was sick over it; Luther the Anglican Church, when that Church, as a writer recently stated in confessed that his act could not be defended, and said he had acted like a fool; he said that he would deny his the London Daily Chronicle, is itself in deed. Moreover, he wanted the matter a most deplorable state? "From time kept secret, and said if it became to time," says that writer, in an open letter to the recently appointed Angli can Bishop of London, "public attention has been drawn to the lamentable condition of these (the London) (279) At the same time, while he had

marriage as an honorable state, or restore it when it had fallen. Again, the mild and gentle Melanchthon was willing, after this example, to grant a second wife to Henry VIII. saying such things were not permitted to the people, but were lawful to the Princes. More over, the court preacher on this inter-German People, 14 h ed., 1887, vol. iii, pp 419 429.) Bucer finally found it necessary to call a halt because the good and pious women would not stand it, because they feared the consequences when this should penetrate into the higher classes (Lerz Corres and are ardent promoters of mission

pondence, Ph. & Bucer, p. 66). Now, surely all this is quite suffic ient to justify the statement made by me—that this act and this doctrine did and do tend to the corruption and the forcible manner, how this spirit can destruction of the family : and surely I may not be blamed when Protestant authors themselves concede the fact of course, but very little in comparison and lay the thing at Luther's door. with the results which must follow As to the second statement, which I from such a combination of earnest and may notice—that according to my eager spirits working in harmony for critic there was such an enormous a common purpose which embraces the number of natural children in Rome under the Papacy-I am amazed that any one would make such a charge against any people without citing the statistics. It will not do to mention "Il Solfeo," of 1870, nor the "Amico di Casa," of 1857. These are old calumnies long ago and many time and oft refuted. But surely we have the official statistics of governments here in Washington. It would have been very easy for Dr. Butler to have gone

to them, and if he passed them and went back so far, there must have been some special reason for his journey. Come, now, let us have the official figures. In the meantime I might cite the testimony of Dr. Felix Jaquot, a French physician, resident in Rome during the occupation, who, though a most bitter enemy of the Pope's gov-ernment, testifies that the morality of Rome was far superior to any capital in Europe. (Le tres Medicales sur l'Italie 1857.) I can also refer to the work of the Protestant Dr. Leffingwell (London '92, on "Illegitimacy," p. 52), who, in the question of illegiti-

macy, gives the following figures in each 1,000 births: Italy, 75; Switzerland, 7; Norway, 82; Scotland, 84; Denmark, 101; Saxony, 127. I might also call attention to the petition of the central committee of the Evangelical Church of Germany to the Reichstag 1869, to show the condition of things in that country. But after all statistics are not altogether a safe criterion of morality,

and especially statistics of illegitimacy,

since there is a worse crime and a

worse form of immorality to which society is fast sinking in many places and to which an allusion will suffice. But, Mr. Editor, I have consumed enough of your space and enough of the public patience. I cannot follow Dr. Butler through all his wanderings. It is very easy to ask, but it takes time and space to answer. Neither as the celibacy of the clergy, which is sufficiently discussed in so many books. Nor will I take your space with any exegesis of the text in St. Matthew, and finally I pass over in the silver. contempt they merit the base insinuations of my critic against the purity of our Catholic men and women. I leave that unanswered upon his character. My work was a legitimate one; I was discussing doc-trines. I had, therefore, a perfect right to touch upon this question. But Dr. Butler left the field of doctrines to heap abuse upon me and all Catholics. I have answered the doctrinal par patiently; the rest I leave untouched. The animus of my critic is evident: his work and his authorities are on a

A SOCIETY OF CONVERTS.

par with his intention.

In the Universe last week there are peared an interesting news paragraph rom Wellsville, this State, relating to the organization of a "Catholic Truth League "in that town by a number of converts to the faith. The objects of who thinks he believes in the Education and the Real Presence, or that of Cranmer, who, at Oxford, in 1554, denied that Christ is truly present in the Neuere Geschechte, der Deutschen Christ is truly present in the Real Presence of the fold, the refutation of anti-Catherine Christ is truly present in the Real Presentation Residue 1854-2 the new society as suggested by its name, are the distribution of Catholic from the non-Catholic press and pulpit and the employment of all available means for conveying to religious minds beyond the pale of Christ's Church a true conception of her doc-trine and spirit. The influence of such a society composed of members who have been themselves brought to a knowledge of the truth through agencies similar to those which they propose to use for the enlightenment and conversion of others, must necessarily prove both strong and efficac ious. Even within the immediate family circle and among the intimate

produce a rich harvest.

It is almost impossible to overesti-

could with difficulty keep respect for surroundings and social affiliations as the inherent privilege of all Bible which has brought them certitude of opinion that the author is an out-and-belief and unspeakable peace of mind. out Unitarian, that he can defend his Those who groped their own way to over, the court preacher on this interesting occasion was one Melander, who had three wives, and who openly preached polygmy. (For this and they were not impelled by an overmaspreached polygmy. (For this and they were not impelled by an overmas-above statement—Janssen's Hist. of tering desire to help others, especially those near and dear to them, to the same inestimable benefits to which they themselves have attained.

As a matter of fact converts invariably manifest a practical appreciation of the great grace vouchsafed them, ary work among the spiritually be-nighted. It must be so. The action of the Wellsville converts will demonbe made most effective for good. dividual effort accomplishes something, summun bonum for wayfaring souls astray from the one, sure path to etern al happiness and the realization of that destiny, which faith and reason point to as the great end of human exist

The example of the Wellsville converts cannot be too strongly recommended for imitation by converts everywhere. In every parish in the diocese and country there exists a com munity of recruits from Protestantism. who could in this way do a greal deal for the diffusion of knowledge among our separated brethren, touching the truth and beauty of the Catholic relig ion. - Cleveland Catholic Universe.

'IAN MACLAREN'S " APOLOGIA.

The charge of heresy against Dr John Watson, of Liverpool, better known by his pen name of "Ian Maclaren," has become what in Parliamentary phraseology is called a dropped order. His apologia, spoken before the Synod of the Presbyterian Churches at Sunderland, appears to have allayed the scruples of that body who, by an overwhelming majority, up held the decision of the Business Com-mittee that the petition against him should not be presented to the Synod

The burthen of Dr. Watson's speech

in his own defence was that the pauc

ity of candidates for the Presbyterian and other ministries was attributable to the secular and unbelieving atmosphere in which young men emerging from the Universities found them-selves, and which shook their faith in the Divinity of Christ and the resurrec tion. He put the whole question in a nutshell when he said that it was really a matter of belief to day in the supernatural. We are at one with Dr. Watson on that point. The whole trend of modern religious thought is in the direction of the acceptance or re jection of the supernatural; there is no plies, logically and consistently fol lowed out-or secularism, which com prehends agnosticism and pure nega tion, or the exclusion of the super natural as a factor in determining the question of religious belief. The rationalistic bent which the sixteenth century revolt gave to all who fell under its influence is impelling the schools of free thought, mis named Churches, to which it gave birth in the direction of secularism. The Church, or that curious combination of sects which Dr. Watson had in his mental purview, will, in his opinion, not have to concern itself so much with the minutize of doctrine on which they might not agree, but two or three great verities which constituted faith and separated faith from unbelief. By "minutiæ of doctrine" we presume he means dogmas. No Church can make or create a dogma, and there is only one Church which can define them That is where the trouble began. In rejecting dogma the Reformers rejected the supernatural, and in rejecting the supernatural, the foundation of that triumphant and firm faith

been pared and whittled down almost to the vanishing point by many of their disciples.

But although Dr. Watson considers the matter settled by the Synod, one of bis co religionists, Dr. Kennedy Moore, says we have only seen the beginning of the end. It seems that arrange ments have been made to bring the matter before the Liverpool Presby-tery. What the precise position and prerogatives of that inner circle of English Presbyterianism, that imper ium in imperio, may be are not dis-closed; but it may be pertinently The Presbyterians are more consistently Protestant than High Churchmen. and we cannot conceive upon what sence of any divine service in their ants no longer looked on such things light, opened up to earnest, well-in-churches during the week days. Very as sins, and that he and his friends structed converts. Their domestic which Protestants so proudly proclaim

which Dr. Watson speaks, they practically rejected Christianity, which has

usually present an inviting field for Christians. Dr. Moore has carefully the exercise of that intense charity inspired by the ineffable gift of grace the Master," and he is distinctly of out Unitarian, that he can defend his position by no other weapons than light and spiritual emancipation are those of Unitarianism, and that he has practically renunciated the leading evangelical doctrine of salvation by While doctors differ, the patient

dies. While theologians of the Presbyterian school are blown about by every wind of doctrine and drift far asunder, having no mooring point to hold by, young men about whom Ian Maclaren is so solicitous are left to sink or swim .- London Monitor and Catholie Standard.

To the Rev. Patrick Cronin.

On an Epoch in His Work,
Who seeing great things done by mortal

hands Can know the travail of the heart and

brain That wrought them?—Feel the years of

pain

Phat gave forever joy to all the hands?

Who put fair Beauty on Venetian sands

Once longed and suffered—suffered not
in vain;

God's workers suffer—suffer for our gain

And God's high honor, through earth's cloud
and rain.

O poet smiling at your finished work— Yet never finished, since it always grew And still will grow—forget the desolate

ways,
The pain of loss, the barbed thorns that lurk
In duty's path. Behold!—love's silver

Falls, blessing, on you, on this dawn of -Maurice Francis Egan.

WITHOUT CHRISTIANITY.

What its Absence Would Mean to Society and Art.

A number of clergymen of various religions contributed articles to the Sunday Globe's symposium on "What Would the World be Without Christian-The Catholic idea was supplied by Rev. Garrett J. Barry of Roxbury,

who wrote: Gazing down the world's history for almost two thousand years, the eye of the spirit is fixed upon a central figure, standing forth in bold relief and shining like the noonday sun. divine centre seems to radiate a light which illumines with dazzling splendor each intervening century, vivifying with its rays all parts of the civilized world. Its beneficent influence is spread over individual, society and

After a hasty glance at what the light of Christianity has done for the world, we can form a more accurate conception of what our world would be without it.

In the individual, Christianity has called forth the noblest qualities of mind and heart. By it he has been taught to rise superior to his lower nature, and create within himself a likeness to Christ, the model of Chris tians, and the source of Christianity. His will is strengthened; his understanding becomes almost godlike in the contemplation of the heavenly truths presented to him by Christian faith. Without the inspiring influence of Christianity, this masterpiece of the Creator would be but little removed from the brute creation. His senses would crave every gratification. For if happiness did not extend beyond the limited horizon of the allotted four score years, he might lawfully claim the right to make the most of life.

What has Christianity not done for the uplifting of woman? By it she is raised to be the friend and companion of man, instead of his slave.

In society the bonds of sympathy and equity which bind man to man are cemented indissolubly by the laws of Christianity. Morality is cherished in the family, and from the Christian home are sent forth worthy sons of the na-tion. Remove Christianity from society and we should see traitors, de-serted homes and the laws of morality downtrodden.

Without this saving influence society and state would present a sad pic ture of disorder, anarchy and confus-

Without Christianity where would be our art of to-day? If Christ-given in spiration had not guided the chisel of the sculptor and the brush of the artist our choicest gems of art would be un-known. The exquisite ideas from which they emanated could never have been conceived in the mind of the un-

Christian artist.

Were it not for the elevating influence of Christianity the world would never have had an Ambrose or an Augus-On the wings of Christian faith and truth these noble minds soared aloft even to the heights of divine knowl edge

Without Christianity man would be without nobility, society without truth, state without foundation and God's world would be a failure.

To Make the Sick Man Sicker.

At a Salvation Army meeting re-cently a fervent Salvationist prayed asked by what authority it undertakes to dogmatize on a question of doctrine? God would "break the sultan's proud heart," with a view, of course, to th conversion of the barbarous Abdul The prayer was interrupted by an admate the possibilities for spreading the light, opened up to earnest, well-in- Watson's right of private judgment company, and it ran thus: "O God,

All Women Should Read

This Interesting Letter-"I was Nervous and Weak."

Life Changed from Misery to Joy by Hood's Sarsaparilla.

The terrible trials of the "gentler sex" are beyond description. How Hood's Sarsaparilla is adapted for them and how it restores health and helps over the hard places, is well illustrated by Mrs. Place's letter.

"C. I. Hood & Co., Lowell, Mass.: "Dear Sirs: - In early life I suffered much from stomach troubles and spent a great deal of money in doctoring. I received temporary relief only to have a return of sickness, and for the past five years life has been made miserable by constant illness. During this period there have been six months that I was not off my bed, and for one year I suffered most severely. I was

Mervous and Weak

and life seemed a burden. It happened that my husband bought a bottle of Hood's Sarsaparilla and I commenced to take it in small doses. In a short time it was evident that it was helping me. In two weeks I felt that I was being greatly penefited. About this time our youngest son, then 15 years of age, was taken down with typhoid fever. He passed on to his reward, and soon others of the family were taken ill, until I was the only one left to care for them. I continued taking Hood's Sarsaparilla, and to the curprise of myself and all the neighbors, I not only kept up and took care of the sick, but my

Health Continued to Improve.

For nearly three months this siege of typhoid fever held the family down. All this time, as by a miracle, my health kept up and I grew strong. I am feeling well and know that the bene-At derived from Hood's Sarsaparilla is permanent. Other members of the household have since taken Hood's Sarsaparille and Hood's Pills with good effect." Mrs. Rebecca Place, N. Sixth St., Goshen, Ind.

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anys freatment the patient is restored to the condition he was in before he acquired the habit.

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We can speak 'from personal knowledge of the good work done in this city by the Dyke Cure for Intemperance, and the consulting physician, Dr. A. McTaggart, kurantees that the remedy will do all that is claimed for it. In proof of this, he is willing that we become the custodians of each fee paid, until the end of the treatment, when, in the event of its failure to cure, we are authorized to return the same to the party who sent it.

Many cases in this city have been cured since August last, and only such families can gruly appreciate the great happiness they now saloy.

Thos. Cofley,

Publisher CATHOLIC RECORD.

"MANGLING DONE HERE."

BY "D. B," IN "THE MESSENGER OF THE SACRED HEART. I.

The mangle occupied two thirds of the space in Bessie Bates' cottage-room; her one window and the chimney-piece were filled with bottles of sweets. The establishment was a small one for the amount of business transacted within its narrow walls. Except during church hours on Sun-day, it was rarely empty. Late on Saturday night Bessie used to remove the sweets from the window and pile them on the top of the for-one-day disused mangle, and, externally at least the little dwelling put on the air of a private residence. But for the paintprivate residence.

For years Bessie had been a widow an active, cheery woman, fighting her little battle of life bravely and success-Her neighbors declared fully enough. Her neighbors of she had a "tidy bit put away." Taxed with this, she demurred to the adject-ive "tidy," but confessed to the "bit." It was such a bit, she said, "a body might put it in his eye and see none the worse for 't.

d legend above the door, the cottage

might have appeared to the passing

Certainly for more years than some of her customers could remember business such as it was, had been brisk with Bessie. From Monday morning till Saturday night, women came and went, and the mangle went on forever -interrupted now and then by the entrance of boys and girls for penn'orths and ha'porths of "good stuff," and, in warm weather, for the mugs of "pop brewed and bottled by the busy hands of Bessie herself.

Cheery, bustling, and kind hearted was Mrs Bates, and honest as the day. No dweller in that little country town of three thousand inhabitants - the name of which an army of wild laun dresses shall not drag from me-could say that Bessie had ever cheated rich or poor to the extent of a single farthing. Plenty of poor people were in her debt: she in nobody's. Many borrowed little sums of her: she of Many a copperless little child was treated to goodstuff by Bessie few people ever thought of making

Bessie a present of any kind. She was pious, too. However brisk business might be, the doors of the little Catholic church never opened for service, at least in the early morning or late evening, without admitting In the first place on the first bench at the bottom of the aisle Mrs. Bates was always to be seen, rosary in hand, praying steadily and devoutly

Well, what more can be said of such, person? the reader will ask. clear that she was a paragon of perfection, and unless she had visions the exercise of her mangling, or indulged in ecstasies over the dispensing of pop, I scarcely see what the writer can add concerning such a character. Listen

" Naaman, general of the army of the King of Syria, was a great man with his master, and honorable: for by him the Lord gave deliverance to Syria: and he was a valiant man, and But-he was a leper.

Bessie was not a leper, in any sense of the word; but—she was a gossip. These "buts," dear reader, are truly terrible things, sometimes, and Bessie's "but" cast a shadow over her character-a shadow which was not dissipated

by the shining light of many real vir

Of course there are gossips and gossips. Gossip in itself may be harm-less: unhappily it is generally so closely related to detraction, and not the winter evening—a thunder bolt unfrequently to calumny, that an entirely virtuous gossip is almost as rare as a virtuous pickpocket.

People must talk of something, and it would be a harsh thing to forbid the exchange of friendly words between hard-working women who spend the greater part of their life in the toil of the wash-tub, or the constant, pressing labour of household duties. Bessie's customers were entirely of this class They were laundresses, or servants wives of working men. ing had to be done, and nowhere could be better done than at Bessie Bates' alas that the "mangling done here should have been that of characters as well as of linen!

I " Never heard tell o' such a thing in

THE TRAIL OF DEATH

Je Je It begins at the Throat and ends at the Grave & How many a human life is unnecessarily sacrificed. & & &

There are many remedies on the market for the cure of consumption, but consumption, once it reaches a certain stage, cannot be cured. In professing, therefore, to do what is impossible, these remedies prove themselves to be simply Consumption is a disease which destroys the

tissue of the lungs. Once gone, no medicine can replace that tissue. Good medicine may arrest the disease even after one lung is wholly gone as long as the other remains sound. Once both are attacked, however, the victim is doomed. Just why people should risk their lives to this

dread disease and go to great expense afterwards to check it, it is hard to conceive. It is much easier prevented than cured. Throat troubles and severe colds are its usual forerunners. A 25-cent bottle of Dr. Chase's Syrup of Linseed and Turpentine will drive these away. It is, without doubt, the best medicine for the purpose to be had anywhere.

"True as I stand here!"

"How much has he took?" "Bless you, woman, nobody knows; but they say Mr. Willen can swear to "Young Sam Brown of all fclks i'

"Just what I said when I heard on

There were four women at the mangle besides Bessie herself, and they were all talking at once. A startling bit of news had that morning been brought in-precisely by whom Bessie for the life of her could not have said but she had repeated it to every succeeding customer that day, and it was now 3 o'clock in the afternoon. day was Friday, one of the busiest in the week; for if some set a good example to their neighbors by beginning their wash early on Monday morning, the example was lost upon the greater number of Bessie's customers. stranger innocent alike of mangle and Friday, from early morning until quite late at night, the creak and rumble of the mangle never ceased.

The news under discussion was local and starting. Young Sam Brown, the son of a highly respectable marketgardener, apprenticed to an equally highly respectable draper in the town, had been found guilty of a series of thefts from his master's till. For the sake of the young man's father the drager had declined to prosecute, but the youth's indentures had been cancelled on the condition of his leaving the town within twenty-four hours. Such, in brief, was the story; at any rate in its original form. I shall not trouble the reader with its later variations and additions-further than to say that the actual sum stolen had, long before the close of the day, increased from three half sovereigns to forty-five pounds; while the time al-lowed for young Brown's departure had decreased from twenty four hours to about as many minutes.

"Them Browns always hold their heads so high," one woman was say-"it's like a judgment on them "Pride always has a fall, they say, remarked another, "but I'm real sorry for poor Mrs. Brown

You can't trust nobody nowadays, added a third; "but if anybody had told me young Sam Brown wasn't

"Aye, this comes o' being so dressy. last Thursday as ever was, Mrs. Smith said to me: 'Lor', woman, how smart that young Brown's getting ; he's had two new suits o' clothes since

last Michaelmas! Bessie did exercise a certain amount of discretion during the delivery of some of these sentiments. The Browns were customers of hers, and very good ones. Moreover, they were Methodists, of such and Bessie did not like people to sup-It is pose that she rejoiced in the misfortunes of those who were not of her own religion. And really in her heart she was very sorry for the Browns. had known young Sam from the time he rode in a perambulator, and she could not forget that as a smiling, rosy cheeked lad he had been one of her best and steadiest customers for bull's eyes and Turkish delight. He had been stinted in the matter of pocket money, she knew. Such a bright, well mannered lad too, and since his apprenticeship to the drapery business, as obliging a young man as ever stood behind a counter. Bassie therefore, had nothing but expressions

of sympathy for the Browns.

The day wore on, and still the basketladen women came, and still the dis cussion of the news kept pace with the groaning and creaking of the mangle. Bessie's cottage was more crowded than fell suddenly in the very midst of the gossipers.

The thunder bolt was in the shape of a man, and that man was Mr. Samuel Brown, senior. The market gardener was a local preacher, one of the trustee of his chapel, and superintendent of its Sunday school. A good man, too, according to his own notions of goodness —a man whose yea was yea, and his nay, nay, and one from whom an angry word seldom fell, and a coarse expression, never. But at the present moment he was as angry as any man Bessie or her customers had ever beheld. And no wonder!

Mr. Brown tried to be severely calm and to speak coherently, but he scarcely succeeded. A dead silence had fallen upon the group of women. The

mangle was motionless. "I want to know which of you scan dal-monging women has started this infamous story about my son?" the awful words that filled the sweet shop with a volume of harsh sound. The question was repeated three times but not a syllable was uttered in reponse. The faces of the women grev as white as the linen they had brought to the mangle.

"Bessie Bates!" thundered the angry father, turning to the proprietress of the establishment with a fresh accession of fury, "if you don't instantly tell me who started that abomin able lie I'll have the law on you this

very night !" Bessie fainted — really and truly fainted. The diversion caused by this was most fortunate for everybody con-The women were carrying cerned. Bessie to her bedroom up an exceed ingly narrow pair of stairs. Seeing nothing further was to be done for the present, Mr. Brown took him-

Turning away from the cottage, the irst person the market gardener saw under the light of the street lamp was Father Wigston. Mr. Brown respected the Catholic priest, and the Father had a high opinion of the Methodist local

story about my son, I suppose?" asked Mr. Brown, making a desperate effort to speak calmly. The priest had not. He was just returning from a four-mile sick call.

"Never did a pack of washerwomen invent a more infamous lie. You see, Mr. Wigston, my lad had not been get ing on with his master for some time past. I dare say there are faults on both sides; but I'm not going into that. Friend Willen is a hot-tempered man, as we all know, and I'll grant you our Sam is not perfect in that line. Well, things had been getting worse lately, so last night I went to Willen and asked him if he'd cancel the lad's indentures. He'd only do it on one condition -- a hard one, I must say, and I'm sorry now that I agreed to it : this was that Sam should leave the town be fore a certain fixed date. I expect he thought I might set the lad up in business here, and he knew Sam was a bit of a favorite with customers. However, I was so anxious for my son to

leave, I signed the paper. And now the recollection of what he was going to say made it hard for him to control his feelings-" and now these lying gossips have given it out that my lad has stolen money from Willen's

Father Wigston expressed the deep est concern and sympathy for Mr Brown, as well as indignation at the concoction of so vile a calumny 'Surely," he said, "Mr. Willen will give the fullest contradiction to so gross

"To tell the truth, he is almost as mad about the thing as I am. But you see, Mr. Wigston, the hard part of the business is to stop such a report. I declare, though, I won't rest till I have done what I can to find out who started the abominable lie.

For some minutes the two walked together in silence. A slight embarrassment had fallen upon the priest. He had noticed that Mr. Brown came from Bessie's cottage, and half guessed the object of his companion's visit to the mangling establishment. Under the circumstances, of course, the man did not like to mention Bessie's name in connection with the wretched business can to contradict this miserable re-

port," said the priest at length. can do more than that I will certainly do it. Father Wigston spoke with deep feeling, and Mr. Brown was grateful to him for his sympathy. They had

reached the end of the street where their two ways separated. "Don't think an idle rumor of this sort can affect you permanently, Mr. Brown," said the Father as they shook hands. "Your namelis much too good and honorable to be defamed by a despicable bit of gossip of this sort Everybody for miles round knows there is not an honester youth in England than your son. He will live to laugh at such a preposterous story a

this."
"Poor lad!" said Brown, his eyes filling with tears; "I have left him and his mother almost broken-hearted. Grief had now overcome his anger. He could say no more. Turning away he walked rapidly to his home.

Father Wigston was scarcely less upset than the sufferers themselves. Several heavy trials had afflicted him that day, but this was the biggest of "Bessie Bates again!" he thought

to himself as he reached his tiny presbytery, and sat down to the first meal he had had since breakfast, yet one for which he had felt little appetite. "Bes sie Bates again! Only a week before, a poor Catholic

lady, who had come to the town in order to be out of the way of a drunken and violent husband, had been compelled to go elsewhere owing to a gross calumny which—as she told the Father with many tears-she had traced to the gossipers at the mangle. was only one of many instances.

"Really," thought the priest as he rose from the table, "I am almost inclined to advise Brown to prosecute Bessie Bates.

III.

Truly, Bessie's friends were as the comforters of Job. No virtuous, detraction hating women could have been more severe than they were with the author of the calumny they had all accepted and circulated. They carried to Bessie's bedside the most appalling reports of Mr. Brown's threats, and de clared that he was working night and day to find out how the lie originated. If it cost him every penny he had, they said, he would bring the offender to justice. Nor did they fail to hint that Bessie herself was the person chiefly suspected. It is more than likely that Bessie's

illness-she had remained in bed from the time she was carried there-would have developed into something really serious if Father Wigston had not called upon her the next day. He put off the visit as long as he could, and when at length he appeared his face was stern-looking and hard. He im-mediately entered upon a long crossexamination of the weeping woman, and soon satisfied himself that she was indeed ignorant of the name of the person who had brought the story to the mangle. Without a word of con-solation, he bade Bessie examine her conscience, and left her in a fresh flood of tears. He was returning very scon, but he did not tell her so. The priest felt that this desperate disease of evilspeaking needed a desperate remedy

Seeking an interview with Mr. Brown, Father Wigston made it clear to the good man that the chances of discovering the real culprit were very small. Brown himself had already

calumny. some time with Mr. and Mrs. Brown, comforting and consoling them, and unconsciously winning their lasting gratitude by the concern he showed for their trouble, and his warm denunciation of the gossip by which it had been brought about. But as he left the brought about. house, Father Wigston carried with him words that might well have been left unsaid, at the very least, a sentiment that might have been expressed

differently. "Don't think, Mr. Wigston, that I am laying all the blame upon members of your flock. Our own folk are every

bit as bad !"

Mr. Brown had not the smallest intention of hurting the priest's feeling: all the same Father Wigston passed into the street with a flushed face and tingling ears. He knew the man had in well meant, if somewhat awkwardly-phrased, friendliness; but as the priest walked through the town deep feeling of shame came over him, and the words rang in his ears like the burden of some unholy song.
"Our own folks—the Methodists—

are every bit as bad as yours-the Catholics

And this had been said of those who were (or ought to have been) the salt of the earth, the burning and shining lights of that little heresy-laden town

"If any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain.

Such were the words, printed in big letters, that one day met the eve of every visitor to Bessie's shop. Father Wigston had only suggested that the penitent woman should hang the framed placard in her bed-room, but he was by no means sorry when she assured him that it should be placed over the chimney piece in the shop and remain there until her dying day if only to remind herself and others of the evil speaking she had so long indulged in. The sight of St. James' words should be part of her life-long penance, she said. And part of her penance the text of Scripture was-

but not the whole. It was long before Bessie felt certain that she was safe from the terrors of the law : even when she had gone down on her knees to Mr. Brown and had been reassured by him, she remained in constant dread lest he should change his mind and send her to prison as he had threatened to do, and as all her acquaintances repeatedly assured he But this was not all. number of her best customers left her for good, and a still greater number for many months. Even the sweetmeat trade fell off. Many parents said that Bessie Bates's shop was not a fit place for their children to patronize. This was bad enough, in truth, but worse followed.

Young Brown had entered a large drapery establishment in a distant city, and for some months all went well with him. At length, however, the ugly rumor of that lying story of his dishonesty reached his employers-by what means who shall say? Samue was asked for an explanation and gave it, to the entire satisfaction of his masters; but from that day his whole existence was embittered, and his bright winning character underwent complete change.
I will not sadden the reader with all

the details of the subsequent history of the Browns. But as I am writing a mention the fact that, some years later. Mrs. Brown became insane.

Now it is almost certain that the appearance of this terrible malady had nothing to do with what we have been relating: to Bessie, however, it seemed to be the direct effect of her unguarded gossiping. Father Wigston did his utmost to reassure his suffering penitent, but for many months at his efforts were useless. Bessie's sins of the tongue had, perhaps, been great the consequences of those sins were assuredly very great indeed, to the sinner herself, if not to others. Many long years have passed before she was able to give up her business and to re tire upon her savings; even then her income was much smaller than it would have been if that miserable gossiping had not deprived her of so many of her best customers. However, her life now became a source of edification to all She lived only for prayer and good works; and when the end came, she died as a penitent should, full of hope in the mercy of Him who not only for gives, but forgets.

THE MONTH OF OUR LADY.

Why May is Dedicated to Her.

On the first day of this blessed month, we naturally ask, why has this whole month been consecrated to the Mother of God, why has the month of May been selected for this devotion. and when was this devotion estab lished?

The entire month of May has been consecrated to the honor of Mary to complete the work which had been commenced in the remotest antiquity. Time is divided by periods which have There are hours, different names. days, weeks, months, and years. The piety of our forefathers had consecrated to Mary each day, by establishing the Angelus. This prayer is recited at three different times, morning, noon, and night. Every Saturday in each week has been reserved for her honor. In every month of the year a particular feast is celebrated in her name. sanctify the Christian year one entire month of the twelve has been selected to be consecrated to the Virgin Mother. come to that conclusion. He too was And so, every year, at the fixed time, The earliest Christian antiquity has the You have heard this scandalous indisposed to think Bessie guilty of the Christian world thinks of Mary, linked the month of May with the

The priest remeined for renders her homage, implores her intercession, sings her praises, and by the study of this heavenly model re vives its fervor in the service of God. The month of May happily completes the work which antiquity commenced

Thanks to this pious institution, the devotion rendered to Mary surpasses the devotion rendered to all the other saints. The Church consecrates but a single day to the honor of the saints, at most an octave, but she justly gives

to Mary this whole month. The Blessed Virgin is not only elevated above all the saints by her dignity of Mother of God, but she is above all others by her virtues and her merits. In her alone are united all the virtues, which we find scattered amongst the other saints-voluntary poverty, unalterable purity, constant association with all the sorrows of her Son, a remarkable humility, a prolonged and cruel martyrdom, and, after the agony of separation, a most meritorious resig. nation.

And again, when we render to Mary particular devotion, we only imitate God Himself Who selected her to be the Mother of His divine Son. He has deemed her worthy of the greatest honor which could be conferred on any creature. When St. Paul wished to prove the superiority of Jesus over the angels, he proposed the question, Who is there to whom God has said. Thou art My son, I have begotten thee from all eternity?" And so, to estab. lish the pre eminence of Mary over the saints, and to justify our devotion, we can ask, Who is there amongst the blessed to whom God has said, art My spouse, I have chosen thee to be the mother [of My Son?" Therefore, the special devotion which we render

to Mary is most just. It is worthy of remark that the Christian solemnities are co-ordinated, or correspond, in an admirable manner to the varying phases of nature. notice, for example, that in the autumn time we celebrate the commemor ation of the faithful departed. At this time, especially, we remember those who have departed, or who have fallen even as the leaves from the trees. Is it not most suitable that the Church should place Mary's month of devotion in the season of the flowers, in the very midst of the spring-time, when nature puts on its most pleasing ap pearance? Yes, for Mary is, in fact the mystical rose, the sweet lily of the valley, the choicest myrrh-in a word she is the most amiable of creatures and therefore it was, that the Church has dedicated to her the most pleasing month of the year. The arts have paid her the sweetest homage. her poetry has sung its sweetest songs. music has modulated its most harmoni ous concerts, and sculpture has traced her in its most marvellous and delicate lines; whilst architecture has con-ceived for her honor its most sublime inspirations. Nature, therefore, should unite with art and offer to Mary its tribute in this universal devotion The springtime must offer to her its perfumed air, the smiling fields, the

sweet songs of the birds. But, if the month of May is the most beautiful of all the months of the year, it is also the harbinger of new dangers for innocence. The bright skies bring days of pleasure, and seductive daugers often lie hidden in purest joys. The warm sunshine, the unfolding of nature, the marvellous spectacle of universal regeneration invite men to joys and open the souls to affections which are oftentimes fatal to virtue But we should increase our strength as the dangers multiply. And where shall we find help and assistance if not in devotion to Mary? What antidote nore powerful against the degradation of the senses than to meditate on the many virtues of the purest of virgins What greater encouragement to virtue than the pleasing picture of Mary, con-stantly placed before us? Who cannot be pure when walking under her white standard? Who cannot be strong with such assistance? Who is there that cannot love when it is a good mother that should be loved?

budding verdure of the trees, and the

Again, the month of May immediately follows after Easter. It is, as it were, the continuance of the grand solemnities we have just concluded, the crowning of the instructions and graces we have just received. the strengthening of the new life given us in the participation of the Easter time. When our divine Saviour, dying on the cross, gave us to Mary as her children, He wished to place under the protection of His Mother all the fruits of His sacrifice; so, also, the Church has placed this blessed month immediately after the solemnity of Easter, that innocence, 80 painfully recovered, should be under the protection of His Blessed Mother. And thus we pass from the Eucharistic table to the altar of Mary, from the arms of our Father to the heart of our Mother.

When was this devotion to Mary established? Who introduced it into the Church? To what epoch can we trace it? It would be difficult to answer these questions precisely. God Himself has inspired men, who were redeemed by the blood of His Son with the thought of consecrating one entire month of the year to honor Mary. The world was obedient Mary. The world was obedient to this inspiration, and it was a sweet duty to fulfil. The devotion of the month of May was found in the Church from the very beginning of Christian-ity, even as a flower whose germ has been carried by the winds of heaven, and there is no one who can fix the precise date, or name its author and origin.

It would also be a difficult thing to explain the progress of this devotion. The earliest Christian antiquity has

sweet name of was found ever cities as well as lets the altars adorned with fl virgins surrour Immaculate Vi burning tapers. varied hues, ar her its inspired voices were hea Mary everywhe exclaim, Hail to beautiful month one prolonged who is our Moth ness, our hope. month of specia hours flow slow much to ask of

MAY 29, 1

(Writtenid Only a little longe For much remai of victories, plan Few, few are w And now life's are

Only a little longe when none may Deep in my soul t Of evening's ho And weary welco I do not fear to so To feel the dark To share their re The sacred dead Or to explore the

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was this devotion to Mary ed? Who introduced it into ch? To what epoch can we It would be difficult to anse questions precisely. God has inspired men, who were by the blood of His Sonthought of consecrating one outh of the year to honor onth of the year to honor was obedient The world spiration, and it was a sweet fulfil. The devotion of the May was found in the Church very beginning of Christian as a flower whose germ has ried by the winds of heaven, e is no one who can fix the late, or name its author and

ld also be a difficult thing to the progress of this devotion. liest Christian antiquity has he month of May with the

sweet name of Mary. The devotion was found everywhere. In the great cities as well as in the humblest hamlets the altars to Mary's honor were adorned with flowers, whilst youthful time, and is most likely a great inconvirgins surrounded the image of the venience to get it ready at such an Immaculate Virgin with lights and burning tapers. For her the fragrant flowers mingled the splendors of their varied hues, and poetry dedicated to her its inspired songs, whilst melodious voices were heard singing devotion to Mary everywhere. Therefore, let us exclaim, Hail to thee. blessed month, beautiful month of May. It shall be one prolonged feast in honor of her who is our Mother, our life, our sweet-ness, our hope. Blessed month of May, month of special favors, may the loved hours flow slowly by, as we have so much to ask of thee, O Virgin Mother!

A Prayer.

(Written during a severe illness.) Only a little longer let me stay, For much remains undone. Of victories, planned at break of day, Few, few are won. And now life's ardent noon fades fast away.

Only a little longer. Night draws near when none may labor more.
Deep in my soul the hush I hear of evening's hour.
And weary welcome the approaching power.

I do not fear to see the shadows grow. To feel the darkness spread; To share their rest, who rest below, The sacred dead. Or to explore the mysteries they know.

Beyond the night, the eternal soul awakes
To other, brighter day.
Death is but sleep, that gently takes
Life's load away.
And fits our powers renewed new parts to play.

I know the force within can never cease,
That He from whom it came,
From earthly fetters can release
The imprisoned flame,
And, after trial, give his perfect peace—

That like white bird, whose tireless wing descend
From far beyond the sky.
Skim the dull earth, then backward blend
Their flight on high.
The soul to life stoops from eternity.

Yet would I leave, ere comes the final hour, A worthier work behind— Impress with print of keener power The human mind— A little longer labor for mankind. -Robert Blake, in Irish Monthly

THE HEAVENLY GUEST

Instructions and Suggestions for Proper Reception at the Home.

At one time or another, called by the exigencies of illness, or some other cause, the Blessed Sacrament comes into the home of every Catholic, and it is part of the good housewife's duty to have always at hand everything necessary to receive such a Visitor with honor and propriety. For when the solemn hour comes it usually comes more or less unexpectedly, and attended often with such anxiety that it is difficult to collect the mind to make fitting preparation, if everything is

not conveniently at hand. There should be in the first place, a fair linen table cover of the size suited to drape a bedside table. It may be ornamented with drawn work, or lace, or plain hemstitching, according as circumstance permit; but it ought certainly to be as fine and beautiful as the means of the household can afford. On the table thus covered there must be a crucifix and a vase of holy water, together with something to serve the priest for a holy water sprinkler-a little branch of flowering or sweet scented shrub will answer if nothing else is to be had. One or two blessed candles in suitable candlesticks should be lighted beside the crucifix; a finger bowl of plain water and a napkin for the use of the priest in the ceremony of the washing of the fingers should be a glass of drinking water with a teaspoon beside it, which the priest uses if the sick person receiving holy Communion has any difficulty swallowing. These are the essentials. If it be possible, however, devotion would suggest that flowers in pretty vases be added, a rug before the table where the priest kneels, and anything else that is suitable and decorative.

It is really surprising to know how many Catholic homes, where comfort and plenty abound, are devoid of the commonest articles of every-day devotion, and how little preparation has been made for the inevitable circum stances here considered. The priest arrives with the Blessed Sacrament, and finds the most inadequate reception provided; there is not a crucifix in the house, although the parlor is crowded with bric a brac. There is, as like as not, no holy water at hand, or if there is, then no suitable holy water vase to hold it. The blessed candle is lacking, or is set forth in a bedroom candlestick; and the table has no better covering than a towel. Yet it would seem as if a Catholic housewife, in furnishing her home, would regard these things as indispensable, and would provide them before bric.awould provide them by the provide them by ac, or "company china," or guest chamber furnishings. It is not so much want of devotion, as a thoughtless tendency to follow the fashion and

customs of neighbors.

It will assuredly be no waste of words to offer a few suggestions as to the manner of receiving the priest when he is the bearer of the Sacred Host. Whoever admits him should not offend him by offering him the conventional greeting of lighter occasions; but should genuflect and inwardly and orally utter a suitable prayer. The attendant, in leaving the priest alone with his penitent for confession, should signify that she will be near at hand, and on being recalled to the room when Holy Communion is to be administered should kneel near the priest, and at his signal should recite the confiteor in a clear voice recite the confiteor in a clear voice loudly and slowly enough to be easily heard by the sick person. If the priest has been called from a distance he should be offered some substantial refreshment before he leaves. When

it is necessary to send for him in the night, a carriage should, if possible, pe sent for him : for though he may have a conveyance of his own, it takes venience to get it ready at such an hour. People who ought to know better are often singularly remiss in thoughtfulness for the comfort of the Christianity; but to her, also, belongs in readiness to answer their call, ica with its first martyr. should appear what they are, most heroic acts of Christian charity daily re-

WORK. morana recognistra

How She Planted an Institution in the Wilderness and Built it to Great

About three weeks ago the city of Monroe, Mich., was thrown into mourn-ing by the death of a gentle member of the Sister Servants of the Immaculate Heart of Mary, whose life work in the cause of charity and religion is separably linked with the early history and development of Monroe. Her name in religion was Sister Celestine Xavier, and she was one of the three founders of the community. The worldly name of the venerable nun was Theresa Senauld. She was born at Grosse Pointe seventy six years ago, and had spent fifty two years in St. Mary's Academy, which she was so instrumental in founding.

IER WORK BEGAN IN THE WILDERNESS When a mere girl, she was picked out by Father Gillett a kind and greatly beloved missionary, for a life in the Church. She gave him the promise that she would depart from vorldly paths and take up her abode in the sacred atmosphere of a religious life. Two years later she was called to Monroe to institute the Convent of the Heart of Mary, with two other young women. From two insignificant log huts, obscured from the view of the country road by tangled underbrush and partially cleared timber growth, and over-looking the unbridged waters of the River Raisin, the convent has grown to be the finest institution of its kind in the State. The different buildings at the present time cover an expansive tract of land, and embrace apartments for all modern branches of education, beside the convent proper

and a beautiful and costly chapel. In those early days the convent was surrounded by almost a wilderness.
Monroe was a flourishing but tiny village, and Detriot was not much better. Sister Celestine reached the log house, from which was destined to grow the mighty convent, on a dismal November day in 1845. The other two Sisters had not yet arrived, and it was impossible for her to meet them until the following day. The log house was old and dilapidated—the home of some early pioneer. To remain alone in the dismal shelter for To a whole night required no small amount of courage on the part of a defenseless maiden, especially when one considers the countless deeds of revenge and rapacious horrors which were perpetrated at that time by wandering bands of Indians in Southern and Western Michigan. The deutter loneliness and impending fears, be placed convenient, and there shou'd were insufficient to shake the con-

animation of their young lives. The community grew. The high minded women were not cloistered, but they went out among the people, minister-ing to the needs of the sick and shedding radiance into poverty stricken

homes. From the sweet faced maiden who spent her girlhood days on the banks of Lake St. Clair, Sister Celestine grew into a beautiful woman, with womanly instincts and a love for every living thing. Her tireless labors in every good cause, her culture and refinement, and her sunny presence in the sick room, gained for her more than local forms. Children level and follows local fame. Children loved and followed her, men reverently raised their hats as she passed by, and the women sought her for advice.

"Eloquence, even when supported by learning, education, energy and influence, is not the means by which the conversion of nations is brought about. They may concur, they may bring the work to a conclusion, they may arouse attention and excite curiosity; but it is the life of the preacher, or rather the fact of his aiming at a higher ideal than that to which he invites his hearers, that touches the heart, subdues the will, and finally leads the intellect to accept the faith of Christ. It was not the learning of the apostles, but the fact that they left all to follow their Master, that drew after them the largest hearts and intellects of the empire of Rome."-Gasquet.

"A little over a year ago I was laid up with bronchits," says Stanley C. Bright, clerk, of Kingston. "My doctor's bill came to \$42, and altogether my illness cost me \$125. This fall I had another attack. I came across an advertisement in a a newspaper for Dr. Chase's Syrup of Linseed and Turpentine for throat troubles. I thought I would risk a quarter and try it. It cured me. After this I intend to treat my own ills."

THE ONLY True Blood Purifier promi Surprised His Doctor.

AMERICA'S FIRST MARTYR.

Not alone is it the claim and glory of the Catholic Church to have given the western world its first discoverers and explorers and to have sent with them missionaries to evangelize the aborigines and lead them to a knowledge of priest who so faithfully holds himself the renown of having furnished Amerwhether it be by night or day, in fair weather or foul, or whether he himself be well or ill. Too many take a priest's ministrations as quite a matter of course. They are a matter of course to him, but to Catholics they labors there appears in the current issue of The Messenger of the Sacred Heart (U. S.), in the form of aposthunewed through a fruitful lifetime.— mous paper from the pen of Ray. Catholic Tidings. paper we learn that Fra Padilla was A & GENTLE SISTER'S & GREAT by birth an Andalusian ; that he came to the western world as a soldier in located in Mexico he exchanged his military uniform for the Franciscan military uniform for the Franciscan habit, became a priest and held high offices in the Mexican houses of his offices in the Mexican houses of his order. Always desirous of laboring on the most difficult missions, he asked and secured permission to accompany Fra Marco de Niza on his journeys into habit, became a priest and held high the most difficult missions, he asked Fra Marco de Niza on his journeys into New Mexico and he went to the same territory subsequently with the ex-Coronado, whose expedition started from its Mexican rendezvous on Feb. 12, 1540. When Coronado, disappointed in his hope of finding among the Cibolan Indians that great wealth which it was reported their tion into the lands of the Moquis, who dwelt near the big canyon of the Colorado, Fra Padilla was commissioned its chaplain, and he was, therefore, the main among the Moquis, however, although Fra Padilla urged the erection of missions there; and so the zealous the troops, greatly against his wishes. We next find him accompany. ing, as chaplain, Alvarado's expedition, which, after long marches and vain quests for gold, ended so disastrously that, in April, 1542, Coronado, who sent the expedition out, deter-

Father Padilla, whose soul was no fired with desires of wealth, but with yearnings for the salvation of souls, refused to return to Mexico with the expedition and announced his purpose of remaining among the Indians and devoting himself to their service. Five other Franciscans followed his the glory of God the Father. example, and despite the earnest entreaties of Coronado, who pointed out to them the dangers which they would inevitably encounter, the members of this heroic little band saw the Spanish forces march southward, leaving them alone in the lands into which they were the first Europeans to penetrate. When the army departed the missionaries mapped out their individual labors and fields; and Father Padilla chose for himself the most distant and dangerous post, "the great land of disappoint-ment, Quivira," to quote Father O'Con nell's description of it, which lay one thousand miles away from the place where Coronado left the missionaries when he turned his face southward and began his return to Mexico. With some companion lay brothers, pressing stillness of the night, with its the good Franciscan started for Quivira, reaching that place in the sum-mer of 1542. The Indians welcomed mer of 1542. stancy of this sweet girl's faith.

TAUGHT AMONG THE LOWLY AND CARED ful from the outset that he was impelled A parochial school was started soon In vain did the Quiviras seek to reafter. Celestine Xavier and her Sisters threw into their labors all the fire and to him that the Govas, to whom he announced his intention of proceeding, were their enemies and of so savage a disposition that he would court death by going among them. Father Padilla would not listen, and started from Quivira late in November, He had scarcely gone a day's journey when the Govas attacked him and his companions. By his orders his associates, while there was still time, sought safety in flight; but he awaited the Govas calmly, and fell, pierced by arrows, while in the attitude of prayer. His murderers covered his dead body with a heap of stones, and his associates, coming to the spot, after the Indian's departure, carefully marked the place and then returned to Quivira, whence they subsequently went back to Mexico.

mined to abandon all further explora-

tions northward and returned to Mex-

of Newton, Kansas, U. S. Food, when it sours on the stomach. becomes innutritive and unwholesome If poisons the blood, and both mind and body suffer in consequence. What is needed to restore perfect digestion is a dose or two of Ayer's Pills. They never fail to relieve.

It was not until long years afterwards,

when Onate had succeeded in coloniz ing New Mexico, that some Francis

cans, among whom the marks of Father Padilla's tomb had been religiously

treasured, went in search of his grave and, finding it, bore his remains back

to the church of San Augustin, in the

pueblo of Islets; where they were solemnly interred and have ever since

remained. The date of his death was

Nov. 30, 1542; and Quivira the Indian

town from which his missionary zeal moved him to go to his death, was

located not far from the present town

Chronic Derangements of the Stomach, Liver and Blood, are speedily removed by the active principle of the ingredients entering into the composition of Parmelee's Vegetable Pills. These Pills act specifically on the deranged organs, stimulating to action the dormant energies of the system, thereby removing disease and renewing life and vitality to the afflicted. In this lies the great secret of the popularity of Parmelee's Vegetable Pills.

FROM SUNRISE TO SUNSET.

"I have no pleasure in you, saith the Lord of Hosts; and I will not rereceive a gift of your hand : -for, from the rising of the sun even to the going down, My Name is great among the Gentiles; and in every place there is sacrifice, and there is offered to My Name a clean oblation: for My Name is great among the Gentiles, saith the

Lord of Hosts."

The world has seen for upwards of letter, The figurative and imperfect sacrifices of the Jews have been everywhere superseded by the universal, all sufficing, and most pure one of Jesus am just preparing for my first Com-Christ, whom the Eternal Father had declared to be "A priest forever according to the order of Melchisedech," who offered up Bread and Wine as priest of the most High God. the service of Spain, and that while unbloody sacrifice which superseded located in Mexico he exchanged his the bloody sacrifices of the Old Law, and He our High Priest in His omnip

hast sent me into the world, I also have sent them into the world and the glory which Thou hast given me I have given to them," and the Father has sent me so I send you. Again: "All power is given to me in heaven and on earth, Go ye therefore guished, to know, to believe, and to and teach all nations, baptizing them cities possessed, sent another expedi- in the name of the Father, and of the Son, and of the Holy Ghost; teaching understand only in Heaven.

them to observe all things whatsoever I have commanded you; and lo! I am with you all days, even to the end of first priest to penetrate that portion of our national extent. The commander thus made universal as to time and thow is it that of the expedition was unwilling to replace; and then, as it has been real finger at will? ized, were fulfilled these words of the last Jewish prophet: "From the rising of the sun to the going down Franciscan was forced to retire with thereof, my name is great among the Gentiles, saith the Lord of Hosts, That name, so great, is the name of is? Him, who being in the form of God, thought it not a robbery to be equal with God, but emptied Himself, taking the form of a servant, being made in the likeness of man; and in habit found as a man. He humbled Himself, being obedient unto death, even to the death of the cross, for which cause God hath exalted Him; and hath given Him a name, which is above all names, that at the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the

Baptism Makes Catholics.

According to the teachings of

According to the teachings of Catholic theologians, every person validly baptized is regenerated unto Christ, and is therefore a member of the family of God, which is the Church.

Throughout the towns and villages of this country there are many who have the misfortune of being born outside the Church who in all probability have received valid baptism, though by the hands of a non-Catholic minister. In this case they are just as much parishioners of the local pastor as the members of the families who occupy the front seats in his church.

In ordinary life how seidom this is remembered! The ministry of preach-

remembered! The ministry of preaching, as well as of the sacraments, is confined to those who are of the household only, and sometimes to contributing families, and the fact that Christ died families, and the fact that Christ died families, and the fact that Christ died for all, Gentile as well as Jew, and desires all to come to the knowledge of the truth, is often forgotten as a part of the doctrines of a practional faith. -Missionary.

A Point to Remember.

A Point to Remember.

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THE FREETHINKER.

Not long ago a Catholic boy was traveling in a railroad car between Brussels and Namur. In the same car was an infidel school inspector. passing before a Catholic church the boy uncovered his head in honor of the Blessed Sacrament, which he knew was kept in the church.

The inspector, who up to this time had been reading a newspaper, or The world has seen for upwards of seeing the reverence paid by the boy eighteen hundred years, and daily sees, this prophecy fulfilled to the latter. The first fi "To be sure, my little friend, you

must be an altar boy?" "Yes, sir," replied the boy, "and I

' And would you please tell me what the curate teaches you?"
"Well, he is just now instructing

me in the mysteries of religion." "And, please, what are those mysteries? I have forgotten all about mysteries this long time ago, and in a couple of years it will be the same

"No, sir, I will never forget the Trinity.

"One God in Three Persons. "Do you understand that, my little friend?

"Where there is a question of mysteries, three things are to be distinunderstand. I know, and I believe but I do not understand. We wil

"These are idle stories; I believe only what I understand."

"Well, sir, if you believe only what you understand, will you tell me this. How is it that you can move your

"My finger is moved because my will impresses a motion to the muscl of my finger. This is - this is be-

cause "But do you understand how this

"Oh yes, I understand it." "Very well, if you understand it then tell me why your will can move

your finger, and not, as in the case of a donkey, your ear?"
That was too much for the learned inspector. He made a sorry face, coughed, and muttered between his teeth, " Let me alone little fellow, you are too young to teach me lesson." He resumed reading h newspaper, and did not take his eyes from it until his unpleasant little earth, and that every tongue should travelling companion had stepped off confess that the Lord Jesus Christ is in from sight .- The Poor Souls' Friend.

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Fifty Years Ago.

President Polk in the White House chair While in Lowell was Doctor Ayer; Both were busy for human weal One to govern and one to heal, and, as a president's power of will ometimes depends on a liver-pill, Mr. Polk took Aver's Pills I trow For his liver, 50 years ago.

~~~~~

#### Ayer's Cathartic Pills

were designed to supply a model purgative to people who had so long injured themselves with griping medicines. Being carefully prepared and their ingredients adjusted to the exact necessities of the bowels and liver, their popularity was instantaneous. That this popularity has been maintained is well marked in the medal awarded these pills at the World's Fair 1893.

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cioth. A whole library in itself. The regular sell-ing price of Webster's Dictionary has here-tofore been \$12.00.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London notiater than Tuesday morning. Arrears must be paid in full before the paper an be stopped.

#### London, Saturday, May 29, 1897. RITUALISTS AMONG THE PRESBYTERIANS

"A godly Reformation "is the name by which Queen Elizabeth's pseudo Bishops called the religious revolutions which was effected in England in the reign of that monarch and her prede cessor, but the Reformers of Scotland were not satisfied with simple godli ness, and they dubbed their change of religion "a thorough godly Reforma tion." The result was the abolition of prelacy, and of everything which these ultra Reformers thought to savor of Romanism, and the Westminster Confession, formed on these ideas, was very carefully made to impress on its ad herents the sinfulness of Popery and of every approach thereto.

The Pope is described in that standard of belief as the "man of sin ?. that son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped, so that he sitteth in the temple of God, setting himself, forth as God," accord ing to the words of St. Paul in his second epistle to the Thessalonians (ii. 3)

It was quite a shock to stalwart Presbyterians when a few years ago the Rev. Philip Schaff, who was certainly an eminent scholar, the staunchness of whose Presbyterianism has never been doubted, stated that the passage of the Confession which makes this declaration was founded on a misinterpreta tion or a misconception of the Apostle's meaning.

There are other passages also in the Confession of Faith and the catechisms in which Catholic doctrines are misrepresented as injurious to God. Catholic practices are denounced as idola trous, and Catholics as idolaters. But there are signs of a great change of opinion among Presbyterians in this regard-achange which, we hope, indicates that there is some prospect of a future return to the unity of faith, though as yet it may be but slight.

It is within our remembrance when the Ritualistic movement began, which originated at Oxford under the name Tractarianism. It has grown, how ever, to such dimensions that to-day its opponents fear it will dominate the Church of England and its sister the Episcopal Church, as it does already many dioceses not only in England but in the United States and Canada. This movement is admitted to be Rome ward, and so far has it gone that we have met clergymen who not only professed to be "Catholic priests" authorized to "celebrate Mass" for the living and the dead, and to exercise other priestly functions, but who declared that they could unite with the " Roman Catholic Church " without asking that a single dogma defined by the Council of Trent should be rejected or even modified.

But it has not been generally sup posed that a Ritualism exists among Presbyterians. The Calvinism of the thorough godly Reformers of Scotland was too far from Catholic belief to admit of so decisive and extensive changes as have taken place among Anglicans-yet within the last few years some changes toward Catholic truth have actually occurred among the disciples of John Knox, which would be enough to make that worthy groan in his grave if it were possible for him to be conscious of them

Crosses, which were formerly re garded as "monuments of idolatry," are now frequently erected on Presbyterian churches, and not very long since, in the General Assembly of the Free Kirk, at a meeting held in Edinburgh, one of the most prominent ministers of the Church openly asserted that Christians should pray for the dead, and the assertion called forth very weak repudiations.

The recent tendency toward introducing a liturgy into Presbyterian worship is in the same direction, as this is also a Catholic and Prelatic practice.

Another practice which has been but

is also sharply criticised by those who desire to stand within the old landmarks, that is the celebration of Church festivals. The Directory for Public ious worship. Worship says: "Festival days, vulgarly called holidays, having no warrant in the Word of God, are not to be continued," and in accordance with this we have seen Presbyterian churches without any sign of life about them, even in some of our cities, on Christmas day. But now on Christmas day there is an occasional service, and Presbyterian organ recently announced it as a wonderful change in the usages of the Church that, "rightly or wrongly, the observance of the Christian year has found its way into many of our Churches," and "It is safe to say that nine-tenths of the Presbyterian Churches throughout the world will have resurrection themes on the coming Sabbath, and in many of them there will be devotional services on Friday or on Monday." Easter Sunday and Good Friday are here meant, as this appeared just before these days were celebrated.

Further, the same paper seems to approve of such celebrations, for it adds that the early Reformers " succeeded in taking the worship out of the Scottish Christmas, but the revelry and the whiskey remained.'

The London correspondent of the New York Sun also declared a few days ago that "Romish tendencies are growing among English Presbyterians and giving much trouble." In proof of this it is said that the pulpit, which, according to Presbyterianism, should be the central and main feature of public worship, is frequently relegated to an obscure corner of the churches. The last synod of London declared this to be a "Romish tendency," and decided to give no assistance to congregations which do not pay proper respect to the pulpit."

The synod is wofully mistaken in supposing that Catholics hide the pulpit in an obscure corner, and if the ministers that passed the resolution would only visit any large Catholic church they would see their mistake. It is true, however, that we hold the holy sacrifice of the Mass to be the great act of Christian worship, in accordance with the words of the p:ophet:

For from the rising of the sun even to the going down, my name is great among the Gentiles, and in very place there is Sacrifice, and there is offered to my name a clean oblation for my name is great among the Gentiles saith the Lord of Hosts." Mal. i. 11.)

It is only in the Catholic Church that this prophecy is fulfilled nevertheless every Sunday and holiday instructions are given to the people by means of sermons, as the council of Trent orders to be done.

# BIBLICAL READINGS.

There have been recently important decisions by Circuit Courts in several of the States, in regard to the interpretation of the laws prohibiting specific religious teaching in the United States schools. These decisions have in several instances resulted from the introduction of a text-book entitled Readings from the Bible."

This compilation has been adopted by the Public school commissioners of Detroit, and is regularly read in the schools of that city. The book is somewhat like the Biblical selections in use in Ontario, concerning which there was so much agitation in this Province previously to the general election ten years ago. Several Catholic Bishops in the States to whom the book was submitted raised no objection to its use, and it does not appear that Catholics anywhere have objected to it, though the readings selected are all taken from the King James version of the Bible. This may be accounted for by the fact that passages which give an opportunity for polemical discussion have been carefully avoided in making the selections, which are aimed to be purely instructive in general Christian morality, or an encouragement to the practice of virtues which all admit to be necessary for the good Christian. The translation of these passages is also unobjectionable, though there may be verbal differences from that of the Catholic version.

The titles of the groups of selections there are doctrinal differences between Catholics and Protestants, and even between Protestant sects. Some of these titles are "Heroic Aims," 'Duties of Patriotism," "Reward of Obedience,"" The Providence of God, 'Samuel's Integrity," and the like.

Objection, however, has been made to the readings from non Catholic quarters. A resident of Detroit compayer to contribute toward the dissemination of religious teachings, and by his good or evil acts makes choice that his son is obliged to attend relig- of his own destinity for eternity. God

be discontinued. In reply to the conthat the board should teach the Christian religion, the Judge said:

"If this position is sound, not only other forms of Christian religious instruction should be given in the The constitution prohibits schools. all religious teaching in the public school or it prohibits none. The provision against compelling a person to pay taxes for the support of a teacher of religion either forbids the proposed readings from the Bible or it forbids nothing. It seems to me clear that such teacher is a teacher of religion toward whose support persons ar compelled to pay taxes, and therefore the constitution in explicit language forbids such proposed use.

Similar decisions have been given by the Courts of Wisconsin, Minnesota and Washington

In the United States unbelievers in the Bible are very numerous, and we are not surprised that they should now maintained that there is a purgaraise objections against Biblical read. ings, but so far there have been no com plaints in Ontario against the use of the selections used in the Public schools, probably because the unbelievers are not so numerous here.

#### FANTASTICAL TEACHINGS.

A sermon preached last week in Philadelphia by the Rev. Dr. Henry C. McCook, a Presbyterian minister, on "Wider Grace, or the Gospel in Hades," is being very generally discussed with a good deal of surprise and excitement. The following extract will give an idea of the scope of the fancifulness of this new-fangled Presbyterianism. He said:

"The hope that those who have had no opportunity during life to know Christ may have it in the intermediate state, is justified by the fact that our Lord's descent into Hades established that His atonement affected not only the realm of living but also that of departed spirits. What reason can we urge that the work thus wrought by our Lord in rearing the standard of the cross in Hades should not be as continuous to its successive ages of in habitants as has the like work upon earth

The very use of the term Hades for the state of the dead, instead of the old-fashioned "hell" when speaking of the condition of the wicked in the other life, indicates a great change of belief from old-fashioned Presbyterianism. There was no doctrine more persistently maintained by the clergy of that Church than that of never-ending torments of the damned. John Calvin, and Presbyterians after him, have been the most severe of all Protestants in teaching the doctrine of hell, and even in gloating over the supposed fact that God created men under the immutable decree that they should be condemned to that abode of misery. They taught-and most of them still teach-that Christ died only for the elect, that is, for those who are predesmankind are foreordained to eternal torments, without hope of averting their doom. The word Hades also has been introduced into the Protestant Revised Bible, apparently for the purpose of leaving the reader 'ree to believe what he thinks proper in regard

to the future life. But Dr. McCook's doctrine is the very strange one that there is no hell but a "Hades," which is, very like what Catholics understand by purga. tory ; that is, that there is a purgatory

but no hell. Catholics and Anglicans and most of the Protestant sects have rejected the Presbyterian doctrine of reprobation, which makes God the author of sin, by maintaining that the sins of men have been decreed by God, and could not have been avoided by those who committed them. It was this horrible doctrine which chiefly gave rise to Unitarianism and Universalism, as there were many Protestants who could not reconcile themselves to the belief that God would punish men eternally for deeds which He foreordained they should commit. This doctrine certainly made God an obdurate tyrant, a conception of Him which is irrecon show their neutral character, so far as cilable with His attributes of justice and mercy. Dr. McCook not only rejects this doctrine of Presbyterian theology, but he seems to maintain that even the very wicked who have or can claim to have some palliation of punished with any more than a temporary punishment.

place of probation, in which alone man tained its honest convictions tempersaid, "I have placed man in the hand The Court decided that the readings of his own counsel;" that is to say, from the Bible are in conflict with the He has given us free will that while we Constitution, and they are therefore to are in the state of probation we may as free agents choose everlasting life tention of counsel for the School Board, or everlasting misery : and so He says also: "I have placed before thee life and death, blessing and cursing, choose therefore life that thou mayst life." should the Bible be taught, but all But many Protestants are fond of novelties in religion, and to this fact we may attribute the fantastical theories which are evolved from the brains of such teachers as Dr. McCook. It is the fashion nowadays for every man to make a religion for himself, instead of accepting unreservedly that which has been revealed to us by God. Unless a minister succeed nowadays in getting out some startling novelty, he loses his congregation, and it seems that this is the reason why there are so many new religious theories.

Presbyterians have always protested against the Catholic doctrine of purgatory, and it is a strange revolution that among Presbyterians it should be tory and no hell, whereas the belief has been hitherto that there is a hell but no purgatory.

Dr. McCook is not the first Presbyterian who thus taught. A few years ago a Toronto clergyman of amiable disposition uttered a similar doctrine in the pulpit of St. Andrew's church, but he was brought to task for it in the Canadian General Assembly, and he only saved himself from excommunication by agreeing not to teach it any more in the Church, though he was allowed to teach it privately as he thought proper. It may be presumed that Dr. McCook will also be brought to task on some charge of herey, such as has been so common of late among Presbyterians.

It is another of the many recent signs of a great change in Presbyteri anism] that these fantastical teachings have become so common, but it is still more remarkable that there should be introduced among them the doctrine of some sort of purgatory.

Dr. McCook claims that the following passage from St. Peter's epistle refers to the delivery of souls from Hades on the occasion of Christ's visit thereto when "He went and preached to the spirits in prison which sometime were disobedient when once the longsuffering of God waited in the days of Noah when the Ark was a building. He argues very reasonably that if there existed in the time of our Lord a place where disobedient souls were imprisioned, and whence they were delivered, there is no good reason to suppose that place has ceased to exist. Catholics use the same reasoning to show the existence of Purgatory.

#### AN INTOLERANT CONFERENCE PRESIDENT.

It is not often that the Prot press of the Province are ready to bring to task the Protestant clergy who have so frequently interfered to tined for heaven-and that the rest of influence our municipal and parlia mentary elections, even though such interferences are all the more intolerable as they usually take place in the cause of intolerance and narrow-mindedness. It is therefore gratifying to observe that even once in a while the press openly rebukes the offenders.

An instance of such interference has occurred in Toronto in connection with the part taken by the Evening Star -a journal which though sometimes taking extreme views against Catholies in regard to their educational rights, is usually moderate and fair when dealing with other subjects in advocating the running of Sunday street cars. This is a question on which people may honestly differ in opinion, and though the Star sided with the Street Railway Company, it did so moderately, and without personal abuse of its opponents so far as we have observed, nevertheless it has received and published the following impertinent and despotic letter from the President of the Methodist Conference :

Dear Sir, -As the newspapers which enter the homes of the people must more or less affect the formation of the character of the young people in these nomes, and as the Star has thrown it self into the unholy crusade against the sanctity of the Sabbath, I do not want it any more in my home. There may be a few respectable people in favor of Sunday cars, but you know that all the worst elements of society and the liquor traffic in all its ignorance for their sins will not be branches, and with all its advocates and patrons, are there, and a paper which champions such a cause The belief in the existence of a hell Christian home. Yours sincerely."

ately though vigorously, but the Conference President is evidently not willing to allow freedom of discussion to those who differ from him in opinion in this free country.

Judging from what has occurred in the past the Toronto papers would have let this intolerance pass unrebuked if Catholics had been the object of attack, as there was not one of the Protestant secular papers to protest against the numerous resolutions passed by synods, conferences, and presbyteries, threatening political annihilation against any party which would dare to do justice to Catholics on the question of Catholic schools in Manitoba, and whenever Catholic interests were threatened in any way. On the present occasion, not only the Star, but even the Globe, rebukes very mildly the clerical President for interfering with the liberty of the press. Thus the Globe of Thursday says : "It is very much to be regretted that such a letter should have been written." But not even so gentle a reproof as this was given when the ministers in their conventions advocated a breach of faith against Catholics, and a violation of the Canadian constitution.

The Globe takes occasion from the intermeddling of this Conference President to say that "Heads of the Catholic Church in Quebec have been warned again and again that their intolerance would destroy their influence in the community, and the diference between the boycotting of L'Electeur and the attempt to punish a newspaper for its opinions is only a difference of degree.

We feel it incumbent on us to re mind the Globe that the Bishops who condemned L'Electeur considered it to be their duty as guardians of the faith and morals of their flocks, to guard them against the contamination of false religious teachings which L'Electeur was persistently advocating, and the Bishops addressed only their own flocks in condemnation of such teachings. With the wide liberty of opinion which Protestant clergymen proclaim to be the right of every Protestant, no such plea can be put forth that the President of the Methodist Conference had a duty o perform in endeavoring to force the editor of the Star to adopt his views on the Sunday car question.

# A SHARP REBUFF TO BIGOTRY.

There has been for some time a determined effort on the part of the A. P. A. of the United States to prevent the erection of a Catholic chapel on the grounds of the military school at West Point, and the ministers of various Protestant denominations in several States have joined the A. P. A. in protesting against it. The latest protest is from the Baptist ministers of Chicago, who have asked General Alger, the new Secretary of War, to revoke the permission he has already given for its

A considerable majority of the students of West Point a this fact is of itself a source of spleen to the A. P. A. and the ministerial associations. It is, nevertheless, a fact that the cadetships of the school are generally awarded as prizes to the are celebrated by ministers without most successful competitors, so that if there is a majority of Catholic students it is because they have succeeded in distancing the Protestant competitors at the public examinations. As the purpose of this procedure is to supply the United States army with competent officers, true patriots should be glad to see the best students receive the dis tinction, as thereby there is an assurance that the army will be ably officered, and this fact will count for much should a time come again when the country will find it necessary to go to

The protesters, however, seem to have no love of country, for they know well that a great inducement for really religious students would be lacking if they had not the opportunity to attend their churches on Sunday while they are at the school-and the country would be the loser thereby.

The Government is well aware that this is the case, and for this reason it was deemed most advisable to give an opportunity to Catholic students to assist at Mass, and the land was given accordingly for a chapel. The chapel itself will, however, be built at the expense of the students themselves, aided by the contributions of generous friends.

General Alger has very properly given a sharp rebuff to the objectors. He informed them that he is showing no favoritism by granting the land for a chapel. He said :

"Much has been said about the building of a Catholic chapel on the

predecessor, who said that similar privileges would be accorded to others. You can state that any other denom. inations wishing to build a chapel on the grounds, upon the same conditions, will be given an equally advantageous site for the building. No favoritism will be shown to any denomination, and others will be accorded a site equally as good as that of the Catholic chapel

There are already Protestant chapels at West Point. but it is said the Protestants would gladly give up their chapels, if by so doing they could ob. tain that the grant of land for a Cath. olic chapel would be revoked, on the plea that there should be no union between Church and State; but this trick will not avail, as the Government is determined that both the Protestant and Catholic chapels shall remain.

#### THE MANITOBA SCHOOLS.

The following despatch appeared in the daily press of Tuesday last. We give it for what it is worth, and cannot say whether it be wholly or partly true. Probably there will, ere long, be some official announcement giving the result of Monsignor Merry Del Val's visit to Winnipeg :-

The Premier of Manitoba has had two long and important interviews with Mgr. Merry Del Val. The understanding regarding them is that Mr. Greenway has offered to make further concessions to the Roman Catholics of Manitoba if they will reconcile the Papal delegate to the compromise. An Inspector of Public Catholic schools for Manitoba has been appointed from this section of the country. He is to go to Manitoba, and see if the schools can be administered in such a way as to remove all objections. Practically Separate schools are to be conceded as they exist in Nova Scotia. was to have left for the West this week to make his personal inspection. It is stated that Mr. Greenway has urged him to delay his visit, on the ground that it will make it more difficult for him to modify the arrangement. At present, so far as can be gathered. Mgr. Merry Del Val intends to go West late next week

#### RE MARRIAGE OF DI. THEVORCED PERSONS

The utter confusion which exists among Anglicans in regard to the most important Christian doctrines and usages was exemplified a few days ago at a marriage which took place in Christ Church, Mayfair, England. The marriage was that of Sir Henry Meredith to Miss Liebert. Sir Henry is a divorced man and his divorced wife is living. Most of the Bishops and several Anglican synods have declared marriages of this kind unlawful, and have prohibited them as contrary to the divine law, but there is no authority in the Church which can enforce this law, if law it can be called, whereas the supreme law of the Church is the civil law which legitimatizes such marriages, and requires Anglican ministers to celebrate them.

There is no uniform practice either the Church of England or any of the sects in regard to the marriage of divorced persons, and though it sometimes occurs that ministers refuse to marry them usually such marriages scruple, even in spite of Episcopal prohibitions.

At the marriage of Sir Henry Meredith, above referred to, a prominent Anglican minister entered the Church and read the following protest in a firm voice, but with quiet demeanor:

"I, William Black, clerk in Holy Orders, stipendiary curate of St. iour's church, Pimlico, and residing at Gray's Inn Square, do allege and de clare an impediment to the marriage of Sir Henry Meredith. wife is living. He cannot, therefore, be coupled to another woman in matrimony by God's law. And I have two sufficient sureties to be bound with me to be parties to prove this allegation. And I therefore require you, in obedience to the law as set forth in the Rubric, to cease from proceeding with this solemnization, and to defer it until such time as the truth be tried.

It is scarcely necessary to say that no attention was paid to the protest, but the marriage proceeded as if there were nointerruption. There was, however, considerable confusion created among the wedding party by the incident.

There have been in the past many occurences which equally with this illustrate the diversity of belief concerning the sacredness and indissolubility of marriage. Thus it happened a couple of years ago that the daughter of the Protestant Bishop of Long Island in New York State was divorced from her husband, and a few weeks ago was married, with the approval of her father and in his presence, to a minister of the Protestant Episcopal recently adopted among Presbyterians plained that he was compelled as a tax. attributes of God, for this world is the on a respectable journal which main. Privilege accorded these people to my inextricable doctrinal confusion, some

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State has full authority to dissolve the marriage tie.

#### EDITORIAL NOTES.

In the last number of the Canada Presbyterian there appeared an article dealing with the anti-British feeling which prevails in the United States, from which we take the following ex-

Every American boy," says the Outlook, "at some time, from some source, acquires a vigorous hatred for 'redcoats' and British-a hatred later years seldom entirely eradicate." Rector Alexander Mackay Smith, in replying to an invitation to be present at the last conference on international arbitration in the United States, said : Our children are nurtured on stories of British cruelty in the Revolutionary war; the devil, to them, has a red coat and carries a Queen Anne Musket. \* \* \* My own children are grow-ing up to dislike England because of that old war, as told in their school books. It is time to stop it."

We might say to the Rev. Mr. Smith and to the editor of the Canada Presbyterian that people who live in glass houses should not throw stones. Very many Protestant young men have grown up possessed of the idea that the Catholic Church is only waiting for the opporunity to deprive them of their civil and religious liberties, that Bishops and priests are persons not to be trusted and should be looked upon with a certain amount of dread, and that their Catholic neighbors are not deserving of their confidence. All this has been caused by the pernicious literature concerning the Catholic Church which is to be found in the Sunday schools connected with the Protestant Churches. Amongst our Protestant friends there is a large market for this sort of literature, and the supply is always equal to the demand. This is, to a great extent, the cause of the ill feeling which prevails in the minds of many Protestants against the Catholic Church and its adherents. In the words of the Rev. Mr. Smith: "It is time to stop it."

THREE Methodist sects of Western Australia have recently combined into one-the Wesleyans, Bible Christians and Primitive Methodists. They have already had a United Conference which is said to have been a harmonious one. It is now acknowledged by most Protestants that Christ desired His Church to be one body and one fold, and the very fact that these sects have been hitherto three and not one, shows that they have disregarded Christ's wish. Though they have thus reunited, the disintegrating principle of Protestant. ism remains, and the supreme private judgment of individuals will cause other dissensions and separations into new sects for the most trivial causes, and there will still be some who will maintain as heretofore that Christ did not wish for a visible unity in the Church, but merely an acknowledg ment of Himself as our Redeemer, the sects being free to believe and teach the most discordant doctrines.

It is expected that the Venerable Bede may soon be canonized as a Doc. tor, and that there will be a Mass and office instituted in his honor to be kept throughout the Church. Cardinal Wiseman earnestly desired this, but it has not been done yet. It is known, however, that Pope Leo XIII., entertains a special veneration for the renowned historian of the Anglo -Saxon Church, and he has directed the Sacred Congregation of Rites to prepare a statement of Bede's claims to be enrolled in the saintly catalogue. He lived in the ninth century, and was a Benedictine, and the members of his order take a great interest in promoting the cause of his canonization. To Bede's history of the Church we owe most of the knowledge we have of the conversion of England to the faith by St. Augustine, and he throws much light, not only on the connection of the Church in England with the Holy See of Rome, and the complete agreement of the newly established English Church with the Catholic Church of today, but he also incidentally shows the perpetuity of the faith of the Church spread throughout the whole world. Venerable Bede's history completely refutes all the vain theories of modern Anglicans, whereby they desire to show that Anglicanism was the religion of England in pre-Reformation

WE WOULD ask our subscribers to carefully read the story entitled "Mangling Done Here," which we print on the second page of this issue. A study of this tale would produce a not consent to meet in the same asworld of good in certain quarters, and if our readers are aware of the existence Perhaps when the two assemblies meet

of the ministers maintaining that they of a "Bessy Bates" in their locality, at the same time and in the same city BAD PROTESTANT TRADITION. adoption of the Apostle's Creed as one to send her their copy of this week's

> HERR LUEGER, who is the leader of was elected several times in succession to the office of Mayor of Vienna, has been elected once more by an immense majority. Hitherto the Emperor refused to confirm the election, and thus the popular will was thwarted, but now he has been confirmed, and thus the rights of the people have been recognized. It was by the combined influence of the Jews and Freemasons that he was so long kept out of his office, the plea being that he is opposed to the Jews. His opposition to the Jews was not of the persecuting character of that of the Lutheran rector Ahlwardt, but Herr Lueger is opposed to the Jewish and Freemason control in politics which has been exercised in the Reichstag and in municipal affairs, the object of this combination being to abolish Catholic education, and otherwise to hamper the Church. His appointment to the mayoralty is an indication that Catholic principles will now prevail in education not only in the capital, but also throughout the Empire.

MR. BALFOUR announced in the British House of Commons last week that it is the intention of the Government to extend certain measures of relief to Ireland. It may be presumed that this is intended to rectify in some degree the over-taxation which has been imposed especially during the last twenty five or thirty years. The measure he has announced will benefit the tenantry if it be fairly carried out ; but it has evidently been framed still more in the landlord interest, as the Government relies chiefly on landlord support to sustain it. The landlords very fairly, declaring: "So far as are liable for half the poor rates, and the tenants for the other half and the county cess. The landlords are to be relieved of their share of poor rates, and the tenants of the county cess, which are to be paid hereafter out of Imperial funds. The Irish members of all parties appear to be pleased with this measure of relief, but it is probable there will be considerable discussion on its details. There is already dissatisfaction because it is announced that the money will not be paid till

next year.

MR. TIMOTHY HARRINGTON, who withdrew from the Redmondite or Parnellte conference held in Dublin a few weeks ago, has issued an appeal to the public to stand by the principles of Charles Stuart Parnell, on which, he says, the new organization or League which Mr. Redmond proposes to institute is calculated to cast discredit. He maintains that the voice of the Irish people should have been called upon to taken. "The National League," he says," which Mr. Redmond's new organization aims at overthrowing, is a popular political body the chief use of which is to keep leaders to the duties they had undertaken to discharge," and "popular political organizations are not made that these leaders may put them on and take them off like gloves." Mr. Harrington has not gone so far as to recommend the people of Ireland to support Mr. John Dillon and the majority Nationalist party, but his exhortations that the people should combine their energies and talents in order to obtain a triumph for the Irish cause must operate toward a re-union of the factions which have brought disaster to the Nationalists as a political party.

ANOTHER effort is to be made this year to prepare the way for a reunion of the North and South Presbyterian bodies of the United States, and to help bring this about some members of the General Assemblies of both bodies have agreed to propose at the next Assembly meetings that both Assemblies shall meet next year at Louisville simultane ously, so that negotiations for reunion may be more readily carried on. This year the Northern Church is to meet at Winona, Indiana, and the Southern at Charlotte, N.C. The cause of separation was the question of slavery, which, being now settled by the abolition of slavery, would appear not to be a sufficient cause for keeping up the division into two distinct bodies, but it has still been found impossible to come to an agreement on a basis of reunion. because the Northerners insist on the treatment of negroes on an equality with whites, while the Southerners will sembly with negro Presbyterians.

they may be able to arrive at some kind of an agreement. This ought not to be difficult if the Assemblies were both animated by the true Christian spirit which does not make any distinction the Catholic party in Austria, and who in the Church on account of race or color.

THE Black Chapter of the Orange Grand Lodge met in Windsor, last Monday, and the following day the Grand Orange Lodge of British North America, held its annual meeting. Our civil and religious liberties will now be secure for at least another twelvementh! The business of the lodges will no doubt be somewhat light for some time to come. This is their close season in the matter of fishing for judgeships, postmasterships and other positions in the civil service.

#### CATHOLIC PRESS.

Not a few Catholics who find much o admire in the work of the Salvation Army - and so there is - seem to lose sight of the great charitable organiza tions of the Church, whose beneficent influence is incomparably more wide spread and enduring. The Society of St. Vincent de Paul is none the less admirable because the good works of its members are not constantly heralded n the newspapers. A clergyman of the Church of England, writing of this "wonderful society," says that all Christian denominations would do well to emulate its spirit of devotedness. "There is a touch of the divine in this personal devotion to particular cases, characteristic of the work of the Society of St. Vincent de Paul; and the faith which impels men to such work is a faith the limits of whose power it would be hard to determine.

-Ave Maria. Our esteemed Protestant contempo rary, the Independent, writes in its latest issue of the conversions to the Catholic faith of the Rev. Basil Maturin and Theodore A. Havemeyer, the sugar we see, he made no secret of his position, and his course had been without reproach." Of Mr. Havemeyer, who had married a Catholic and all of whose children had been brought up Catholics, it says, however : to please his wife and children that on his death bed he consented to be bap tized." It is fair to ask how the Inde pendent knows this. Death is a great enlightener, and a thoughtful man confronted with it thinks more of setting himself right with God than of pleasing even the nearest and dearest whom he is leaving. Let us do Mr. Havemeyer the justice to attribute his conversion to conviction. - Boston

A national debt has proved a nation al blessing to Turkey in the war with Greece. The holders of her bonds in England and France would suffer loss had Greece been victorious. Turks may massacre Christians in Armenia and Crete, but the bonds must be protected. To their owners they are more precious than human blood. " Business interests" is the jugger naut of the day, and all must fall be-fore it; Christiainty, national honor, pronounce judgment before such a retrograde step should have been manhood, liberty, must not obstruct its progress or that of its high priests, the bondholders, shylocks and other leeches of nations and communities. Under this juggernaut Christian Greece has fallen prostrate and help-less, struck down by Mohammed and Turkish business interests. were more potent than Turkish artillery. They surrounded Crete with a European navy, as allies of the Otto man empire, and made Christians shed the blood of Christians in its behalf. The Cabinets have shown themselves the slaves of the money power, and the cross, the emblem of Christ, must be owered before the crescent of Monammed, and this in the face of Chris tian Europe. Such is modern diplomacy controlled and directed by Mammon.-N. Y. Freeman's Journal.

# Methodists on Maturin

The New York Christian Advocate makes the following comment on Mr. Maturin's conversion:

"Father Maturin, an English clergyman who has become a Roman Catholic, was quite noted here for eloquence and zeal. When he first came this country he was a member of the Society of St. John the Evangelist, and in 1876 went to St. Clement's Church, in Philadelphia, where he became so ritualistic that Bishop Stevens inhibited him from preaching. Then he came to this city and qualified as an Ameri can priest, went back to St. Clement's, first as assistant, and two years later as rector. While he was rector there, a highly intelligent Catholic lady was taken by some friends to the church, and on returning, when asked how she was pleased, in good faith answered, "To be candid, I prefer the simplicity of our own Church." He has now gone where he always belonged. large number of Protestant Episcopal and Church of England clergymen who have Romanized, he is the noted of late. But there will be more to follow unless some antidote can be found to the Romanizing germs under culture in that body.'

# Reminders of Misspent Days.

It is not at all strange that the ringing of church bells irritates a certain wasted lives and neglected duties.

Bishop Mallalieu Receives a Merited Dressing-Down at the Hands of a Baltimore Priest.

Rev. Wm. E. Starr, paster of Corpus Christi church, Baltimore, in a recent ermon commented upon some remarks f Bishop Mallalieu, of the Methodist piscopal Church. It part he said :

"I feel a certain embarrassment in pproaching the subject of this morng's discourse. It is such a wide dearture from the customs of the Catho pulpit. We priests are too deeply ensible of the people's right to the lear affirmation of the truth to permit urselves much liberty in dealing even ith the negation thereof, much less n considering the falsehoods, the calnnies and abuse which are constantheaped upon the Catholic religion. he day of polemical wrangling in the ulpit is a thing of the past, and I oubt much if any priest could obtain is Bishop's leave to engage in it. everything that can possibly be said, ro and con, has been said in the past, nd much better said, probably, than ould be done now a days. But falseood is not a legitimate subject for entroversy, and is, for that reason, infit for notice in the chair of truth. t the same time, occasions from time o time arise when, if ever, it is proper take some notice of the things which are said falsely against our holy relig-

"The occasion of my remarks today is found in the charge made by Bishop Mallalieu, of the M. E. church, last Sunday to a class of ordinands. The Bishop was said, in the papers of last Monday, to have affirmed the presence in this city of large numbers of people who bow down to saints and vorship images. I do not think we need affect to misunderstand who these image-worshippers are in the mean-ing of Bishop Mallalieu. We Catholics are aimed at. Of course, under the words is the implication that whatever the Catholic practice may be in this regard, it is clearly wicked and idolatrous. Bishop Mallalieu either be-lieved what he said and meant to say on that occasion, or he did not. If he did, then he was guilty of as coarse and gross a piece of ignorance as should bring the blush of shame to the cheek of an unlettered clown. If he did not, then I must leave it to your outraged feelings, my dear brethren, to find the proper word to apply to his c nduct.

"He cannot justify his utterance upon the ground of ignorance. Such ignorance in a man in his position and discharging the office in which he was engaged cannot, and ought not, to be condoned. Application to any well-instructed Catholic layman, of whom there are hundreds to be had here; to any Catholic priest in the city, all of whom would have received him courteously and put him in the way of knowing the truth; application to any library for the 'Decrees of the Council of Trent,' five cents invested in the child's catechism, in use amongst us, would have put him right; but it would have spoiled the chance for a telling point against Rome. The truth is, the Bishop, like all his congeners, is the victim of the bad Protestant tradition, which is of three hundred years' growth, and against which truth is

"One would suppose that now and again you would find a man with zeal enough among these people to carry the war into Africa-to go to the foun tain heads of error and try his skill d devotion upon the priests. There was one such a few decades ago-a man of real piety and of true zeal for the diffusion of Christian truth. He observed the conduct of certain priests in his vicinity; that their earnestness in the service of the poor and unfortunate and their kindness of temper were no less than his own. He was grieved to think that men like those should be the victims of the Roman Catholic error, and he determined to go to headquarters and lay siege there for the glory of God. He went to Montreal and called to see the Fathers of St. Sulpice; told them the object of his visit, frankly admitted that his purpose was to win them away from what he deemed soul-destroying

"He was received with perfect cour listened to with attention. answered in all points with unaltered sweetness and calmness. The result did not answer his expectation. He became a Catholic, and lived for years as a Sulpitian priest in Montreal. A young Bostonian many years ago, after leaving college, went to finish his the exchequer, but, continued Mr. Bal studies by travel abroad. In Rome he became a Catholic. His family, grieved beyond measure at what they considered a disgrace, despatched a carry out the reforms to which they bosom friend of his across the ocean to had pledged themselves. Mr. Balfour bosom friend of his across the ocean to find him and bring him back to a sense of his duty. Again the issue was not what was hoped and looked for. The messenger in turn became a Catholic. Both young men returned to America, entered the Jesuit Novitiate at Frederick, Maryland. The messenger died there after a few years. The other is still living and working for the holy Catholic faith, beloved by all Pro-

testants and Catholics alike.
"There is, I fear, in the minds of them under similar circumstances, or that, at least, they would be deprived of any shadow of justification for perpetuating the Protestant tradition. So far, I have considered simply the

false imputation of the Bishop's charge. "There is, however, another utter- ment. ance of his upon the same occasion which, from the Catholic point of view, touches very closely on the ludicrous. class of citizens. It reminds them of The Bishop congratulates himself

of their formularies. Considering that the Apostles' Creed is as old as Christianity, and that its origin is lost in the midsts of that far away time, it seems to us rather droll that in the dawn of the twentieth century a body of people calling themselves Christians should gravely determine upon its use in their public and private worship. The old-time Methodists had a great horror of liturgy which may account for his tardy recognition of so venerable a symbol

"Bishop Mallalieu cheerfully affirms that upon its fundamental truths all can agree. The simplicity of this is delightful. The good man seems to be quite unconscious that the question is precisely, 'What are the fundamental truths?' and that, as with Scripand that, as with Scripture itself, the Apostles' Creed can be made to mean anything or nothing Take the article, 'I believe in Jesus Christ.' Why, that formula can be made to cover everything, from the nicely differentiated statements of the Athanasian Creed to the creed of our gifted townswoman, the author of Metzerot-Shoemaker.' On the title page of that book it is asked 'What s your creed?' 'Jesus Christ. What do you believe about Him? 'Jesus Christ. Anything. I account any belief in Him better by far than any belief about Him.' From the Catholic standpoint this is utter balderdash.

"Now, between these two positions lies the medley of every conceivable misbelief about the Incarnation. And every Protestant who uses the Apostles Creed will abound in his own sense and read into this article of it his own view. Again, leave Rome and her pretensions one side, and ask yourselves what meaning will the rest of Christianity put upon these words: 'I believe in the Holy Catholic Church.' Ask Anglo Catholic, Evangelical, Protestant and the Eastern Churches, and what agreement will you find on that fundamental? The question of hell, oo, will crop up in the study of the Creed. How much agreement will you find upon that? But, perhaps that is not so popular as a fundamental as it once was?

"I remember, as a young man of eighteen years, once asking a well-known gentleman who was the superintendent of a large Protestant Sunday school in this city, what his views of hell were. He looked very grave for a few moments and then slowly replied that he preferred not giving me his views on that subject, as he feared they would not be considered orthodox That man helped to make me a Catholic Fancy the predicament such a man must at times find himself in! To in still his own views into the tender minds of the young pupils, would expose him to the charge of destroying their faith in a Christian verity. To teach them the orthodox view would be to teach them what he did not believe himself. There are more in that state of mind, upon that and other truths, than Bishop Mallalieu would like to admit.

"Now, dearly beloved, there is one point upon which we can strike hands with this Methodist Bishop. He kindly expresses his intention to pray for us-not so much for the hierarchy as for the laity. In your return, also pray that God may put it into the nearts of these people to tell the truth about us.

# REFORMS FOR IRELAND.

The First Lord of the Treasury and Government leader, Mr. Balfour, made an important statement in the House of Commons on May 21 regarding the Government's policy, which will be carried out next session, the object of which is to give Ireland an equivalent for the relief in the agricultural rates given to England. The Government, he said, propose to place both the poor law and the co-administration on a broad, popular basis. The landlords must be relieved of all rural rates. At present the land owners are liable to half the poor rates, which the Government propose to pay hereafter out of the Imperial funds. The tenants are liable for the other half of the poor rates, and the county cess. The Government propose hereafter to pay the coss out of the Imperial funds. This double benefit to two classes, Mr. Balfour explained, will enable the Gov. ernment to launch a scheme for local government, which he believed would work safely and smoothly. He could not then give the details of this scheme which would place a large charge upon four, it was a charge which the country at large and the Unionists would no grudge if thereby they see the way to was of the opinion that every class of the community would be disposed to regard with favor what he could not but think must prove one of the greatest reforms carried out under the safest conditions ever suggested in the House. (Loud cheers.) Mr. Henry Edward Carson (Conser

vative), member for Dublin University and formerly Solicitor-General for Ireland, moved to adjourn the House in order to discuss Mr. Balfour's many of our enemies a lurking sus-picion that a like fate would befall approval to the proposals of the Govstatement. He referred in terms of

ernment. John Dillon, chairman of the Irish Parliamentary party; Mr. Campbell Bannerman (Liberal) and John Redmond, the Parnellite leader, also approved of the proposals of the Govern-

Mr. Balfour said the money would not be applied to Ireland this year. Thereupon Mr. Carson renewed his motion to adjourn.

Balfour's latest proposals regarding Ireland, the Daily News reminds Mr. Balfour that he failed to carry a similar Irish Local Government Bill in 1892. and adds: "Assuming that the bill passes it will not be in any sense Home Rule, but the creation of popularly elected councils in Ireland be a strong lever in the hands of Nationalists. We shall watch the ex-

periment with great interest. The Daily Chronicle says: Already ousy tongues are saying that the new departure is another victory for Mr. Chamberlain. If so, it may be found that the new scheme will blossom out into the full splendor of his famous proposal for provincial councils. Anyway, it promises to help solve some difficult questions; and, therefore, we wish it well.

#### Converts.

The scientific spirit, for better or worse, has invaded even polemics. Father Herbert Thurston, S. J., has labored conscientiously through fortynine volumes of the mammoth Dictionary of National Biography, for the purpose of comparing the men who entered the Church between the years 1600 and 1800 with those who embraced Anglicanism during the same period. No name appears in the Dictionary, of course, which has not attained to a cer tain degree of celebrity-a fact which makes the test all the more interesting and conclusive. The result is that of the 178 notable men who changed their religion during that period, 106 are set down as sincere converts to Catholicism, only 22 being classified as "outwardly respectable converts to Anglicanism." It is to be remembered, too, that whatever inducement here might have been to tempt men to adopt the Anglican form of belief, there was none to tempt them into the Church. In accepting Catholicity they had nothing to gain and everything to lose. And it is a notable fact that among the handful of outwardly respectable converts to Anglicanism there is an almost absolute dearth of men who seem to have impressed their contemporaries by their singleness of purpose or by any remarkable degree of personal holiness."—Ave Maria.

#### A Papal Prophecy.

It is now twenty years since a poor rancisan monk prophesied that Leo KIII., who was then only just made Pope, would reign for twenty years. As Leo XIII., was at that time an extremely fragile and delicate man, it was not expected that he would live as long as twenty years; but he has, and it is said that those about him are very fearful now lest the prophecy should be fulfilled. The story goes, by the way, that ten years ago, an attempt was made to shake the faith of the Franciscan monk in his own prediction. A telegram was brought into the monastery, where he and his brethren were seated announcing, the Pope's death. All present except this man fell into bitter distress. He alone remained unmoved, declaring that the news could not be true, for the Pope had still ten years to live.

# "TO SPREAD THE FAITH."

To the Editor of the CATHOLIC RECORD: Dear Sir — Under this heading an able article appeared in your issue of the 22nd, the reading of which must surely have borne the conviction that we of the Uatholic laity must take upon our shoulders a share of the burden and of the heat of the day, in this work of carrying the faith to our separated. brethren. This is especially so in Ontario, where the Catholic population is compar-atively sparse, and where our priests are so few in number. brethren.

The statement made that "Our brethren are indeed eager for light and grace, for a practical religion, for sacraments, for certitude in faith, for peace of heart, and for holiness," is indeed true; as is also the statement that follows, viz., "That we Catholica are responsible for their salvation." And right here must we not ask ourselves what are we doing, individually or collectively, in this matter? Do we care, as individuals, for our brethren not of the faith? Do we realize the precious gift that is ours? Have we any idea of the vast number of good living, carnest, Christian men and women

dividuals, for our brethron not of the faith? Do we realize the precious gift that is ours? Have we any idea of the vast number of good living, earnest. Christian men and women living all about us who might be Catholies if they but only knew of the teachings of the Church of God? Certainly a terrible responsibility is ours. I believe that I am stating an absolute fact when I say that many converts to the faith—in this province at least—will bear me out that their experience has invariably been that they have found the Church, and not that the Church has found them? If Catholics born and bred as such could only understand that behind the apparent bigotry and intolerence evinced by ignorance and false teaching, there is an earnest desire for the truth, they would be more active in their work.

Surely there cannot be a more pleasing action in the sight of God than that which has for its mission the saving of souls! We all should take an active interest in this work. But for those who cannot and who have not means to help, they can aid in an especial manner by passing on to their Protestant neighbor their weekly Catholic paper, and what they lack in means can be compensated for by their prayers. For those who have the means it seems to me a great obligation is laid upon them. The work of the laity in Canada must consist at least for the present in spreading Catholic literature, and your suggestion that Catholics who are able to do so should subscribe for one or more copies of a Catholic paper to be sent to their non-Catholic friends direct from the office of publication is indeed an excellent idea. May hundreds of Catholics respond! Then there are the publications of the Catholic Truth Societies now established in Ontario—in fact any one with the means can find plenty of material at low prices. The field is indeed wide, and Catholics, if they desire the spread of the faith, must make up their minds to work.

Now, Mr. Editor, allow me, in conclusion, to express my personal admiration for the stand which your excelle

Some men, grace makes blessedly insenible; other men, it makes more tender and susceptible. rather have this last gift than that and his co-religionists upon the London, May 22-Referring to Mr. other blessing. - Father Faber.

If I had known, O loyal heart.
When hand to hand we said farewell,
How for all time our paths would part.
What shadow o'er our friendship fell.
I should have clasped your hand so close
In the warm pressure of my own.
That memory still might keep its grasp,
If I had known.

If I had known, when far and wide
We loitered through the summer land,
What presence wandered by our side.
And o'er you stretched its awful hand,
I should have hushed my careless speech
To listen well to every tone
That from your lins fell low and sweet,
If I had known.

If I had known, when your kind eyes
Met mine in parting, true and sad—
Eyes gravely tender, gently wise,
And earnest rather more than glad—
How soon the lids would lie above.
As cold and white as sculptured stone,
I should have treasured every glance,
If I had known.

If I had known, how from the strife
Of fears, hopes, passions, here below,
Unto a pure, higher life
That by where called. O friend, to go,
I should have stayed all foolish tears,
And hushed each idle sigh and moan,
To bid you a last, long godspeed,
If I had known.

If I had known to what strange place,
What mystic, distant, silent shore.
You calmly turned your steadfast face.
What time your footsteps left my door,
I should have forged a golden link.
To bind the heart, so constant grown,
And keep it constant ever there.
If I had known.

If I had known that, until Death
Shall with his finger touch my brow,
And still the quickening of the breath
That sirs with life's rull meaning now,
So long my feet must tread the way.
Of our accustomed paths alone,
I should have prized your presence more,
If I had known.

If I had known how soon for you Drew near the ending of the fight.
And on your vision, fair and new.
Eternal peace dawned into sight.
I should have begged, as love's last gift,
That you before God's great white thror
Would pray for your poor friend on earth,
If I had known.

-Christian Reid.

#### COMMON SENSE. From a Musical and Literary Stand-

point.

For the CATHOLIC RECORD.

A little more physiology or common sense in so called temperance lecturing and we shall have better listeners. well-meaning mother will tell her child that liquor is a poison; the minister will say it is a curse. Here are two somewhat different exaggerations.

However well it may be to picture from the pulpit or rostrum the immoral results of intemperance, the starving mothers and hungry children produced, the deaths and murders caused by the abuse of liquor-yet if we leave out the physiological side of the subject will not so much pious preaching, for the most part, go in at one ear and come out of the other. How many ministers there are who will preach "hell and damnation" on temperance

and a minute after their listeners addicted to intemperance are ready for their glass of rum or whiskey.

A serious mistake on the part of many people is to believe that strong drinks give life and nourishment. With the exception of pure wine, there is virtually no more food in liquors than in medicine. The physical action of liquors in the animal body, including that of man, is simply this: Acting on the nerves, it causes the heart to increase the blood circulation ; so in certain cases of disease liquor may be used; but if the body is in good health this artificial stimulant is worse than useless, the result being that, instead of building up the human system, it strains and wears out life-preserving tissues, causing certain parts of the body to cease performing their natural functions. Another serious mistake is to take liquor before going out into the cold. It is true, as it is said, that liquor gives heat; but one might as well eat fire, if that were possible. Not only does liquor open the pores of the skin but it gives the cold air a chance to lower the animal heat too quickly. This is how the well-known chills are caused. For this very reason, "a seri ous mistake on the part of Adolphus Greely, when first crossing Greenland, writes Doctor Mansen, "was the use o liquors among his men in arctic work. Fat is nothing more than heat in the shape of matter. Therefore when a person prepares for a long journey in the cold he or she needs to get the kind of heat that will stay the longest and that heat is given by fat meat along with bread and vegetables.

Another delusion is the use of liquor to send color to the cheek. "A thing of beauty is a joy forever," pretty or handsome face is never made a thing of beauty forever by the use of liquor. One might as well use facial powder, and he or she would be just as foolish in the use of one as in that of the other. Let us thank God that we are better looking than monkeys, but while some are hideous from the abuse of strong drinks, according to the teaching of medical science and common sense we need not thank the moderate use of liquor for our health

and good looks.

If we mean to preserve the external grace of the face and form it is food and culture we require; it is correct habits from childhood : it is the habit of taking a bath biweekly and exercise or physical culture that gives lasting colors to the cheek; it is the habit of virtue, good surroundings, music and pure society that bring joy forever, but never the society or use of liquor.

I have mentioned the habit of taking

We hear it said that "a cold Till one's body bath is just the thing." is trained by degrees to endure cold temperatures, a cold bath is often, though not always, a serious mistake "Cleanliness is next to Godliness" and "prevention is safer than cure." As our mothers know well, warm water is a better cleanser than cold water; and since the skin has some functions of

night, and if a cold bath is required to temper the body to the cold it should be taken in the morning, followed also by a hard rubbing. So much for the use of daily baths instead of daily drinks to bring color to the cheek and to make one look young when old.

Neither the church nor commonsense forbids the use of liquors, but they show the danger in using it. A smal glass of pure wine, such as is used for the service of the altar, that is the pure juice of the grape, may be taken im mediately after a meal or along with one's food, but seldom on an empty stomach. Besides containing food, pure wine is quickly absorbed by the blood, and it heats the latter to such an extent as to help the digestion of

But physically, intellectually as well as morally, no two persons are born alike, and what is one man's food may be another's poison. So if one knows of intemperance existing in the family through inheritance, then that person does emphatically wrong by tasting wine of any kind. It is bad enough to use other liquors than wine when in the best of health, but when a person takes it on an empty stomach he shows idiocy as much as ignorance. Again, if a man physically is unable to resist e temptation to intemperate drinks without a "gold cure," or a devil's cure, he is a fool for using liquor at all; and if he falls not in good society and if he persists in its use, unless there is a jail near by to keep him at hard labor for the rest of his days, the sooner the world is rid of him the bet

It is another delusion to believe that a glass of beer costs but five cents He who treats will often be treated One glass therefore means ten cents. These two glasses will call for two more, and a drunk follows. Taking the loss of energy and time, besides the waste of life preserving tissues, into consideration, it is safe to say that every glass of liquor taken in good health costs, at least, \$10. strange, therefore, that men earning a living by day labor and yet fre quenting liquor saloons are always poor and miserable? We do not see the minute hand of a watch moving, yet we know it moves; neither do we know when our mental faculties are lowered by unwholesome surroundings, and so our morals are injured by the best atmosphere of liquor saloons.

Will this keep some people from using intemperate drinks? Certainly Just as some trees are straight and others very crooked, so are men and women of the world. Religion alone fails to cure the bad habits of some very crooked people. Just as we need oxygen and nitrogen to form a perfect atmosphere, so we need religon and education to enable us to avoid certain habits at the very beginning of childhood. But education must be gin at home.

Since men of education and learning are among the most ill-famed drunk-ards, the above statement will seem strange to people who do not know what education means. According to Bishop Spalding, the primary purpose of education is not to make money, but to give character. Secondarily it gives us the means to earn an honest

It has been said: "What is a home without a mother?" But what is a home without the kind of a mother who gives character to a family? If a child leaves home before having re ceived that most important factor of education called "correct habits," the hest of colleges can do little more than give knowledge or the means of earn

ing a living to that person.
"To possess God it is not necessary to have great talents; it is necessary to have a haart and to love." are the words which the writer saw painted on the cloistered walls of a Trappist monastery. To define a good mother the same words will apply; it is not necessary to have great talents, but it is necessary to have a heart and to love family cares. Let mothers show an active interest in making their homes happy and attractive by having music and well-furnished parlors, if possible, by having socials and reading circles occasionally, by cultivating in their children a love for select reading and good company-then, and only then, will some children avoid dangerous occasions.

The more we feel of poetry do we become Like God in love and power."

Therefore when any one has not the habit of reading choice literature, or the grand thoughts and experience of eminent men and women in various walks of life, it is the duty of every civilized community to do its utmost to introduce that person into the best at mosphere of literature. The more we have of good societies, the more money spent in literature to elevate morals above the grade of liquor saloons, and the more recourse to the sacraments, we shall have, the fewer lunatics, and insane asylums, and happier homes and a better civilization will follow.

Richard E. Delaney McGill Medical College,

April 15, 1897. It is a great mistake to suppose that simple tonic gives strength; it only stimulates the stomach to renewed action. To impart real strength, the blood must be purified and enriched and this can only be done by such a standard alterative as Ayer's Sarsapar

Some persons have periodical attacks of Canadian cholera, dysentery or Diarrhoa and have to use great precaution to avoit the disease. Change of water, cooking, an green fruit, is sure to bring on the attacks since the skin has some functions of the liver to perform, its pores can do their work well only when very clean.

So we take a warm bath (not hot) and a hard rubbing just before retiring at the state of the symptoms are noticed no further trouble will be experienced.

#### OUR LADY'S NAME.

The Universality of the Blessed Virgin's Fame.

Why do we call the Blessed Virgin Our Lady?' Catholics everywhere speak of her as Our Lady, Dame, Madonna : just as they call her Divine Son, Our Lord.

In England, even after the Catholic religion was all but crushed out by persecution the people kept the name in every day use in their language, and English-speaking Catholics are re minded of their Heavenly Queen in the name given to the bright flying insect, the lady-bird, and, amongst flowers, in the green lady's mantle, and the crimson lady's slipper.

The same memory lingers in the names of cities, towns, churches and towers — Maryport, Marylebone, Our Lady's Well, St. Mary's Towers; even England itself was known as Our

Lady's Dowry.
"Down on your marrow bones" is derived from an ancient expression which means, literally, "Down on your knees to Mary," a command in favorite use in the olden or more truthfully golden days of the knights of Mary. Lady day is the title given in England to the Feast of the Annunciation.

Not alone in England does the name of Our Lady linger. In Scotland recollections attached to the veneration of Mary still remain in the valleys and forests of the Border.

Ruins of Churches, Monasteries and Abbeys dedicated to the Blessed Virgin still cover the fairest spots of Germany. Her name lingers in the great cities of the North.

Gulfs bear it in Denmark. Styria, Illyria, Switzerland, the Tyrol and the Grand Duchy of Baden still possess shrines where devout servants of Mary invoke her aid. Poland long ago was consecrated to

the Blessed Virgin. The Battle Hymn of the Poles is a canticle of Our Lady. In Spain, the sunny land of the Angelus, the Madonna is a household word, love for her being a part of the very lives of her people: from her boy King down to the lowliest peasant they

cease not to honor her name No land can compare with Italy in the number of shrines in honor of the Mother of Our Lord, the first in miraculous wonder being the Holy House of Loretto, the dwelling wherein Oar Lady prepared the meals and made the clothing for the Holy Family, and where the Child Jesus "grew in years and wisdom." This holy shrine is and wisdom." This holy shrine is still a place of pilgrimage and prayer; its humble walls a standing rebuke to the luxury, pomp and worldliness of all ages.

In the Catholic heart of France, where the poison of Infidelity has not nor will ever reach, Our Lady's name is held in reverence, a fact proven by the numerous shrines erected in he

Austria possesses a system for the relief of the poor unrivaled by any other nation. Her people, with the true Catholic spirit, recognize the poor as Our Lord's legacy, and, following the example of their rulers, joyfully hasten to relieve the wants of the suf-fering ones in the "Holy name of

In Russia, love and veneration for the Queen of Heaven shines like a rainbow of hope over the dark clouds of schism, and theologians tell us that this love for the Mother will eventually bring Russia in loving obedience to kneel at the feet of the Vicar of her Son.

under the especial protection of the Immaculate Virgin, have always displayed a marked predilection for devo tions in her honor.

There is a reason why Our Lady's title should linger so obstinately in countries where the people are taught to ignore her. It bears witness against them that sooner or later they must cease to love our Lord or take he to their hearts with Him. Mother and Son will not be separated. Our Lord will not reign in the nation or heart that is not large enough to enthrone We cannot possess His Mother also. the one and scorn the other. This is illustrated in the fact where nations or individuals have ceased to respect and love Mary, they have soon fallen away from Jesus.

If England had retained her love for Our Holy Mother perhaps we would not now hear such harrowing tales of the suffering of her poor - a poverty misery and suffering so vividly de scribed by the great writer, Dickens. Indifference and coldness to the poor is generally the outcome of indifference and coldness to Our Blessed Lady.

Ireland, amid all her suffering, per secution and famine, clung with child like love and faith to the devotion of the Holy Rosary which brought comfort and consolation to numberless sorrowing hearts: and thus keeping near Comfortress of the afflicted. wandered not from Christ the Consoler.

Let us see the meaning of the words so often on Catholic lips. Our Lady's name, Miriam (Mary), translated from the Syriac, means Mistress, Sovereign, Lady; the same in Hebrew is "Star of the Sea," and St. Bernard tells us that she could not have a sweeter nor

more dignified title.
St. Anthony of Padua says "her name is sweeter to the lips than honey comb, more flattering to the ear than sweetest music, and more delicious to the heart than purest joy.

A devout client of Mary Immaculate thus expresses himself in reference to her name: "The Blessed Virgin's name conceals within itself a powerful charm and one of such marvelous sweetness that we have but to pro nounce it and the heart is moved, only to write it and the style is adorned. In the beginning, the word "lady"

meant nothing more nor less than she who made or kneaded the loaf or bread for the household. In the old Anglo-Saxon tongueshe was the hlaefdige, which time has softened on our

lips to lady.
As the maker of bread was the mistress of the house, so the master was the lord, that is, the loaf-ward, or keeper, and hlaf-weard, the dispenser of bread. How wonderfully this is verified in Our Lord and His Holy Mother. Jesus says of Himself, "I am the Bread of Life," and as Our Blessed Lady is His Mother we should not fail to love and reverence her in her beautiful and significant title of Our Lady, who has indeed prepared for us "The Living Bread which com-eth down from Heaven."—Catholic Columbian

#### The Nun in Fiction.

We have had so many travesties of the nun in fiction of late years that it is pleasant to call attention to one story wherein a Catholic Sister is represented with comparative fidelity. Such a story is the one which Molly Elliott Seawell has contributed to recent num bers of the Cosmopolitan, in the current issue of which its concluding chapters appear. Sister Claire, of the Order of Mercy, the chief character in this story, is a Scotch nun, who, with others of her community, went out as nurses to the French soldiers in the different campaigns and displayed such heroism that she won the cross of the Legion of Honor and was decorated on the battlefield. Her bravest deed, perhaps, was the one she performed dur ing an Algerian campaign, and which s thus told in the course of the story :
'In the midst of it all, the sharp screech of a shell was heard above the spot where the doctor and Sister Claire worked side by side among a crowd o wounded men, and the next moment is dropped among them. The doctors, the bearers and even the sufferers themselves were paralyzed - for the f ise was still burning. Not so Sister Claire. She quickly picked up the shell and ran with the activity of a girl of twenty down the hillside. cheer broke from the doctor and the bearers, and even the poor wounded men joined faintly in the cry. Claire had gone nearly a hundred yards, when she laid the shell down carefully and turned to run back. She was just half a minute too late. deafening report was heard and she was seen to fall to the ground, bleed ing from a dozen wounds." Happily her wounds, though dooming her to a long period of inactivity, did not prove fatal, and this brave Sister of Mercy lived to be decorated on the battlefield by a French general whom, before entering the cloister, she ha saved from arrest by some bailiffs in Scotland.—Sacred Heart Review.

#### Getting Back to Christianity in Scotland.

The Pictorial Lives of the Saints contain softeetons for Every Day in the Year. To sook is compiled from "Butler's Lives" an other approved sources, to which are addeduced on the Calendar for the United State by special petition of the Third Pienar, Jouncil of Baltimore; and also the Lives of the Saints Canonized in 1881 by His Holines. Jouncil of Baltimore; and also the Lives of the Saints Canonized in 1881 by His Holines. Spope Leo XIII. Edited by John Gilmar; Shea, LL.D. With a beautiful frontisplea; the Holy Family and nearly four hundred; ther illustrations. Elegantly bound it with a cloth. Greatly admired by our Holy Father, Pope Leo XIII., who sent his special pleasing to the publishers; and approved by forty Archbishops and Bishops.

The above work will be sent to any of our inbscribers, and will also give them credit or a year's subscription on THE CATHOLIC SECORD, on receipt of Three Dollars. We will in all cases prepay carriage. Catholic practices have been making rapid advances in Presbyterian Scot land, during the past twelve months. The Glasgow Observer says that it has witnessed with pleasure the more scholarly of the Church of Scotland clergy advocating a due and proper observance of Christian festivals, which by a common consent the Presbyterians have for long years, and indeed cen-turies, boycotted. Ten years ago the term Easter was popularly known in Scotland only as referring in a hazy way to some Catholic observance or some English holiday. That it had some English holiday. anything to do with Christianity or the Resurrection not one man in twenty was able to say. With regard to Christmas a somewhat similar but not so dense an ignorance prevailed As it is Whitsuntide and Michaelmas are merely legal terms. In the Cathe dral of Glasgow, formerly a Catholic edifice, and saved to the city by the craftsmen who resisted the destroying real of the "Reformers,"there has been this year what was rather misname an "Easter celebration." The Glas gow Choral Union gave on Holy Thurs day a performance of the Passion music of Bach, and the incumbent of the Cathedral, the Rev. Dr. Muir, gave an appropriate address, all of which is regarded in Scotland very much as a natter of course now; but which never theless marks a most distinct advance on the part of Scotch Presbyterism towards the practices and sentiments of Christianity in general and the Catholle Church in particular.

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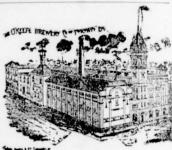
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The appen-sages of the O'Reilly for Daniel O'Cor less appropri versary of the revives the n Great men gr We know t latest; And they, r grown Who work est.

MAY

And now for And though though Who gained Burke-Burke felt fought. Ever the san His race w famed : He found the breath, And fed th

He roused the man; He drilled But not with man; Reason th He fought for O'Connell' pathies
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Ever the same—from boyhood up to death: His race was crushed — his people were de farned;
He found the spark, and fanned it with his breath.
And fed the fire, till all the nation flamed!

He roused the farms - he made the serf a yea-He drilled his millions and he faced the foe ; But not with lead or steel he struck the foe Reason the sword - and human right the

He fought for home—but no land-limit bounded o'Connell's faith, nor curbed his sympathies;
All wrong to liberty must be confounded.
Till men were chainless as the winds and

He fought for faith - but with no narrow With ceaseless hand the bigot laws he smote One chart, he said, all mankind should in

The right to worship and the right to vote. Always the same—but yet a glinting prism; In wit, law, statecrait, still a master hand; An "uncrowned king," whose people's love was chrism; His title—Liberator of his Land!

"His heart's in Rome, his spirit is in heaven"—
So runs the old song that his people sing:
A tall Round Tower they builded in Glas-

Fit Irish headstone for an Irish king! Oh Motherland! there is no cause to doubt thee:
Thy mark is left on every shore to day.
Though grief and wrong may cling like robes
about thee.
Thy motherhood will keep thee queen alway.

In faith and patience working, and believing Not power alone can make a noble state: Whate'er the land, though all things else con Unless it breed great men, it is not great.

Go on, dear land, and 'midst the generations Send out strong men to cry the word aloud Thy niche is empty still amidst the nations— Go on in faith, and God must raise the cloud.

#### FIVE-MINUTE'S SERMON.

Sunday Within the Octave of the Ascension.

THE ASCENSION

And the Lord Jesus, after he had spoken to em, was taken up into heaven." (St Mark As every mystery of His life began with the Incarnation of our Lord, so with the Incarnation of our Lord, so the simultaneously. Form now hab-they all end with His Ascension into its of industry and keep them in daily heaven. After that the work of the practice by doing well whatever you Holy Ghost begins. And how glorious undertake. an ending His Ascension was! His humble birth, His humility when insults were heaped upon Him and when He was condemned to death, His humility and love when He cried out on the cross, "Father, forgive them, for they know not what they do," all are fin-ished by the majesty of His Ascension, than which nothing can be more noble nothing more glorious. He ascended to occupy the throne and to possess the kingdom He had purchased by His the kingdom He had purchased by His mother's kitchen, or doing housework passion and death, and in order to in the home of a kind employer, if she

eternal.

Our Lord's Ascension leads us to think of Him and to follow Him in hearted work, which is a disgrace. mind and heart. By His rising from the dead and ascending into heaven He gave us a model to follow no less than by His suffering and death. By His Ascension our Lord would show us that although we are in this world we should not be of the world, that our minds and thoughts should be directed heavenward. By the Ascension of our Lord the gates of heaven, so long closed against us, were opened and a place was prepared for every one of us, for He said, "I go to prepare a place for you"; and there we shall find Him, ready to be our Advocate before the throne of God, provided we be converted and repent of our sins. Is there anything that should give us greater joy or fill our hearts with more earnest love than the thought of our Lord's Ascension? Should the thought not fill our hearts with gratitude? Should it not compel us to forget ourselves and our surroundings-should it not make us think of God and our eternal

But now, my dear brethren, have you followed this advice? Is it not the case with too many of you that your thoughts centred on things of this life? Do you seek worldly happiness. Do you seek worldly happiness, often at the expense of eternal happiness? And yet those who have been the most successful and most ardent in the pursuit of the riches and the joys of this world have finally become the most severe in condemning them. Perhaps, too, you seek those pleasures and enjoyments which are yours in common with the brutes, and not only momentary in their duration and bit ter in their end, but filthy and disgusting. Our Lord's Ascension teaches us to seek the joys of heaven and such as lead to them and are worthy a rational man. All others are below our level, and to think of following them, of sat-isfying ourselves with them, is an insult to our regenerated nature, to that nature that our blessed Lord deigned to take upon Himself and to bear aloft

home? Our Lord says: "Where one's treasure is, there is his heart also."

father's presence the five wounds and The appended stanzas are the closing passages of the noble ode, written by John Boyle O'Kellly for the centenary of the birth of Daniel O'Connell. August 5, 1875. They are no less appropriate now, when the fittieth anniversary of the death of this great statesmarrevives the memory of his life and its lessons. the recollection of all the agony that they mean, and He does so on our account. Those wounds shine resplendent in heaven, and they are the jewels with which our Saviour has purchased our salvation. Let us be Great men grow greater by the lapse of time : We know those least whom we have seen the latest; And they, mongst those whose names have grown sublime. Who worked for Human Liberty, are great-est. And now for one who allied will to work.

And thought to act, and burning speech to thought;

Who gained the prizes that were seen by Burke felt the wrong — O'Connell felt and fought. give me the grace of purity. I am a drunkard; oh! cure me of my dread-ful appetite for drink. I am a worldling: teach me the value of eternity I am quarreisome; give peace and good will to my stormy soul." Such a prayer as this on Ascension Day will move our Lord to give us the proper dis positions for a good Confession and Communion for our Easter duty.

### OUR BOYS AND GIRLS.

The Boyless Town.

BY ROBERT CLARKSON TONGUE. A cross old woman of long ago,
Declared that she hated noise:
"The town would be so pleasant, you know
If only there were no boys."
She scolded and fretted about it, till

She scolded and fretted about to the scolded and fretted about to the Her cyes grew heavy as lead; Then of a sudden the town stood still, For all the boys had fled. And all through the long and dusty street
There wasn't a boy in view;
The baseball lot where they used to meet
Was a sight to make one blue.
The grass was growing on every base,
And the paths that the runners made;
For there wasn't a soul in all the place
Who knew how the game was played.

The dogs were sleeping the livelong day,
Why should they bark or leap?
There wasn't a whistle or call to play,
And so they could only sleep.
The pony neighed from his lonely stall,
And longed for saddle and rein;
And even the birds on the garden wall
Chirped only a dull retrain.

The cherries rotted and went to waste There was no one to climb the trees; And nobody had a single taste, Save only the birds and bees.

There wasn't a messenger boy—not one To speed as such messengers can. If people wanted their errands done, They sent for a messenger man.

There was little, I ween, of frolic and noise
There was less of cheer and mirth.
The sad old town since it lacked its boys
Was the dreriest place on earth.
The poor old woman began to weep,
Then woke with a suden scream:
"Dear me," she cried, "I've been asleep;
And oh, what a horrid dream!"

Do not put off any good work you can do to day until to morrow. You only compromise with idleness by defer In looking back over the life of our Lord while on earth, we see that all the mysteries refer to the Ascension as to the end and completion of His work. ceive themselves. Resolve and exe-

Learn to do Something Well. Find out for what work you have a preference, and then learn to do that work perfectly. Put your whole heart into it, without reserve, and do not forget that means work, not dawdling, nor play. And do not receive the stupid impression that, perse, one kind of work is more dignified than another. Katie, who is making bread in her passion and death, and if death, show us that the kingdom He spoke of was not of this world, for the wealth engaged as Mary is, who sits in a and power of this earth is but perish. studio transferring colors to canvass, able, while the riches our Lord spoke and seeing pictures grow beneath her of are above the natural and are brush. All good work, all honest of are above the natural and are brush.

Sensitive Girls.

Sensitive people, above all others have most need of that grand spiritual virtue, common sense. And sensitive girls should be carefully instructed as to the capabilities and dangers of their peculiar temperament. They should be taught to govern not only their actions, but their thoughts and feelings, by reason and judgment. They should be shown how to argue their misery out and reduce it to its lowest terms before allowing themselves to be made miserable by imaginary sorrows And such girls should be made to be lieve firmly that no virtue lies in un-happiness. The secret of virtue and power is to make ourselves happy in spite of outward circumstances. were meant to be happy, not miserable, and although it takes some deter mination and perseverance to claim our inheritance it is well worth it

Hold on, Boys.

Hold on to your virtue-it is above all price to you, in all times and

Hold on to your character, for it is, and ever will be, your best wealth. Hold on to your hand when you are about to strike, steal, or do any improper act.

Hold on to the truth, for it will serve you well, and do you good throughout eternity.

Hold on to your tongue when you are just ready to swear, lie or speak harshly or use any improper word. Hold on to your temper when you

are angry, excited or imposed upon, or others are angry about you. Hold on to your heart when evil persons seek your company, and invite you to join in their games, mirth and

revelry. Hold on to your good name at all times, for it is much more valuable to you than gold, high places, or fashion-

of hope. Our Lord brings into His away from study, or pursuing the path CHATS WITH YOUNG MEN. of error, shame or crime

The Angelus Bell. One bright summer morning in Germany, two merry little brothers were enjoying themselves to their hearts' content, by the side of the full of courage, then. Let us call out sparkling, flashing, hurrying waters to our Lord, "Remember me, now that Thou art come into Thy Kingdom. I its edge, Fritz, the younger, an urchin am a lustful man, but I am sorry; of five, stopped to gather forget menots; and in so doing lost his balance, and fell into the swift flowing stream. In sprang brave Hans, his senior by three years, to save him, but equally borne along by the rapid current, he could only grasp him when he had be-

come insensible. As Hans was unable to reach the bank with his burden, the children were speedily carried forward to certain destruction in the toils of the huge, steadily revolving water-wheel. They were already in the foaming, eddying waters at its rim. No human eye perceived their danger. Hans however in his distress cried: "Oh, Hail Mary, help!"
And hark! the Angelus bell begun

sweetly to ring. The great mill wheel instantly stands still. Out steps the mealy miller on the bridge, barcheaded, hands reverently folded to say his prayers. His attention being instantly attracted to the children in the water at his feet, down kneels this burly miller on the planks, and stretching forth his brawny arms, he bears them aloft from a watery grave. Our Lady of Mercy has saved her little ones!

Young Authors.

Bryant was nineteen when made famous by "Thanatopis." Burns wrote songs in childhood, and

published some at sixteen. Martial is said to have written epigrams before he was twenty.

Voltaire's first tragedy came out

when the author was twenty two.

The "Pleasures of Hope" appeared when Campbell was twenty two.
Thiers finished the "History of the French Revolution " at twenty-six.

Lamb's first printed poems came out

when he was twenty-two. Blautus is said to have written the first of his comedies at twenty-three. Ben Jonson was twenty-four when he

The "Sketches by Boz" were printed by Dickens when he was twenty four. When Victor Hugo was twenty he issued his first volume-a collection of

wrote "Every Man in His Humor."

William Wordsworth wrote "An Evening Walk" at thirteen, and the Excursion" at forty-four. Elizabeth Barrett Browning produced "An Essay on Mind" and other

poems at eighteen. G. P. R. James began novel writing at seventeen, with a series of stories called " A String of Pearls."

Transformed by a Smile.

Thackeray somewhere warns young eople that the world is a looking glass and will return such looks, whether of sweetness or sourness, as they cast ino it. This is recalled by the following suggestive passage which a secular paper furnishes:
"There are many plain young girls whose faces are lined with discontent

and unhappiness. There is a drawn, perplexed expression between the eyes and the corners of the mouth have a decided droop. These are the girls who have a settled idea that they are plain beyond remedy, and the distress-ing belief has deepened the lines of dissatisfaction; but in reality there is It habit of unhappiness.
"One morning a certain girl whose

For a moment the gloom had lifted, the lightness of the morning and her thoughts were unusually pleasant.

"'What a pretty, happy girl that is we just passed," she heard one or two ladies passing say to the other.

"She looked quickly around, with envy in her heart, to see the pretty girl, but she was the only girl in sight. "'Why, they mean me! No one ever called me pretty before! It must ecause I am smiling.'
"Again, as she was getting on

norse car she heard (the fates were ou in her favor): 'Do you see that pretty-looking girl?'

"Well, I declare, I am always going to look happy if this is what comes of it! I have thought myself homely all my life, and here twice in one day I've

een called pretty.'
"From that memorable day a new beauty has graced her social circle."

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Body Builder.
Consumption—that dread disease—too often Consumption—that dread disease—too often arises from neglect. Colds not serious in themselves, by depressing the vital forces, play an important part in provoking conditions that render lung disintegration almost certain. To obviate this deplorable sequence of neglected colds the body should be fortified, strengthened, nourished, and this may with certainty be accomplished by the use of Maltine with Cod Liver Oil and Hypophosphites. Its mode of action is plain—the oil rendered palatable and of easy digestion, does not irritate the stomach and unfit if or the digestion of food; but this preparation serves a much higher purpose than this, for by its action upon starchy foods it affords for the replacement of the waste of the body an abundance of fresh strong blood. The patient gains weight, irritation of the bronchial tubes disappears, sleep is restored and the general improvement is immediate and permanent.

Sore Feet.—Mrs. E. J. Neill, New Armagh. P. O., writes: "For nearly six months I was troubled with burning aches and pains in my feet to such an extent that I could not seep at night, and as my feet were badly swollen I could not wear my boots for weeks. At last I got a bottle of Dr. THOMAS' ECLECTRIC OIL and resolved to try it, and to my astonishment I got almost instant relief, and the one bottle accomplished a perfect cure.

Wonderful are the cures by Hood's Sart-saparilla, and yet they are simple and

with Him to Paradise.

A day like this is a favorable occasion to store one's soul with the virtue

A day like this is a favorable occabion to your foot when you are on the point of kicking, running of kicking, running on the point of kicking, running of kicking, running of kicking, running of kicking, running of kicking, runnin

Do not imagine that you will get on

petter in business or society by con cealing your true religious character But can you conceal it, if you would you attempt to hide, or disguise the aith which you profess secretly, the act is either a conscious or unwitting confession of poverty of spirit of which a sincere nature would be utterly incapable. So many young men, un-fortunately, deceive themselves in this vay. They assume an indifference which they do not feel, and fancy that such an exhibition of moral cowardice ean in some mysterious manner bene t them. How foolish and weak! Where we find this disposition we can el assured that the early education of the person was neglected or else proved a failure because of the inferior quality of material out of which the oral character is fashioned. Catholic youth of worthy antecedents ossessing the instincts of manliness is ever misled into thus betraying his higher self. He may fall short in his fforts to emulate the nobility of the nodel which Christianity holds up for mitation, but he will never permit elfishness and the meaner qualities of is composition to entrap him into any act of treachery against the ideals which conscience tells him are alone leserving of cultivation. He will never attempt to win material rewards at the expense and by the sacrifice of those higher attributes which distinguish him from the lower order of an

mal creation. The surest and safest recommenda ion to the good-will of people whose friendship and confidence are worth having is a straightforward and steadfast loyalty to faith and principle. Even the most uncompromising bigot, if not absolutely a fool, is capable of appreciating the merit and value of such fidelity to honest convictions and is compelled to respect the motives and admire the courage of the man whose course is so directed. Nothing is ever permanently lost by unswerving al egiance to honor and right, but ulti nate failure is inevitable where strict adherence to these standards is rashly sacrificed through motives of expedi ency. These are simple but essential truths which every young man who

squarely into the foundation upon which his character and future are destined to rest. Everybody knows that a solid struct are of any kind cannot be reared on weak or inadequate foundation. This

hopes to succeed must build firmly and

is particularly true of that most important of all edifices, human charac ter. For this reason we feel constrained to dwell with the utmost emphasis on the necessity of starting Pink Pills. I was married at the age right in the design and execution of plans for that great life-work of which each one personally must act as his own architect. Unless the best material at our command be conscientious ly and intelligently utilized we shall labor in vain. We can profit immensely here by the experience of others. Observe how they worked, examine the quality of the stuff used, and then compare results, one with another. Careers are in many respects just like fabrics of stone and mortar. Some are majestic and enduring, others insignificant and transitory. Some are pleasing to the eye, others just the reverse. Some are successful achievements, others lamentable failures. It depends largely on the quantity and quality of material and workmanship, the intelligence and dim and far away. These symptoms conscience put into the work. It is would last for about forty minutes. I

only a cloud over the face, cast by the habit of unhappiness.

"One morning a certain girl whose face was under this cloud walked out across the sunshine of the common.

For a moment the gloom had lifted, the with his eyes wide open and with as much knowledge of the requisites as he is able to obtain. As we have said, he can learn a great deal from the experience of those who have preceded him, or who are contemporaneously engaged in a similar enterprise. If he is bservant and shrewd he may avoid the mistakes apparent in the work of the unsuccessful and can take advantage of the superior methods and wislom evidenced by the achievement of the more fortunate. Above everything else, however, he must study carefully his own resources and capabilities The character of his individual accomplishment rests almost entirely upon the exercise of sound judgment in the selection and employment of ways and means. It is easy enough to discern errors when it is too late to correct them: the thing is to avoid mistakes as far as possible by prudent and tactful foresight. That is not so hard, as may appear at the first glance. The reason why so many persons fail to make the most of their opportunities, lies in the habits of carelessness and neglect to apply to their own conduct those immutable laws the observance of which is an imperative condition of success. Nothing can be done by mere ly wishing that it could be so. substantial effect is the result of a cor responding cause, and success as related to a symmetrically rounded out career, is the sum of honest, faithful

and persistent effort going back even to childhood's first rational manifestation. It must be evident, then, to any young man who takes the trouble to think, that the value of his lifework will depend entirely upon the nature of the material which he is building into the plastic structure now. It he fails to lay the foundation on the rock of spiritual and moral rectitude in connection with every interest, mater al and social, which constitutes the fabric of human careers, the completed edifice will lack both grace and durability. His house will not withstand the tempest of adverse forces, and like the one builded on sand will be razed by

\$75 Cheaper Yet Better Waverley worth for 1897 is better than ever. Yet, by using the same machines as last year, which saves the expense of new, and with the increased skill of our workman, improved Waverleys sell in 1897 for \$75. All the advantage is yours. We have ever led in popularizing the bicycle. For very fastidious people, we also make a bisycle with new and expensive features—a marvelous example of mechanical skill—the only bicycle with absolutely true bearings. Its price must be \$100. It cannot be made and sold for less. Catalogue Free. INDIANA BICYCLE CO., - - Indianapolis, Ind. The way was the way of the way of

the first storm that beats against it. Pills. I was using the third box be Cherish the inestimable inheritance of fore I found any that relates to your happiness and wel-

#### A REMARKABLE CASE.

Doctors Could not Agree as to the Trouble—A New Brunswick Lady the Victim—Suffered for Thirty Years— The Attack Caused Partial Blindness and a Feeling of Semi-Paraly-

Woodstock, N. S., Sentinel. Mrs. E. P. Ross, of Riley Brook, B., says: "I have been a sufferer or thirty years, and I am sure I would still be in the same lamentable condiion had it not been for Dr. Williams of twenty, and am now fifty-one years old. I had always enjoyed good health until after my first child was born. it was a species of paralysis, others said symptoms of fits. I would be Dr. Williams' Pink Pills cure by said symptoms of fits. I would be feeling very well when I would sudgoing to the root of the disease. They lenly have a sensation of partial renew and build up the blood, and blindness, and everything before me strengthen the nerves, thus driving would sparkle. Then my hand and arm on one side would become numb, tions by insisting that every box you and after about ten minutes this sensation would pass to my lower limbs then my tongue would become affected, as would also my hearing. Voices, no matter how close to me, would seem would have a violent pain over the

hours or more. Notwithstanding all that was done for me, these spells were coming more frequently, and at last I would sometimes have two attacks a day. I was also troubled with bronchitis, which added to my misery. could not sew or knit, or do any world that required close attention to it. All this trouble had never left me for years, and at the age of forty eight I consulted another doctor. The medicine he gave me, however, made me worse instead of better. Then I was advised to try Dr. Williams' Pink

true faith, and practice in public and there was a decided change. By the in secret the divine lessons of right time I used twelve boxes I felt as well living which it inculcates, and you as I did in my young days. Every may be sure that such loyalty to the symptom of the trouble that had so noblest impulses will not retard but long made my life miserable had dispromote true progress in everything appeared. For eighteen months I did not use the pills and was as well as ever I had been in my life. Then one morning I felt a slight attack of the old trouble, and determined to try Dr. Williams' Pink Pills again. I got a box and took an occasional pill and have never since had a symptom of the trouble. To say that Dr. Williams' Pink Pills have done wonders for me is putting it mildly, and I strongly urge their use on all who may be ill. Pink Pills were also of great benefit to a niece of mine, Miss Effie J. Everett. Her mother died when she was quite young, and naturally much of the of the household devolved care upon her, and as she grew up she became weak, easily tired, subject to headaches and her complexion was pale and wax like. A young lady About a month later the illness family, and who had used Pink Pins attacked me which has since made with great success urged her to try them. The result was that she soon the best of health and is my life miserable. I consulted different doctors, but they did not agree as was enjoying the best of health and is to the nature of my trouble. One said a fine robust young lady who shows no

tions by insisting that every box you purchase is enclosed in a wrapping bearing the full trade mark, Dr. Williams' Pink Pills for Pale People

# What a Significant Lesson

William II, Emperor of German addressed the following exhortation to eyes, which would continue for twelve the Imperial guard: "You have taken a solemn oath over the cross on he flags. Then since the grown no value without the altar and the cross, the army is unreliable if without religion. You have been selected to serve in my guard under these glorious Always remember that your arms are destined to defend the throne and the altar against the attacks of their enemies." These words from the lips of the German Emperor... of a Protestant... nation, were lately pronounced to his guard when they ook the oath of allegiance to their sovereign and the flag of their country. They ought to be an eloquent lesson for the rulers of certain Catholic countries whose religion is the hatred of the Church, because they are the enemies of Christ and of others whose rulers worship at the Mystic Shrine and do homage to Mohamet. — Revista Cattol-





WELL BEGUN 15 HALF DONE

Start wash day with good soap, pure soap; that's half the battle won.

SURPRISE SOAP is made especially for wash= ing clothes makes them clean and fresh and sweet, with

little rubbing. It's best for this and every

Don't forget the name. SURPRISE.

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I prove not only a blessing in
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#### C. O. F.

Ingersoll, Ont., May 24, 1897.

Thursday evening last will not soon be forgotten by the Catholics of Ingersoll, and more especially by the Catholic Foresters of that town. The occasion was the first official visit of Prov. Court Ranger W. T. J. Lee, to Sacred Heart Court, No. 270, and the members of that court had made extensive preparations to give him a fitting reception. The hall had been tastefully decorated with flowers and bunting, while from the wall suspended a large streamer with the words "Welcome to our Provincial Chief," Although the rain poured in torrents, a large crowd braved the elements, and when Bro. Fennol, who had been invited to preside, took the chair not a seat in the spacious hall was vacant.

Vacant.

Bro. Fennol in opening made a few wellchosen remarks, and then proceeded with the

| onowing | Part I.                                   |
|---------|-------------------------------------------|
|         | guitar duet<br>Messrs. Gibson and Miller. |
| Song    | Miss K. McSherry                          |
| Song    | Mr Jno O'Meara                            |
| Address | Part II.                                  |

Selection—bango ard guitar club.
Recitation. Mr. C. Thompsot
Song. Miss Una McKin
Violin solo. Mr. Jno. O'Mear.
Song. Accompanist, Miss Kealing.

# E. B. A.

QUEEN'S JUBILEE.

The branches in the city of Toronto have decided to take part in the demonstration to be held in honor of the Queen's Jubilee on June 22. They have also decided to commemorate O'Conneil's anniversary on Saturday, August 7, by an excursion to the city of Hamilton by the Palace Steamers Modjeska and Macassa. The picnic and games will be held in Mountain View Park. St. Helen's Branch, No. 11.

St. Helen's Branch, No. 11, had a large and enthusiastic meeting on Tuesday, and were honored by the presence of their esteemed Chaplain, Rev. Father Crulse, and the Rev. Father Dollard. After the usual routine of business it was arraineed to have a trolley car moonlight excursion on Wednesday June v. St. Peter's Branch, No. 21, Peterborough.

St. Peter's Branch, No. 21, Peterborough.

The following resolutions were unanumously passed at the last regular meeting, held May 13.

Whereas it has pleased Almighty God in His infinite wisdom to call to his eiernal reward, John McAuliffe, lather of our worthy brother, Redoved that we, the members of the above branch, do tender to Bro. R. McAuliffe and relatives our heartiett sympathy and condoisence in this the hour of their sad affliction, and pray that the Giver of all good may enable them to bear with Christian fortitude the loss they have sustained. Be it further kesolved that a copy of these resolutions be sent to Bro. R. McAuliffe, spread on the minutes of our meeting, and a copy sent to the official organ for publication.

Committee on resolutions, E. R. Warde and Jas. Lonergan.

Whereas it has pleased Almighty God to call

Whereas it has pleased Almighty God to call to Himself Geo. Fitzgerald, son of our highly esteemed honorary member, Bro. J. W. Fitzgerald, be it therefore
Resolved that we, the members of St. Peter's Branch, No. 21, E. B. A., unanimously extend to our honorary borther our most sincere and heartfelt sympathy for the loss he has sustained in the death of his beloved son. Be it further
Resolved that these resolutions be entered on our minutes and a copy sent to Bro. J. W. Fitzgerald, also a copy sent to the official organ for publication.

Committee on resolution, E. R. Warde and Jas. Lonergan. W. Lane, S. T.

# A. O. H.

At the last regular meeting of Div. No. 3, held in Cameron Hall, Thursday, May 13, the following poem was read by J. P. O'Neill. Before reading it he told the Brothers that having seen a clipping from the Mail and Empire which went on to say that a British efficer noticing an Irish soldier wearing his bunch of shamrock on the 17th March, reprimanded him for it. This is what Bro. O'Neill Says:

# the Ground.

# BY J. P. O'NEILL.

Private Griddle, without leave you wear a shamrock on your breast,
Pluck it off at once and throw it on the

For this flagrant breech of duty, you are now under arrest:
Unless at once, you throw it on the ground
Her majesty's red tunic you dishonor with

the green.

I will make you an example which by others will be saan For conduct unbecoming in the service of

the queen
Unless at once you throw it on the ground.
I own I wear the Queen's red coat, the Irishman's disgrace;
I will never throw the shamrock on the ground.

ground,
But beneath it beats an honest heart that
never shamed the race;
I will never throw the shamrock on the

ground.
You may threaten me with punishment and vengeance dire and steep;
You may tear my limbs asunder and then cast me in the deep;
But you can never, never make me hug my chains and weep,
And I'll never throw the shamrock on the

ground.

The iron duke acknowledged and sure none

The iron duke acknowledged and sure none can say him nay,

I will never throw the shamrock on the ground,

That without his Irish soldiers, a big war would bring dismay;

I will never throw the shamrock on the ground.

That Erin's brave and dashing sons, would fight until they'd die,

They fought for him, in many lands with danger ever nigh;

Without them Waterloo would have been a Fontenop-

a Fontency—
I will never throw the shamrock on the ground,
May 1, 1897,

# NEW BOOKS.

"An Hoir of Dreams," by Sallie Mar garet O'Malley, and "The Blissylvania Post office," by Marion Ames Taggart, are titles of two of the latest stories for juven-iles, a series of which the progressive firm of

Messrs. Benziger Bros., New York, are publishing. These books are printed on good paper and bound in an attractive and pleasing style, and the stories themselves will interest and entertain those for whom they are written.

Miss Helena Long has translated from the German the Jesuit Father Spillman's tale of the Moori Insurrections in New Zesland—"Love your Enemies." It is published by B. Herder, 17 South Broadway, St. Louis. Mo., U. S. This is the second edition of this beautiful story, which is sold for 45 cents a copy. copy.

#### ARCHDIOCESE OF TORONTO.

Rev. Father Wynn's Silver Jubilee

Toronto, May 20, 1897. To the Editor of the CATHOLIC RECORD:

Dear Sir—Please insert the following in

Dear Sir—Please insert the following in your next issue:

Last Tuesday evening was most enjoyably spent at the Hall of The Catholic Young Ladies' Literary Association, McCaul street, the occasion being a presentation and address to the Rev. Father Wynn, in honor of his Silver Jubilee. A large number of the members and their friends were present. After the business of the society was completed Miss L. Meyers opened the programme with a piano solo, "Le Virtige," by Blumenthal, which was followed by a song from Miss Katie O'Donoughue, "I'll sing the songs of Araby," by Clay. Then the feature of the evening—an address by Miss Hart, in the form of a poem—after which Mrs. Kavanagh stepped forward and presented the Rev. Father with a golden vessel for carrying the Holy Oils. It was quite evident that the Rev. Father was visibly moved, as everything was a surprise to him; moved, as everything was a surprise to him however he made a most suitable reply which was listened to with great interest The programme was concluded by an in-strumental solo from Donizetta, entitled "Licitdi Lammermoor," by Miss M. O'Don

oughe.
The Young Ladies will be "At Home" to their friends on Tuesday evening, June 1 when a most interesting programme is expected.
P. S. I attach the copy of the address.
Sec. C. Y. L. L. A.

IN HONOR OF THE SILVER JUBILEE OF REV. FATHER WYNN, P. P. RECTOR ST PATRICK'S.

#### A Dream.

Last night in my dreams an angel appeared And before me he placed a page white; And on it were written in words round and

large
And in letters of clear silver bright.
The words and the deeds of one of the earth.
Who for twenty five years had worked well
In the Great Master's garden, and now his reward,— An angel his record would tell.

And he called this mortal the pastor and priest, The friend and the shepherd so kind, Who within the warm fold drew the lamb

Who within the warm fold drew the lambs and the sheep Their wounds and their bruises to bind. He called him the friend who patiently heard The tales of those in distress; Whose mission on earth was rough places to To comfort, to solace and bless.

He had faithfully fathered the friendless and poor; To the erring he'd preached of God's love From depths of despair he had raised th To the erring he depair he had raised the bowed heart,
Had whispered of hope, there above.
He had smiled with men in their mirth and

their joy And had mourned with them in their grief While his gracious presence and gentle To the sorrowing ere brought relief.

Then a chalice this angelic spirit held forth With sacrifice filled to the brim, Of the crosses e're carried, the symbol and

or the crosses of the Carlon, sign, sign, Salvation of many to win.

And a censer from which εarnest prayer mounted high, By cherub and seraphim borne, While white spotless concture and stole wet

with tears, Which ever this good priest had worn.

And lo! I woke and the people on earth
Were holding a jubilee grand;
The church was all decked in gay festive
garb
The fairest at nature's command.
The lily and rose entwined with the vine
About the tall pillars were wreathed;
All flowers the sweetest, the richest, the rarest
Around me their glad perfume breathed.

The joy bells were pealing; the organ's grane

Through the aisles swept gloriously on,
"Te Deum," "Laudate," the people san

forth,
The vested priests joined in the song.
And a pean went forth, a pean of praise
To God, who had given this grace
To hun, the loved pastor, the Father revered
Who thus far had won in the race.

Once more I dreamed and in sleep I beheld another jubilee grand,
But this time 'twas 'golden' and earth
thrilled with joy
And gladness was over the land:
And the good priest now old with toil and

with cares

Amidst all his children was placed

While the palm branch of victory he held
in his hand

And his tired brow the laurel wreath graced.

And above this picture another was seen,
All present beheld the "White Throne"
And from it there came the sweetest of words
Uttered in sweetest of tone:
"Well done, my own, my faithful one, right
loyal, as all may see,
And now thy guerdon, thy reward, an
eternity we me."

M. I. Hart

Catholic Young Ladies' Literary Associa-

# DIOCESE OF HAMILTON.

A general invitation was extended to His Lordship Bishop Dowling by the Separate school pupils to visit them during the month of May—the month of the Bishop's consecration and of his installation as Bishop of Hamilton. Last week the Bishop visited St. Mary's, Sacred Heart and St. Ann's schools, and this week he visited St. Patrick's, St. Thomas', St. Lawrence' and St. Vincent's schools.

Inomas, St. Lawrence' and St. Vincent's schools.
At St. Vincent's school, in charge of the Ludies of Loretto, the reception accorded His Lordship was a most cordial one. With His Lordship were Mgr. McEvay, Fathers Hinchey, Mahony and Holden. Rev. Mother Eucharia and a number of the Sisters from Loretto academy for young ladies were present. The pupils greeted His Lordship with addresses and songe of walcome. Loretto academy for young ladies were present. The pupils greeted His Lordship with addresses and songs of welcome. An excellent programme of songs and recitations was well rendered. The Bishop distributed testimonials of merit to the children who worked well this past term. He spoke to them regarding the advantages they possessed of getting, under the careful training of their teachers, a great education, and he urged them to appreciate now to the fullest extent these opportunities. At St. Patrick's and St. Thomas' schools Rev. Chancellor Craven, the pastor, was also present with His Lordship, and at St. Lawrence's school Father Brady, the pastor, assisted. The greetings to the Bishop were very cordial. He distributed testimonials of merit and spoke words of encouragement to the pupils. These visits of the Bishop are looked forward to by the pupils, and the fact that he is to come and reward them for their work, and encourage them to continue in it, is a strong incentive to them to do good work.

On Monday, May 31, a grand concert will

be given at Loretto academy in honor of His Lordship the Bishop.
On Pentecost Sunday the Bishop will ad-minister the sacrament of confirmation to about one hundred and tifty children at St. Mary's cathedral, at the children's Mass.

#### RELIGIOUS PROFESSION,

Ottawa Free Press. May 18.

Ottawa Free Press, May 18.

A religious profession was held in the chapel of the convent of the Good Shepherd Nuns, on St. Andrew street, this morning, Monsigneur Routhier officiated in the absence of His Grace Archbishop Duhamel, and the ceremonies were of the most impressive nature. Rev. Father Murphy, of Ottawa University, delivered the English sermon, and Rev. Father Lacoste, D.D., O. M. I., spoke in French.

Those who made their final vows were:
Mary of St. Casimir; Miss Alice Laverty, in religion, Sister Mary of St. Emile.
The fellowing young ledies took the religion.

Miss Et I die Pilon, in religion, Sister Mary of St. Emile.

The following young ladies took the religious habit: Miss Herminie St. Jacques, of Gatineau Point, in religion, Sister Mary of St. Claude; Miss Elizabeth Walsh, of Ottawe, in religion, Sister Mary of St. Lawrence.

The pretty chapel was crowded with the relatives and friends of the newly professed. After the ceremony the new religious and novices descended to the parlors, where they received their relatives and friends.

Anong the clergymen present were: Rev. Father Pallier, of Ottawa University, chaplain of the convent; Rev. Father Capalain of the convent; Rev. Father Capalain of the convent; Rev. Father Charlebois, cure of Cantley, and Rev. Father Pilon, parish priest of Mayo; Rev. Father Pilon, parish priest of Mayo; Rev. Father Pilon is a brother of the young lady of that name who made her profession. There are now two priests and three nuns in his family.

# On the Victorian Order of Nurses.

DEDICATED TO LADY ABERDEEN. Far away on prairie lands,

Far away on prairie lands,
Some toilers make their home,
Their hands are brown with honest work,
Few travellers near them roam.
No woman near to cheer their lot,
No nurse with them to stay,
When the fevered brow and lonely couch,
Fill the settler with dismay.

And on the lone and rocky coast,
Where wild birds screaming fly,
But never pause upon the wing
When mortals weep or die:
In hamlet and in village green,
There's many a weary cot,
Ah, who will bathe the aching brow,
And who will soothe their lot?

In cities too, where rank and wealth. In cities too, where rank and wealth,
Oft hear not Misery's cry.
When stricken low with sickness,
What helping hand is nigh?
Who is it comes along the path
With noiseless tread and slow?
Oh she will soothe the weary heart,
Amid those scenes of woe.

And those scenes of wee.

She wears the red cross on her breast,
No jewel in her hair—
The Victorian Nurse, whose mission is
The sick alone to care,
The sick and poor and desolate,
To nurse at their command.
May riches flow for this noble work,
From every part of the land.

It matters not what creed they have, No matter what their birth,
The poor we should always love,
As the Saviour did on earth.
Let this be the diamond of love,
We offer to our gracious Queen,
The Victorian Order of Nurses,
Presented by Lady Aberdeen.

She foremost in the cause, So nobly led the way, To relieve the poor and suffering,

Both near and far away.
Oh the sick will always bless her,
While we will fondly pray
That heaven's choicest blessings,
Will descend on her each day.

#### -K. C. Doheny NEW EDITOR FOR DONAHOE'S.

HENRY AUSTIN ADAMS TO DIRECT THE FUTURE OF THE MAGAZINE.

Donahoe's Magazine has secured the serv

Donahoe's Magazine has secured the services of Henry Austin Adams of New York for its editorial chair.

Mr. Adams is a convert to the Roman Catholic Church. He was born in Cuba about thirty-five years ago.

When still a child he was taken to New York and was educated there and at Trinity college, Hartford. His first charge was at Wethersfield, Conn., and his second at Great Barrington, Boston. In 1886 he was called to Old Trinity church. New York, as assistant to Dr. Dix, In 1889 he was called to Buffalo as pastor of St. Paul's, at a salary of \$6,000 a year.

to Buffalo as pastor of St. 100 a year.

I ster he assumed charge of the Church of the Redeemer, New York, which was \$95,000 in debt. He was considered one of the best preachers in New York city.

Mr. Adams, during one of his recent lectures in Boston on "Why I Became a Cathures in Boston on "Why I Became a Cathures" in Boston on "Why I Became a Cathures in Boston on "Why I Became a Cathures" in Boston on "Wh

tures in Boston on "Why I Became a Cath-olic," indulged in many interesting reminis-cences. Mr. Adams told of his life in Balti-more, whither he went to live after the death f his father. His first insight into the Catholic Church,

His first insight into the Catholic Church, he said, was gained one day while he was passing St. Martin's Church in Baltimore. He heard music from an organ and heard voices as of angels singing. He cautionsly entered, and saw three priests at the altar and a casket containing a dead man in front of the altar. Everything impressed him, and he left the church with thoughts of the beautiful interior on his mind.

In the chart with monghis of the beautiful interior on his mind.

The visit to that church set him thinking, and soon he had a long talk with his aunts as to the Church he should attend, and finally there was a compromise, and he became a member of the Episcopal church.

member of the Episcopal church.

His career in the Episcopal Church was briefly reviewed, his change from the low to the High Church, and still he was not satisfied. He told of his visit to England and his becoming a minister of the High Church. He graphically portrayed the condition of his mind during all these years, and finally of his conversion to the Catholic faith, after his travels in Europe.

Mr. Adams will be assisted in the editorial department by Miss Mary B. O'Sullivan, who edited the magazine in the interval since Mr. Dwyer's retirement.

More Honors.

On Wednesday evening of last week Mr. W. E. Mullins, who has left London to take a prominent position in the Grand Trunk Railway service, Toronto, was honored by the members of the Irish Benevolent Society of this city. Mr. Mullins had been secretary of that association. This pleasant event took place at the Tecumseh House. Dr. Davis delivered a short address expressive of the society's regret at the departure of Mr. Mullins from London, and hoped he would make as many friends in Toronto as he was leaving behind. The doctor then presented Mr. Mullins with a gold mounted silk umbrella on which was engraven the name of the society. Speeches were also made by Mossrs. N. P. Graydon, John Dromgole and M. F. O'Meara. Mr. Mullins replied in his usual happy style. Very few young men have left London so highly esteemed as is Mr. W. E. Mullins.

#### OBITUARY.

MARCELLA MACDONELL.

MARCELLA MACDONELL.

Died, at St. Joseph's Convent, London, Ont., on April 28, Marcella, second daughter of the late Colonel James MacDonell, of Beverly, Ont. On the morning following her decease, Mass was celebrated in the convent chapel, by Rev. Father P. Mc-Keon, for the repose of her soul.

Her remains were then taken by train, to Detroit, and laid to rest in Mount Elliot cemetery, by the side of her sister, Mrs. Duncan McKay.

Of her immediate family only three survive, a sister and two brothers—Mother M. Antoinette, of Saint Joseph's Convent, Toronto: Allan James Macdonell, London, Ont., and John Scott Macdonell, New Westminster, B. C.

May her soul rest in eternal peace!

[All who were privileged with Miss Macdonell's acquaintance during the short term of her residence in this city were charmed by her innate refinement and gentle courtesy as well as her bright and cheerful haracter. Although suffering keenly, her patience and resignation were truly admirble, and her perfect conformity at all times to the Divine Master's holy will has, we doubt been rewarded with His heavenly benedicton.-ED CATHOLIC RECORD.

DAN HARRIE, ASHFIELD. This week a feeling of sorrow prevails throughout our vicinity, since the sad news has reached us that one of our most esteemed young men has been suddenly called from this lite by a most terrible accident—poor Dan Harrie, as he was familiarly known; an ex-emplary young man. We can well understand what a terrible cross this sudden shock is for his dear family. Their best assurance is what a terrible cross this sudden shock is for his dear family. Their best assurance is that he was one of the most fitting to be thus chosen for such an untimely death. It is a consolation for his dear parents that, though far from his home, he possessed a character that would resist all temptations of the world, and be ever loyal to Faith and Duty. One and all of us, feel deeply how great is the loss, and extend our sympathy to his bereaved family in this their hour of trial.

May he rest in peace!

A Friend.

CHARLIE MCCARTHY, ASHFIELD. He seemed so young, so young to die;
So needed here, our darling one,
Not there, for Heaven has need of none,
And yet, how can we tell or say?
Heaven is so far, so far away.
It may be that some special place,
Lacked just that lovely angel face,
Or the full sunshine missed one ray,
Until our loved one found the way.
Though it is the heautiful Maystime t

Or the full sunshine missed one ray, Until our loved one found the way.

Though it is the beautiful May-time, the season of joy, there lingers within our happy school room the memory of a deep sorrow. Only a short time ago our dear little companion Charlie McCarthy, was in the full enjoyment of life's choicest blessings—health, youth, and beauty; and besides these natural endowments he possessed many endearing charms that made him a special favorite. A bright, intelligent pupil, an amiable little schoolmate, his chief of many charms lay in his truthful, upright manner, which was a model for us all. To his sorrowing family, whose knowledge and love of him even far exceeded our own, we tender our deepest sympathy. No mere human consolation will be of the slightest avail; such trials serve but to prove our total dependence on God. On hehalf of the afflicted mother we invoke the Mother of Sorrows, that she may impart to her the consoling sweetness of resignation. God is merciful, and He must have foreseen the necessity of culling this fair flower in all the beauty of the summer sunshine, before the frost of a cruel winter despoiled its freshness, and in the sweet hour of prime lest the glare of the noonday sun should wither one fair petal. The world seems at times to mock at grief—the sun shines just as brightly as if great shadows had never fallen upon us, and the birds sing as sweetly as if our feelings were not crushed and wounded, but within our hearts a sad, sweet memory of our dear little playmate Charlie, will ever linger.

May he rest in peace!

They placed on thy grave, dear, some blos-

May he rest in peace! They placed on thy grave, dear, some blos-

soms so fair,
White flowers, the emblem of purity rare.
Their beautiful petals will wither and die
Their fragrance is borne, like thy soul, upon

# - Children of the Separate school

MRS. M. CLUNEY, PARKHILL. MRS. M. CLUNEY, PARKHILL.

At Parkhill on Monday, May 3, after years of suffering borne with Christian fortitude and patience, Mrs. Margaret Cluney passed peacefully away, leaving a husband and five young children to mourn the loss of a kind loving wife and mother.

May her poor soul rest in peace!

The pall bearers were: Messrs, T. Dignan, M. Breen, H. B. Quarry, G. Simpson, J. McLeod and D. Morrison.

The family and friends extend their heartfelt thanks to thair beloved pastor, Rev.

felt thanks to their beloved pastor, Rev. Father McRae, for his ever attentive kind-ness. For years at midnight and through all kinds of weather he carried her our com-fort and our hope in the Most Blessed Sacra ment.

MRS. ROSE ROONEY, SARNIA

MRS. ROSE ROONEY, SARNIA.

It is with feeling of deepest regret that we chronicle this week the death of Mrs. Rose Rooney, which occurred on Thursday, May 6, at the residence of her son. James, London Road, Sarnia Township. While lying insensible to all around her, how beautiful, how comforting to think that God gave her her senses fully when the priest entered the room, and stretching out her arms, she received her Lord with great piety and devotion. She immediately regained her speech, and was fully prepared for death, and soon after suffered another attack of paralysis, and passed away to the life beyond the grave.

Decessed, who was born in Ireland, came to this country sixty years ago this month, and lived for a while in Toronto, where she married her late husband, George Rooney. In the year 1854 they located on the London Road, where her husband died in 1866, leaving her a young family of four sons and one daughter. Her sons are comfortably settled near, by: Miss Nellie and James are on the homestead.

The funeral took place on Saturday, May 8, to the Church of Our Lady of Mercy, Sarnia, where High Mass of Requiem was sung by Rev. Father Hogan, the choir rendering musical service.

The church was crowded with sympathizing friends and neighbors who sought to pay a last tribute to their old and loved friend—for many a one she had gained by her kind and genial nature.

The every large cortege wended its way to Lake View cemetery, where all that was mortal

nature.

The very large cortege wended its way to Lake View cemetery, where all that was mortal of a loving mother was laid to rest.

Deceased lived to the good old age of eightyseven and was very active up to her last illness. R. I. P.

SOME THINGS WHICH CATHOLICS

(BY MOST REV. JOHN WALSH, D. D. ARCHBISHOP OF TORONTO.)

The many readers of the CATHOLIC RECORD who are engaged in spreading a knowledge of Catholicity among non-Catholics will be pleased to learn that another edition of this pamphlet (the most valuable of its kind which the Toronto branch of the Catholic Truth Society published) has been issued. The price has been fixed very low, viz., 35 cents per doz., or \$2.25 per hundred copies, postage or express prepaid to the United States or Canada. Any number of copies, can now be sent to any address by applying to Corresponding Secretary, St. Mary's Catholic Truth Society, 6 Markham Place, Toronte, Ontario.

As women advance in their grasp of all that is noble and good will they not leave shame far behind?

THE CATPOLIC RECORD

#### MARKET REPORTS.

London, May 27.—Wheat, 72 to 73 4-5c, per bushel. Oats, 17 to 20 2-5 per bush. Peas, 38 to 45c per bush. Barley, 19 1-5 to 31 1-5 per bushel. Buckwheat, 141-5 to 26 2-5c per bush. Rye, 28 to 39 4-5c per bush. Corn, 22 5 to 33 3-5c, per bush. In the meat line beef was easier, at 84.50 to 85.50 per cwt. Mutton 7 to 9 cents a pound by the carcas? Spring lamb 75 cents and 81.25 per quarter. Veal. 5 cents a pound; inferior, at 3 to 4 cents a pound. Dressed hogs, 86.75 per cwt. Fowls 30 to 75 cents an pair. In the butter line crocks were steady, at 11 to 12 cents a pound, and roll at 14 cents a pound Rggs, 8 to 9 cents a dozen. Wool sold at 14 to 15 cents a pound. Potatoes, 25 cents a bag was the ruling price. A few good apples sold at 50 cents a bag. Young pigs sold readily at 55 to 86 a pair. Milch cows were in good demand, at 830 to 845 apiece. Hay, 87.00 ton. LONDON.

Montreal. May 27.—Grain—Quiet; bats. No. 2. white, 22 to 27c.; peas. per 60 lbs., in store, 50 to 51c.; buckwheat, 36 to 38 c. rye, 40c.; Ontario corn, 33 to 33 c. Flour—Demand good; spring patents, 84,25 to 84,59; strong bakers', 84 to 84 25; winter patents, 84,25 to 84,50; straight rollers, 83,30 to 84. Millfeed — Slow demand, 39 to 29,50, and Ontario bran, in bulk, at 89,50 to 810 Meal—Almost at standstill, at 89,50; provisions—Trading limited; Canada sbort cut mess, new pack, 813 to 81; bacon, per lb., 10 to 11c; hams, per lb., 10 to 12bc; lard, compound, per lb., 51 of 6; lard pure, per lb., 65 to 7c. Cheese—Easy, at 9 to 94c. Butter—Selling if 0 104c. Eggs—Selling at 95c, per dozen for wholesale lots of choice stock. Maple sugar is selling slowly at 6 to 61c., and syrup, in wood, at 45 to 44c. Baled day—Decudedy stronger; No. 1, 81l, and No. 2 is worth 810. Hops—Worth 12 to 13c. and yearlings 5 to 55. Beans offered at 55 to 65c.

PORT HURON.

PORT HURON.

Port Huron, Mich., May 27.—Grain—Wheat per bush., 80 to 82c; cats, per bush., 18 to 20c; corn, per bush., 22to 24c; rye, per bush., 31 to 33c; buckwheat, 20to 22e per bush.; bariey, 45 to 50c per 100 lbs.; peas, 28 to 33c per bush.; beans, unplcked, 25 to 30c a bush.; picked, 30 to 40c a bushel.

Produce — Butter, 10 to 12c per lb.; eggs, 8½ to 9c per doz.; lard, 5 to 6 cents per pound; honey, 8 to 10c per pound; cheese, 10½ to 12c per pound.

Hay and Straw—Hay, 87.50 to 88.50 per ton on the city market; baled hay, 86.00 to 810.00 per ton in car lots; straw, 83.50 to 84.00 per ton.

vegetables and Fruits.—Potatoes, 15 to 20c. per bush.; turnips, 2) to 25c per bush.; vege-table oysters, 25c per dozen bunches; apples, green, 25 to 50c per bush.; dried, 3 to 4c per

green, 25 to 50c per bush.; dried, 3 to 4c per pound.

Dressed Meats. — Beef, Michigan, \$5.00 to \$0.75 per cwt. Live weight, \$2.50 to \$3.75 per cwt. Chicago, \$5.00 to \$3.75 per cwt.; Chicago, \$5.00 to \$7.75 per cwt.

Pork—Light, \$4.00 to \$4.25, no sale. Live weight, \$3.25 to \$3.50 per cwt.

Mutton—87.00 to \$8.50 per cwt.

Lamb—88.00 to \$8.50 per cwt.

Lamb—88.00 to \$8.50 per cwt.

Lyring lamb, \$2.50 to \$3.50 each, alive.

Veal, \$5 to \$5.50 per cwt. choice, \$6.00.

Poultry—Chickens, \$to 10e per pound; alive, \$6 to 7c per lb.; turkeys, 11 to 12c per pound; treens, 15c per pair, alive; ducks, 12½ per pound; geese, \$c per pound.

Hides — Beef hides. No. 1, \$6 to \$6 per lb.; No. 2, \$5 to \$6. per lb. for green; calf \$kins. No. 1, \$c per lb.; ho. \$2, \$6 to 7c. per lb.; \$6 to \$6 per lb.; \$0.15 to \$20c each; lamb \$kins.\$0 to \$6 to \$6 per lb.; \$0.15 to \$20c each; lamb \$kins.\$0 to \$6 to \$6 per lb.; \$0.15 to \$20c each; lamb \$kins.\$0 to \$6 to \$6 per lb.; \$0.50 to \$6 per lb.

Latest Live Stock Markets. Toronto, May 27. — Shipping Cattle — Prices averaged from 32 to 51c for loads, with

Prices averages from 33 to 516 for loads, with now and again 446 being paid for picked lots. Butchers Cattle—For good cattle there was a dull sale at from 3 to 516, with occasionally a sale of a few extra choice cattle at 31c per pound.
Milkers — Good cows will realize from \$36 to
838 each, but they must be the best.

38 each, but they must be the best. Some calves sold at from 55 to 54 5) each, Sheep are dull at from 5 to 55c per pound. Yearlings sold at from 5 to 55c per pound. Spring lambs were quoted at from 82.50 to 54 each.
The hog market was pretty active, and firm
the best price was \$5.20 per 100 pounds; light
fetched \$5, and thick fat \$1.75 per 100 pounds
Stores and stags are practically unchanged.
EAST BUFFALO.

setched \$5, and thick fat \$1.75 per 100 pounds. Stores and stags are practically unchanged.

East Buffalo, N. Y., May 27.—Cattle—Good medium weight steers, were fully 10 to 15c, higher, and in some cases more; the commoner grades also soil stronger; choice finished smooth fat steers, \$4.95 to \$4.65. However, choice finished smooth fat steers, \$4.95 to \$4.65. However, \$2.05 to \$4.05.; coarse rough steers, \$4.95 to \$4.65. However, \$2.05 to \$4.05.; coarse rough steers, \$4.95 to \$4.05. However, \$2.05 to \$4.05.; good smooth well fattened cows, \$5.00 to \$3.00; good smooth well fattened cows, \$5.00 to \$3.00; good smooth well fattened cows, \$5.00 to \$3.00; good smooth seeders were in fair supply from chanda, and sold at about steady to firm; live stores steers good to best \$5.00 to \$3.75; do light stockers, \$9.00 to \$3.00; do light good to fancy springers, \$9.00 to \$3.00 to \$3.00; heavy fed and buttermilk calves, \$2.50 to \$2.55. Hogs —Receipts, 120 cars; market slow and weak, and sellers were forced to a decline of 15 to \$9.00. High grades and Yorkers, and a full dide for the heavier and medium kinds; good to choice Vorkers, \$9.00 to \$3.00; mixed pookers' grades, \$9.00 to \$9.00; s. \$9.00; s. \$9.00; s. \$9.00; s. \$9.00; s. \$9.00; s. \$9.00; s.

# Will be Pardoned.

A Dublin despatch says: It is be lieved to be certain that many, per haps all the political prisoners, including the Invincibles, Jas. Fitzharris, Larry Hamlon and Joe Mullett, will be pardoned early in June, in commemoration of the sixtieth year of the reign

of Queen Victoria.

CENTRAL BUSINESS COLLEGE of Toronto w. H. SHAW, Prin., Yonge and Gerrard Sts

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#### PROVINCE OF ONTARIO. marine property 98 -

FORTY-YEAR! ANNUITIES.

The undersigned will receive FENDERS for the Purchase of Terminable Annuities running for a period of forty years, issued by the Province of Ontario under authority of an Act of the Provincial Parliament (47 Vic., cap. 31.)

The Annuities will be in the form of certificates signed by the Provincial Treasurer. In which certificates the Provincial Treasurer will agree to make half-yearly payments at his office in Toronto, of sums of given is at a first office in Toronto, of sums of given is at his office in Toronto, of sums of given is at his office in Toronto, of sums of given is at his office in Toronto, of sums of given is at his office in Toronto, of sums of given is a first sum of the 30th day of June next, the first half yearly certificates being payable on the 31st December 16xt.

The total amount of Annuarities.

ber next.

The total amount of Annunities to be issued in 1887, and for which tenders are asked, is 87,000 annually, but tenders will be received for any part of the same not less than \$200 annually.

any part of the same not less than \$200 annually.

Tenders will be required to state the purchase money which will be paid for either the whole Annulites offered or such portion as may be tendered for.

Tenders will be received up to the 15th day of June next. Notification of allotments will be given to tenderers on or before 18th June, and payments from the persons whose tenders are accepted must be made within ten days thereafter at the office of the Provincial Treasurer in Toronto, but, if, from any cause, the purchase money is not paid by the 30th day of June, purchasers who have not then paid will be required to pay interest on their purchase money from that date to date of payment at the rate of interest which the investment will yield, according to their respective tenders.

Tenders may, if preferred, be upon conditions to their respective tenders.

Tenders may, if preferred, be upon conditions to the Annulties will be delivered at the office The Annulties will be delivered at the office The Annulties will be delivered at the office

to the pound sterling.
The Annuities will be delivered at the office of the Provincial Treasurer in Toronto.
The highest or any tender not necessarily accepted.
R. HARCOURT,

Provincial Treasurer.

NOTE -Illustration of calculation on inter-

est basis—at the rate of 34 per cent. per abnum (or in strictness 14 per cent. half yearly) a pres-ent payment of 82.229.55 would represent an annuity of 8100 for 40 years, payable half yearly N. B.-No unauthorized advertisement will be paid for. 

Royal Military College of Canada. INFORMATION FOR CANDID-ATES.

THE ANNUAL EXAMINATION for Cadetship in the Hoyal Military College will
take place at the Headquarters of the several
Military Districts in which candidates reside.
In June. 1897. Into diagrammariculated in Arts. within 12 months previous to the Examination, in any Chartered University of the Dominion of Canada, will be exempted from passing the Obligatory or Preliminary Examination.

In addition to the facilities the College offers for an education in Military Subjects, the course of instruction is such as to afford a thorough in all departments which are essential to a high and general modern education.

The Civil Engineering Course is complete and thorough in all branches. Architecture forms a separate subject.

The Course of Physics and Chemistry is such as to lead towards Electrical Engineering. Metcorological Service, and other departments of applied science.

The Obligatory Course of Surveying includes what is laid down as necessary for the profession of Dominion Land Surveyor. The Voluntary Course comprises the higher subjects required for the Degree of Dominion Topographical Surveyor. Hydrographic Surveying is also taught.

Length of Course three years.

Five Commissions in the Imperial Regular Army are at present awarded annually. Board and instruction, 8100 for each term, consisting of ten months' residence. For further information apply to the Deputy Assistant Adjutant-General of Militia, Ottawa, Department of Militia and December 1

ent of Militia and Defence, 1887.

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(ESTABLISHEY, ONTARIO.

(ESTABLISHEY, ONTARIO.

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The handsome dining-room of "The Fraser" has a seating capacity for 200 guests. The proprietor recently erected an addition to the House, which will increase the accommodation by ten rooms. The bar-room has been removed from the hotel, and a barber shop and other accessories have been provided.

Three Lake Erie and Detroit River Railway trains leave the Port daily, connecting at London and at St. Thomas, running east, west and north to all important points.

WM. FRASER, Propietor.

VOLUME :

FOUNDATION O

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The Archbishop Sure Foundation o ship," as follows : What constitute America constitut The greatness of mocracy; the perile

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and to the fulfi destiny. Conscience will do right ; the val