LONDON, ONTARIO, SATURDAY, JUNE 27, 1896.

was a possibility that it would. Hence he proffered the advice that a general convention of the Irish race be held, in order to hold a High Parliament of the whole people, so to speak, to pronounce on the policy to be adopted in order to gain Home Rule, and to silence discord with the voice of author. Ireland signified that she was continuing to deny to Ireland that in continuing to deny to Ireland that right she is acting not only tyran-nically, but unwisely. Home Rule was planting a circle of friends all over the earth. Home Rule denied to Ireland that right she is acting not only tyran-nically, but unwisely. Home Rule was planting a circle of friends all over the earth. order to gain Home Rule, and silence discord with the voice of authority. It is gratifying to find that the ing to foster a deadly enemy right at ity. It is gratifying to find that the ing to foster a deadly enemy right at ing to foster a deadly enemy right at her very door and another more form idable still on the great continent, where similar folly called into existassembling of the convention has now been formally issued.

In due course, then, we may confidently assume, the gathering will take place. It will be a unique event. Of the state of the world. place. It will be a unique event. Of all the strange and impressive national events ever beheld on the world's wide stage, this exile pilgrimage from the remotest seas to the shores of the remotest seas to the shores of the motherland will be the most striking. to to too much to say that not disappointment but despair must fill the hearts of all Irishmen who are able to calculate the chances in the struggle for Ireland's autonomy.

Nothing could be more hopeful than the spirit in which the subject has been approached by the Irish Parliamentary party whose chairman is Mr. John Dillon. By inviting Mr. John Redmond and his followers to come forward and help to make the convention a bond of union and an act of national will, the party of the majority has done its duty. It is now for Mr. Redmond its duty. It is now for Mr. Redmond bery. They have been accustomed to believe that adherents of the old and his associates to prove that their patriotism is real and not a cover for self seeking. They cannot escape the responsibility now cast upon them. They will be judged by their action, and the issue between them and their former colleagues will be no longer confined to the limits of their respective constituencies, but referred to the high council of the nation. There can be no pallavering with the solemn business of that tribunal. The desti-

the wrangling of the chiefs, it was impossible to convey the impression of disgust and despondency produced on the general body of their fellow-countrymen outside by those inglorious squabbles. It was a feeling akin, indeed, to despair. And little wonder. For years they had given their support, in heart and gold, to the movement which they saw now deliberately wrecked by the men who were bound to uphold it at all bound to uphold it at all hazards. Though their indignation was deep, they refrained from giving expression to it, lest they might only add another element of discord to the situation. No one can deny their right to speak now. They will have an op-portunity of bringing home vividly to the people of Ireland the miserable of that disunion which has shattered their hopes, and brought so prominently before the world the fact that the pettiest qualities may often be the accompaniment of the most talented minds when personal ambition or the personal vanity follow in the track of patriotism. It is not always grateful to play the part of candid friend, but there are times when it becomes the highest duty; and this is such a time,

beyond all doubt. It may confidently be anticipated that the delegates from the United States and Canada will be selected because of their peculiar fitness for the honorable task. It would be premature now to mention names, but we have no doubt that the best men will be chosen. It is the first duty of Irishmen in the United States to take steps that their views shall be well presented. There are amongst us men whose in tellectual gifts and oratorical attainments have won for them the front rank in high public life. It is contemplated that the delegates from abroad shall, after the convention has closed its deliberation and made its fiat, make a tour of the chief cities

that in continuing to deny to Ireland IF THIS COUNTRY WERE CATH. ence a glorious flag of freedom instead of her own hated symbol of oppression. This is what the Irish race convention in their power to have it confided to the very ablest hands. It is the last chance for Ireland, at least for this

A USELESS SACRIFICE.

Observant persons who mingle securely with what is known as the best society, are often forced to marvel at the astonishing "liberality" of a cer-tain class of Catholics in matters of religious faith. They meet these Cathly late arrivals in the elysium of snob-bery. They have been accustomed to believe that adherents of the old Church are uncompromising in their attachment to Catholic dogma and an-thority, they know this to be so among socially prominent people in European countries where aristocracy at its best, is identified with Catholicity. Though the lives of the nobility of ancient courts may at times diverge widely from the mode prescribed by the Church, those who profess the faith are

but do not attempt to shuffe or equivocate in the matter nor prostitute their intellectual independence to a contemptible spirit of human respect.

On the other hand, the "liberal Catholic" who figures in American society is unfaithful to his convictions and false to the best instincts of man hood, simply because he fancies that fidelity to the one and loyalty to the other would in some manner retard his aspirations by reason of non Catholic environment. He is strangely wedded to this singular hallucination. He would no doubt prefer to be honest if he thought that honesty would not impede his ambition, but from fear of losing the good will of those whose friendship he slavishly craves, he basely betrays his conscience and sacrifices the only quality that could

win for him the enduring respect of persons whose respect is worth having and keeping. The Catholic who believes that his position in the estimation of others who differ from him in religious belief, is dependent upon such a servile relin-quishment, is a fool. His weakness and want of principle merit and must provoke the contempt of honest minds, no matter how greatly these may be opposed to the views which he treachopposed to the views which de to-dark erously smothers. Only a fool conceives that open and manly loyalty to truth and right and justice, in ordinary times and among intelligent people, might prove a detriment to proper and commendable desire for personal advancement. Only a traitor to honor or a slave to selfish human passion,

The alleged Catholic who willingly emasculates his conscience and his intellect in the belief that the process is the highest achievement of wordly wisdom, usually discovers too late that he has made a great bunder. It possionce for all to stamp out in the future the noxious weed of dissension, so that it may never again rear its head.

It would be a misfortune should sufferer the sainted "Brides of God."

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It will keep from the bedside of the where, how and with whom they spend the sufferer the sainted "Brides of God."

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OLIC.

A Western Non-Catholic Editor Answers the Query of an Ignorant Bigot.

The following trenchant article is published in Waco, Texas, whose editor, W. C., Brann, is a "free think-

" Don't you think it would be very bad for our country should it become Catholic, like Spain or Mexico? Don't

confess that I do not believe it would be so offensively aggressive, so in imical to the fundamental principles upon which this government is founded. Judging the future by the past, I believe that every well informed and nativities American of whatsower is pagans. and patriotic American, of whatsoever creed or no creed, would rather see the Catholics than the Baptists in control be no pallavering with the solemn business of that tribunal. The destines of Ireland for many years to come are at stake—perhaps the very existence of the remnant of her people immediately involved in the action which shall be taken at the convention.

The part which the patriotic Irishmen in America will have in this event must be momentous; it may be decisive. Men engaged in hot quarrel are not usually able to realize the full effects of their violent action.

To Irishmen at home, following with infatuated interest the developments of the wrangling of the chiefs, it was impossible to convey the impression of the winder are at stake—perhaps the very existence at the usually very steadast in their convictions and ready to defend them usually very steadast in their convictions and ready to defend them with speech, if not by example. In other words, they are honest in their convictions and ready to defend them with speech, if not by example. In other words, they are honest in their convictions and ready to defend them with speech, if not by example. In other words, they are honest in their convictions and ready to defend them with speech, if not by example. In other words, they are honest in their converted them with speech, if not by example. In other words, they are honest in their converted them with speech, if not by example. In other words, they are honest in their converted them with speech, if not by example. In other words, they are honest in their converted them with speech, if not by example. In other words, they are honest in their converted them with speech, if not by example. In other words, they are honest in their converted them with speech, if not by example. In other words, them they are the upper and lower jaws of a behemoth between which liberty is bruited. Let us see: France and they were the first to proclaim in the we world the blessed doctrine of resolvent they were the first to proclaim in the wither beautifularity. It really matters little wether the Baptists in their converted they were lodge in the wilderness and issued his religious liberty pronunciamento as an immigration card. Any strolling vagabond owning a blunderbuss and a bull dog could have annulled the Wil-liams edict. The Roman Catholics were all-powerful in Maryland when they formally offered an asylum to people of every religious faith. The Baptists renounced the Williams doctrine as soon as able to engineer a successful boycott; the Catholics have for two centuries held fast the faith that every man should be privileged to worship God according to the dictates

of his own conscience "By their fruits ye shall know

them The Baptists of to day would crush liberty of conscience and freedom of speech. Not a few of their journals openly teach that it is a sin to spend a cent with tradesmen, or even employ a servant, who does not conform to their They will boycott anything, from a barefoot newsboy who sells the Iconoclast to a merchant prince who declines to sit up o'nights to damn Bob Ingersoll. They constitute the grandest aggregation of ignorance, bigotry and bile on which God's sun ever shone. This county is a Baptist stronghold, and candidates for office fear to announce in the Iconoclast, or even be seen much in the company of its editor, lest they be suspected of being "Brann men" and systematicbeing "Brann men" and systematically boycotted. Think of a cult that boasts of having established religious liberty in this land, constituting the great recruiting ground of the A. P. Apes — a religic-political dark lan-tern society of assassins, who would would yield such ransom to coward slay the citizenship of American patriots for believing in the theological infallibility of the Pope! I'll wager a scholarship at Baylor University—that sweet-scented alma mater of Antonia Teixeira-that there are not in the entire Baptist ministry one hundred men -not hydrocephalic-whose heads will

THE LAST CHANCE FOR IRF
LAND—PERHAPS.

At length there is a hope that internecine strife in Ireland may be
stopped. One more chance is given the warring partisans. In the general
race convention which is to assemble
in Dublin in September next some
means may be found whereby the suit
cidal folly of dissension shall be at
last suppressed.

Every Irishman ought to devote himstring the back upon what persons
of character esteem their best possesof character esteem their best pos last suppressed.

To the wise and patriotic counsel of the Archbishop of Toronto this salutary expedient is due. His Grace, who has been one of the sincerest and staunchest upholders of the Home Rule cause, seeing no earthly hope of a cure for the pest of dissension coming from within, bethought him that an external remedy might perhaps be efficacious. It might not be, but yet there was a possibility that it would. Hence hand and a boycott pronounciamento in the other. Their priests and in the other. Their priests and Bishops are not forever complaining because there's "no God in the Constitution," but devote their energies to getting Him into the hearts of the

> Every attempt to curtail the natural from the columns of the Iconoclast, published in Waco, Texas, whose edisumptuary laws—to drag him kicking and perhaps cursing to the throne of grace — receives far more encourage; ment from Protestants than Catholics.
>
> The latter preach Christian temper-A Baptist divine, who protests that he "wants no newspaper notoriety," takes his pen in hand to propound the following momentous conundrums to the "Apostle."
>
> grace — receives far more encouragement from Protestants than Catholics. The latter preach Christian temperance, the former spout political prohibition. In view of those facts I am unable to figure out that the Pope is more dangerous to this country than is the A. P. Ape President.

Nor have I yet learned that Catholicyou know that Protestantism is syn-onymous with progress and Catholicism while Protestantism is the avatar of with retrogression, as evidenced by the fact that all Catholic nations are Catholics as Protestants in Europe, and semi barbarous? Don't you know that that country appears to keep pace with the Catholics in our penitentaries out-number the convicts belonging to any Protestant denomination; that any Protestant denomination; that the Catholic priests are kept busy absolving men about to be hanged? Why should an editor, who claims to be Protestant, go to the defense of the arch enemy of Protestantism, of a copalian and Presbyterian organizations are available to the second and presbyterian organizations. arch enemy of Protestantism, of a Church all whose tendencies are evil? tions combined, and even outcount the By their fruits ye shall know them.'

I think it altogether likely that were the combined and Presbyterian organizations combined, and even outcount the seventeen varieties of Methodists by nearly two and a half millions. Spain the Catholics in a majority we would get considerable "Papacy" in our politics—just as we now get a great deal of Protestantism; but I am frank to confess that I do not believe it.

The A. P. Apes would have us believe that priestcraft and kingcraft are the moment she's freed from a Protestant monarch's fetters. Those who imagine that all Catholic countries are ruled from Rome might correspond with President Diaz, of Mexico-or compare the relative political power of the dominant Churches in England and France. Even in Italy the Pope could not retain his temporal power.

It is quite true that many criminals were reared in the Catholic faith, and it is likewise true that many more are converted to it after conviction. General Sherman-I think it was hesaid, "It is a good Church to die in. It pays particular attention to the poor and the criminal classes, thereby imitating the example of Christ, who came not to work up a fat salary by coddling the wealthy Pharisees, but to call sin-ners to repentance. The fact that a man is to be hanged on the morrow and cannot be longer depended upon for Peter's Pence does not deter the priest. He visits him in the prison cell and strives as manifully to convert him as a good Baptist exhorter would do to round up a Rockefeller. He goes with him to the gallows to soothe his last moments and commit his soul to God, and in the solemn hush that tollows the traditional "dull thud" he may hear a good Baptist brother glee-fully exclaim as he notes the fact down

for Dr. Hayden's Holy Fake:
"Another Papist criminal hanged and gone to hell?" No wonder that so many convicts be come Catholics! The unswerving devotion of the Mother Church to those

in distress has no parallel in Protest-antism. * * * When a poor devil is ill of a contagious disease and a preacher is sent for he halts at the gate and pours consolation through a picket fence — a la "Loco," alias Rev. J. W. Hill; but there's never a count in the awful calendar of crime that will cause the Mother Church to forget her earthly mission, no pestilence so deadly that it will keep from the bedside of the

Were Catholicism suddenly blotted out, Protestantism could scarce survive a century. The first has ever been the ark of the Christian convenant, the theological sun about which all schisms revolve. These schisms are born and die; they come and go, but the Catholic Church goes on for ever. Numerically it occupies first place in the world's religions, while all the warring factions of Protestantism combined could scarce claim a fifth. Truly if the world is ever "captured for Christ" it must be by the Catholics. We have in America more than one hundred brands of Protestantism and the differentiation increases year by year—despite the Master's warning that a house divided against itself cannot stand. Some of these divisions are conversed and the all scannot stand. Some of these divisions are conversed and the all scannot stand. Some of these divisions are conversed and the state, but Roman Catholic churches are forbidden to exist, and own birth.

A BIG MOVEMENT.

Missions to Non-Catholies in Every Par-

of the Rev. Walter Elliot, the well-known Paulist orator, will shortly known Paulist orator, will shortly begin the work of giving missions for non Catholics in every parish in the Archdiocese of New York. This is the first organized and systematic effort at wholesale conversion that has ever been made in this country. Heretofore the Paulist Fathers and other religious orders have in isolated cases given missions for Protestants, but nothing like the present scheme has been attempted. The idea was suggested by Archbishop Corrigan, and is in the line

Christianity.

The Archbishop selected Father Elliot
Remley (Baptist) in New York as the leader in the work because of his long and successful experience. He has called for volunteers from among the secular clergy of the archdiocese, and has offered them special induce-ments to undertake the work. Rectors ments to undertake the work. Rectors of churches who volunteer will have their pastorships kept vacant for them for a year, and curates will have two years added to their seniority. The funds for carrying on the work will be supplied by the Missionary Union, which will shortly be incorporated under the laws of New York. The missionaries who volunteer will be divided up into small bands and they missionaries who volunteer will be divided up into small bands and they will visit every parish.

children now that v

Don't let the boys and girls get into lat very bad habit. Give them each that very bad habit. Give them each some daily duty to perform, be it ever so short, light and simple, and see that it: "It grew out of the violent spirit it is conscientiously done. Let the girls take care of their own bedrooms, or, if they are accustomed to do that even in school-time, let them assist a little more with the housework. Dusting, sewing preparing the vegetables for dinner, setting the table; let them learn these things in their childhood, and they will thank you for it when they are grown. Don't let the younger children depend too much on their older sisters for mending or making. It is mistaken kindness which will make them dependent of the Boyne water if the British parliament granted Home Rule to Irether dependent of the Boyne water if the British parliament granted Home Rule to Irether dependent of the Boyne water if the British parliament granted Home Rule to Irether dependent of the Boyne water if the British parliament granted Home Rule to Irether dependent of the Boyne water if the British parliament granted Home Rule to Irether dependent of the British parliament granted Home Rule to Irether dependent of the British parliament granted Home Rule to Irether dependent of the British parliament granted Home Rule to Irether dependent of the British parliament granted Home Rule to Irether dependent of the British parliament granted Home Rule to Irether dependent of the British parliament granted Home Rule to Irether dependent of the British parliament granted Home Rule to Irether dependent of the British parliament granted Home Rule to Irether dependent of the British parliament granted Home Rule to Irether dependent of the British parliament granted Home Rule to Irether dependent of the British parliament granted Home Rule to Irether dependent of the British parliament granted Home Rule to Irether dependent of the British parliament granted Home Rule to Irether dependent of the British parliament granted Home Rule to Irether dependent of the British parliament granted Home Rule to Irether dependent granted Home Rule granted H them dependent on others until taught by the bitterest of all teachers-Exper

Find some light tasks for the boys. too. If there is really no work for them about the house, no kindling to provide, no weeding to do in the garden, encourage them in some of the works that are taught in the technical schools. Let them have a small chest of tools and make an attempt at carpentry, or church, Cirencester, by the Rev. J. A. wood carving, or fire etching. If they have begun the study of music, see that they practice faithfully every day, both boys and girls.

Oaly keep them off the streets,

not stand. Some of these divisions are large, some are small, but all are new; it yet remains for them to be tried in the crucible of time—that Moloch which has devoured so many religious cults.

Not only, are they over a transported to be established and endowed by the State, but Roman Catholic churches are forbidden to exist, and no Roman Catholic nor Jew nor Protestant of any other than the Dutch Reformed Church is eligible to the Not only are they ever at war among presidency, or to membership in the themselves, but all are hammering with more or less ferocity at their comwith more or less ferocity at their com-mon mother's heart and decrying their removed. But the door is barred as firmly as ever against persons of color. No one whose father or mother be-longed to any native race, up to and A band of priests under the direction

of the Perry Walter Ellist of the Pe including the fourth generation can ob-Review.

Archbishop Corrigan, and is in the line of carrying out the wishes of the Pope, whose chief aim during the past few years has been to require all sectors. They stand in the eyes of the law on the same level with the Socialists and Anarchists, and their preaching services, prayer meetings, etc., years has been to reunite all sects of control Socialistic, Anarchistic, and Remley (Baptist) in New York Times.

FIRST ORANGE LODGE.

Formed in 1795 at Timalkell, County Armagh-The Oath. The first Orange lodge was formed

Protestant faith and the imposition of it on Catholic Ireland. It was to uphold the crown so long as the crown upheld Protestant ascendancy, and not Be Watchful of the Children Through out Their Vacation.

What are you going to do with the hildren now that vacation is at hand? The left of the the poor death of the government and that I will be true to King and government, and that I will be true to King and government, and that I will be true to King and government. Tell yourself that the poor darlings ate the Catholics of Ireland so far as in have been so cooped up since last fall my power lies." We need not be surprised at this when we read that the Duke of York, prominent in Orange circles, That is not altogether a good plan, as called God to witness a generation you will acknowledge when you apply afterwards that he would never conyou will acknowledge when you apply the rule to yourself. Suppose you were to get up in the morning with the knowledge that you had absolutely nothing in the world to do but to kill time; don't you know—nearly all of us have indulged ourselves in that costly luxury at some time—that killing time intro-conviction of every Catholic luxury at some time—that killing time jury; conviction of every Catholic is the hardest thing in the world to charged with any offence was certain

> into which the selfishness of Protestant monopoly now precipitated its animos-Lured by the lust of power and the avarice of self-interest, the Protestants began to band themselves together by secret oaths, and in many places committed themselves with the blind fury of zealots to the trammels of their leaders." Tc-day the Irish Orangeman

Conversions.

The Liverpool Catholic Times announces the following recent conversions to the faith:

Mrs. Elizabeth Porter, wife of Mr.

John Porter, oculist and optician, was received into the Church on the feast of St. Gregory Nazianzen, at St. Peter's

Anglican clergyman, and member of the Senate of the University of Camteach them to be helpful, or at least in- bridge, was received into the Church dustrious; encourge them to do a certain amount of good reading, and know Father Rudolph, O. S. F. C., the

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will be delivered free age. All orders must the cash. THOLIC RECORD

Scrofula

appears in varied forms, but is forced to yield to Hood's Sarsaparilla, which purifies and vitalizes the blood and cures all such diseases. Read this: "In September, 1894, I made a misstep and

Sore

to favor it I sprained my ankle. The sor orse; I could not put my boot on and I thought I should have to give up at every step. I could not get any relief and had to stop work. I read of a cure of a similar case by Hood's Sarsaparilla and concluded to try it. Before I had taken all of two bottles the sore had healed and the swelling had gone down. My

Foot

fited otherwise. I have increased in weight and am in better health. I cannot say enough in praise of Hood's Sarsapa-rilla." Mrs. H. BLAKE, So. Berwick, Me.

Hood's Sarsaparilla

Hood's Pills and liver stimulant. 250-

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MARCELLA GRACE

BY ROSA MULHOLLAND.

CHAPTER II.

NOTHING WRONG. Marcella got up from her seat, and

vent down into the mildewed old hall, and spoke through the keyhole.

"Who wants to get in so late at night? I cannot open." "Open for God's sake!" said a voice.

Tis a matter of life and death More information as to character is ometimes conveyed in the tones of a roice than in the expression of an eye, and Marcella, believing instinctively in the owner of the voice, opened the door without further hesitation. In an instant it was shut again by a pair of strong hands, and a man was standing in the darkness in the hall beside

By the very faint ray of lamplight that came through the dusty and broken fanlight, she could just see that he was tall and dark, pale and weary

looking. "You have done a good act," he said; "I am more thankful than I can Will you go further, and find say. me a hiding place for a few hours? I trust myself entirely into your hands.

But first of all, let me assure you be

fore God that I have done nothing "It is a serious thing," said Mar-cella, hurriedly, for the urgency of his manner pressed her. "I am his manner pressed her. a young girl, and my father is an old man, and there are only two of us in the house. We are very poor, and I think if you were not good we should hardly be worth your notice. And if you are good and in trouble-"

"I do not boast of much goodness but I am not a wicked man, and I am in a strait. Is there any place in the house where you can conceal me? have reason to fear I have been watched, and may be searched for

here. "There is a place," said Marcella "though not a comfortable one. Come up stairs and I will show it to you.

She led the way up the worm-eater Old Michael Grace slept heavstair. ily, and the light sound of their feet did not wake him. Marcella knew that the times were troubled, and that t was a moment when a man might be in a strait through his politica opinions. She therefore asked no more uestions and hoped for the best. A all events, once fastened up in the old secret closet behind the panel in the unused room, at some distance from that in which she and her father lived the stranger would be safe, and also incapable of delivering himself till she should choose to release him with her own hands. Even if he were a

robber-She fetched her small lamp, and holding it over her head rejoined the stranger on the threshold of the moulds and deserted room, into which she had introduced him.

A robber! What a fool she must be to have allowed such an idea to cross her mind for an instant, was her thought as she glanced at the face on which the meagre lamplight fell. was the thoughtful face of a cultivated gentleman, a countenance of no ordinary cast, pale, thin and worn, with a look of noble resolve and manly deter

mination on the brow and mouth "Such a man could do, could think no wrong," thought Marcella, with enthusiasm, while the piercing gray eyes of the stranger scanned her own face and form, wondering much, even in the midst of his own anxiety, that so beautiful and intelligent a creature should be found harboring in this rotten old shelter in the midst of the poverty and squalor of the city slums.

"The closet is here, sir," she said, putting her hand on the wood that still lined the strong-built walls. "It was evidently made for a hiding-place in olden times, and I think nobody remembers its existence but me."

For a moment her words, and unconsciously graceful action as she looked over her shoulder at him, suggested the conceit that this was woman who had come to his aid, but the ghost of some long-dead lady of quality, who had once dwelt in state in the now dilapidated mansion, and who had come back opportunely to reveal to him the secret of her house, pleased that there had occurred yet another opportunity for the service of the once edful hiding-place. Marcella threw open a door, formed

by the panel, which creaked on its rusty hinges, and disclosed a small chamber long enough for a man to lie his full length in, and high enough to allow of his standing upright smelt of decay and damp, and was as dark as a dungeon.

"It is ventilated through the outer she said ; "so you cannot be smothered. At what time shall I come back to let you out?

"About an hour before daylight, if ou will be so good." He was going to say something more when a loud Patrick's bell, waiting for the moment knocking began to resound upon the for her prisoner's release, and thinking street door which had so lately admitted

Marcella instantly closed the closet and extinguished her light, which, as have been yet seen by the new appli-cants for admittance to the house. Then she crept away to the little room where she slept, got into bed, and lay still. This time she was determined she would not open the door to strang-

ers. The knocking went on for five or ten minutes, and at last became so Defective vision, impaired bearing, and all of the properties of the power of the powers that be and distance of the powers that be and the power of the power o

after midnight? Grumbling, and muttering a few characteristic oaths, he groped out of his room and went stumbling down the staircase, and confronted the assailant of his knocker (a knocker that was one of the few relics of grandeur the old fellow had got to be proud of) with a face of thunder.

At the sight of the police his coun-tenance altered, not for the better, however, and a storm of abuse greeted the stalwart servants of the law.

"You great overgrown fools," said. " what brought you to an honest man's dure at such an hour of the night-or mornin?-bad scran to me I know which of them it is !"

"Alsy, Mister Grace, alsy!" said the head policemen. "It's not you we have to do with. But you see there's

been a bad job done to night—"
"Of course there has!" sneered
Grace. "Many's the bad job done ivery night that you've got no eyes to see, Mister Omadhaun. Why didn't see, Mister Omadhaun. Why didn't you take whoever was afther doin the ob that ye're talkin' of, an' not com dacent man out of his bed to tell him the news that he could wait for till mornin'?"
"Come, come," said the policeman

"I tell you I am going to search your We have reason to suspect that a person concerned in the affair is hid-

ing here."
"Dropped down the chimney, suppose, or into the letter-box," said Grace, talking in a sarcastic tone, and glancing towards the slit in the massive door (another source of his pride where a letter-box once had been. 'Nothing more likely to happen in the world, Misther Peeler, when a dacent man is asleep-

Here the policemen put the master of the house aside, and walked noisily up the crazy stairs, followed by a vo ley of imprecations of a ludicrous and harmless character from the exasper-

"You unmannerly giant ; may you grow so broad that no door will be able to recave you! May ye live to have boil yer potatoes in that ugly pot of a helmet ye wear on your stupid head! By this time the policemen were searching the house, followed by Grace threatening and abusing them

"I'll have ye up before the Lord Liftenant himself, so I will. Wher's yer warrant? The law's agin you-

Whist, man," said the policeman, good humoredly. "Do you think ye are in England? Cock ye up with a warrant! Don't ye know you're livin' under the Coercion Act? "Bedad, so I am," said Grace, "an forgot it entirely. Well, now, Mr. I forgot it entirely. policeman, are you satisfied nobody is here? Nicely you've let misther, what's his name—Captain Moonlight— I beg his pardon-slip through your

There's a room here that we have

"My daughter's room. Then do ou want me to brain you? But at the same moment Marcella appeared at her door

Let them come in, father. You know it is the law." "Beg pardon, Miss, but we have to

do our duty.

In a few seconds the big men of the massive belts and helmets were out on the landing again, admitting to each other that they had got a wrong scent. The house had been easy enough to Except in the corner of it occupied by the weaver and his daughter, there was no furniture behind which man could hide. A look into the empty rooms, with their decaying ceil ings and floors, was sufficient, and even the inhabited chambers could not have long concealed a cat. With another apology to Marcella the policemer soon turned on their heels and retreated from the place, followed by the gibes and jeers of the master of the dilapid-

ated dwelling. Marcella stood for a moment irresolute on the threshold of her room, as her father came grumbling up the stair again after fastening the door. Should she tell him what she bad done relieve her mind of the responsibility she had incurred, and place the fate of the concealed stranger in his hands She felt that she could not do it. was no knowing what view a man so uncertain of humor, though with so good a heart as her father, might take of the affair. If he chose to make up his mind instantly that the refugee was a criminal, skulking from justice, he might deliver him up and undo the good she had done, for she felt assured that it was good. On the other hand, a knowledge of what had occurred this night might at some future time involve the old man in difficulty and danger. He had acted in all sincerity in dismissing the police She alone was accountable for mislead. ing them; and so she elected to remain. Let her take the sole responsibility of her impulsive action.

Grace returned to his bed, and the girl crept back to hers, to lie awake, counting the hours by the strokes of St. anxiously over this strange event that had broken upon the poverty-stricken exceeding interest,

notony of her existence. Her imagination was possessed by a mixed up in such an affair? Though she did not read the papers, Marcella itician (as what Irishman is not?) to be well aware that she was living in door as silently behind him.

spirit of her lady-mother's forefathers in such a house must be miserably poor, was at this moment more strong within her than sympathy with the "people," her than sympathy with the "people," who were to her represented chiefly by the drinking, idle and disorderly crowd who made the slums around her hideous on a Saturday night.

ner preceptions, whom she vaguely knew as the upper classes, and of whose kind she felt herself to be. More wise, more intelligent, better educated than the others, why should they not be more fitted to regulate the affairs of the world? She trusted them, blindly following the instinct that was in her blood. She reflected now that if an outrage had been committed in the streets, the gentleman in her keeping was little likely to have been concerned

Had the man been of a coarser mould, had he failed, when seen, to match with the vibrations of his voice, which had gained admittance by ap-pealing to her charity, she would, she old herself, have awakened her father directly and placed the affair in his hands. But the secret of a person like this she could venture to keep to herhands. self. Something which she could not have described in the stranger's facean expression not easily analyzed even by persons accustomed to ticket and el their thoughts - had impressed the untutored girl so vividly that the countenance must henceforth remain on her memory as the incarnation of all that was strong, chivalrous and stainless in manhood.

Quick and keen in her perceptions she recognized this fact as she lay thinking, and was glad that she had seen the face. During the rest of that life of hers which was to be spent sewing in a garret among coarse sur-roundings she could hold it in her memory, much as she cherished the picture of her patron saint upon the

At last, hearing the hour beginning toll at which she was to give back his liberty to the intruder, she arose, dressed quickly, and not daring strike a light, made her way by the glimmer of the faint moonlight into the mouldy recesses of the panelled chamber. The closet was quickly opened, and the stranger stepped out

"I heard the police making search, he said, "and I know how prudent you have been for my sake. How is it possible for me to thank you?"

"I want no thanks," said the girl. The poor are accustomed to do any ittle good turn they can. It was fortunate for you that you happened to knock at this door, though; for in no other house would there have been a

"Yes, it was providential; I do not overlook that part of it. But any other girl would have raised an alarm. I am deeply grateful for your caution, and your trust in me, both of which have been of the utmost service to me.

"You may wonder, perhaps, that I did not tell my father," said Marcella; and even in the moonlight he could see the vivid color that dyed her face as the idea occurred to her that possibly he thought her less maidenly, even if more self-relient, than others would have been under the circumstances and if you had been any other man

I would have done so."

Any other man! Was it possible this girl of the Liberties, whom he had never seen before, could recognize

"I do not mean that I know who you are," she said, apprehending his thought, and quick to correct the impression her words had made, "but impression her words had made, "but world to harbor a fellow-creature who for this reason. It is marvellous, if we only that I know that you are good by was in trouble. The secrecy from her reflect ever so little on it—first, what your face. It was not that I wanted to to take care of myself; and that it would be sure to be the safest course for you."

I understand you perfectly," said the stranger, trying to conceal the admiration aroused in him by the straight, proud glance of her beautiful eyes, the graceful gesture with which she threw out her hand, giving her words a kind of impassioned emphasis. He would try not to distress her maidenly pride by words or looks of mascu-line compliment. "You are a woman of fine instincts as well as perfect courage," he went on, wondering at himself for speaking to this humble girl in the same language he would have used But in manner as well as appearance, he reflected, she was far beyond her class.

Even in his own hour of difficulty,

which was not over yet, he could not help feeling curious to know something more of this strange girl with her peculiar beauty, her mournful, steadfast eyes and thrilling voice. was her presence to be accounted for in this abode of poverty, in this neighborhood of wretchedness and vice? borhood of wretchedness and vice."
"Truly the Irish are a wonderful race," he thought, "when such creatures can spring up in the very cellars of our cities." He glanced around to a way in their place something that enabled her to get through her day, if not impress the scene upon his memory with a strong conviction that he would in the future look back upon it with the decaying old room with its mouldy ceiling, rotting panels, and mysterious and friendly troubled wonder as to the "bad job" closet, and the dark head and pale that had been done. How had that brows of the girl dimly seen in the man with the noble face got himself scanty moonlight, as she waited patiently till it was his pleasure to ollow her from the chamber, to allow heard enough of what they contained from her father, who was a lively pol-taken for him by letting him noiseless-

loud that Michael Grace was awakened troubled times, that a struggle was by it. The old man sat up in his bed on between class and class which she this kindness," he said: "and now if

he attempted to put money in her hand. that Dolorous Way, just able to see in But the girl shrank from the touch of the faint dawn the figure in the great it, and quickly drew several steps tragic drama, her eyes discerning further away from him. Poor as she eagerly one form holding ever on its was and miserable as were her prospects, she would not take money for Her heart yearned towards the be-ings of nice living, refined habits and whom she had sheltered and succored, unknown as he was, had already become her hero, her protege, in some sort her child, by virtue of her efforts for him. She would not have her part in him blotted out like a settled score

"I cannot !" she said, eagerly, The poor are accustomed to cannot ! serve others without payment. I am glad to have been of any little use to you. Do not spoil it all by paying for what cannot be bought."

"You are a strange, unusual girl," he said. "Well, I cannot distress my benefactress. You will not refuse however-I trust you will not refuseto take some little taken of my gratitude. This ring is not very valuable," he added, drawing one from his finger. "I have nothing else to offer you at this moment. You will spoil all if you deny me the pleasure of remembering afterwards that you accepted

She leaned forward, and looked with interest at the ring. Yes, she would take this shining circlet as a memorial of this night, which had given a living form and voice to the ideal of her

She held forth her hand for it with sudden eagerness, and he dropped it into her palm.
"May I put it on your finger

She hesitated, and then held up her long, slim hand, while he placed the ring on a finger too slender to hold it in safety long. The next moment they had passed

the threshold of the rotten old chamber, and were descending the staircase in the dark, slowly and carefully, for fear of awaking the weaver.

As her hand was on the lock of the door, he said to her earnestly: "It is possible that I may never see you again in this world; but if so, remember, whatever may come to pass, that I repeat I have not been in hiding because of any criminal thing that I have done.

"If I had not been sure of it, I should not have acted as I did." said Marcella, firmly; and then the door opened and closed and the stranger was

Marcella listened anxiously in the hall for a few moments. It was a safe hour, she hoped, for his return to his home, wherever that home might be, an hour when the late people have all gone to rest at last, and the early people have not got up. With a vehe-ment prayer for his safety she went softly back to her own room and lit her lamp and examined her ring, the only proof remaining to her that this won derful adventure was not entirely a dream. It was a very old, slender hoop set with a few pearls; not extremely valuable, as the donor had said, but priceless in the eyes of its owner. She threaded it on a string and hung it round her neck : there let it remain forever as an earnest of the happy service she had done.

Then she took out her sewing and worked for an hour, and thought again and again over every look and every accent of the stranger. No fear that she had done wrong in admitting him troubled her. As she had said to him, the poor are accustomed to do service to each other, and she might have added, they do not always stop to think of the cost. To her mind it was the most simple and rational thing in the

tion and your trust in me," he had said, "and both have been of the utmost service to me.'

Again and again she wondered what was the danger from which she had saved him. What was it that he could not openly face with that brave and piercing glance?

Six o'clock rang, and the people be gan to stir in the streets, and Marcella put out her light, and put on her shabby old cloak, and went out to Mass, picking her way through the dirty gutters and seeing the day break over the squalor of the streets. This early hour of the morning, when she could walk alone through a sort of rarified atmosphere not of this earth, with her on the red dawn light that just eyes touched the chimneys at a certain street corner as she passed, or on the silvery clouds that floated behind the ugly roofs above her, was the only happy one she knew in the twenty-four. It led her to the church where she was accustomed to carry all her with the meekness of a saint, at least with the resignation of a Christian soul

Here, in the dim shades of one of the poorest churches of the people, she found the lamp of Faith ever burning, and the promises of our Lord written all over the walls around her. Why should she despair whom He had saved? Blessed are the meek, for they shall possess the land. Blessed are they that mourn, for they shall be com meek that she might arrive at her "At all events, I shall never forget heavenly inheritance. It life must be

of the church to another, faring along painful road and beckoning her to come on, her heart grew wonderfully lighter, and she felt a strong convi tion that her future would not be made harder for her than she could bear.

The church was crowded at that

early hour with a multitude of patient toilers and sufferers, delicate and illfed girls on their way to a too long day's work, the hopeless repetition of which was gradually killing them; careworn mothers of families, with piteous faces, praying passionately for help for the souls and bodies they had in charge, withered and half starved old men and women who had crept from the wretched dens where they hid from the poorhouse to the feet of Christ in the dim dawn, unwilling to show their faces in the fuller daylight. these Marcella's heart turned from the happier and healthier faces which helped to fill the church. The strong men and women who had come to get a blessing on the tolerably prosperous work of their day had not the same interest for her as had the wretched. And across her prayer for all who were in trouble or danger came suddenly the sound of the voice of the stranger she had succored and the anxious though fearless expression of his eyes. Finishing her prayer with a hearty supplication for his welfare, she reluctantly left the House of Peace and went home.

As she retraced her steps through mud and dirt now painfully visible, the rainbows of the dawn had vanished from above the roofs, and the leaden sky of wintry day looked suddenly

wn on the city's slums. Well, what matter did it make, so long as the lights on the everlasting hills could be discerned beyond the roofs of this world by the eyes of Faith As she entered the gloomy door of her home Marcella felt buoyed up with hope that she should in some future day which she could not now see live a fuller, nobler and most useful life than she had known as yet, and that her patience in the present moment might go far to prepare her for that day.

With a brighter face than usual she prepared her father's breakfast. Pres ently he came in with a newspaper in his hand.

"Look here!" he cried. "The police were not wrong about that bad ob they were talkin' about. was a murder done in the city last night-not half a dozen streets away from us."
"Murder!" echoed Marcella, turn-

ing whiter than the milk she was pour-

ing winter that ing into his tea.

'There now, girl, ye needn't look trightened. Nobody can say we harbored or hid the assassins, as they wanted to even to us. Make haste and give me my breakfast, while l read the particulars. And mind, I'll want you to take some tabinet to Mer-

rion square this mornin'. TO BE CONTINUED

THE SECRET OF THE HEART OF JESUS.

At this time our minds are all, more or less, occupied with the devotion to the Sacred Heart, which the Church presents to our contemplation, especially as connected with the Blessed Sacrament. And it seems to me a little reflection on our own hearts, their nature and their capabilities, would be a help to us in meditating on the Sacred Heart of our Blessed Lord. And human heart : and, secondly, how very ies, perhaps there is none of which we know so little as of that we bear with-

in us By the heart, of course, is meant all our interior life, principally our will and affections. Every act must spring from the heart-i. e., either from our affections. Life is not made up merely of intellectual thoughts. Living is acting; and by an act is meant not the thought only, but the deed proceeding from the impulse of the will or affections. Holy Scripture, which tells us more than anything else about our heart, in countless passages intimates at the same time how little we know of it, and how immense are its capacities. It calls it a deep. Who shall search its depths? "The Lord hath known the depth of the sea and the human heart,"-classing them together as two great abysses unfathomable save by God alone How little do we know of its capa-

city for sorrow till some great grief has overwhelmed us! How little we can guess the extent of suffering we are capable of enduring! And it is the same with joy. Who is there that re-members the first touch he ever felt of sensible devotion, were it ever so slight and imperfect, and does not recall the feeling of some new sense being awakened, of the existence of which he had not even dreamed? can tell now many of these capabilities are lying dormant within us, perhaps only to be aroused in another world to increase the joys of heaven?

The vehemence of our passions startles us at times, when roused by some unexpected cause. amazed at our capabilities of love or joy or sorrow; not to speak of all the forted. She mourned, and she should worst passions of the human race, of be comforted. She would try to be which perhaps we know nothing, but of which we doubtless have the seeds in our hearts. Who, then, will venlong and bleak, she would endeavor to ture to say that he knows his own

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ter idea of what the capa Heart of Jesus must be course, that we can bearts to His, which is but still our hearts are and we shall understan meaning of those work calleth on abyss." Abo know, as the Church teach Sacred Heart of Jesus is a able abyss of love for the If our feeble capa cannot be sounded, who s In every human heart t

or less, craving for affect pathy; there is a void v filled; and while this wa there is unceasing and disquietude. . . beautiful thought but which we should str body in our daily lives— has given us His huma the object of our affect hearts be filled with th Sacred Heart ; immense It is greater still. If abyss of love can not fi else will satisfy them? says the great Saint Aug made of God; and they peace or rest until they above all created thing perience of our daily li truth of these sublime w In the writings of our

Saint Catherine, we find which is, as we may say far as I know, has not be by any other writer on the The vision is historicall supplement of her li showed her His open sid light that poured from church where she was in her writings she reladay reminded her of th the words she addressed nate Truth. O Immac asked, wherefore dids Thy Heart should be t laid open? And our answered that there w sons, but chiefly that Hi see the secret of H depth of contemplation these words is boundles It is the peculiarity heart that it has its sec

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The Effect

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ter idea of what the capacities of the Heart of Jesus must be. Not, of course, that we can compare our hearts to His, which is an infinity; but still our hearts are also abysses, and we shall understand better the but still our hearts are also abysses, and we shall understand better the meaning of those words, "Abyss calleth on abyss." Above all, we know, as the Church teaches, that the Sacred Heart of Jesus is an unfathom-Sacred Heart of Jesus is an unfathomable abyss of love for the whole human If our feeble capacities for love cannot be sounded, who shall measure

In every human heart there is, more or less, craving for affection and sym-pathy; there is a void which must be filled; and while this want is unsatisfied, there is unceasing restlessness and disquietude. . . . It is not a beautiful thought but a real fact which we should strive to em-body in our daily lives—that Our Lord has given us His human Heart to be the object of our affections. Let our hearts be filled with the love of that Sacred Heart ; immense as they are, It is greater still. If that infinite abyss of love can not fill them, what else will satisfy them? "Our hearts," says the great Saint Augustine, "were made of God; and they can never find peace or rest until they rest in Him, above all created things." The experience of our daily lives proves the

truth of these sublime words. In the writings of our holy mother, Saint Catherine, we find an expression which is, as we may say, hers; and, as far as I know, has not been made use of by any other writer on the subject. It is the "Secret of Our Lord's Heart." The vision is historically related in the supplement of her life: how Christ showed her His open side, and how the light that poured from it filled all the church where she was praying. And in her writings she relates how God one day reminded her of the vision, and of the words she addressed to the Incarnate Truth. O Immaculate Lamb, she asked, wherefore didst Thou will that Thy Heart should be thus pierced and laid open? And our Blessed Lord answered that there were many reasons, but chiefly that His friends should see the secret of His Heart. The depth of contemplation opened out in these words is boundless.

It is the peculiarity of every human heart that it has its secret. We speak of our anxieties, our faults, our thoughts, to many; but the secret of our feelings is revealed only to those who enjoy our most intimate confidence. So Our Lord's Heart, which, in Its nature, dispositions, and affections, is so truly human heart of like nature with our own, has Its secret; and Saint Catherine tells us what that secret is. In a vision which she calls the Bridge she describes three degrees by which the soul attains to perfect charity: the first, the pierced feet; the second, the open side; "and there," she says, "shall be revealed the secret of the Heart, which is the third and last degree of consummate The secret, then, of the charity." The secret, then, of the Sacred Heart of Jesus is His infinite love for man; and as there is no expression for it intelligible to us, He therefore invites His friends to see the secret of His Heart. The Passion is, of course, the most complete express sion of the love of God. Yet those sufferings, infinite as they were in re-gard to the Person who suffered, were finite with regard to their duration; so that even they were not enough to express a love that was infinite.

And the mystical and supernatural plative saints, whatever else they meant, certainly meant this: that there were moments in their lives when their hearts were completely changed by the action of the infinite love of the Sacred Heart of Jesus. This change of heart. favors so often received by contemplative saints, whatever else they Heart of Jesus. This change of heart, quite apart from the exterior and mystical signs (which, of course, are entirely beyond our sphere), we all of us daily ask in the verse, "Create in me a clean heart, O God, and renew a right spirit within me." We are all of up, recommended him to the Bishop of us conscious of something in our heart requiring this change. We go sighting and longing all the day long because of something which resists efforts, which seems to resist prayer, but which will not resist the action of the Heart of Jesus. The love of God for man was shown forth toward the whole world in the sufferings and death on the Cross. But something more—a further expression—is shown to Hisfriends when He invites them to see the secret of His

O Most Sacred Heart of Jesus, make our hearts like unto Thine !- Ave Maria.

The Effect of Example.

Fifteen young men and women recently made their first Communion on the same day and in the same church at Courtry, Seine et Marne, France. The youngest was over eighteen years of age and the eldest over twenty five. The first to move in the matter was a youth of eighteen, who had never been baptized, in consequence of his father's opposition.
On reaching the age of eighteen he

A DUTY OF CATHOLICS.

Religion is unquestionably the strongest and the most vital of all the powers operating in our world; and it are continually increasing. The cries, What is truth? and Where is truth to be found? are heard everywhere outside the pale of the Church. Thousands are groping after a firm and sure creed, -searching everywhere but in the right place for the lost groat of faith. Now, as everybody in these days reads and wants to read, it is easy to see how

much may be effected by disseminating printed matter calculated to dissipate the prejudices or dispel the ignorance of Protestants in regard to the doctrines of the one true Church. Whatever can be done by zeal and charity, enlightened and guided by discretion should be done by every Catholic individual in the great cause of the conversion of souls. We are in duty bound to pray for, edify, and instruct our non Catholic brethren. For the discharge of the important duty of instruction certain equipment of knowledge is an absolute neces-

sity. Every Catholic should feel ob-liged to know the Catechism thor-oughly, and be able to defend the teaching of the Church. Points of history and the like are best explained by means of books, which are now abundant; and there are few families so poor as not to be able to own a little collection of works especially suitable for Protestant friends and neighbors. The publications of the English Catholic Truth Society are a library in themselves, and they are as cheap as could be desired. Who can say that he never has opportunities to put into the hands of inquiring non-Catholics a book or leaflet that will convey more than can be said by word of mouth? Converts to Catholicity have often been heard to remark that, until they openly expressed a wish to join the Church, everything Catholic seemed hidden from their eyes.

The obligation of being ready and willing to instruct others is one which it is to be feared, many of the faithful do not realize. There is a vast difference between preserving the faith and professing it openly. No Catholic ought to feel complimented to hear

Only fervent Catholics ever set Protestants thinking, and it is remarkable that those who are prepared to explain their faith and eager to do so meet with earnest inquirers wherever they go. A consideration of the amount of prejudice that may be dissipated by chance conversions ought to quicken the zeal of everyone. Innumerable conversions have resuled from casual meetings with Catholics who live up to and love their religion.

In a recent pastoral the Rt. Rev. Bishop of Newport and Menevia ob-served: "The friend who knows how to explain to a friend some point of Catholic doctrine; the servant who can give a clear answer to an employer; the young man or young woman who shows careful teaching in the Catechism, -it can not be estimated how much good such Catholics as these can effect." An illustration of this is afforded by the circumstances of the conversion of Mr. Milne, a son of the Rev. Dr. Milne, of Edinburgh. Inflamed with a desire to convert his father's gardener from the error of his Instead of converting him, Mr. Milne's own mind was disturbed, and he began to doubt seriously the tenableness of

for two hours on the points submitted to him, with all the eloquence and logic at his command. Mr. Milne had just finished his university course in Cambridge, and had a sound knowledge of logical processes, and accordingly he yeilded to the force of logic there and "Are your doubts removed? then. queried the bishop; to which young Milne answered: "Yes, my Lord: have no longer a doubt that the Church of Rome is the Church of Christ."
True to his convictions, he became a
Catholic; and two of his friends were converted by means of the books which he had studied while preparing for his

reception into the Church.
Good books are abundant, but their is a dearth of Patrick Murphys everywhere; and the example of such as he is needed to render good books effective for the conversion of souls. This is the apostolate of the laity. -Ave Maria.

On reaching the age of eighteen he asked for baptism and received the sacrament publicly. His example had such an effection in the locality that when he made his first Communion he was accompanied to the altar by four teen others who were in the same condition as himself. The church was crowded on the occasion, and the ceremony produced a deep impression in the parish. The Abbe Garnier preached the sermon.

Parents Must have Rest.

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

Spruce Trees in Demand.

The important question of how best to withstand winter's frosty weather interests question of how best to withstand winter's frosty weather interests everybody. And this question of how best to withstand winter's frosty weather interests a verybody. And this question of how best to withstand winter's frosty weather interests a verybody. And this question of how best to withstand winter's frosty weather interests a verybody. And this question is now the home of the Empress Eugenie, in the palace which had formerly been the home of the Empress Lugein de hir the palace which had formerly been the home of the Empress Lugein de hir the palace which had formed by the paris, in the new of 1870, had been the residence of the Duc de Mouchy.

Nearly everyone knows that spruce is one of the war of 1870, had been the residence of the Duc de Mouchy.

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Septime Trees in Demand.

The important question of how best to withstand winter's f

LITTLE MISS HIRSCH

The Richest Heiress in the World, A Fortune of \$130,000.000 - The Young Lady Is a Catholic.

One hundred and thirty million dollars is the colossal fortune which Lucienne Premelic Hirsch, granddaughter of the late Baron Maurice de Hirsch de Gereuth, will eventually inherit. It will make her the greatest heiress in the world, says the New

York Journal.

Though the Baroness de Hirsch is named in her late husband's testament as his sole legatee, it is stated upon unquestionable authority that, acting under private instructions, which the Baron gave her not many months be-fore his death, she will hold this vast wealth in trust until Lucienne comes of age, when she will turn it over to

position have brought them much into public notice are generally well known. But this was not the case with Baron de Hirsch. Before his death, few people except those most closely con-nected with him knew of the existence of this child, who, though her father was a Hebrew, is now being reared a

strict Catholic.

This is the first authentic account of the personality and history of the young girl. These facts have been gathered largely from people in this city-few in number-who knew the late Baron de Hirsch intimately, and therefore have more or less knowledge

of his family life.

Lucienne Premelic Hirsch is fourteen years old. She lives in Brussels, where she is being educated. The gracefully and with such dignity as to appear at the first glance to be taller than she really is. In her features she resembles her mother, who was a French woman, not of the Hebrew race.

In her expression and the general contour of her face the likeness to her father, the late Baron de Hirsch's only son, who died some years ago, is striking. This is especially noticeable about her eyes and mouth. Her eyes

are large and dark and rather deeply set. They have all the soft blackness, the patience and gentleness which are the characteristics of the Jewish race. even an acquaintance say, "Oh, I the characteristics of the Jewish race. the characteristics of the Jewish race. did'nt suspect you were a Roman Cathoand the lips but moderately full. Far from being swarthy, her cheeks seem even pale, their clear delicacy of tint being accentuated by her dark hair. In religion, as said, SHE IS BEING REARED A STRICT CATH-

OLIC. In the great mansion where she lives a little private chapel has been fitted up where she receives spiritual instruction each day from a specially ap pointed priest. No more carefully could she be brought up, in fact, in this respect if she were a princess of

the blood royal. Mile. Hirsch's guardian and governess is Mme. Hatime Monteflore Levy, nee Bischoffsheim, sister of the Baroness de Hirsch. Mme. Levy is one of the wealthiest women in Europe in her own right, and the owner of half the castles in Belgium. She is a strict and orthodox Hebrew in her religious faith, moreover, and how it has come about that Lucienne should be brought up in a religion diametrically opposed to that of Judaism is one of the many

it mattered little to him whether he was a Jew or Christian. Though he did so much for his co-religionists, he rarely entered a synagogue for worship. As was said by one of his eulogists, "he carried his temple within him."

When the question of what Lucienne's religious belief and training should be came up, it was, therefore, natural that he should readily accede to the request of her mother, an ardent Catholic, and allow the daughter to continue in that faith. Indeed, as a mat-ter of fact, before the child could have entered the Jewish Church, she must necessarily have abjured all other religions. And so it is that in deference to her late brother-in law's wishes,
Mme. Levy, though a staunch upholder of Judaism, allows her ward to
become a follower of another faith.

According to the provisions of Baron de Hirsch's will \$200,000 has been set apart for the maintenance of Lucienne apart for the maintenance of Lucieune until she reaches her majority. Half of the income of this will go to her guardian or "gouvernante," who will not be called upon to render any account of the same.

Probably there is no other great heiress in the world who began life under more inauspicious circumstances. To fully explain what these were it will be necessary to go back in the family history of Baron de Hirsch some sixteen or seventeen years.

thing that a young man as rich as he might covet.

Mile. Paemelic was about the same

age as he, and was

A TYPICAL PARISIENNE. She was strikingly handsome and of distinguished appearance. She came of a good family, though one in moder-ate circumstances. For that reason and because of a natural fondness for teaching, she had taken advantage of every one of the many opportunities which the municipality of Paris offers to young women who wish to avail themselves of a higher education, and had taken all her diplomas with high honors. It was, therefore, but natural that she should have been selected for the post of governess in Baron de Hirsch's household. It was not remark able either that Lucien de Hirsch, from regarding her first merely as a her without reserve.

The private lives and family affairs of most men whose wealth and high in love with her as he did.

> a blank which no one except a member of Baron Hirsch's family can fill up. Whether Lucien and Mile. Premelic were married clandestinely or not it is impossible to ascertain. Some say they were, and others that they were not. The civil marriage is the binding one in France, and this cannot be entered into without the consent of the parents of both parties, so it is alto-gether probable that no civil marriage ever took place. There is, however, a strong likelihood that there was a re ligious ceremony, which, however binding it might be outside of France, was but half enough within the bound-

At this point in the history there is

aries of the Republic.
At any rate, in 1882, a girl was where she is being educated. The possessor of great beauty, she gives promise when she reaches maturity of being as pre-eminent in good looks as the property of the possessor of great beauty, she gives a pre-eminent in good looks as the promise when she reaches maturity of being as pre-eminent in good looks as the property of the pr in fortune. Of medium height and rather slender, she carries herself so In 1887, when Lucienne was five years old, her father died. After his decease Baron de Hirsch made generous provision for the support of his late son's daughter and her mother.

For some reason that cannot be ascertained he conceived a violent dis like for Mile. Premelic, and decided that his little grand-daughter, who is referred to in his will as his "adopted daughter," should be brought up away from her mother's influence. Mile. Premelic strenuously opposed this for some time, but finally, recognizing that it was for the girl's ultimate inter est that she formally relinquish control over her, she did so, with the express stipulation that she be reared in the Catholic rather than the Jewish faith. Baron de Hirsch consented to this,

but when Lucienne's mother learned that the guardian or "gouvernante" of her child was to be Mme. Montefic Levy, who is noted all over Belgium for her strict religious belief, she again became alarmed, and it was only after extracting a solemn promise from Mme. Levy that she would not seek to convert her child to Judaism, and that she should always have

HER OWN CHAPEL AND A PRIVATE CHAPLAIN.

that she consented to give her up. Though Miss de Hirsch is referred to in the Baron's will as his "adopted daughter," the facts related above have been abundantly vouched for, and Baron de Hirsch's action in direct ing his wife to eventually transmit the vast bulk of his fortune to this one child of his son, seems to prove conclusively that he regarded her with the utmost affection.

Like Dumas's immortal Count of

of the Baroness de Hirsch, and as she is a woman of exceptional business ability, it is likely to largely increase before the time comes when it shall be Lucienne Hisch's.

The Baroness has not yet made public or even revealed to those nearest her when she will, in accordance with her dead husband's instructions, endow Luciennce with her fortune. It is hought that it was the Baron's wish that Lucienne be carefully studied, and if she developed into a strong and sensible woman, that she receive her wealth on coming of age. Otherwise, that she should not receive it until after the Baroness' death. There seems to be every prospect that Lucienne de Hirsch will prove worthy of her responsibil-

An anti-Catholic ranter startled a Texas audience recently by excitedly informing it that St. Thomas Aquinas aid down this dogmatic proposition : "If the Pope should curse the govern-ment of the United States every consistent orthodox Roman Catholic would thereby be absolved from his oath of allegiance to the government." His hearers, of course, did not know that the great theologion died about 500 years before the United States became a nation. But the lie will stick. It is on a par with the other slanders against the Church which form the stock in hand of the A. P. A. propagandists. - Boston Republic.

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Your Vielin. BY JAMES WHITCOMB RILEY.

Your violin! Ah, me! Twas fashioned o'er the sea In storied Italy— What matters where? It is its voice that sways And thrills me as it plays The tunes of other days— The days that were.

Then let your magic bow Gilde lightly to and fro— I close my eyes, and so, In vast content, I kiss my hand to you, And to the tunes we knew of old, as well as to Your instrument,

Poured out of some dim dream Of lulling sounds, that seem Of Iuling sounds, that seem Like ripples of a stream Twanged lightly by The slender, tender hands Of weeping willow wands That drop where gleaming sands And pebbles lie.

A melody that swoons
In all the truant tunes
Long, lazy afternoons
Lure from the breeze,
When woodland boughs are stirred,
And moaning doves are heard,
And laughter afterward,
Beneath the trees.

Through all the chorusing I hear on leaves of spring The drip and pattering Of April skies. With echoes faint and sweet As baby angel feet Might make along a street of paradise. AT A MODEL SUNDAY SCHOOL.

A voluntary written examination on the subjects studied from September, 1895, to June, 1896, in the advanced Christian Doctrine classes at the Paulists' Sunday school, New York city, was held in Sunday last. The prize was a gold medal. The following were the questions:

The Questions Asked in Advanced Christian Doctrine Classes.

were the questions:

1. Give the passages from the Bible quoted by Deharbe concerning the second coming of Christ at the end of the world.

2. State the reasons why there will be a general judgment of all nations.

3. Explain the action of the Holy Ghost upon the Church at the present time.

4. Describe briefly the work accomplished by the Apostles.

5. How can you prove that Christ Himself is the head of the Church?

6. Make a statement of the facts which prove the supremacy of Saint Peter.

7. Can you give some examples of infallible knowledge in ordinary affairs?

8. What assurance is there that the Catholic Church has the power of infallible teaching?

olic Church has the power of infallible teaching?

9. How can we assist those who through no fault of their own, are separated from the one true Church?

10. Write an explanation of our belief in the Communion of Saints.

11. What constitutes the eternal happiness of the just?

12. How does the chief commandment of Charity include all the others?

13. Why is it a duty to perform the Spiritual and Corporal works of Mercy?

14. What are the duties of children towards their parents, their teachers, and other lawful superiors?

lawful superiors?

15. Name the duties that we should perform under the direction of the temporal Rulers for the welfare and the defense of our N. B.—Yes or no will not suffice; give the reason for each answer. Write legibly on one side of the paper.

Arm-in-Arm.

Hon. W. E. Curtis, writing from Washington under date of May 19, ra-

lates this pleasant incident: "It is a fortunate thing for the Hon.
Adlai E. Stevenson, vice-president of the United States, that the executive council of the A. P. A. cleared out members of that organization caught him yesterday walking arm-in-arm through the corridors of the capitol with Cardinal Sato II, who was sent here by the Pope of Rome, as many good people believe, to upset this

blessed government.
"It is also alleged that although have a palace in every capital of Europe, and vast estates and yet more castles and palaces scattered about the Continent all reads. Continent, all ready to blaze with hospitality and welcome for her at a A careful estimate of the late Baron's wealth, after all legacies are paid and bad debts deducted, places it at \$130, 000,000. This will be solely in about the pew that is rescaled to occupy the pew that is rescaled to occupy

At a meeting of the A. P. A. held in Washington the same evening, Delegate Joseph Waldorf of California,

said: "Some of us who went to the capitol to day had our feelings grossly insulted We saw the spectacle of our vice-president walking through the corridors arm in arm with the representative of Rome (Cardinal Satolli).

Severe colds are easily cured by the use of Bickle's Anti-Consumptive Syrup, a medidine of extraordinary penetrating and healing properties. It is acknowledged by those who have used it as being the best medicine sold for coughs, colds, inflammation of the lungs, and all affections of the throat and chest. Its agreeableness to the taste makes it a favorite with the ladies and children.



DISEASED LUNGS CURED BY TAKING AVER'S Cherry Pectoral.

"I contracted a severe cold, which settled on my lungs, and I did what is often don in such cases, neglected it. I then consulted a doctor, who found, on examining me, that the upper part of the left lung was badly affected. The medicines he gave me did no affected. The medicines he gave me seem to do any good, and I determ try Ayer's Cherry Pectoral. After t few doses my trouble was relieved, fore I had finished the bottle I was —A. LEFLAR, watchmaker, Orangevi

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

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Sanctuary Off.

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S. P. S. OH.—Per Jar, \$7.00; per can, \$6.25.
GLASS—Red Glass, \$1.00.

Paratine Wax Candles, Moulded Bees Wax Candles, Wax Souches unbleached, Wax Tapers, Stearie Wax Candles, Gas Lighter and Fxtinguisher (nickle, with wooden handles. Floats, Etc.

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COTTS

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London, Saturday, June 27, 1896.

THE ELECTIONS.

On Tuesday last the country, perhaps, never experienced such a time of excitement during an electoral contest. Many surprises took place throughout the Dominion. Liberals were returned in constituencies that were considered sure for the Conservative party, and vice versa. It is admitted on all hands that the Liberal party will assume the reins of power with a good working majority. In next issue we will give full particulars. Up to the time of going to press the latest advices from Toronto give the standing of the parties as follows: Conservatives, 82; Liberals, 120; Independents, 10.

THE ANTI-CATHOLIC CRUSAD ERS AND THE QUEBEC SCHOOL SYSTEM.

It is much to be regretted that during the recent campaign for the Dominion elections a most determined effort has been made by many journals and politicians of both parties to excite religious prejudices among the people as a means whereby their individual ends might be gained; and in saying this we do not exonerate our own co-religionists who have in some instances resorted to similar measures. It must be admitted, however, by any impartial observer that the greatest offenders in this respect were to be found among Protestant journalists and candidates for Parliament, especially in Ontario and Manitoba, and to some extent also in Quebec.

The Toronto Globe, the Winnipeg Tribune, the Montreal Witness, the Huntingdon Gleaner, the Hamilton Spectator, and the Toronto Telegram have been among the greatest offend. ers in this regard, and their violence will have evil results from which the country will not recover for many years. The few Quebec journals which resorted to similar methods, making their appeal to Catholic prejudices, did so, for the most part, either in a spirit of retaliation or with an object of self-defence against Ontario aggressiveness. We believe that in either case their course was unwarranted and unwise. The spirit of retalis tion is as unwise as it is ungenerous and un-Christian, and as to using in self defence the weapons of our adversaries, we believe it to have been unnecessary; for though we know that there is a considerable proportion of the people of Outario who may be moved by appeals to their anti-Catholic prejudices, we do not conceive that such appeals will ever again be sucressful to win the votes of the people of this Province generally.

A generation ago the case was different, but we believe that the people of Ontario have learned wisdom in this respect, and not all the appeals of anti Catholic speakers and writers, backed up by the resolutions of Orange or P. P. A. lodges, and of ministerial associations, conferences, and presbyteries, will bring back the days of dominant fanaticism. The CATHOLIC RECORD has constantly refrained from returning evil for evil in this respect, and in no editorial of ours have we rendered railing against our Protestant fellow-citizens in return for their revilings of the Catholic Church, and particularly of the Catholic hierarchy

and priesthood. The letter of Mr. Robert Sellar, edi for and proprietor of the Huntingdon man appears in the Globe of the 16th inst., and a third is promised to combeing declared to be the prevention of minority to support Catholic schools. the passage of a remedial bill for the prity in Manitoba.

fers here to the Protestant minority in Quebec-" is that the electors of the Dominion may on the 23rd of June, bury beyond resurrection the Remedial bill, for in so doing hope will dawn that the long night of Quebec's ecclesiastical thraldom is drawing to an end.

We may say that unless Mr. Green-

way and his Government come to terms

before the next session of Parliament

and restore the rights of the Catholic minority by an adequate and satisfactory measure, we are satisfied that the new Parliament which has just been ected and is fresh with its mandate from the people, will take the matter out of Mr. Greenway's hands and will pass the requisite measure. The people of the Dominion are not to be swayed by Mr. Sellar's chronic bigotry, and he might have learned this much by the ill success of the agitation against the Jesuit Acts in which he took just as prominent a part a few years ago, as he is now taking against the Catholics

of Manitoba.

Furthermore, it is not true that Mr. Sellar speaks, as he claims, the sentiments of the Protestant minority in Quebec. There are no more fair minded men in Parliament than are the members generally sent by the few Protestant constituencies of Quebec to represent them, or the Protestants who are often chosen by Quebec Catholic constituencies for the same purpose, to whichever party they belong. We have had the Hon. Mr. Joly, who came to Toronto but a little more than a year rgo to advocate peace and goodwill, the Messrs. Pope and L. H. Holton, who have never allowed themselves to be controlled by anti-Catholic demagogues of Mr. Sellar's stamp, and who have advocated and voted for the true equality of Catholics and Protestants in Canada whenever the rights of Catholics were attacked by factious members, as has been several times the case. We do not speak of their maintenance of the rights of Protestants, because there is no one who dreams of interfering with them, and they have

not needed to be vindicated. Mr. Sellar professes to speak in the name of the Protestant minority of Quebec. But let us hear what said the the Rev. Principal Shaw, LL. D., of the Wesleyan college of Montreal, who was interviewed a few days ago by a Mail and Empire reporter. The Rev. Mr. Shaw is one of the oldest members of the Council of Public Instruction for Quebec, and Protestant School Commisioner for Montreal, and he is by far more likely to know the Protestant sentiment of his province than is Mr. Sellar. Principal Shaw said in reference to the Manitoba School Acts:

"I am not a partisan in politics, but to me it is clear that whether Sir Charles Tupper be Premier, or Mr. Laurier, concessions must and shall be made to the Roman Catholic minority of Manitoba, and for the best of reasons the authority of law must be main tained. This is the attitude of both If I were in the political leaders. arena I would insist upon keeping public attention fixed on the commercial and other questions. I abhor the miserable religious feuds which this school matter has engendered.'

Mr. Sellar appears to be far from being the representative of Quebec Protestant sentiment. The Protestants of Quebec know that they have been treated most considerately and generously by the Catholic majority, and they feel that it would be supremely unwise and ungrateful to return that generosity with spite.

Mr. Sellar also makes complaint that the Catholic Bishops of Quebec have been the means of imposing numerous disabilities upon Protestants in regard to their schools. He accuses them: 1. of having "prevented the passage of ante - Confederation legislation to secure the continuance of the schools of the Quebec minority." We showed already that this is a false accusation. We showed two weeks ago that the real cause of the failure was the re fusal of Ontario Protestant members of parliament to place Catholics in this province on an equal footing with Quebec Protestants. No Government could make such a discrimination between the two minorities, and so the proposed measure was dropped. The advantages proposed then to be given Gleaner (P. Q.), which appeared re- were, however, afterwards granted cently in the Toronto Globe, and on spontaneously by the Catholic Legislawhich we made some remarks two ture of Quebec itself. 2. Other comweeks ago in our columns, was a plaints are made to the effect that the sample of these mendacious attacks. Protestants of Quebec received sham A second letter from the same gentle concessions of privileges they did not want, in order that the Bishops might grasp the control of the education of plete the series, the main object of all the province and exact taxes from the

We have already shown the falsity Denefit of the persecuted Catholic min- of these statements. We need only added: add here the testimony of Dr. Shaw on Mr. Sellar says in this second letter: this point. When asked: "Do you than have this thing happen."

"The earnest hope of all the true-hearted men in that minority—he re-to the Protestant minority?" He to the Protestant minority?" He said: "Most decidedly so. There are four methods I need not specify for the ample protection of the rights of Protestants in any locality. We get our fair share of the legislative grants for elementary and superior education, and more than our share of the grant for Normal schools according to population. I know of no sufficient ground of complaint so far as the system is concerned."

Regarding the guarantees afforded by the Act of Confederation, Dr. Shaw holds quite a different opinion Mr. Sellar. The latter speaks of them as almost worthless, but Dr. Shaw says the minority regard them "as a rock of defence never to be moved as long as law and honor rule our Dominion." These are the guarantees which Mr. Dalton McCarthy would abolish that he might have a chance to perpetuate a tyranny on the Catholics of Manitoba and extend the same tyranny into Ontario.

We have already spoken in regard to the course of several journals, but now as regards the Toronto Mail and Empire we must say that in former years we were obliged to consider the Mail as an uncompromising foe rivalling in hostility the most rabid of anti-Catholic journals. We give it credit for the more reasonable stand it has taken since the question of remedial legislation has been before the public. It acknowledges the reasonableness of the Catholic demands for a restoration of Catholic rights in Manitoba. We regret to find, however, that that journal endeavored during the campaign to make it appear that Quebec papers and politicians on the Liberal side endeavored to make the election a racial and religious issue. There were indeed some harsh expressions used which were unjustifiable; but the harshest things culled by our Toronto contemporary from the Quebec journals were as nothing in comparison with the virulence of Ontario journals which provoked such retaliation. In Quebec there was no attempt to raise religious antagonism, but many Quebec journals declared strongly that they will not yield to the terrorism by which Ontario journals aimed at cowing French-Canadians. This explanations very nearly covers all that has been said by the most violent of French-Canadian journals during the campaign, and this much we shall say for ourselves that neither shall we be cowed by the threatenings which have been so frequently heard. Our first and last word shall be "Justice to the Catholic minority in Manitoba," and this we will demand from any and every Dominion Government until it be obtained.

A PATRIOTIC POLITICIAN.

An amusing incident connected with the selection of the Republican candidate for the presidency occurred at St. Louis, Mo., during the session of the Republican convention for that purpose, and as it illustrates, though grotesquely, the way political conventions and caucuses are frequently managed, we think it well worth recording.

The Rev. Isaac Washington, a colored clergyman of Port Huron, Mich., was selected as one of the Michigan delegates to the convention. This selection was made to give recognition to the colored Republicans, and to be a bait for their votes at the coming election. But Mr. Washington, finding himself in need of cash, sold his delegate's badge and ticket to W. H. Miller of Sprague, Mo., for \$12 00. He asked \$40.00, but was at last reduced to the necessity of letting it go at \$12.00.

The incident caused quite a sensa tion among the Michigan delegates when it became known, and they brought the Rev. Washington to task for his conduct. He explained : "I am a poor man and I needed the

money. One of the delegates asked him: Why, don't you see what a disgrace you have cast on the delegation and your race and how great an insult you have cast upon the Republicans of Michigan?"

He admitted that it might be the case, but he had not been aware that he had committed any impropriety, as he knew that many white alternates had sold their seats. He added: "You see I only wanted to come here for what good it might do me in the

One of the delegates told him he should have gone to the other members and informed them of his position, and he would have been relieved.

"I would have given \$25 sooner

made after the event, but it is very probable that the \$25 would not have been forthcoming if they had been demanded, but it appears to be pretty well understood that the Rev. Wash ington is an aspirant for political preferment when "Masr. McKinley done be President;" and it was this expectation that led him to seek the honor of helping him into the position, as "one good turn deserves another.

The Michigan delegates told him "You have killed your political hopes by this;" and he admitted that he be lieved this to be the case, and said he would search out Mr. Miller, the purchaser of his ticket, to buy it back from him : but the ticket is claimed to have Many butcheries and other outrages become the property of the St. Louis correspondent of the Detroit Evening News, who states in his correspondence to that journal that he intends to be 'the alternate member of the Michigan delegation to serve out the Rev. Washington's unexpired term." It appears, the efore, that it is not to be bought back again on any terms.

MORE TURKISH ATROCITIES.

The atrocities which have been going on in Armenia during the last two years are being continued by the Turks without any regard for the indignation universally expressed in Christian countries against such barbarity. The Turks take it now as a matter of course that they may follow out their policy of keeping up their racial supremacy by butchering the Christians, and as Armenia is the part of the Empire in which Christians are most numerous, the weight of the atrocities presses most heavily there.

A letter from the Rev. H. Allen Tupper recently received in Baltimore, Md., gives a graphic description of the state of things now existing in Turkish Armenia. He says that "one must be on Turkish soil and hear for himself the heartrending tales of torture and torment to have any just conception of what the hundreds of thousands of Armenians are now passing through. It is openly confessed by certain Mohammedans that the systematic massa cres that went on from village to village were simply the prosecution of a plan well understood by the Turks to exterminate all native Christians in Armenia, and it is generally believed that the Sultan ordered these massacres, those who led the blood-thirsty business being under his appointment. It may be added that they have also been rewarded by the Government to show how well their conduct is appre-

Mr. Tupper has been for many years a resident missionary in Armenia, and possesses means of accurate information probably better than had even the International Committee which last year investigated the atrocities committed at Moosh in September 1894. It was proved that at that massacre ten thousand Armenians were killed in so horrid a manner that the guilt was greatly aggravated be yond that of mere murder. But this was only the beginning. There was a moment when the Sultan had reason to fear that united Europe would avenge the injury and annihilate the Turkish power, and for that moment orders were given to moderate the massacres, and the Sultan wrote abject letters, among which was one to Lord Salisbury, stating his desire to treat paternally the Christians and all creeds in the Empire. It is needless to say that such professions were mere hypocrisy, and as soon as it was seen that the mutual jealousies of the European powers would prevent their intervention for the protection of the Christians, the horrors were unmercifully continued under orders from Constan-

tinople. Fifty thousand persons have undoubtdoubtedly been massacred since September 1894, and hundreds of thousands have been rendered destitute from the destruction of their property or the death of those on whose labor they depended

for a livelihood. The latest atrocity on a large scale is reported as having taken place in Oorfa where four-thousand victims who had taken refuge in the church when the attack was made upon the town, perished in the burning of the church, and as many more were killed in the streets and suburbs of the town, their bodies being cut and mangled dreadfully. A missionary who is now in Oorfa has made investigation into the Turkish soldiers following those who petroleum upon them from the galleries and then threw lighted torches upon

Such statements are very frequently Among those who were thus cruelly burned were aged men and women, mothers with their babes, sick persons good things in moderation. who had been carried thither from their beds, and many boys and girls.

The Rev. Mr. Tupper, who gives many new details of this massacre, which has already been reported in outline, states that four days before his letter was written he went as near to the town of Oorfa as the authorities permitted him to go, and thus obtained positive proof of the Ottoman cruelities which were "more diabolical than any reports that have come to us through the Armenian or English press." It is no wonder that the Cretans

have risen again Turkish misrule. have been perpetrated by the Turkish soldiers in that unfortunate island, and the people have often been thus goaded to revolt. New outrages were committed on the defenceless population when recent insurrections took place, and it is stated that the Russian Ambassador informed the Porte that if these outrages were continued all Europe would unite to insist upon the independence of the island; but possibly the Turk may imagine that this notice will be as fruitless of action as were the notices given to the same effect on behalf of the Armenians. The latest intelligence from Crete is to the effect, however, that a British warship has landed blue jackets and marines on the island to protect the Christians. It may be that as Crete is so near Europe, the powers may be more inclined to do something for its inhabitants than for the Armenians, who cannot be so easily reached by any European force which might be sent to their protection. It would be a comparatively easy matter to relieve the Cretans, whom the Turks can reach only by sea, and there would be less objection either to the declaration of Cretan independence or to its annexation to Greece or occupation by some European power, than to any course by which the deliverance of Armenia could be effected. The Cretans may therefore reasonably expect that an appeal for help coming from them will be responded to more readily than was the piteous prayer for assistance which came from poor Armenia. At least we sincerely hope that this may be the case, and that Europe will not permit on the Mediterranean Island a repetition of the atrocities which the Turks have been committing with impunity in remote Asia.

EDITORIAL NOTES.

WALTER LECKY has something to ay in the Catholic News anent the lack of appreciation of Catholic literature. It is an old theme, Walter, and we expect something original from you. If Catholics have good wares they will generally find purchasers.

DR. LYMAN ABBOT SAVS :

"There are three ways of taking things out of another man's pocket without giving an equivalent violence, which is robbery; by stealth, chance, which is gambling.'

This quotation goes to show that the doctor, despite his inordinate craving for sensational pulpit effects, has not severed his connection with common-sense, though it may be a little diluted.

Boston has now a monument to John Boyle O'Reilly. It is inspiring and instructing the tenacity with which Americans hold to his memory. He was indeed a child of genius, but the power that gives him, though dead, sway ever the hearts of his countrymen was the royal nature that, sweetened with the milk of human kindness, knew no higher pleasure than that of sheltering the weak and oppressed. A city that reveres the memory of such a man can never be for any length of time the home of unprincipled agitators, and we cherish the hope that the name of the Irishconvict may be handed down from generation to generation, and never lose its power for good.

THE A. P. A.'s across the border are becoming rather startled at the vigorous opposition against them. Even those who have let their principles be smothered in the arms of policy are endeavoring to make up for long inaction, by defining their position and declaring their intention to maintain it. It is a lesson for Canadians. We do not for an instant believe that this facts, and has discovered that the organization will obtain a permanent foothold in Canada, because we know took refuge in the church, poured that our citizens are as a rule opposed to its methods and principles. But we wonder why some are so apathetic rethem so that, as none were allowed to garding it. They have a hundred and found to be invalid, he will so promake their escape, all perished in the one reasons to allege for their indifferflames of the burning building. ence, but we have not heard one that sequences may be. It is a question of

is worth the trouble of utterance. Conservatism and prudence are very

EMILE ZOLA has been again defeated as a candidate for admission to the French Academy. It is stated that he relied on his book on Rome as sufficient to establish his claim to become one of "the Immortals," but it has been discovered by Mr. Gaston Dechamps that the book is largely plagiarized from a work published in Paris last year by Charles Benoist, entitled "Sovereigns, Statesmen and Churchmen, "and from another work by Mons. George Goyan, entitled "The Vatican, the Popes, and Civilization." It is said that whatever is true of Pope Leo XIII. in Zola's book has been cribbed from that of Mons. Benoist, to which has been added a lot of gossip and hearsay obtained from attaches of the Vatican by means of tips, as M. Zola himself admits. It is stated that the discovery of the plagiarism has completely destroyed all Mons. Zola's prospects of being admitted as a member of the Academy.

WE mentioned last week the refusal of the Anglican Synod of Toronto to send a fraternal greeting to the Presbyterian General Assembly which was in session there. The reason assigned for the refusal to adopt the Rev. Principal Sheraton's proposition was that there is but one true Church, and that Church could not consistently wish God spead to an erroneous Church in its work. The Synod of Huron in session in London last week emphasized the wide divergences between the various sections of the Church by sending greetings distinctly pronouncing opinions contrary to those of the Toronto clergy. The wish is expressed that existing obstacles to a closer union of all Christians may be removed in the Providence of God in His own good time, and it is distinctly stated that "in the desire to extend the kingdom of our Lord and Master, we and our Presbyterian brethren are one." The reply of the Assembly practically endorses the declarations of the Synod of Huron, hoping that "a growing harmony may become manifest among the different branches of the Christian Church" and pledges the Assembly to co-operate with the Church of England in unity of spirit if not in exact identity of method."

have been made for the assembling of the great national convention of Irish representatives throughout the world, for the purpose of restoring unity to the Irish Nationalist party. It will be remembered that the suggestion originated with his Grace the patriotic Archbishop of Toronto, and was approved by the Irish parliamentary party in November 1895. The Parnellite or Redmondite party have been cordially invited to send delegates and to cooperate in bringing the convention to a successful conclusion. Mr. Redmond has not vet made public what action he will take, but the main body of the Nationalists has declared that their invitation is cordial without regard to past differences, though it has no authority to include the followers of Mr. Redmond in making their arrangements, unless the latter themselves accept the olive branch which has been tendered to them. All national organizations throughout the United States and the British Empire are invited to send delegates. In Canada the Irish organizations at Ottawa, Montreal, Toronto, Quebec, St. John and Halifax, are requested to make arrangements for the election of delegates, each of these cities being made the centre of organization for the surrounding country.

AT LAST complete arrangements

THE question of the validity of Anglican orders is being earnestly discussed by the organs of the Church of England, and especially by the High Church or Ritualistic section, who express confidence in the validity of the orders, declaring that a decision by the Pope adverse to their validity will be a great obstacle to a reunion of the "Anglican and Roman branches of the Church." Mr. Gladstone even wrote to Cardinal Rampolla on this subject and urged that if the question, which is being thoroughly investigated by a commission appointed by the Pope, be decided favorably, many difficulties in the way of a reunion will be removed. It is needless to say that the matter will not be decided by the Holy Father on such grounds. If the orders are found to be valid, the Pope will so pronounce, but if they are nounce independently of what the confact which must be de evidence found. It is versal belief of Catholics English language that be found to be invalid a cision will be to this e case shall have been the

Donahoe's Magazine being taken to task by the last he refers to i etc. We do not ima epithet will offend the must be well aware of paper is brawny and can hold its own with a in Canada or Americ advise the editor of I azine to have little to ally, with the Casket. TEMPERANCE men al

try are realizing the n tion, for the more succe of the rum traffic. God say, for there is no car of a man's allegiance th perance. We saw an temperance the other some good work. He about mid-day. Place street in one of our cit throng of pedestria portly gentleman, with tipped cane, etc. I right and left to hi Coming towards h young man, blear-eye ing. He stumbled pavement, and our claimed : "What a Telephone for a poli disgusting surely! bu sounded strangely lips of that traffice house, with big, stone plated door plate, w money of such po Many a time did a m not to give her boy nored her prayer, coin. He is a wealth he is not dead yet.

CATHOLIC

As a result of the sions to non-Catholics twelve converts have five at Wilmington Derry. If in every were preached to our ren, multitudes of t Many of them disposed, and eage doctrine and the graments. Sixty million Shall we let them pe effort to evangelize Columbian.

A Chicago daily that twenty nine ou ernors in the United fessing Christians." Presbyterians, five alists, five Episcopa ists, three Unitarian one Campbellite. I of religious bigotr nately actuates so la the zealous Protesta we would make nig with our protests ag ant domination."-

Rev. Dr. Withro terians simply a fr informed them, last toga Springs, that long as the Presby and for that matter ants-refuse to acc ity which alone car are essential matt Churches will conti ery of unbelievers they can to prever Review.

The convention Endeavor societies July. The object seems to be a goo sudden breaking of spiritual motive, s Doctor Luther beg at the same time mon a permeativ not consider the nature. We find moving towards th which Lu nounced. The medal of the Kin Christian Endeav glimmering of t Canterbury Pilgr

St. Thomas.—Cat Christian unity ness by which Ch will be known to excludes sects churches, exclud and collectively unions. No tem opinion and cencu the differing soci they may call the nature of things and broken, is to promised to His here below of the The Church that to establish, an tablished, must be

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portly gentleman, with silk hat, goldtipped cane, etc. He was bowing right and left to his acquaintances. Coming towards him we saw a ing. He stumbled and fell to the pavement, and our portly friend exclaimed : "What a disgusting sight! Telephone for a policeman!" Very disgusting surely! but the exclamation sounded strangely coming from the lips of that trafficer in rum. His house, with big, stone front and silverplated door plate, was raised by the money of such poor unfortunates. Many a time did a mother entreat him not to give her boy liquor and he ignored her prayer, and pocketed the coin. He is a wealthy man now, but he is not dead yet.

CATHOLIC PRESS.

As a result of the recent Paulist missions to non-Catholics in Pennsylvania, twelve converts have joined the Church in McKeesport, fourteen at Pittsburg, five at Wilmington, and eleven at Derry. If in every place the truth were preached to our Protestant brethren, multitudes of them would accept Many of them are sincere, welldisposed, and eager for certainty of doctrine and the graces of the sacra-ments. Sixty millions are around us. Shall we let them perish and make no effort to evangelize them?-Catholic

A Chicago daily has ascertained that twenty nine out of forty four Governors in the United States are "professing Christians." Ten of them are Presbyterians, five are Congregationalists, five Episcopalians, four Methodists, three Unitarians, one Baptist and one Campbellite. If we had the spirit of religious bigotry which unfortunately actuates so large a proportion of the zealous Protestants of the country we would make night and day hideous with our protests against this "Protestant domination."-Church Progress

Rev. Dr. Withrow told the Presbyterians simply a frozen fact when informed them, last Monday, at Sara-toga Springs, that infidelity laughs and jeers at a divided Church. As long as the Presbyterians, though, for that matter, all other Protestants-refuse to accept the one authority which alone can define what things are essential matters of faith, their Churches will continue to be the mockery of unbelievers, strive as much as they can to prevent it.—Sacred Heart

The convention of the Christian Endeavor societies will take place in July. The object of this convention seems to be a good one. In fact, the sudden breaking out of societies with a spiritual motive, shows that when Herrical motive.

fact which must be decided on the evidence found. It is the almost universal belief of Catholics who speak the English language that the orders will be found to be invalid and that the decision will be to this effect when the case shall have been thoroughly investigated.

Donahoe's Magazine does not enjoy being taken to task by the Casket. In the last he refers to it as a paperlet, etc. We do not imagine that the epithet will offend the editor, for he must be well aware of the fact that his paper is brawny and progressive and can hold its own with any publication in Canada or America. We should advise the editor of Donahoe's Magazine to have little to do, controversially, with the Casket.

Temperance men all over the country are realizing the need of organization, for them more successful combating of the rum traffic. God speed them! we say, for there is no cause more worthy of a man's allegiance than that of the control o

plore the spectacle of an ex-prime minister pleading with the Pope to recognize the English Church. But that one Church should recognize another is something which any Christian ought young man, blear-eyed and stagger to desire. We certainly desire that the Roman Catholic Church should recognize the Anglican Church as a true Church with valid orders, and that the Anglican Church should do the same by the Presybterian Church, and the Presbyterian by the Baptist, and the Baptist by the Methodist army. It is no discredit to Mr. Gladstone that he pleads for such recognition."-Boston Republic.

> The rector of a Protestant Episcopal Church in New Jersey, who is a ritualist, has won a decided victory over his Low Church adversaries. This rector was accused "of teaching transub-stantiation, of hearing confessions, of frequently signing himself with the cross, of commending holy water and incense, of blessing and kissing palms to be placed where prayer is made at nome, of commending ashes for Ash Wednesday, of praying for the repose of souls, of using beads and crucifix, of maintaining that inasmuch as the Church was founded before the Bible was written one should be more careful to obey the priests than the Bible, and of declaring other churches godless and that it is a sin to attend them. His superior, Bishop Starkey, was appealed to. The Bishop decided not to interfere, for one reason because the congregation at large of the ritualist church was satisfied with the ministra-tions of the rector. This indication of what we might call the strength of ritualism in the Episcopal Church is of more than passing interest to Catholics It is not a very long step for the High Churchman from Protestantism to Catholicity.—Catholic News.

A CONTRADICTION.

The following appeared in the June 11th course, appeared without a responsible signature and was published by that journal :-BROTHERS IN TROUBLE—PRIEST IN REN-FREW OBJECTS TO THEM — WOULDN'T SING "GOD SAVE THE QUEEN."

FREW OSLECTS TO THEER—WOLLDN'T SING "GOD SAVE THE QUEEN."

The Christian Brothers are in bad odor in the village of Renfrew, and have been ordered to vacate the La Salle school in that village at the beginning of the summer holidays, receiving treatment as the Brothers met with in this city. The Brothers have taught in La Salle school, Renfrew, for some years. Lately there have been complaints that the pupils were not obtaining the proper course of instruction, and they have been given notice to leave. Rev. Father Ryan, parish priest of the village, is strongly opposed them. He is known to be a very patriotic priest, and it is said the Brothers first merited his displeasure by refusing to sing "God Save the Queen" at the close of an entertain ment. Since then the chasm has widened which has ended in their dismissal."

But certain parties interested were pre-

But certain parties interested were pre paring to have the Journal substantiate its assertions, when the parish priest of Renfrey addressed the following to the editor which explains itself and which appeared in its

addressed the following to the editor which seems to be a good one. In fact, the sudden breaking out of societies with a spiritual motive, shows that when Herr Doctor Luther began his rebellion and at the same time made the High Germon a permeative language, he did not consider the needs of human nature. We find to day Protestants moving towards those forms of "idolatry" which Luther and Calvin denounced. The cross of the King's Daughters might easily become the medal of the King's Mother, and the Christian Endeavor societies are a dim glimmering of that spirit which led Canterbury Pilgrims to the shrine of St. Thomas.—Catholic Citizen.

Christian unity is the absolute oneness by which Christ said His Church will be known to the end of time, and excludes sects pretending to be churches, excludes them both singly and collectively in compromising unions. No temporary agreement of opinion and cencurrence of acts among the differing societies, or churches, as they may call themselves, which in the nature of things may be interruped and broken, is the unity that Christ promised to His Church, the reflection here below of the unity of the Godhead. The Church that Christ said He came to establish, and that He said He established, must be the cause and not the

Academy of the Socred Heart, London,

rought to a close.

Honorary Distinctions.

The first medallion and blue ribbon have been awarded by the votes of the pupils, sanctioned by those of the Mistresses, to Miss Ouelette.

The second medallion and blue ribbon to Miss Forristal.

Third blue ribbon, Misses Harting, Wilson, Janisse and Moran.

Fourth blue ribbon, Miss Connelly.

Fifth blue ribbon, Misses McNiff and Girardot.

Honorary Distinctions.

ardot.
Seventh blue ribbon, Misses Lena Howe
and Moriarty.
Eighth blue ribbon, Misses L. Mills, Moran and Williams.
Accessit, Miss F. Harrold.

Accessit, Miss F. Harrold.
THE GREEN RIBBONS.
First, Misses N. Janisse, Selleck, Wright and Coughlin.
Second, Miss Nora Connolly.
Third, Miss Nellie Ryan.
Fourth, Miss May Traher.
Accessit, Miss Litta Martin.
THE PINK RIBBONS.

Misses Hiscox, Mulkern, Gleeson, Traher, Cheviron, J. Pelletier, A. Morand.
The highest literary honors of the institution have been awarded to Misses Ouelette, Murray, Mills, Forristal, Harting and McNiff.
The premium for exemplary conduct has been awarded by the votes of the pupils, sanctioned by those of the Mistresses, to Miss E. Ouelette.
First accessit, Miss M Forristal.
Second accessit, Miss B. Mulray.
Third accessit, Miss B. Mills.
The gold medal for Christian doctrine, awarded by His Lordship, Right Rev. Doctor O'Connor, merited by Misses Murray and Harting.
First accessit, Miss Connolly.

First accessit, Miss Connolly. Second accessit, Misses Ouelette and Mc-

Niff.

Honorable mention, Misses Forristal, Janisse and Moran.

Premium for Christian doctrine, in 2nd cours, Miss May Donnelly.

Accessit, Miss L. Howe.

Third Cours, Miss E. Wright.

Accessit, Miss M. Traher.

Fourth Cours, Miss E. Mulkern.

Accessit, Miss E. Traher.

The gold medal for order, awarded by Rev.

Father Brady, merited by Misses Mills and Howe.

lowe. Accessit, E. Ouelette. Premium for distinction in studies, Miss O. Ouellette. Accessit, Miss E. Murray.

Accessit, Miss E. Murray.

APPLICATION.

Superior class, Miss Stella McNiff.

Accessit, Miss B. Mills.

First class, Miss M. Wilson.

Accessit, Miss M. Connolly.

Second class, Miss M. Mills.

Accessit, Miss B. Buckingham,

Second French class, Miss S. McNiff.

Accessit, Miss M. Forristal.

Third class, Misses Moriarty and Scatched.

rd. Third French class, Miss M. Mills. Accessit, Miss L. O'Loane. Fourth class, Misses Selleck and Small-Fourth Class, Misses Morand, Drumgole, and Wilson.
Fourth French class, Miss L. Mills.
Accessit, Miss M. Connolly.
Fifth class, Miss N. Connolly.
Accessit, Miss M. Traber,
Fifth French class, Misses Scatchard and M. Traber.

Fifth French class, Misses Scatchard and M. Traher.
Accessit, Misses Harrold and Blackburn.
Prep. French class, Miss N. Connolly.
Accessit, Misses Idington and Ryan.
Sixth class, Miss E. Traher.
Accessit, Miss L. Wilson.
Sixth French class, Miss E. Traher.
Seventh class, Miss E. Farmer.
Accessit, Miss H. Dampiere.
The premium for literary success, awarded to the pupil obtaining the highest number of 1st places in competition—Miss L. O'Loane.
First accessit, Miss B. Buckingham.
Second accessit, Miss M. Mills.

Premiums for punctual attendance—Misses M. Mills, M. Traher and E. Traher.

Superior Class.

Miss E. Ouellette—Premiums for history, elements of natural sciences, and moral philosophy; accessit to premiums for epist. style, literature, Latin and needlework. In. 2nd French class, premiums for grammar, literature, epist. style and translation; accessit to premiums for recitation and history; premium for five accessits.

Miss E. Murray—Premiums for Latin; accessits to premiums for elements of moral philosophy and arithmetic.

cessits to premiums for elements of moral philosophy and arithmetic. Miss Stella McNiff—Premiums for litera-ture and needlework. In 2nd French class premiums for history and recitation; accessit to premiums for literature and translation.

Miss B. Mills—Premiums for English composition and epistolary style.

Miss C. Harting—First premium for Ger-

miss C. Harting—First premium for German.

Miss M. Forristal—Accessit to premium for history. In 2nd French class accessit to premium for history. In 2nd French class accessit to premium for history and elements of metaphysics. In third French class, accessit to premium for translation.

Miss M. Connolly—Premiums for Latin; accessit to premium for translation.

Miss M. Connolly—Premiums for Latin; accessit to premium for translation; premium for five accessits to premium for translation; premium for five accessits.

Miss K. Howe—Premiums for history, English composition and elements of metaphysics; accessit to premium for repistolary style.

Miss J. Pumphrey—Accessits to premium for Latin; iterature and English composition.

SECOND CLASS.

Miss M. Mills—Premiums for rehatoric history.

Miss M. Mills—Premiums for rhetoric, his-Miss M. Mills—Fremums for rhotoric, instory and recitation; accessit to premiums for epistolary style and Latin. In Third French class, premiums for grammar and history; accessit to premium for literature. Miss M. Joyce; Prem for geography. Miss K. M. Fequegnot: In third Fr. class,

Miss K. M. Pequegnot: In third Fr. class, prem. for reading.
Miss G. LeBel: Acc. to prem. for epistolary style. and recitation; prem. for repetition.
Miss E. Janisse: Prem. for order.
FOURTH CLASS.
Miss A. Pelletter: Prems. for geography, recitation, arithmetic, penmanship and needlework; acc. to prems. for grammar. In third Fr. class prem. for reading, acc. to prems. for epistolary style and recitation.
Miss M. Quinlan: Prem. for epistolary style and penmanship.

Miss M. Hanavan: Premium for published attendance.
Miss E. Moran: Premiums for recitation and penmanship. In third French class, acc. to presnium for history.
THIND CLASS.
Miss E. Scatchard: Premiums for history and recitation: acc. to premium for geography. In fifth French class, premiums for grammar and history; acc. to premium for recitation.
Miss Laura Girardot: In third French class, premiums for epistolary style and translation.
Miss Laura Girardot: In third French class, premiums for applications of the property of the product of the property of the product of th

duct in day school, arithmetic and punctual attendance. Miss Claudia Moriagty: Premiums for history and epistolary style; acc. to premium for grammar.
Miss Sadie McGowan: Premiums for grammar and arithmetic.
Miss Janet Idington: Third premium for German. In prep. Fr. class premium for reading; acc. to premium for translation.
Miss M. Scott; Premiums for literature and greegraphs.

miss an according to the second premium for history; second premium for German. In prep. Fr. class, premium for translation; acc. to premium for reading.

Miss May Donnelly: Prem. for geography in prep. Fr. class; acc. to prem. for translation.

Accessit, Miss Initial Backs.

THE PINK RIBBONS.

Misses Hiscox, Mulkern, Glesson, Traher,

Miss N. Connolly: Premiums for reading and grammar: acc. to prems. for recitation and FIFTH CLASS.

and grammar; acc. to prems. for recitation and geography.

Miss M. Traher: prems. for recitation and geography; accs. to prems. for reading and grammar. In fifth Fr. class, accs. to prems. for grammar and reading; prem. for five accessits.

Miss M. Coughlin: Accs. to prems. for penmanship and needlework. In sixth Fr. class, prem. for translation.

Miss M. McDonnell: In sixth French class, prems. for reading and translation.

Miss M. McDonnell: arithmetic.

Miss A. Moriarty: Prem. for needlework.

Miss N. Hillier: Prem. for needlework.

Miss I. Hanavan: Acc. to prem. for arithmetic.

Miss I. Hanavan: Acc. to prem. for arithmetic.

Miss S. Coles: In fifth French class, acc. to prem. for history.

Miss L. Wilson: prems. for grammar, geography, recitation and history.

Miss L. Wilson: prems. for grammar, geography, recitation and history.

Miss A. Morand Prems. for reading and arithmetic, c. to prem. for grammar.

G. O'Sullivan: Prem for recitation.

Miss L. Evans: Prem. for arithmetic.

Miss J. Pelletier: Prem. for arithmetic.

Miss J. Pelletier: Prem. for arithmetic, c. to prem. for needlework. In fifth French class, acc. to prem. for reading.

Miss M. Cheviron: Prem. for arithmetic.

Miss E. Mulkern: Acc. to prems. for recitation.

SEVENTH CLASS.

Miss H. Damplere: Prems. for recitation and reading; acc. to prems. for orthography, sacred history and arithmetic. In sixth Fr. class, prems. for reading and translation.

Miss E. Farmer: Prems. for orthography, sacred history and arithmetic. In sixth Fr. class, prems. for reading and translation.

Miss E. Farmer: Prems. for recitation and geography.

Miss Saide Hiscox: Prem. for geography.

sacred history; acc. to prems. for recitation and geography.
Miss Sadie Hiscox: Prem. for geography.
Miss E. Blackburn: Acc. to prem. for reading. In fifth Fr. class prem. for recitation.
ELEMENTARY CLASS.
Premiums for encouragement: Miss B. Morand. I. Blackburn, R. Mulkern, M. Greene,
Mary Miller and Gertrude Deanan. PROGRAMME.

Entrée—"Spanish Dance" Philliyssohn
Chorus—"Tanhauser" Wagner
Harps, violin—"Semiramidi Rossini
Grandeur et Bouté
Recitation—"Du Prêtre Catholique"
Duet—"La Gerenata" C. L. Keeb
Duet—"La Gerenata" C. L. Keeb Gumbert

DIOCESE OF HAMILTON.

LORETTO ACADEMY AWARDS DISTRIB-UTED BY BISHOP DOWLING TO THE

Last Friday, His Lordship, Bishop Dowling, assisted by Right Rev. Mgr. McEvay and Rev. Fathers Brady, Hinchey, Mahony and Holden, distributed the well merited rewards to the successful pupils at Loretto academy. The Bishop addressed the young ladies in his well known happy style, congratulating them on the good use they had made of their time and talents during the past year, as was evidenced by the honors received. The following is the

Honor List,
Graduation Honors: Miss Genevieve Coleun, Chicago, III.
Gold gan, Chicago, 111.
Gold graduating medal: Miss Mary C.
Thelan, Brooklyn, N. Y. duating medal : Miss Helena

Whelan, Brooklyn, N. Y.
Silver undergraduating medal: Miss Helena
Frawley, Orillia.
Gold medal for Christian doctrine, presented
by Right Rev. T. J., Dowling, D. D.: Miss
Drellette, Sandwich.
Bronze medal for English literature, presented by His Excellency the Governor-Genbral: Miss Genevieve Coleman, Chicago.
Gold medal for English essay, presented by
Right Rev. Mgr. McEvay: Miss Rennie,
Faul's Valley, Indian Territory.
Gold medal for English essay: Miss Julia
Cummings, Hamilton.
Gold medal for deportment, presented by
Rev. Chancellor Craven: Miss E. Rice, Duanville.

ille. Gold medal for deportment, presented by tev. R. Brady: Miss Brady, Starnesborough, Rev. R. Brady: Miss Brady, Starnesborough.
Que.
Gold medal for good conduct: Miss Harriet
Duffy, Rochester, N. V.
Gold medal for physical culture, presented by
Lieut.-Col. Moore: Miss Prowse, Woodstock.
Silver medal for competition in fifth English
class: Miss Alice McMahon, Hamilton.
Silver medal for arithmetic: Miss Jean
Torry, Erantford.
Silver medal for French, presented by Mrs.
E. Martin: Miss Ethel Greening. Hamilton.
Silver medal for French, presented by Mrs.
T. Greening: Miss Sangela Cummings, Hamilton.

Silver medal for French, presented by Mrs. E.
Gold medal for French, presented by Mrs. E.
Martin: Miss Simonds, Hamilton.
Silver medal for instrumental music: Miss
Constance Duffy, Rochester, N. Y.
Silver medal for instrumental music: Miss
Catharine O Mesra, London.
Silver medal for pencil drawing: Miss Ada
Cashen, Hamilton.
Silver medal for pencil drawing: Miss Ada
Cashen, Hamilton.
Silver medal for docution, presented by Miss
Baker: Miss Bergly of Chicago.
Silver medal for docution, presented by Miss
Baker: Miss Bergly of Chicago.
Silver medal for docution, presented by Miss
Baker: Miss Bergly of Chicago.
Silver medal for docution, presented by Miss
Baker: Miss Bargly of Chicago.
Silver scale for docution, presented by Miss
Baker: Miss Bargly Starnesboro, Que.
Silver scale for docution, presented by Miss
Baker: Miss Miss Margly Starnesboro, Que.
Silver scale for plain sewing: Miss Grange
Briefeld West Troy. N. Y
Silver medal for fancy work: Miss Hazel
Ronnie, Paul's Valley, Indian Territory.
Silver medal for good conduct and application
in junior department: Miss Gretna McCabe,
Hamilton.
Certificate [for 'clocution ;"Miss Rose Levy
Hamilton, Business college diplomas for sten-

In junior department: Miss Gretna McCabe, Hamilton.
Certificate for felocution: Miss Rose Levy, Hamilton.
Hamilton Business college diplomas for stenography: Miss Ouellette, Sandwich; Miss K. Kelly, Hamilton; Miss J. Shea, Hamilton; Miss M.; Miss Martina Keating, Ingersoll.
Provincial Art school certificates for frechand, memory and model drawing, shading from round, shading from flat, drawing from flowers and practical geometry, were awarded to Miss Ada Cushen, Hamilton; Miss Teresa Kehoe, Kincardine; Miss Jean Torry, Brantford; Miss Angela Cummings, Hamilton; Miss Katie O'Meara, London; Miss May Morris, Hamilton; Miss Annie Bateman, Hamilton; Miss Mole O'Meara, London; Miss May Morris, Hamilton; Miss Annie Bateman, Hamilton; Miss Nelle Hooper, Hamilton; Miss Minnie Smith, Guelph.—Spectator.

ST. PATRICK S LAWN SOCIAL.
The lawn social and strawberry festival held last night at St. Patrick's church grounds was in every way a grand success. The affair was conducted by the Ladies' Beneyolent Society of the church, and this is equivalent to saying that every detail in connection with the event was carefully looked after, and nothing left undone to ensure its success.

The spacious grounds were beautifully decorated with Chinese lanterns, hundreds of these being placed among the trees and along the fences. Ice cream, strawberries and summer drinks were served in a large tent at the rear of the church, and to supply the great demand for those laxuries several ladies were kept continuously busy serving from 8 until after 10 o'clock. Bouquets were sold by little girls who went through the crowd and they had no trouble in disposing of their stock. To heighten the enjoyment of the evening Anderson's orchestra played a number of popular airs to the music of which the young people promenaded through the grounds. The eight or nine hundred present were thoroughly pleased with the entertainment, and the ladies of the church will have about \$200 to distribute to the poor of their parish, for which purpose the affair was held.

THE CATHOLIC UNIVERSITY OF OTTAWA.

The forty-eighth annual commencement of Ottawa University was a brilliant affair. His Grace the Archbishop of Ottawa presided and delivered an appropriate address. The following honors and degrees were awarded: Bachelors of Divinity:
Rev. A. Faure, O. M. I., Ottawa East.
Rev. W. Bruck, O. M. I., Ottawa East.
Rev. W. Bruck, O. M. I., Ottawa East.
Rev. D. A. Sullivan, O. M. I., Lowell, Mass.
A Van Hecke, O. M. I., Ottawa East.
L. Ph.

A Van Hecke, O. M. I., Ottawa East.
L. Ph.
Rev. A. Barron, Ottawa East.
Timothy P. Holland, Moira, N. Y.
Rev. L. Manuel, Ottawa East.
Walter W. Walsh, Winnipeg, Man.
Rev. W. P. O Boyle, Lindsay, Ont.
Rev. J. P. Flynne, Lowell, Mass.
Rev. B. McKenna, Cookstown, Ireland.
J. P. Fallon, Kingston, Ont.
B. Ph.

J. P. Fanon, A.A.
J. P. Fanon, A. S. Patrick, Ont.
J. J. Quilty, Mt. St. Patrick, Ont.
G. Fitzgerald, Ottawa, Ont.
L. Nevins, Ottawa, Ont.
A. Barette, Ottawa, Ont.
DEGREES IN ARTS.

Rev. C. E. David, O. M. I., Ottawa, Ont.

B.A.
W. W. Walsh, Winnipeg, Man.
J. P. Fallon, Kingston, Ont.
W. P. O'Boyle, O. M. I., Lindsay.
L. Nevins, Ottawa, Ont.
T. P. Holland, Moira, N. Y.
J. Garland, Syracuse, N. Y. A. Leduc, Hull, P. Q.

rts' Intermediate.
F. Lappé, Ottawa, Ont.
J. Hanly, Reade, Ont.
O. Robillard, Hull, P. C.

F. Lappé, Ottawa, Ont.
J. Hanly, Reade, Ont.
O. Robillard, Hull, P. Q.
T. Clancy, Naugatuck, Conn.
Partial Intermediate.
L. Garneau, E. Gleeson, R. McDonald.
Arts Matriculation.
F. McCullough, Londsale, Ont.
L. Binet, Hull, P. Q.
L. Rheaume, Montreal, P. Q.
J. Meehan, Almonte, Ont.
F. Gonlom, Thorold, Ont.
P. Galvin, Peterborough, Ont.
J. Traynor, Carleton Piace, Ont.
A. Normandin, St. Henri, Que.
Partial Matriculation.
J. Dulin, Cornwall, Ont.
J. Breen, Douglass, Ont.
A. Mackie, Cookshire, Que.
R. Fortin, Pembroke, Ont.
Partial Intermediate.
L. Garneau, E. Gleeson, R. McDonald.
Arts' Matriculation.
F. McCullough, Lonsdale, Ont.
L. Binet, Hull, P. Q.
L. Rheaume, Montreal, P. Q.
J. Meehan, Almonte, Ont.
F. Conlon, Thorold, Ont.
F. Galvin, Peterborough, Ont.
J. Traynor, Carleton Place, Ont.
A. Normandin, St. Henri, Que.
Partial Matriculation.
J. Dulin, Cornwall, Ont.

J. Traynor, Carleton Place, Ont.
A. Normandin, St. Henri, Que.
Partial Matriculation.
J. Dulin, Cornwall, Ont.
J. Breen, Douglass, Ont.
A. Mackie, Cookshire, Que.
R. Fortin, Pembroke, Ont.
COMMERCIAL DIPLOMAS.
J. Cote, St. Stanislaus, Que.
M. A. McDonald, Kimeston, Ont.
Geo. J. Hall, Lowell, Mass.
J. J. Fitzpatrick, New York, N. Y.
W. J. Goodwin, Ottawa, Ont.
T. M. O'Brien, Midland, Mich.
J. W. Eagle, William's Lake, B. C.
B. Girard, Stargeon Falls, Ont.
Geo. Arnold, Ottawa, Ont.
W. J. Slattery, Ottawa, Ont.
W. J. Slattery, Ottawa, Ont.
Geo. Arnold, Ottawa, Ont.
S. Excellence in Christian doctrine.
MEDALS AND PRIZES.
Excellence in Christian doctrine.
Silver medal, presented by His Grace the Most Rev. J. T. Duhamel. Awarded to John Quilty, Ashdod, Ont.
French course. Silver medal, presented

by the Very Rev. J. M. McGuckin, O. M. I., rector of the university. Awarded to Leon Garneau, Ottawa, Ont.

University course. Third year. Silver medal, presented by His Excellency, Lord Aberdeen, Governor, General of Canada. Awarded to John Quilty, Ashdod, Ont.
Second Year. Silver medal, presented by Yery Rev. J. Lefebvre. Awarded to Ferdinand Lappe, Ottawa, Ont.

Third form. Silver medal, presented by Yery Rev. J. Keough, V. G., Paris, Ont. Awarded to Frank Coulon, Thorold, Ont.
Second form. Silver medal, presented by Rev. Gendreau, Mattawa, P. Q. Awarded to Michael Conway, Ottawa, Ont.
First form (Division A). Gold medal, presented by Rev. O. Boucer, Haverhill, Mass. Awarded to Louis Renaud, Boston, Mass.

Mass. Awarded & Louis Resnandar, Mass.
First form (Div. B). Silver medal, presented by Rev. P. Drouet, Quebec, P. Q. Awarded to Joseph Murphy, Lac La Hache, B. C. COMMERCIAL COURSE.
Silver medal, presented by A. E. Lussier, B. A., Ottawa. Awarded to Jules Cote, St. Stanislans, One.

B. A., Ottawa. Awarded to Jules Cote, St.
Stanislaus, Que.
Silver medal, presented by Rev. P. Lecomte, Hull, P. Q. Awarded to George
Kelly, Ottawa, Ont.
Gold medal, presented by Dr. P.J. Gibbons,
Syracuse, N. Y., for competition amongst
class medalists. Awarded to Joseph Murphy, Lac La Hache, B. C., whose average
was 99 ber cent.
The Murray gold medal, for excellence in
English literature, presented by Mr. James
Warnock, Ottawa, Out. Awarded to T. P.
Holland, Moira, N. Y.
Special Prize. History of the Church, by
Rohrbacher, in 29 vols, bequeathed by the

Molland, Moira, N. Y.
Special Prize, History of the Church, by Robrbacher, in 29 vols., bequeathed by the late Very Rev. Æneas McD. Dawson, V. G., LL. D., to the best student of ecclesiastical history. Awarded to Mr. Aurele Belanger, Ottawa.

For the CATHOLIC RECORD. The Knight's Revenge.

It is told in legends olden of the days of chiv-It is told in legends olden of the days of entynairy.
The fierce foud that once existed 'tween the
Sire of Valerie
And brave Raoul, Count de Courcy, proudest,
noblest Knight of France.
Foremost in the tiltor tourney, bravest with his
battle lance.
How the years passed ever onward, while the
strife more bitter grew.
How the haughty sons of Courcy every year
went forth anew
went forth anew
Every year their wives and mothers mourned
their sons and husbauds slain,
While the boastful Sire of Valerie to the fight
went forth again.

Only sons of widowed mother, last of that once Only sons of whose insoler, itself, itself with the manhood's prime.

With true and brave retainers on the field they take their stand.

And the boy's fair cheeks flush hotly as he wields it high above him—"Oh my father's cause be mine." while like grain before the reaper they fall adown the line.
Anon the Sire of Vaierie and the boy stand face to face.
Now by my murdered kinsmen, I yield thee scanty grace.

For one or both shall never look on yon blue sky again."
Loud laughs the Sire of Valerie as he strikes
with might and main,
As he strikes, the boy reels forward—the proud
head lieth low,
"Oh fast and free, my bondsmen ride, like arrow from the bow.
But Raoul rideth free and fast, a demon by his
side.

"Revenge, revenge, my master true, revenge the brave who died." And ever as he rideth on, the birds sing over-head.
The sun sinks in a glory—he sees it set blood-red.

"Ere morning dawns a deeper blaze shall brighten hill and sky. Ere morning dawns my foeman's home in black-ened ruin lie, Ere morning dawns yon boastful Sire on earth shall look no more. But bark, what sound comes stealing above the But bark, what sound comessioning not surging roar

Of passion and of bitter pain? only a Vesper
bell

That calleth holy monks to prayer at their convent in the dell.

Like long-forgotten melody that stirs the heart

The bells ring out the tender words, "They know not what they do." Forgive them, oh my Father, they know not what they do.—
"Revence" the demon whispers—the bells ring
out more true.
Now at the massive portal the Knight reins in "Oh, open wide your convent gates to one in bitter need. Last of my name and kindred, last of a noble I come to lay my sword and shield within your holy shrine.
To wear the coul, to ransom slaves, to help souls tempest tossed."
"Heaven's gained a saint." the abbot thinks, "the world a brave knight lost."

Now at the Abbot's desk he writes, his tears the pages din—
One farewell to his mother, another unto him,
His comrade true, his comrade brave, "Oh
Aylmer, friend of mine,
Forgive the Shire of Valerie, make not my Forgive the Sire of Valerie, make not my
quarrel thine.

To night, as down the dell I rode, I fled from
sin and strife,
But Aylmer, friendship such as ours, dies only
with our life.
Dies with our life nay lives beyond. For thee
my heart, I ween,
Shall beat as true beneath my robe as in my
armor's sheen."

The years have fled. To far Algiers, across the The years have fied. To far Algiers, across the surging waves:

A French ship speeds with gold and gems to ransom Christian slaves.

And on her deck two monks keep watch, their faces turned toward France.

One, Courcy's long-forgotten knight, the cross his battle lance.
Beside the wharf in far Algiers the slaves and masters stand.

The older monk each ransom pays, the younger from each hand, Strikes manacle and galling chain till all stand forth men, free.

The while their sobs and shouts of joy re-echo o'er the sea.

The morning dawns all fair and bright, the vessel's turned toward France.
Yet, ere she sails, with master stern, two other slaves advance.
With empty purse and swelling heart the monk steps forth anew, "Our ransom's gone; another year, my friends, we'll come for you."
Another year, in wild despair one at his feet falls prone. The other standeth brave and stern—'tis Aylmer stands alone.

His hands have clasped the warrior-monk's —
that monk's fair face, I trow,
Will never look more white in death or sad
than looks it now.

than looks it now.

"My comrade dear!—mine enemy! Oh Father, help.1 pray.
One would I choose "—;"Nay, generous friend, for Aylmer, too, will stay.
Oh think you, that in tilt or fray, or where the laugh rang loud.
My heart could beat, and know that thine in paynim service bound."
What light breaks over the monk's pale face?

"The path is clearer now.
And thus, oh Sire of Valerie, thus do I seal my yow." vow."
Upon the desert's lonely sand he knelt beside
the slave.
The while his lears fell free and fast, a kiss of
pardon gave.

paruon gave.
"In sunny France a mother waits, a wife and
children three.
Thy coming home :—my mother tells her beads
for none but me."
He stood upright with tender smile, the cross
have the large of the cross beat for the cross beat for the cross beat feeling. his battle-lance,
Not as in olden days he stood, for God and for
fair France.

For God and for fair France, I ween, stood ne'er in armor bright.
On battle field, 'mid clank of spurs more staunch and true a knight.
Beside the martyr's stake of old, stood never saint more brave.
Than he who for his enemy such ransom freely

gave. Mary Ella Cassidy.
Ottawa, June 23, 1856.
; A Redemptorist monk, when all ransom was expended, not infrequently remained, while some captive was set at liberty.

Week before last we gave the phys iological and medical reasons for refraining from the use of intoxicants and we now supplement Dr. Kerr's pared by Dr. John Bascom, on the Social Reasons for Abstinence.

The social reasons for total abstin ence may be variously put, but they all involve one principle-the organic relation between men ; and turn on one fact, a temptable and feeble social state. Everyone would recognize the wisdom and necessity of total abstinence in many persons whose physical condition is unsound and whose mental condition is weak. Many men have simply not vigorous appetites to contend with, they have very abnormal appetites and exceedingly irritable nervous systems which give predisposing conditions for intemperance of the most dangerous order. Nor are they directly respons-ible for these most critical and unfortunate tendencies. They come to them by inheritance, and can only be partially reduced by the most pro-tracted and heroic resistance. We may greatly err by saying that such men are not responsible for their actions, and we may equally err by overlooking the very hard circum-stances under which that responsibility is met. They are individually responsis met. They are individually responsible, but they do sympathetically call for all the aid that society can give them, cursed as they are with the accumulated entail of convivial sins. This fact of physical, constitutional conditions in every, even the most ex-treme degree, unfavorable to temperce, scattered broadly through society, and often unsuspected even by those wh suffer from them till they are ready to break out—conditions that turn on the transgressions of near and remote ancestors, and involve no direct guilt on the part of those who so unfortu-nately inherit them, this fact, so general, so subtle and so disastrous, calls for recognition under the social organic law, and for such action as shall be most safe and most helpful for these tempted ones. Society, collectively, is not strong enough and sound enough for temperance; its present appropri-

is abstinence Men, the masses of men, boys, and young men, are ignorant, foolish, and morally weak on this subject. They cannot be expected to accept the social customs about them otherwise than in a lax, degenerate and indiscriminat To require morality of the weak without patience and discipline, is to require wisdom of the ignoran

without instruction. Formal temperance on the part o the wise and good, will in its inevit able decadence, passing downward from class to class, become extreme indulg ence and vice. We are bound to recognize this fact, unavoidable and neces sary, and suit our action not to our own interests only, but to the necessities of others also. It is by this very relation that society is morally organic. existing facts in society as a whole are such that total abstinence is its only safe law, a fact proved by a long and terrible experience, and every member of society is bound, therefore, to see and accept the limitation. But, it will be said, by this method we allow men to cast their weaknesses and vices upon us in an offensive and arrogant The answer is double. These weaknesses are social, not individual simply, are what society has given and is bound if possible to mitigate and, secondly, this is not a personal claim put forward by the weak and indolent, but is or should be a free moral concession of the strong and

virtuous. The tempted ones feel this concession of abstinence, and are greatly aided by the favorable conditions that arise from it, by the sympathy it implies and the stern reprobation which is in it—a reprobation which is entirely unmistakable by the most blind of them all. If any one ventures to claim this concession as a personal right, such a claim is only one among many examples of the deceitful way in which we play the moral game of life; it does not express the underlying phase of the facts, nor materially alter them.

The best of us can well afford at this point to consult the organic weakness of men. Intoxicants serve no import ant part in our economy. If we are using them wisely the most we can say is, they furnish some appetitive pleas ure and are connected with some con viviality. If the appetitive pleasure is of any material moment to us, then we ourselves are in danger, and should check our indulgence at once. If in oxicants are at all necessary to the conviviality we covet, then we are sinking in the moral scale, and should again, for our own sake, alter our To a truly temperate man, the concession which abstinence calls for is slight, secondary, and of no moral moment; precisely such a concession as we may most readily and cheerfully make to society.

Let it clearly be seen that we make the demand as a distinctively social demand, a moral demand and not personal one. It is an application of the law of love by which we bear one another's burdens: by which the intellectually and spiritually strong help forward the weak This is no second ary law, but the primary law; the ultimate law of society organized under the mind of Christ. What good, temperate men above all things can not, for their own sake, afford to do, is to drink, morning by morning, their single glass of wine, forgetful of its influence on those about them. moral damnation; this is isolation in one's own selfish indulgence. When from such a table-and how often is this scene rehearsed—a son, a guest, of success he may attain.

goes forth with sleeping and deadly appetites awakened, which many generations of abstinence could alone have finally extinguished, to enter on a career of dissipation, that man or host is just as certainly accountable for the result as if a fatal explosion had followed the careless lighting of a cigar in a powder-maga-zine. The one thing no man can morally afford to do in society in its existing state is to pursue indulgences, comfortable and creditable in them eives, but unsafe for those about him. The one thing we are most in danger of doing is denying the mind of Christ, and this is that denial. We are to love our neighbors as ourselves. If the danger of society were our per sonal danger, total abstinence would be our personal duty. It is not less our duty because the pleasures are ours and the dangers another's. venture to say that there is no more important place and no plainer one for the application of the law of love than this of temperance; and if we can not find and apply the law here, we are morally lost—condemned to eternal selfishness. These are leading social principles which it is not easy to con-fuse or deny. The moral force of this method is totally different from, and incomparably greater than, that method in which each man solves for himself his own individual problem The one is expressed by the eager maxim, every man for himself and the devil take the hindmost, the other by the second command, "Thou shalt

Walking vs. Wheeling.

love thy neighbor as thyself."

Feet and legs as a walking appar atus and for other ordinary uses are no doubt, the best contrivance that could possibly be invented, but for carrying one over the ground they do not compare with bicycles. A writer in the Scientific American has made some observations and comparisons along that line which are interesting. He says: A single observation of wheelman going at a moderate speed shows that, with an effort which in walking would result in two steps of say two feet each, or a total advance novement of four feet, with the wheel the advance movement would be two cycle steps, or downward pressures of the feet, each resulting in a forward movement of seven and one-half feet or fifteen feet for one entire revolution of the pedal shaft, and this with les exertion than is required to take two steps. In fact, it would be easier for the bicyclist to make the fifteen feet on a level with one pressure of one foo than to take two steps.

Pleasant Bicycle Parties.

Fast ridings and "centuries" are good as features of club work, but too often they become the all absorbing themes, to the exclusion of the many pleasant occasions which might so easily be arranged, and which would serve so admirably in the development of the real friendly spirit among the riding members.

It was my privilege to be connected, during the summer of '95, with one of the liveliest and brightest little clubs of our city union, and many were the delightful "runs" we had.

It is astonishing how much solid enjoyment can be packed into an evening ride of a company of half a score of social fellows, and such an occasion does more to cement a fraternal bond than the most elaborate "meet" that

It has seemed to me that the summer's breeze was never so balmy, nor the moon so bright, nor the roads so smooth, as at such times, and surely the young men had never before seemed so well acquainted.

Make appointments with half a dozen young men for a regular even ing every week and go out a different road every time.

The "Business Faculty."

Many boys have a natural aptitude for business. They like to be in the world and of the world, to sharpen their wits against the wits of others, to combat circumstances and prove superior to them. They are fond of saying they are "up to the times," that they "know a good thing when they see it." They take nothing for granted. Like charity, they prove all They are active, vigilant, in-and self-confident. They are genious and self-confident. fluent in conversation, and they en deavor to please. They have natur ally an alert manner, and are quick but careful in making decisions. They are apt to discover quickly the more prominent traits of a man's character.

Such qualities come naturally to many boys. They go to make up what is called "the business faculty." This term means these five things: in tegrity, industry, good judgment, push, and capacity for observation. Those who naturally possess these have every reason to congratulate them selves; for, with the addition of one other requisite-practical knowledge of details, to be obtained when the choice of occupation is made-they have the ammunition for the battles of commercial life. It makes no great difference how humble the start is. Many of the most successful business men-men who have made their names known to half the mercantile worldbegan their commercial career as cash boys, or at the cross-roads store, or on

the farm. Those who do not naturally possess the five qualities mentioned, need not be discouraged. The business faculty be discouraged. may be acquired to a large degree, and it may also be cultivated and sharpened. Youth is the time for sharpened. Youth is the time for moulding character, and nature is so kind to an ambitious, determined boy that there is no telling to what degree

Exceptions are Rare.

We hear, at odd times, that the Sons of Temperance, Knights of Pythias, and Odd Fellows are no longer under the ban of the Church, and that nom-inal membership in them is now permitted to Catholics. This, however, is not a full statement of the facts.

In August, 1895, the Apostolic Dele gate recived instructions from the S. Congregation that affiliation with these societies was to be forbidden to Catho lics, and that all who persist in such affiliation, after having been duly warned by ecclesiastical authority, are not to be admitted to the sacraments that the condemnation is to be con sidered absolute, and wherever peculiar circumstances seem to merit official consideration in particular cases, the matter was to be referred by the Or-

This decree, by taking the decision out of the hands of confessor, pastor or Ordinary, shows in what abhorrence any or all of these societies are held by the Church; and yet, recognizing certain claims to temporal advantages which a member might sacrifice by severing a connection innocently or ignorantly made with such an order, the S. Congregation holds that there may be rare cases where (1) there exists no active co-operation; (2) there is no danger of giving scandal; (3) the person joined the order in good faith, not knowing it was forbidden (4) loss sustained by withdrawal would be of a serious nature; (5) when the temporal interests involved do not endanger the faith of the member or his Where all these conditions are verified in one case a confessor, pastor or Bishop has grounds for refer-ring the case to Rome in order that the person involved may allow his name to remain on the membership list of such a society, and retain legal title to tem-

which he has advanced monies. In such cases—and the stipulations are evidence of their necessary rarity -the Apostolic Delegate is empowered to allow nominal membership, for the sole purpose of securing an external title to what really belongs to the mem ber or to shield him from an injury the avoidance of which does not involve him with the doubtful character of the order from a moral point of view.

porary benefits toward the creation of

Get the Spirit of it.

A little book called "The Successful Merchant," published some thirty years ago, is good reading still for our young men on a winter evening. It is made up of incidents from the life of Samuel Budgett, of Kingswood, England, and a young man who can read it through without catching something of the spirit of energy and perseverance, and desire to do good, which characterized this man, will never be likely to attain his success.

The best thing a good book can do for us is to get us into its spirit. Something that sets us to thinking profitably, and thus to doing something that we ought, is good reading for us. A poor, unlearned man could not remember a word of a searching sermon he had heard, but one thing he remem-bered was to "Go home and burn the half bushel." Perhaps this little book, which was once so widely - known among young business men, has done much toward starting them in an honorable career, and in keeping them back from crooked paths. It is well deserving a new edition, and a new reading among those just coming on the stage. Methods must, of course, vary with changes of time and place, but the principles upon which this Christian merchant worked can never

I know it is common for young men to feel that their early years are of but small comparative importance. They are justified in "rubbing along" any way they can, but it is very true, a Cowper says, that 'The value of life is commonly determined by the first five years in which young men are their own masters." Indeed, it is oftener decided by the first year a young man spends away from his father's roof.

If you have not the advantage of an intimate acquaintance of the right stamp, choose one in a book, like the one we have mentioned above. Read and re read until you are thoroughly in the spirit of it. The ways of workin the spirit of it. ing out your own life problem to such a successful solution will suggest them selves as you go along. A wide awake mind sees chances in situations which would be all blank to another. There is something to learn in the poorest place, either to do or to avoid, when one sets up for himself; and even a ad who deports himself suitably can be laying up good capital in the way of making friends. It will often serve him where much gold would not.

Fill Up the Mind.

Useless and hurtful memories can be crowded out by filling the mind with better things. Much of such recollecbetter things. tions are mere idle reveries that can be swept away by the fresh breeze of activity and duties. ories, kindly feelings, enthusiasm. Happy memories, noble ideas, generous plans, may so fill the heart and employ the mind that there will be neither room nor place for mournful and futile reminiscences. - Miriam.

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ENGIAND WILL BE CATHOLIC Ransom has for its object a very defin-AGAIN

There are many indications of the drift of the English people toward the faith of their forefathers—the faith of which, it has been well said, England was robbed more than three centuries ago. Scarcely a week goes by that we do not hear of the conversion to Catholicity of one or more distinguished English Protestants. In a year these acces sions to the Church reach a surpris-ingly large number. We are aware, ingly large number. We are aware, however, that the conversion process is but a slow way to bring about in England the reunion of Christendom. Still the many conversions encourage English Catholics in the hope that one day not very far distant the whole nation will be Catholic. What we desire to call attention to here is the fact that the thoughtly migds of Fugland. that the thoughtful minds of England not of our faith have come to recog nize the fact that the Catholic Church in that country is a vigorous and steadily growing institution. There we are glad to note, a more tolerant spirit among the non Catholic One of the best indications of people. One of the best indications of this spirit is the manner in which was greeted a public religious procession in honor of the Blessed Virgin held at Kensal Town, London, on Sunday

May 17. This procession has been de scribed as undoubtedly one of the mos remarkable Catholic demonstrations witnessed in London since the so-called Reformation. It appears that under the auspices of the Guild of Our Lady of Ransom various processions of a similar nature een held within the last few

years in the East End of London. But

in organizing the procession at Kensal

Town the Guild broke new ground, and broke it, we are informed by a London Cattolic paper, with complete and startling success. the first the clergy and people of Our Lady of the Holy Souls, Bosworth road, took up the project of holding a solemn May procession with the enthusiasm which marks the excellent work they are engaged upon in that somewhat dreary district. Through the indefatigable exertions of Mr. Palmer, the District Ransomer, and Mr. F. Stacy, the co-operation of the neighboring missions and the people of a large number of districts was secured. The result was a was secured. The result was a spectacle equalling in magnificence many hitherto only witnessed in Cath olic countries. The Guild of Our Lady of Ransom, headed by crucifix, lanterns and incense, and accompanied by their banners, came first; next fol lowed numberless confraternities, conspicuous among them being a conting ent from St. Dominic's, Haverstock

Hill, under the leadership of the Rev. Austin Rooke, O. P., with their mag-nificent banners. Father Bans and his boys from St. Vincent's Home, the local branch of the Social Union, tiaries of St. Augustine from St. Hox ton, and orphans from Miss Boyd's Home at Kilburn all helped to swell the ranks of the procession, which ex-ceeded a mile in length. Last of all, amid countless girls in white, came the statue of the Blessed Mother of God, standing in a veritable garden of white lilies, born on the shoulders of the Leas us of the Cross Guards. Behind the statue came the clergy, Fathers Greene, Baker, and Lord Archibald Douglas, vested in richly

embroidered copes, and escorted by a

crowd of acolytes and League Guards.

The significant point is that as in other parts of London, the demeanor of the crowds of spectators, estimated by the pressmen present at some fifty and, was entirely respectful and sympathetic. On every side expres sions of admiration and pleasure at the novel and brilliant scene might be heard, and the number of hats removed during the passage of the crucifix and statue would have done credit to Bel-gium or France. The organizers of the procession have already had the happiness of learning of the conversion of one of the on lookers, who applied to be instructed on the following day. As an illustration of the way a grea London non-Catholic journal treats this important religious event, we quote the following extracts from the Daily Chronicle's appreciative description of the procession:

"To describe the Roman Church even as it exists to day in England as byway rather than a highway of religious faith would admittedly savor of the guilt of impertinence. Surely if there be any highway of faith known to Christendom at all it is that which leads to Rome. Still no such consider ation is due to the society which calls itself the 'Guild of Our Lady of Ransom for the Conversion of England. Otherwise, scruples notwithstanding, we need have no hesitation in saying that the very remarkable demonstration which took place in the neighborhood of Westbourne park, illustrated with amazing force the recuperative energy of the Church of Rome and the strength of its appeal to the imagina-tive side of our English nature. The Guild is a secular sodality, 'under the Heavenly Patronage of Our Lady, St. Gregory, and the Blessed English Martyrs-approved and blessed by His Holiness Leo XIII., May 18, 1889.' Its modest mission is (in the words of its Object) 'to ransom souls from the captivity of error in this world, and of Purgatory in the next, by means of Holy Mass, Prayer and Work.' The three special 'intentions' of the Guild are: '(I' The conversion of England and indi viduals: (2) the salvation of apostates and those in danger of apostasy; (3) the forgotten dead, who, owing to the Reformation, or to being converts, or other causes are without Masses and Prayers.' Thus, bluntly put, it will be seen that the Guild of Our Lady of

ite, specific and arduous task. For the Ransomers individually some encouragements and rewards are set out under its constitution. An Indulg-ence of three hundred days was granted by Pope Pius IX. in May, 1850, 'for every devout prayer said for the conversion of England.' Other Indulgences have been granted to Ran-somers by His Holiness Leo XIII., namely, by Brief dated June, 1889, Plenary Indulgences, 'on usual con-ditions,' on day of admirates. ditions, 'on day of admission, on Second Sunday after Epiphany, on September 24 (feast of Our Lady of Ransom), and on March 12 (feast of St. Gregory). Not without spiritual consideration, therefore, do the Ransomers undertake their uphill task. But they have also more immediate rewards and encour-

agements. The splendid spectacle of yesterday was one of them.
"For the first time since the Refor mation a public religious 'May pro-cession' was conducted through the streets of London 'in honor of our Blessed Lady, whose 'dowry 'includes our unhappy England. The proces-sion, as in more happy European cities, had as its central feature a statue of Our Lady, borne by four stalwart League Guards, and attended by children in white, bearing baskets of lowers. Some five hundred children, attired for the most part in pretty white frocks, wearing wreaths of flowers, surmounted by long veils of tulle or muslin (such as are worn at First Communions on the Continent, and carrying bouquets of flowers formed the most picturesque part of the procession; although it must be allowed that they disputed honors with acolytes in white cottas, red and blue

capes, skull caps and sashes.
"The procession was a mile and a
half in length. From altar to altar it occupied nearly two hours. Nothing of the kind had been seen in England since, as we have heard, the period known to Englishmen as the Reforma tion. Not many, perhaps, but some who witnessed it, might have remem bered the 'Surplice riots' of St. George's in the East, or the disorderly scenes at St. James Hatcham, or the threatening at St. Alban's Holborn How many of these could have supposed that within twenty years a Roman Catholic procession, accompanied by all the paraphernalia of Roman ritual might pass through crowded London streets on a Sunday afternoon not merely without provoking disturbance but amid undoubted manifestations of respect? Few of the Catholic cities of Europe could be expected to offer it more decorous welcome. Possibly it origin and intention were barely under stood by the crowd, if by anyone else but we now know that picturesquenes of exposition — as the famous Abbe Martin once observed - is an important part of the teaching faculty of the Church.'

Who shall say after reading this that there are not bright prospects for the conversion of England? Maybe that glorious event will not come for many years, but that there is good reason for hope, no sane person can deny. To be sure, all Englard ness not looked upon the procession in honor of Our Lady with a similar spirit to that which prompted the Chronicle writer, or even with the 'undoubted manifestations of respect of the throng that stood by while passed. Certain bigoted "Christians could not let the opportunity pass without indulging in all the old talk about "the errors of superstition," "Romish idolatry," etc. On this point it is only necessary to say that so long as there is ignorance there will be intolerance. The effect of the pro ession upon the intelligent non-Cathelics of England is what should be considered by the man who desires to judge how Catholicity stands to-day among the English people.-Catholic

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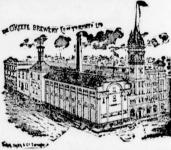
Free from Eruptions as ever they were. My business, which is that of a cab-driver, requires me to be out in cold and wet weather, often without gloves, but the trouble has never returned."—THOMAS A. JOHNS, Stratford, Out.

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FIVE-MIN Fifth Sunda 'Converse in fear Printing as an great value to th

JUNE 27, 1

may seem to som the liberty of n against the use of So many books much knowledg abroad by mean evils and abuses thousands, indee of the printing-p a place among blessings to men we adn

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OUR BOY Work a

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The Highest The modern 1890, althoug

years later i Alexander B guished surge pital in New tem makes it far greater been previous the best record one of Mr. Ed at Bayonne, Mr. Eddy beg light breezes noon in getti had paid out when a top Newark Bay. land from the end of the lin uring 5,500 map. Taking the two ends Fifth Sunday after Pentecost.

evils and abuses exposed, and so many thousands, indeed hundreds of thou-

sands, of lives made happier because

of the printing-press, that it deserves a place among the greatest of God's

This we admit, and gladly and heartfeltly thank the Lord for the benefits He has been pleased to bestow

upon us through the press. We know it has had, and still has, a noble office,

and has done a noble work. It has up-rooted evil and righted wrong; it has advanced knowledge and has given joy to many a heart. And it has done

well when it has done these things.

It has done well when it has aided

justice and truth and the living of a

and power are deservedly great, so great that to lightly estimate them or

overlook them would be to ignore great factors in human affairs. Nor

do we wish, nor do we seek to lessen

this influence as long as it is exerted

in the cause of what is right; but the

press, like many another thing good in itself, has been misused.

ion, false politics, and false morality. At times it has been the very worst

enemy of mankind; filling men's minds with theories entirely imprac-

ticable, or such as, put into effect, would destroy their happiness.

its high calling for the sake of furthering personal gain and ambition, or even revenge. The trust and confi-

dence of the public have not unfre-

quently been abused, and error com-mingled with truth so subtly, and

right and wrong, that the public sen-

timent has been arrayed against truth

and justice; for there is an almost un-

accountable impression given many

people that what they find printed is

of necessity true unless it is absolutely

proved to be false.
Our care must be, in the light of the

were, upon the air, and hold ourselves

aloof from the crowd, when it is being

hurried along to its ruin by bad advice

Good books and good papers are doing God's work in the world — as

apostles in their way; but those that are bad are working in the interest of

OUR BOYS AND GIRLS.

Work as Best We Can.

We would have inward peace, Yet will not look within:

What were the wise man's plan? Through this sharp, toil set life, To work as best he can, And win what's won by strife.

But we an easier way to cheat our pains hav found,

To have advanced true friends, and beat down baffling foes?

The Highest Flight Ever Made by

The modern system of flying kites

tandem was devised by Mr. Eddy in 1890, although it was hit upon two

years later independently by Dr. Alexander B. Johnson, the distin-guished surgeon of the Roosevelt Hos

pital in New York. The tandem sys

tem makes it possible to send kites to

far greater altitude than had ever

been previously attained. And here

one of Mr. Eddy's tandems, sent alof

at Bayonne, on November 7, 1893. Mr. Eddy began to send up the kites

at 7:30 a. m.; but, being hampered by light breezes from the east, found he

was kept busy until 3:30 in the after-

noon in getting nine kites aloft. He

had paid out nearly two miles of cord

when a top kite, a little two-footer,

stood straight over the spar buoy in Newark Bay. The lowest kite, a six-

footer, was hovering some distance in-

land from the shore, on a line from the

end of the line was anchored), meas

est record is undoubtedly held by

Is it so small a thing To have enjoyed the sun, To have lived light in the spring, To have lived, to have thought, to have

I say, Fear not! Life still
Leaves human effort scope;
But, since life teems with ill,
Nurse no extravagant hope,
ause thou must not dream, thou need'st
not then despair.

—Matthew Arnold.

and by bad principles.

Nor have men hesitated to prostitute

For all these reasons its influence

blessings to men.

good life.

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of the Saints contains Day in the Year. Tae "Butler's Lives" and es, to which are added can Saints, recently for the United States of the Third Plenary; and also the Lives of in 1881 by His Holiness ted by John Gimary beautiful frontispiece and nearly four hundred Elegantly bound in dearly four hundred Elegantly bound in the Holiness and approved by I Bishops. I be sent to any of our also give them credit ion on Thr Catholid of Three Dollars. We



the "prince of darkness."
A good press sheds a bright light over the earth - the light of truth; a bad press is like a heavy cloud obscuring the sun. We can have nothing to do with evil; we should hate evil.

Let us have nothing to do with bad books and bad papers. Let us neither read them ourselves, nor permit others to read them, when we have authority to prevent them. Let us banish them from our houses: that at least we can do, for there we are supreme. Let us strive also to have them banished from the shops where we deal and from the

BROS.

kers and Embalm-ht and day. 373 Factory, 543,

"Converse in fear during the time of your pourning here." (I. St. Peter i. 17.) thing over one mile. The kites were seen by hundreds of persons during Printing as an art has been of such great value to the human race that it the fifteen hours they remained up, may seem to some like an attack upon the liberty of men to say anything the experiment coming to an abrupt end at 10 o'clock that night by the against the use of it.
So many books have been written, so blowing away of the two upper kites in the increasing wind. The escaped kites disappeared in Newark Bay along with 3,300 feet of the line. much knowledge has been spread abroad by means of them, so many

Cock and Hens. The barnyard rooster is the proudest of domestic creatures and struts about with the hens as he owned the earth. The ancients regarded the rooster as the companion of Mars, the god of war, and he was the emblem of strife, haughtiness and quarrels. The ancient Gauls wore a representation of a rooster on their helmets as a crest, and after the French revolution the people of that country took the same emblem.

The rooster was also the emblem of watchfuliness, from his habit of crowing at the approach of daylight. Hence the figure of this fowl was placed on the top of church steeples in old times, as from that point he might be supposed to await the coming of dawn. Our young readers will probably

the Passion of Our Lord, crowing The hen is the really useful creature, as she not only lays the eggs, but sits on the nest and hatches the little chicks. The rooster does nothing but It has been misused.

It has been made to pander to the grossest vices of men. It has been made to lie, to steal, to be impure. It has been made to teach false religious. walk about and display himself, watching at the same time for a chance to fight if a rival should appear in the neighborhood. With his fine comb and tail be imagines himself very handsome. But the fact is, there are certain breeds that bring among fanciers very high price.

> Our Constant Friends. How oft, at evening, when the mind, o'er wrought,
> Finds in dim reverie, repose from thought,
> Just at that hour when soft subsiding day
> Slants on the glimmering shelves its latest

ray;
Along those darkling files I ponder slow,
And muse, how vast the debt to books we Yes; friends they are! and friends through
life to last.
Hopes for the future! memories for the past!
With them, no fear of leisure unemployed;
Let come the leisure, they shall fill the void;
With them, no dread of joys that fade from
view:

view; They stand beside us, and our youth renew: Telling fond tales of that exalted time When lore was bliss, and power was in its

or the control of the facts before us, to distinguish between the good and the bad press. We must beware of the evil sent flying, as it

fore: And only bless the waning hour that brings. A will to lean once more on simple things.

The Little Lamb. Every boy and girl probably knows the old rhyme of "Mary and her little Lamb," and of how fond she was of it and how one day it followed her to school, and the consequences that ensued. Who wrote these lines is not known, but it is safe to say that no poem in the English language ever had

so wide a popularity.

The lamb is the gentlest of animals, and it is many times alluded to in the beautiful figurative language of Scripture. Our Divine Saviour Himself is referred to as the "Lamb of God Who taketh away the sins of the world" taketh away the sins of the world."
He also speaks to St. Peter, saying:
"Feed My lambs, feed My sheep,"
the meaning being that St. Peter was "Feed My lambs, feed My sheep," to a body."

the meaning being that St. Peter was to be the head of the visible Church on the dining-room. I do not think mended for captains, and the sergeantsame power and office to his successors

the Popes.

The common sheep is said to have peen the first animal domesticated by man. We are told in the book of Genesis that Abel was a "Keeper of sheep" and that he "brought an offering unto the Lord of the firstlings of his flock and the fat thereof." And from that time until the death of our Saviour lambs continued to be the most frequent sacrificial offering, both among the patriarchs and the Jews. The weaving of wool from which our clothing is made was among the earliest of arts, as we read also in Genesis of Judah shearing his sheep. Those who keep sheep, either as a business or as pets, speak of them as quite intelligent. They soon learn to know the voice of the shepherd and the bark of the shepherd's dog. They stand very much in awe of the dog and will obey him implicitly, and he is put to watch them to prevent them from straying away. A dog will gather a flock of sheep together in the evening and drive them home as well as a man could do it. All the shepherd has to do is to tell him to go in search of the sheep and collect them in one spot and he will carry out

his instructions to the letter. The Quality of Being Agreeable. It might reasonably be supposed that good people would be agreeable and bad people disagreeable, but this is by no means a fixed rule. There are many notable exceptions, especially among bad people, who are often delightful companions. They study to please teat they may cover up their faults of character. There is no reason, however, why good people should not follow their example in this respect. When hey act naturally they are agreeable; but some good men, with warm sympahies and great kindshore to Mr. Eddy's house (where the ness of heart, seem to think that it is necessary for their wn protection to map. Taking two observations from There are others who at heart are good If you go to the last house in this the two ends of this base line, Mr. friends, yet make themselves disagree. I'm sure you will sell some lace."

Eddy's kite-quadrant showed angles of able to those they love by a bad habit thirty-five and thirty-six degrees ; and of positive contradiction. All of us these data, by simple methods of tri-angulation, were sufficient to deter-cannot regard as agreeable one who mine the altitude of the kite, which continually differs from and contra-was found to be 5,595 feet—or some dicts us, especially if he does so in an

offensive way.

The agreeable man is always courteous and considerate. He keeps out of disputes and contentions, seeks to give utterance only to pleasant things, and if driven to contradict, does so in an amiable manner. He may or may not be as good and faithful at heart as the gruff disputant, who is apt to be boastful of his frankness, but the quality that makes him agreeable is his cultivated manner. Some people go so far as to deprecate politeness as a concession to hypocrisy, but it is really a manifestation of consideration for others. It is, of course, cultivated by hypocrites, and those who are excessively polite may be suspected of insincerity, but that is not a good reason why sincere people should not use it to why sincere people should not use it to make themselves agreeable.

The otherwise good man who lacks politeness or assumes a gruff, repellant manner, really sacrifices a part of his gifts, for very few people will discover his good qualities under his repulsive duty, even sought extra duty that he manners. Those who do may have patience to bear with him, knowing and be the more certain that he would that his heart is right, but others will judge him by his manners, and, finding him disagreeable, will avoid intimacy with him. It is not enough, therefore, to be just or kind-hearted : one should also be agreeable in manner, and it requires very little effort to be so. The foundation of agreeable manners is thoughtful consideration of others or true politeness. This does not imply any necessary sacrifice of frankimply any necessary sacrifice of frank-ness and honesty. It does not mean that one shall not contradict or dispute, but it does mean that when a contradiction is made necessary it shall be expressed courteously and inoffensively. Every one should cultivate this kind of politeness, for, in so far as it helps to make one agreeable, it extends his opportunities for usefulness. and helps to give full play to his other good qualities. - Baltimore Sun.

"A cup of cold water given in My Name shall not go unrewarded." If even a cup of water given in charity will be rewarded, how rich must be the blessings showered upon the loving soul which makes sacrifices to assist and bring help and comfort to the poor. Even a kind word is noted in the Book of Life in our favor. "Feed the hungry," "Clothe the naked," "Visit the sick," "Comfort the sorrowful."
There are so many ways pointed out to us by our Lord Himself, where we can be a blessing to others, and at the same time draw down blessings on ourselves.

The following story illustrates this:
"Please, ma'am, would you be after
buying a bit of lace to day?"
The knock at the side door had not

been heard by the girl, who was clattering dishes in the kitchen, so it was the lady of the house who opened the door, and such a cold wind entered that she fairly shivered as she did so. "Lace? Oh, no! I don't need any

"But wouldn't you want a bit later? It's a terrible day out, and I've had no luck at all yet, and I washopin' to make out the \$2 rent."

earth and to exercise control over the whole Christian flock, surrendering the lunch with hot coffee. Bring the tray in when ready."
"I've never been out to sell any

thing before this winter, and I don' appear to get the hang of it somehow everybody says no, or else they shut the door before a word is passed. I never yet had anyone to ask me in to a fire like this, ma'am."

"There has been no day so cold." "It makes no difference, lady Some folk' hearts are colder than the weather. Johnnie, that's my son, was laid off in the panic, and when the mill got to running again, the very next month, he fell and broke his leg, an' the idleness frets him terrible. see, his wife's dead, and he has two slips of girls, but we've always lived decent like before. I'd rather week and scrub than peddle lace, but I can't get the work. Is all this good stuff for

Katie had brought in a well-filled tray and a steaming cup of coffee. Deary me! I ain't tasted coffee in weeks, nor roast meat either. It was a lucky minute I knocked at your door,

ma'am. It's a saint you are.

"Oh, no," laughed the lady, "very far from a saint, only I know you are cold and hungry."
"S'pozen I buy some lace for my new apron, Mrs. Lawrence, and for my

sisters?" said Katie. And so while the lace-vender ate her lunch, she selected the pattern desired "It's a thousand times I'm obliged to you both. I feel heartened up now and my soul's that warm that I'll not

mind the wind's blow at all. Can you make room in your basket for these packages?" said Mrs. Lawr-ence. "It's tea and coffee for you and

Johnnie.' "Oh, yes, indeed. But won't you take some edgin' for it? I wasn't meanin' to complain to get charity." "I know you were not, but please take this: people often take such things to invalids, you know. I hope uring 5,500 feet by the surveyor's put on a gruff, repolant manner. your son will soon be well and strong, map. Taking two observations from There are others who at heart are good If you go to the last house in this block Wash Day

For quick and easy work For cleanest, sweetest and whitest clothes Surprise is best

Best for Every Day

For every use about the house Surprise works best and cheapest.

"Thanky, ma'am! God bless you." The wind grew stronger and the cold more intense as the day wore on. But the cold could not touch two hearts which were warm, one with kindness received and the other with kindness given. - Providence Visitor.

The Infant Recruit.

There was a very little fellow in company G, a farmer boy, says the Chicago Times-Herald. He was not quite sixteen and small of his age—a baby-faced chap. No one took deeper interest in the drill. He missed no

be accepted.
"What are you going to do with that round-faced baby?" asked a sixfoot pinery man.
"Watch and see for yourself," said

a G man.
"Do you think they will take me, captain?" asked the boy the morning the little one's face when the muster-ing officer said: "Step this way, young gentleman, as Henry passed for examination.

"Are you old enough for a soldier?"
"Yes, sir." "Are you eighteen?"
"I will be eighteen on my birthday,
sir." "Does your captain want you in
the company?" Ask him, please."
"There is not a man in the company whom I think will make a better sol dier. It will please me greatly to have you muster him in," said Captain Northrup, when called. "We will take him," said McIntyre. And the round-faced boy of company G was a baby in fact—cried like one—but he gried for joy. He gamed what the cried for joy. He seemed only too glad for a chance to be shot at.

Little as he was, no man in his company had a larger knapsack: he never fell out on a march, no matter how long or how hot the day. He never missed a battle. "Captain, there is good material in Henry for a non-commissioned officer," said the sergeant. "Rather too young, isn't he?" "He is old enough to be as good a soldier as there is in the regiment.

The next evening, when the regiment was on dress parade, the adjutant read off the promotion of Private Henry C. Matraw to be a corporal What a hero he was at Gettysburg, in the Wilderness and at Spottsylvania He had grown some, but was still a mere boy. In August, 1864, the captain commanding the regimentthe field officers were dead or prisoners—said: "Sergeant-major, I will dictate a letter to the governor asking for the commissioning of severa officers to fill vacancies." omeers to fill vacancies. He said, among other things: "The first and second lieutenants of company G have been killed in battle. I respectfully "Thanky; it'll be a rare treat to get warm again, such a fire is heartening to a body."

request that First Sergeant Henry C. Matraw be commissioned first lieutenant of said company." In the same major was named for adjutant. The commissions came in due time. That evening five of the young fellows went o the tent of one of their number and some time ago, was one of the most recelebrated - celebrated all night. It was a time when the sergeants counselled against drinking much water and when it was easy to fill canteens at the commissary's. The next day they went to the corps headquarters, found the mustering official, were sworn into the service as officers, put on shoulder traps, and took their new stations. What a proud day it was for the young sters; what a handsome officer com-pany G's boy soldier made! Ah, me, hat was long, long ago.

A few months later company G and company D were consolidated. In the next battle the captain was killed Matraw succeeded him. He was the youngest and smallest captain the reginent ever had ; it had none braver

I was reminded of this story of real hero upon meeting Captain Mat raw a few days ago. He lives away out in Nebraska ; is a railroad man a Norfolk. He saw in the Times-Herald that one of his old brigade commanders was to visit the state from which he enlisted, called the family together, and said: "Children, your mother and father are going to be absent for a Then he took the train and week." rode seven or eight hundred miles to meet that old commander and other men with whom he had served his country when the country needed him. Glorious little Matraw

The Priesthood.

I admire the wisdom and skill of the They have more Catholic priesthood. common sense than Protestant minis ers. They are more skillful. They have longer heads. They know bette how to grasp and hold a city. - The Rev. Thomas Dixon, jr., Independent, New York City.

THE MOST remarkable cures on record have been accomplished by Hood's Sag-saparilla. It is unequalled for all Blood Diseases.

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SEND FOR CALENDAR.

ANOTHER GREAT TRIUMPH. The Bowmanville News Interviews Mr. John Hawkens — And is Given Particulars of a Nine Years' Suffer-ing from Astima, from which he has been Restored to Health when

his case was Looked on as Hopeless.

From the News, Bowmanville. are a boon to mankind, and in scores of instances have saved life, when everything else had failed. The cure of Mr. Sharp, whose case we published markable that we have heard of. To day he is as well as ever he was in his life, and is daily knocking about in all weathers attending to his farm duties. Recently another triumph for Pink Pills came under our observation, and after interviewing the person cured, he gave permission to make the facts public, and we will give the story in his own words Mr. John Hawkens who resides in the township of Darlington, some ten miles north of Bow-



manville, and whose post office Enniskillen, came to the county from Cornwall, England, some forty five years ago, and up to the time of his sickness had always been a hard working man. One day, however, while attending his work, he got wet, took a chill and a severe cold followed, which finally developed to asthma. During the succeeding nine years he was a terrible sufferer from that distressing disease, and gradually grew so bad that he could not work, frequently spent sleepless nights, and had little or no appetite. Finally he could scarcely walk across the room without panting for breath, and would sit all day with his elbows resting on his knees only position which seemed to give him ease, and at one time he never laid down for six weeks. As it was a hardship for him to talk, all he asked

was to be left alone. During this time he had been doctoring and had tried nearly everything, and spent over \$100, but got no relief. Finally some one recommended him to take Pink Pills. He thought they could do him no harm at any rate, and procuring a supply he commenced taking them. After he had taken three boxes he found During the past five years the Dr. that he was improving, and after tak-Williams' Pink Pills have developed ing two more boxes, to the astonishment into a household word, and from sev- of all, he walked across the field to the eral cases that have come under our woods and cut up a cord of wood. He personal observation, there is not the continued the pills and took two more least doubt in our minds but that they boxes, making seven in all, and to day keeps a box of Pink Pills in the house.
The neighbors all began to ask him what he had done, as the asthma had left him, and they never expected to hear of him being well again. To one hear of him being well again. and all he tells that it was Dr. Williams Pink Pills that did it, and has recommended them to scores of people since

his recovery.

With such wonderful cures as these occurring in all parts of the Dominion it is no wonder that Dr. Williams' Pink Pills have achieved a greater reputation than any other known medicine. All that is asked for them is a fair trial, and the results are rarely disappoint-

Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia sciatica, rheumatism, erysipelas, scro-fulous troubles, etc., these pills are superior to all other treatment. They also a specific for the troubles which make the lives of so many women a burden, and speedily restore women a burden, and specially restore the rich glow of health to pale and sallow cheeks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. Sold by all dealers or sent by mail postpaid, at 50c a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as

Purify your blood with Hood's Sarsaparilla, which will give you an appetite, tone your stomach and strengthen your nerves.

Safe, Certain, Prompt, Economic—These few adjectives apply with peculiar force to DR. THOMAS' ECLECTRIC OIL—a standard external and internal remedy, adapted to the relief and cure of coughs, sore throat, hoarseness and all affections of the breathing organs, kidney troubles, exceriations, sores, lameness and physical pain.

O. LABELLE. MERCHANT TAILOR!

372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship. At the last regular meeting of St. Patrick's Commandery No. 212. Toronto, held June 13, the following resolutions were sciopted:

Whereas, Almighty God in His infinite wisdom has called from our ranks our late Brother, First Lieutenant Robert J. Newion, we how in humble submission to His will, remembering that we know not the day nor the hour when death may come to us all. Be it, therefore, Resolved, that in the death of our late Brother, First Lieutenant Robert J. Newton, St. Patrick's Commandery, No. 212, has lost a faithful, energetic and untiring member, and a First Lieutenant in the trace of the term, ever ready to perform all duties imposed upon him by the Commandery, and a foremost worker in the Kniights of St. John. He it, further.

further.
clved, that we tender to his bereaved
wour sincere and heartfelt sympathy in
her hour of affliction and sorrow, rememg that our loss is his eternal gain. Be it,

also.

Resolved, that our charter be draped for a period of three months, and that a copy of these resolutions be sent to his bereaved widow, aspread on the minutes of the meeting, and that they be published in the Catholic Record, Catholic Register and Knight of St. John. Signed by Wm. J. O'Rielly, Martin J. Healey, Jos. Kely, Committee.

Jno. J. O'Reilly, Scc.

THE POLITICAL PARSONS,

[The following letter, we regret to say eached us too late for last week's issue :] The Editor of the CATHOLIC RECORD:

The Editor of the CATHOLIC RECORD:

Sir—The political parsons, especially the Methodist "exhortees," are on the war path after the scalps of the Catholic Bishops of the Province of Quebec. The recent mandement furnishes enough material to keep those clerical gongmen and resolution-framers busy for a while at least. There would not be so much ground for criticizing their sayings and doings were they to confue themselves to the words and evident meaning of the document in question, but when they descend to the level of the "ex monk" and the P. P. A. and resort to wanton falsification and deliberate perversion of facts it is time to call a halt. All the resolutions passed at the different Protestant church meeting re the Manitoba school question breathe more or less of the old spirit of antagonism to the Catholic Church, but it remained for the Stanstead Methodist Conference to fall back on the old weapon of lying to score a point against the ancient Rock, against which the gates of hell shall not prevail. According to the Montreal Star "They protested most earnestly against the baseless assumptions of the R. C. hierarchy as expressed in the mandement of the Bishops and the sermon of Bishop Lafleche, in that the former claim for the Church a place of supremacy in all things above the State or Civil Government." I cannot see what these pious and godly clerics hope to obtain by such perversion of truth as the above quotation indicates. As a matter of fact the Church never claimed supremacy in all things, and no such claim is put forward by the Bishops in their mandement. The only claim advanced by the Quebec hierarchy is what was claimed by the Church in all times and places—supremacy in spiritual affairs.

We hear much now a days

by the Bishops in their mandement. The only claim advanced by the Quebec hierarchy is what was claimed by the Church in all times and places—supremacy in spiritual affairs.

We hear much now a days about the interference of the Catholic clergy in politics. This charge is a favorite one with Orange parsons and firebrands like McCarthy and Wallace. They are seemingly oblivious of the fact that is patent to everybody but the most bigoted, that the Protestant clergy interfered in the Manitoba school question before any mandement or pastoral letter was ever issued on the subject. Ever since the last decision of the Imperial Privy Council was made public in January, 1895, every Methodist Conference, Presbyteriam Assembly, Congregational Union, and various other church meetings passed resolutions, many of them couched in abusive and insulting language, denouncing Separate schools, denouncing the R. C. hierarchy, denouncing the Deminion Government, and calling on the members of their respective churches to unite against any attempts that might be raide to grant any sort of redress to the minority in Manitoba. Some of the political parsons are not satisfied with this. The notorious Dr. Carmon is going about haranguage meetings in Methodist places of worship inflaming the minds of his hearers against any remedial legislation. There are very few Protestant churches in the Dominion that did not, at some time or another, during the last eighteen months, resound with the eloquence of some political preacher on the evils of Separate schools and the alleged compact between the Dominion dovernment and the Quebec hierarchy. Besides all this, there are several Protestant clergymen taking the stump against the Federal Government and the Revd. Mr. Rowill is in the field; Rev. Mr. Rowe, a Methodist minister, was tendered the manication for one of the Toronto constitutencies as a McCarthylie, while in ene of the British Columbia constituencies another Protestant parson is seeking Parliamentary honors. But what, say they, is all this

interfere in politics with a view to some imaginary gain to be derived therefrom!

It never occurred to those meddlessem divines that the Manitoba school question is mone of their business. It should be no concern of theirs at all; their 'rotestant brethren in Manitoba are not treated unjustly by the Catholics in the prospective, neither are the Catholics in that the prospective products the catholic straints. If such were the case there would be some excuse for this senseless agitation among the preachers.

If the Protestant electorate of this Dominion are in a great many instances ill informed and prejudiced regarding this school question they can thank their so called the production of the lower and more divided their should be some the such that a great many of the lower and more divided most of their knowledges in this conject from their bastors, who, it must be stated, are often too bigoted and intolessed in the conference of the sastors, who, it must be stated, are often too bigoted and intolessed it of the mass of misrepresentation and false color with which it is too often surrounded by political demagogues.

Ontario, June 15, 1895.

GODERICH.

A very successful garden party in aid of the erection of the new church was held Thursday, June 18, under the auspices of the ladies of the altar society, on the spacious and beautiful grounds of W. J. Kiely. The grounds presented a very pretty scene, lit up by Chinese lanterns attistically arranged between the trees. Tables were conveniently placed on the lawn where refreshments were served continuously during the evening, while prettily arranged booths dispensed tancy articles and various luxuries to tempt the public. It was a delightful summer evening, and many came from distant parishes, while the town turned out en fete, and fully seven hundred people were present. Popular music by the band which seemed to reverberate amongst the foliage entivened the festive occasion; and, needless to say, the returns were fully as satisfactory, everybedy seeming desirous of assisting in such a laudable undertaking. The new church in course of erection is progressing rapidly, and periends to be a mass ive structure of conspicuous architectural beauty, equalled by nothing in the county of Huron, an ornament to the pretty town of Goderich and a credit to the congregation and their esteemed pastor, Rev. Father West, whose indefatigable efforts and zeal for the greater glory of God knows no abatement.

DIOCESE OF ALEXANDRIA.

NEW ST. COLUMBAN'S-DEDICATION O CORNWALL'S SPLENDID CHURCH.

CORNWALL'S SPLENDID CHURCH.

Cornwall, June 14.—This day will ever re main conspicuous in the annals of the diocese of Alexandria and of the Church in Eastern Ontario. The dedication of St. Columban's new church had long been looked forward to; and to day the solemn ceremony took place in beautiful weather in presence of a notable gathering of the clergy and one of the largest congregations of the Catholic people of the diocese ever brought together at one place. The new church will be the pride of Cornwall as a piece of architecture; and the priests and Catholic people rightly regard its completion with feelings of triumph and devotion.

place. The new church will be the pride of Cornwall as a piece of architecture; and the priests and Catholic people rightly regard its completion with feelings of triumph and devotion.

The new church, the erection of which is in a large measure due to the untiring efforts of the pastor, Rev. Father Corbett, is a handsome editice, built of dressed lime stone. Its length is 174 feet, width 66 feet. The transept is 80 by 39 feet. The height of the central vault is 46 feet and the tower is 176 feet. The church cost about \$50,000, and was built by Messrs. Boileau Bros., of Isle Bizard, Montreal. Mr. G. E. Tanguay was the architect. Ground was broken on April 25, 1894, and the corner-stone was laid on the 19th of August of the same year. The foundation is laid upon a base 12 feet in width of piles driven down to the subterranean rock, an average depth of 36 feet.

To beauty of form, St. Columban's new church joins another feature of vastly greater importance—solidity of construction. It was no trilling matter indeed to raise up the imposing mass that we look upon to day, on the shifting, clayey bed whereon our town rests. The first move of the architect, who at the very outset fully appreciated this difficulty, was to seek for the solid rock by actual soundings all around the circumference of the projected edifice. His next step will be remembered by the presence of that marvellous piece of mechanism, so well adapted for its work—the steam hammer. And to-day, with greater reason than ever, may we glory in the fact that the church is built upon a solid foundation; the walls throughout rest upon a base 12 feet in width of piles 12 inches in diameter, which sink down to the subterranean rock, a distance varying from 30 to 36 feet.

His Lordship, the Bishop of Alexandria, Right Rev. Dr. Macdonel, arrived in Cornwall on Friday at roon. He was met by a deputation of the clergy and a parcehial committee. Saturday morning the Bishop consecrated the side altars. These are dedicated to St. Joseph and the Blessed Virgin Mary r

Cross-bearer and Acolytes, Sanctuary boys, Clergy, Archbishop and Bishop.

Archbishop and Bishop.

There were at least 3,000 people assembled, and the following clergy were present: His Grace the Archbishop of Kingston, Rev. J. J. Chisholm of Pictou, N. S., Rev. Thos. Davis of Madoc, Rev. Denis Twomey of Morrisbarg, Rev. John Twomey of Williamstown, Rev. T. Fitzpatrick of St. Raphael's, Rev. Wm. McDonell of St. Andrew's, Rev. M. J. Driscoll of Halifax, Rev. R. A. Macdonell of Greenfield, Rev. Wm. McKinnon of Crysler, Rev. J. Brunette, representing the faculty of St. Theresa College, Rev. Martin Callahan of St. Patrick's, Montreal, Rev. Geo. Corbett (pastor) and Father Campbell (assistant).

Solemn High Mass was sung by Rev. Father Brunette, with Rev. Denis Twomey as deacon and Rev. Thos. Davis as subdeacon. A special musical service was well-rendered as follows by St. Columban's choir, under the direction of Mr. C. J. Fleck—Leonard's Mass B flat:

Miss Annie S. McDonald.

The sermons of the day in the morning and evening were preached by Rev. M. Callahan of Montreal. His subject was The Unity of the Church. At the Mass he took up Unity of Faith and in the evening Unity of Government. He spoke splendidly and was listened to with the most marked attention. The attendance was much beyond the listened to with the most marked attention.

The attendance was much beyond the capacity of the building, and many occupied outside the pews of the old church which were scattered about the front of the new building. The day was one of the linest that ever shone from a summer sky, and an immense crowd was thus enabled to hear Mass, and in a way to follow the proceedings.

The same scene was repeated in the evening at Vespers when another large crowd assembled. On both occasions there were hundreds of non Catholics; even ministers were present. The music in the evening was as follows:

In the evening an address of welcome was presented to His Lordship Bishop Macdonnel. It was read by Mr. Frank Lally, in the name of the committee and congregation. The text of the address as follows:

May it Please Your Lordship.—Your coming among us is ever an event in our parish. Your sacred character as pastor of the "flock where in the Holy Ghost has placed you Bishop, to rule the Church of God." compels our veneration and heartfelt allegiance; while your entitleness, your zeal and your utter forgetfulness of self, enslave our affections.

ingnity, your gentleness, your zeal and your utter forgetfulness of self, enslave our affections.

To day, however, we greet you with more than our wonted enthusiasts. This is your first official visit, since, like Saint Paul, you "went to see Peter." in his illustrious successor, Lee X111. How your spirit must have exuited to indo ornered face to face with Christ's Vicar, and in the midst of the Eternal City with its glores and hallowed memories? For the Catholic Kenne is truly the "city of the soul" to with the pilgrims of the beart "must fondly them. Your interview with the august Pontiff, the filled reception accorded you personally and officially as head of our diocese, seem to make more palpable the inseverable tie that binds us to the Holy See.

Apert from this, your mission here to day has for us a special significance. You are come to dedicate to the service of Almighty God, this magniscent temple raised to His name. If we seem to point to it with pride, we trust My Lord, that our pride is a pardonable one. You may, perhaps, recall the difficulties of its inception. Some spoke of the undertaking with misgivings, others with trepdation, while others declared the enterprise utterly impossible. But the "iniger of God" appeared to be in the work. No sooner was a beginning determined on than all united for its for rectance, While the well-to do gave of their abundance, the offerings of the poor, the winding to the energy indicative of strength he set about the task which his hand found to de. Funds were provided, material procured, and he work went on without interruption and the work went on without interruption and with the contractor, the artistic and substantial nature of t

every effort and contributed in no small degree to the success achieved.

We desire to express our gratitude to the Very Rev. C. B Murray, Dean of Trenton, for many years our respected and beloved pastor, for the two side altars and Stations of the Cross, which he has generously donated.

As if to crown our rejoicings we mark with sincere pleasure, the presence of a face, sometime absent, but always remembered and ever welcome—the face of His Grace the venerable and esteemed Archibshop of Kingston. We wish to offer him a caed mitte faithe; and we trust that, although changed circumstances have sundered our official union, we may often see him among us as our trusted friend an honored guest.

Would you, My Lord, kindly convey to the visiting ciergy our warm expression of thanks for their participation in this ceremony, and our hich appreciation of the honor they have done us.

our high appreciation.

We carnestly pray that Your Lordship and
We carnestly pray that Your Lordship and
His Grace, may long be spared to your respective flocks to continue God's work therein.

ive flocks to continue God's work therein.

His Lordship responded very happily.

On Saturday evening a reception was tendered the Archbishop of Kingston and the Bishop by the pupils of the Congregation of Notre Dame. It was a most successful affair, and the Archbishop spoke to the children at considerable length. The following was the programme presented:

was the programme presented:

Music—"Gala Day Galop".

Vocal music—"Respectful Greeting to Our Guests".

Dialogue—"A Word From the Heart".

Music—"Neapolian March".

Piano, bandola, mandolin, banjo.

Addresses

Music—"Valse Baillante".

Piano, bandola, mandolin, banjo.

DIOCESE OF PETERBOROUGH.

Confirmation at Victoria Road, on Sunday, June 7 - Solemnity of Corpus Christi.

Bishop O'Connor arrived on the evening train at Victoria Road and was met at the station by Rev. Fathers Sweeney and Callinan, and was driven to the parish residence by a spirited team of young ponies. Here the house was decorated all round the grand veranda with evergreens, between which shone forth brilliant Chinese lanterns. The house and church were beautifully illuminated. Grand arches were erected on the approach to the church, in front of the church door and in near the altar bearing the motto. "Caed Mille failthe." Ecce sacerdos magnus." and "There Shall be one Fold and one Shepherd."

The Bishop celebrated first Mass at 8:30, and gave Holy Communion to a very large number. High Mass was sung at 10:39 by Rev. Father Sweeney, after which the Bishop examined the pastor on how well they were prepared. He preached a grand sermon on confirmation, to the largest congregation ever assembled at the church of Our Lady. He gave the pledge to the newly-confirmed until the age of twenty-one years, and to the others for three years. The choir was made up of talent from Lindey and Peterborough, Miss Maggie McCabe presiding at the organ in her usual efficient mener. In the evening at 5 clock Vesper and Benediction of the Biessed Sac Helberough. The able and elequent lecture by the Bishop, at which a large number of no Catholics were present, brought to a Cotholics of Victoria Road parish.

The Bishop expressed himself as well pleased

parish.

The Bishop expressed himself as well pleased with his visit to the parish.

Dr. Blanchard, of Victoria Road, read the following address:

To the Right Rev. R. A. O'Connor, Bishop of Peterborough:

To the Right Rev. R. A. O'Connor, Bishop of Peterborough:

May it Please Your Lordship—The members of this congregation hasten to greet you on this your first official visit to us since your return from the Holy See. The heart of your spiritual children in this remove the property of t

and spiritual blessings which have been granted to us.

In our present pastor, the Rev. Father Sweeney, we have a pastor who is a devoted, zealous and untiring friend and Father, giving sound and prudent counsel to us in our spiritual affairs — who spares himself no labor or anxiety in discharging his pastoral duties and whose only ambition is to see his people living and setting a good example. He has successfully advocated the cause of temperance amongst our boys and men, and the fruit of his short pastorate in our parish is apparent. We are happy under his direction, and we hope of his short pastorate in our parish is apparent. We are happy under his direction, and we hope that he may long remain with us in our parish. We wish Your Lordship all the choicest blessings of heaven, and hope that every spirtual and temporal success may attend your labors in the diocese of Peterborough. We earnestly ask Your Lordship's blessing for ourselves and families.

REV. DR. TEEFY.

The Superior of St. Michael's College Toronto, Receives the LL. D., De-

The annual commencement of the University of Toronto was held in the Pavilion, Horticultural Gardens, on Friday afternoon. The proceedings were opened by the conferring of the honorary degree of LL. D. on Principal Caven of Knox College, Dr. Sheraton, Principal of Wycliffe College, and Very Rev. J. R. Teefy, Principal of St. Michael's College, Toronto.

Chancellor Boyd presented Rev. Father Teefy to convocation. In doing so he re-

Chancellor Boyd presented Rev. Father Teefy to convocation. In doing so he referred to the excellent choice the Senate has made in selecting for the honorary degree of LL. D. the heads of affiliated colleges. When, some ten years ago, education in this province had been in danger, four great denominations entered into a confederand a higher basis. Chancellor Boyd referred in the highest terms to the Rev. Father Teefy, both as the executive head of a great educational institution, and as a scholar. In conferring the degree President Loudon stated that it gave hun particular pleasure to do so, Rev. Father Teefy having been one of his early students.

Rev. Father Teefy said in reply:

Mr. President, Gentlemen of the Senate,

been one of his early students.
Rev. Father Teefy said in reply:
Mr. President, Gentlemen of the Senate,
Ladies and Gentlemen:—A bashful graduate
like me would gladly make his bow and retire in silence, but "the grave and reverend
seignors" who have preceded me have by
their example vetoed such undignified conduct on the part of the youngest doctor.
Nor would it do to let the occasion pass without expressing my gratitude to the Senate.
I thank you, gentlemen, indeed, for this distinguished honor, an honor conferred, I feel,
rather out of the abundance of your hearts
than from any scholarly attamment of my
mind. If I seek for any other reason it is
undoubtedly to be found in the fact that I
represent one of the federated colleges. My
colleagues of St. Michael's College fully appreciate your kindness—the crown and seal
of that kindness which through the fifteen
years of our association together has been
most courteous and uniform. It is an object
lesson. It is the affirmation of the soundest
principles that govern a mixed community
in the system of elucation.

We have often seen in sculpture how to a
nation art and commerce and even war are
represented bringing the truits of their
labors and the trophies of their conquests to
be crowned for the past and encouraged for
the future. So we come to our alma mater
to-day. Some bring renown of scholarship;
many are present surrounded by their own
graduates in large numbers, magna comitante caterva. I come with neither. I come,

however, with the affection of a faithful son, the only one of the present graduating class I come to you as the last and least of the oldest line of teachers of the civilized world—the line of teachers of the civilized world—the line of the Catholic priesthood. Its character is upon my soul, shaping my life, and ordering all my thoughts. After leaving your hands, Mr. President, now the only professor left of my under-graduate days, a voice came to me as it came to one of those great real doctors of my Church, saying Tolte et lege. I obeyed. Then it was I learned there were sweeter songs than those of Greece, the songs of Sion, in that a voice made straighter for man's liberty than had been heard from Athenian platform or Roman forum—it was the voice of Him who taught unselfishness and who commanded us to love one another. I learned that there was a higher and more real science than that of mathematics or chemistry—a science whose principles rest upon the everlasting hills, and whose heights overlock the land of eternal day. When therefore the priestly power was bestowed upon me I felt more deeply than many of my coreligionists, who were more favorably situated so far as a scientific knowledge of their principles was concerned might feel. I felt that that system of education was alone the proper one in which religion was the guide, the light and standard. God, the supreme object of knowledge, is surely not to be ignored. His science will at least rank with chemistry and astronomy. Then there is the great fact of the lucarnation, which to a Christian people must ever cast its hallowed tint upon every pursuit of life, but most of all upon the education of mankind and the formation of character.

Knowledge cannot fight the fear of death.

Knowledge cannot fight the fear of death.
What is she cut from love and faith
But some wild Pallas from the brain?
Of demons? ftery-bot to burst
All barriers in heronward race
For power, Let her know her place;
She is the recond, not the first.

A higher hand must make her wild, If all be not in vain; and guide Her footsteps, moving side by side With wisdom, like the younger child.

Her footsteps, moving side by side
With wisdom, like the younger child.

I come to you therefore, Mr. Chairman,
the representative of the old Church that
with steaddast purpose insists upon religion
going hand in hand with science. By the
federation system our young men may in the
higher and more scientific studies attain this
most laudable object. It is a great work.
As yet it is but the mustard seed. The time
will come when its shady branches will give
rest to the birds of the air. To you, Mr.
President, as to others, whose absence I
regret to-day, is largely due the credit
of effecting this and of throwing open
the doors of our university. I thank
you, indeed, as I also once more
thank you for the honor you have
bestowed upon me. And being a doctor
I am a teacher. If there is one lesson I
would give you to-day, give the young graduates, give my countrymen throughout the
length and breadth of the land, it is one of
more charity, more mutual forbearance, and
more respect for the right and conscience of
one another. With this I take my seat,
thanking you once more, gentlemen of the
Senate, for the honor you have done me. thanking you once more, gentlemen of Senate, for the honor you have done me.

OBITUARY.

TOBIAS BUTLER, DESERONTO,

It was indeed a rude shock which citizens experienced as they proceeded to their work on Tuesday morning, when they learned that their old friend and neighbor. Tobias Butler, had passed away at 6 o'clock that morning. As the sad news passed quickly through the town concern and regret could be seen stamped on every face. Though Mr. Butler had been in ill health for many months no one dreamed that his end was so near. He had been in town the day before, and, though admitting to some friends that he was far from strong, he was apparently in the best of spirits as he talked and joked with companions on his way home. He had intended to go to Belleville on Tuesday morning, and with that end in view rose early. He said he did not feel well and that he would recline and rest himself while the horse was being brought out. He was seized with a fit of coughing which brought on hemorrage of the lungs. Dr. Newton was summoned, but before he could reach the sick man lite was extinct. It was indeed a rude shock which citizens

the lungs. Dr. Newton was summoned, but before he could reach the sick man lite was extinct.

Tobias Butler was born at New Ross, County Kilkenny, Ireland, on the 10th of February, 1832. When he was about eighten years of age he left his native land and came to Canada, arriving at Quebec, where he remained a short time. He afterwards came west to Belleville, and hearing of the mills being opened in Millpoint, now Deseronto, he set out for this village. Here he remained nutil his death. When he arrived in Deseronto he was about twenty years of age. He had not been long in the employ of the owners of the mill when his honesty and industry were recognized by H. B. Rathbun, the founder of the Rathbun Company, who placed him in positions of trust. Every duty assigned to him was performed with the direction of the extensive forest operations of the Messrs, Itahbun. In that capacity the manifested signal ability, and was the right hand man of the general manager of the Rathbun Company in all matters pertaining to that vast and most important department of their operations. Messrs. Callaghan and Scanllin both commenced their work under Mr. Butler. In fact very many of the leading men in connection with the Rathbun Company were in their early days more or less in his charge, and bear the imprint of his practical mind.

Enjoying but few privileges in early life, by application and reading he kept abreast

pany were in their early days more or less in his charge, and bear the imprint of his practical mind.

Enjoying but few privileges in early life, by application and reading he kept abreast of the times in his business and in other matters. He valued the importance of educational institutions, and spared no means in giving the members of his family a liberal education. His record for honesty and integrity is well known all over the district. He was a faithful member of the Roman Catholic Church which, by his death, loses a very generous supporter. While faithful to his own Church he was ever ready to assist the people of other denominations in their undertakings, and he will be remembered by old residents as a contributor to the old Union church. Ae was a total abstainer. In politics he was a Liberal, and always took a keen interest in public affairs.

Mr. Butler was making arrangements to go to Kinnston on Thursday to be examined by Dr. Sullivan. He was looking forward to a trip with Mrs. Butler to Ireland as soon as the medical men would grant permission. Of late he had not been able to visit the lumber woods, but he nevertheless attended to his business by giving advice and counsel to the various foremen under him.

He was married to Miss Elizabeth McVey, of Tyendinaga, forty-one years ago on the 21st of

but he nevertheless attended to his business by giving advice and counsel to the various foremen under him.

He was married to Miss Elizabeth McVey, of Trendinaga, forty-one years ago on the 21st of October next, the survived by her and by the content of the content of the survived by her and by the content of the content of the survived by her and by the content of the content of the survived by her and by the content of the content of

If thou are not now careful for thyself, who will be careful for thee hereafter?—The Imitation.

WEDDING BELLS.

GIROUARD-BEST.

On Wednesday, the 17th inst., St. Peter's cathedral, London, was the scene of a very pretty wedding. We have made to the scene of a very pretty wedding. He was a scene of a very pretty wedding. He was a scene of a very formerly of Carleton Place, and Mr. James (formard, son of Mr. Jeseph Girouard, of Carleton Place, were nited in the holy bonds of wedlock. High Mass was celebrated on the altar of the Blessed Virgin Mary — which was been utifully decorated for the occasion—by Rev. Father Noonan, in the presence of a large number of frends of the contracting parties, both of whom are well known and bighty respected. The bride was becomingly attired in cream silk, with lace trimmings and carried a bouquet of cream roses. She was crowned with a wreath of rose-buds, and was attended by her sister, Miss Kate Best, who was somewhat similarly actired. The groom was supported by Mr. P. Kane, of Windsor. After the nuptial knot was ted the young couple repaired to the residence of the bride's parents, accompanied by a large number of guest, where a sumptuous repair was partaken of. The bride was the recipient of many useful and costly presents. The happy couple left by the evening train for their future home in Be Mones, lowa. Good luck and happiness to Mr. and Mrs. Girouard is the wish of their many friends. GIROUARD-BEST.

Convent Education

Says Joaquin Miller, the Poet of the Sierras: "Four years ago I took a little girl of mine from Oregon and put her in the Loretto convent school,

at Guelph, Ontario.

"She was a wayward little thing, quite without culture, discipline, or any idea of obedience; then she was all shaken up with the ague; and the all shaken up with the ague; and the long journey made her quite ill. She soon became strong and healthy and hardy. In the whole four years I have not paid over \$10 00 of doctor's bills.

"And the girl, who so liked the freedom of the hills and was so lawless, seen begree one of the most region.

oon became one of the most patient, industrious and well-disciplined children in the world. All by kindness, too; not one harsh word was ever spoken to her, so far as I know. And he from the first was in love with those gentle teachers, all from the Mother Superior down.

"As to the dread some Protestaats have to their children becoming Catholics, I can only give my experience here for the information and guidance of others.

"I am not myself a Catholic, nor do I profess any particular creed; although I think I see some good in all. But holding with an eminent Englishman—that 'man is a religious animal'—and knowing in my own heart that religion is as necessary to the perfection of a soul as is the senti-ment of love, I desired that my daugh-ter should be religious. And I desired, too, after some years of reflection, that

she should choose her own religion. "After a year or so of observation and reflection she chose to be a Catholic. But so far from her being per suaded or influenced to this, she put on a long probation. And even then I had to give my written permission before she could be accepted. Pardon this detail; but it is important for all to know these facts.'

MARKET REPORTS.

LONDON.

London, June 25.— Wheat, 66c. per bushel.
Oats. 20 25 to 21 25c per bushel. Peas, 42
to 18c perbush. Barley, 311-5 to 333-5c per bush.
Buckwheat, 26 2-5 to 28 4-5c per bush. Rye,
39 1-5 to 42c per bush. Corn. 39 1-5 to 42c.
per bush. Beef was easy at 84 to 85 per cwt.
by the carcass. Mutton 6 to 7 cents a pound
by the carcass. Spring lambs 83 to 83-25
Dressed hogs 85 per cwt. Spring ducks sold
at 84 a pair. Spring chickens 40 to 60 cents a
pair. Fowls, 40 to 60 cents a pair. Butter was
dull, at 10 to 11c. a pound. Eggs 9 and 10c.
ones were scarce, at \$1.60 to \$2 per bush.
Green peas sold at 12 to 15c a quart. Wool
steady, at 18 to 191 cents per pound. Hay
dull, at \$7 to \$8 per ton.

TORONTO.

Toronto, June 25.— Marketdull. Four quiet;

changed; yellow quoted at 28\fo 29\cdot outside.

Detroit. Mich., June 25.—Wheat—Cash. No. 1 white, 56\cdot on nominal; No. 2 red. 3 cars at 53\cdot c. 1 yly, 1,50\cdot bush. at 9\cdot c. 2 red. 3 cars at 53\cdot c. 1 yly, 1,50\cdot bush. at 50\cdot c. No. 3 red. 60\cdot on minal; September. 5,000 bush at 50\cdot c. No. 3 red. 60\cdot on minal; Corn—Cash, No. 2, 27\cdot c. nominal; No. 3, 1 car at 27\cdot c. closing at 25\cdot c. nominal; No. 4, 1 car at 25\cdot c. closing at 25\cdot c. nominal; No. 2 yellow, 3 cars at 20\cdot c. closing at 20\cdot c. nominal.

Oats—Cash, No. 2 white, 1 car at 21\cdot c. closing at 21\cdot c. nominal; No. 3 white, 20\cdot c. nominal; No. 2 white, 1 car at 21\cdot c. closing at 21\cdot c. nominal; No. 3 white, 20\cdot c. nominal; No. 2 mixed, 19\cdot c. nominal; 1 light mixed, 21\cdot c. nominal; No. 2 mixed, 19\cdot c. nominal; 1 light mixed, 21\cdot c. nominal; ominal. Rye-Cash, No. 2, 35c. nominal.

nominal.

Rye—Cash, No. 2, 35c. nominal.

PORT HURON.

PORT HURON.

Port Huron. Mich., June 25.—Grain—Wheat per bush., 58 to 60c; oats, per bush., 18 to 20c; rye, per bush., 30 to 33c; peas, 40 to 45c per bush.; buck-wheat, 30 to 35c per bush.; barley, 55 to 60c per 100 lbs.

Produce.—Butter, 10c per lb.; eggs, 9 to 10c per dozen; lard, 6 to 7 cents per pound; honey, 10 to 13c per pound; cheese, 10c per pound; hay, 88.00 to 810.00 per ton; baled, 810 to 311 in car lots; straw, 85.00 to 86.00 per ton. Beans, unpicked, 80 to 75c a bushel; picked, 75c to 51.00 a bushel; wool, washed, per pound; bt 10 to 12 to 13c; unwashed, 7 to 10c.

Dressed Meats.

Beans, unpicked, 80 to 75c a bushel; picked, 75c to 51.00 a bushel; wool, washed, per pound; 0 to 13c; unwashed, 7 to 10c.

Bressed Meats.

Bressed Meats.

Bressed, 83.00 to 84.00; live weight, 83.00 to 84.00; live weight, 83.00 to 82.50 per cwt; pork, light, 84.25 to 84.50; heavy, 83.50 to 84.00; live weight, 85.00 to 82.50 per cwt; spring chickens, 16 to 18c per pound; hens, 9 to 10c per pound; Hides—Beef hides, No. 1, 4to 44c per lb.; No. 2, 3 to 34c, per lb.; for green; calf skins, No. 1, 6c per lb.; No. 2, 4 to 5c, per lb.; sheep skias, 30 to 80c. each.

Latest Eure FALO.

Latest Live Stock Markets.

Soc. each.

Latest Live Stock Markets.

East Buffalo, June 25.—Cattle—3 cars; quiet; veals, 140 head; market dul; fair to choice, 83.50 to 54.25. Hogs — 12 cars; strong; York; ers, 83.65 to 83.70; light and pigs, 83.70 to 83.75; mediums and heavy. \$3.60 to 89.55; mixed packers, 83.55 to 83.65; rough, 83 to 83.25; stags, 82 to 82.50. Sheep and lambs — 7 cars; steady; handy mixed sheep, 83.75 to 84.25; fair to good, 83 to 83.75; choice spring lambs, 25 to 85.90; fair to good, 85 to 55.60; common to fair, 84.55 to 85. Cattle closed dull and steady; sale of Kansas steers at 83.65. Hogs closed irm; all sold. Sheep and lambs, all sold; slosed irm; all sold. Sheep and lambs, all sold; slosed irm; all sold. Sheep and lambs and NONTREA.

Montreal, June 25.—There were about 450 head of butchers' cattle, 350 calves, 550 sheep and lambs and 10 stofe bogs and small pigs offered. Prime butchers' cattle sold at from 34 to 35c per lb: prefty good stock at from 54 to 35c per lb: prefty good stock at from 81 at 24 per 35. Common calves sold at from 24 at 24 per 35. Common calves sold at from 25 to 56 sect. and extra ones brought more. Yesterey D. McLean, of Ferth, sold to the Laing coopany 25 superior calves at \$7.50 each. Sheep sell at about 50 per lb. and lambs at from \$20.83.39 each. Fat hogs sell at from \$20.83.39 each. Fat hogs sell at from \$20.83.39 each. She seach and afflicted then

When thou art troubled and afflicted then is the time to merit.—The Imitation

Wilmington, N. C., Feb. 1894,

I was stricken with paralysis about two years

ago, so that I couldn't use my right side. Three
physicians treated me but without any success

and I lost all hope, until I used Pastor Koenig.

Kerve Tonic. It worked miracles on me; lowell

have never believed that such a cure was possi
ble, but hundreds of my acquaintances can tes
tify to it. Now my mind is perfectly clear again.

can transact my own business affairs, thank Got

for it. J. L. WINNER, 22 Market St.

Fearful Paroxysms.

Carthage, Ohio, Jan. 1894.
We have used Pastor Koenig's Nerve Tonic it
many cases with the best effect, especially i
those of hysterics, in which it suppresses those
foarful paroxysms.
SISTERS OF GOOD SHEPHERD.

A Valuable Book on Nervous Dis-eases and a sample bottle to any ad-dress. Poor patients also get the med-leine free.

This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1876, and is now under his direction by the

KOENIC MED. CO., Chicago, til. 49 S. Franklin Street.
Sold by Druggists at \$1 per Bottle. Gfcr \$5
Large Size, \$1.75. 6 Bottles for \$9.
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Application. . . . J. GAMMAGE & SONS 213 Dundas St., LONDON, ONT. Mention this Paper.

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Branch No. 4, London.

Meets on the 2nd and 4th Thursday of every north, at 8 o'clock, at their hall. Albion Block Richmond Street. G. Barry. President; J.J.O'Meara ist Vice-President; P. F. Boyle, Recording Secretary. Western Ontario's Summer Resort.

"THE FRASER,

PORT STANLEY, ONTARIO. (Established 26 years.) (Established 26 years.)

Was built in 1870, and is now open for the season. It is universally recognized as, in all respects, the best appointed summer hotel in Western Ontario. Every attention to guests that can be suggested by long experience and a thorough comprehension of the public wants is ensured from the fact that it has been conducted since its establishment, twenty six years ago, under the same proprietorship and management, with the exception of the past two seasons. The owner and original propriet which is situated most pleasantly upon the fact that it has been conducted since its establishment, twenty six which is situated most pleasantly propriet or has again assumed control of the floue, which is situated most pleasantly upon the foliation overly side, and overlooting Lake ways pure and exhibarating the black of the beautiful scenery surrought for material significant places. The area can be surroughly the laws walks and drives are most inviting. The pipeure grounds, shaded with umbrageous trees extend over fifty acres, and access to the surroughly beach is obtained by means of a ram railway and stairs. Comfortable bathing houses, with efficient attendants, are provided for ladies and gentlemen, under the direct supervision of the House.

Wm Fraser, Proprietor. houses, with efficient attendant for ladies and gentlemen, under the direct sup-ervision of the House.

Wm Fraser, Proprietor.



SIMCOE AND BALSAM LAKE DIVISION.

NOTICE TO CONTRACTORS.

NOTICE TO CONTRACTORS.

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

Plans, specifications of the work and forms of Contract can be seen at the office of the Chief Engineer of the Department of Railways and Canals, at Ottawa, or at the Superintending Engineer's Office, Peterboro, where forms of tender can be obtained on and after Monday, July 13th, 1896.

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

The lowest or any tender not necessarily accepted.

By order,

By order, J. H. BALDERSON.

WEBSTER'S DICTIONARY The Catholic Record for One Year FOR \$4.00.

Department of Railways and Canals
Ottawa, June, 1896.

By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to be above books, and propose to furnish a copy to be above books and propose to furnish a copy to be above books and propose to furnish a copy to be above be above

inches of printed surface, and is bound sloth.

A whole library in itself. The regular selfing price of Webster's Dictionary has here to force been \$12.00.

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

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118 DUNDAS STREET, North Side. LONDON, Ont.

VOLUME XV

LEAGUE OF THE S. General Intenti

THE CONVERSION OF TH

Messenger of the One of the fairest of stan. A tropical c tation; it is watere rivers; hemmed in highest in the world snow capped peaks plenty the hand of Go tal sky, whose azur tried in vain to repre India is the repu human race. Tradit streams of India wa of Paradise. Be the is certain that man men have come and hind them there cu hardened by the ign dices of a long cou Apostle St. Thomas raise the standard darkness of Indian there are monume missionaries deliver message there betwe eleventh centuries. tour hundred yea efforts have been ma ianize this wonderfu notwithstanding her terprise and arden over three centuries

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ion of Christ has not

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Physiologists insis have no common doubts are expresse it is pretty well e Pariahs are the aboriginal people, of the Indian clima are of undoubted Ar reached India man In the middle of tury, St. Francis Apostle of the Ind on gaining that in Jesus Christ. His

not keep pace wi several years' exp "We have in this men called Brahm charge of the wo and the superstition Were it not for the Brahmins, we sho dians embrace the These over three hundr strange as it may the religious situ stands to day. T from the Apostle unchanged, even Brahminism is the christianizing of I

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unclean, morally is an inferior bein has an influence life. There is ab higher castes. length this isolati suffice to say that admission of a Pa ary school had t the other pupils pectable caste obs on the same bend same roof as the spirit of caste ha on in this refusa In our own custo of this mutual is nation to associat ranks of society nothing when co of pollution and which are associa

Hindoo with such British rule many exaggera which existed of abolish would take cent able whether th worth the troub satisfied with th nor does their so heavily on the In India no Hir caste; his posit dent of birth, a signed. Every that the Brahi mouth of the G more so than the This persuasic caste, high and