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Catholic Record.

VOLUME XV.

THE HOME RULE BATTLE.

A special cable to the New York Times say:—There probably has not been another great state ceremony here for centuries from which parliahere for centuries from which parliaments osternly and heroically divorced itself as in the case of the recent royal wedding. There were a few ministers and party leaders at the wedding proper, but they hurried back to Westminster as soon as they could, and through the afternoon and evening, when the rest of London was abandoning itself to sightseeing and festivity, the House of Commons was thronged with an exceptional muster of members fighting with more than usual rancor and heat over closuring the first group of claims in the Home Rule Bill. The whole evening session was one series of turbulent scenes, where hardly a sentence of any of the speeches failed to lose itself in the howls and shouts of "fag" and "shame" on the one side, and a triumphant roar of "remember coercion" on the other. Under the stress of this furious excitement Gladstone was personally will not go to the length of defeating usual rancor and heat over closuring citement Gladstone was personally affronted in the lobby during one of the divisions by young Tories, who swarmed up to him when passing, and swarmed "grand old gagger" square into his venerable face, an epithet he resented with a great blow of scorn

ne resented with a great blow of scorn and indignant gestures.

MR. SPEAKER HARSHLY CRITICIZED.

I have frequently spoken of the grotesque British theory that the speaker of the Commons must ex officio differ spiritually from the rest of the commons in the present working. differ spiritually from the rest of humanity. In its present working out this theory has been a very awkward and harmful one in the Home Rule crisis throughout. Speaker Peel is a devoted anti-home ruler. He is also an extraordinary inflated and historinia greature, who playe all the histrionic creature, who plays all the little antiquated ritual symbolism by his wig and gown as solemnly as if the his wig and gown as solemnly as it the fate of the empire hung on every step and genuflexion, and has come seri-ously to believe in himself as a sort of impeccable, infallible, parliamentary pontiff. Other speakers have put on airs, but this man makes them all by comparison the merest worms of abasemant. A rough, shy, Cornish Radical named Coneybeare wrote a letter this week to a paper temperately calling attention to what everybody knows, that the speaker's discretion in grant ing closure bears an interesting relaing closure bears an interesting rela-tion to his partizan sympathies. This was brought up in the house, and the speaker from his chair, with waving ing arms and vehement declamation, made a speech like nothing else on earth so much as Booth's great curse scene in "Richelieu," and swept the amounts practically to a declaration that the speaker is exempt from original sin, and could not do wrong if he tried. Gladstome, who loved old Sir Robert Peel, and for years took the fondest paternal interest in advancing the political fortunes of his son, now quite forgives his desertion to the Unionists, and seems fascinated by his arrogant, theatrical prehouse off its feet into an action which ated by his arrogant, theatrical pretensions to parliamentary omnipot-ence. This may have its picturesque ence. This may have its picturesque and even its touching side, but is hamstringing the British parliament all the same.

HOW THE CLOSURE WORKS. The New York Herald's London cable says: - Politics have been unusually interesting this week, because of the Conservative reception of the action of closure. Parliament has had several scenes which would not have been out of place in the tempestuous meetings of certain continen-tal legislative bodies, where inkstands and chairs so often drive home arguments. The presiding officer has had a hard time of it, and has not been able to keep the house within respect-able bounds. All sorts of hateful epithets have been hurled back and forth and members of opposite con-victions have labored fiercely to prove each other liars. Much to the delight of the Irish party the Con-servatives have been the most grievous offenders—a fact which does not go well with their awful forebodings as to the sessions of the Irish parliament if such a body should be permitted.

GLADSTONE'S ELIXIR.

Mr. Gladstone has kept his temper Mr. Gladstone has kept his ellipsed and has scored again and again, thanks to the superheat of his adversaries. Far from being wearied by his labors, he acts as if they were an elixir of life to him. He began the session wearied, and the Tories hoped he was about to break down. Now is well and strong and made a better figure at the royal wedding than even those ancient and sturdy beef-eaters who are the flower of British longevity. The Sun's London cable says:

The royal wedding has distracted attention from what has really been the stormiest week of the present session of Parliament. Mr. Chamberlain played more successfully than ever before the tactics of goading the Irish members into indiscreet fury Then came the fiercest display of party passion and most violent outbursts of personal feeling yet exhibited. The language of the campaign has become language of the campaign has become brutal in many cases. Lord Randolph Churchill, in a political speech this week, summed up an attack upon Gladstone with the question: "Is he other "escapes" are thrown in the large agood idea. We hope any of our sub-

Learning Common Common

in their food.

But with all these and many other ingenious and startling bits of realism at their disposal, the managers of "escapes" found the business rather dull and the prospects far from bright. Something must be done to revive interest in the movement to destroy the Catholic Church and its influence and institutions and to fill the aching void in the exchequer. A new star must be discovered. "No sooner said than done," as the old story tellers are wont to say. The new star has appeared. She shot across the firmament not long ago and dropped to earth in England. This exponent of malignant realism declares that she "has escaped from no less than fifteen convents. over, a different plan was adopted in each case. At one time she thrills her audience by telling them that she scaled the walls, which were capped with spikes and cut glass, and makes their blood boil as she pictures herself lying bleeding on the other side with the canopy of heaven as her coverlid and a Bible as her pillow. Again she tells them how she hung for hours by an improvised rope made out of strips of bed-linen and torn habits and cords. The variety of her experiences constitutes the chief charm of her nar-

rative. She does not, of course, explain why she entered fourteen other convents after her thilling escape from the first. She ignores this and other trifling details that would readily suggest themselves to the inquiring mind. But she goes on telling her tale with unblushing effronting, and Protestants who

their country by leaving all the offices vacant and fleeing from fat salaries as from a pest house we would in a short if the Catholics did not man the deadly breach—be an officeless people, a byword and a scoffing to the nations. Looking at it thus from a patriotic point of view, the lady Apaist will understand why Catholics are willing to fill the deserted offices rather than see the country go to rack and ruin. This apathy or aversion to holding office, so conspicuous in the non-Catho lic American, is a foul blot on the escutcheon of enlightened Protestantism, and as a religio-social problem worthy of the attention of Herbert

Spencer. But why are our large cities gov-ned by Catholics? What we have erned by Catholics? What we have said would afford a sufficient answer to this question, but three other replies may be given. First, they are not so governed; second, in view of Protestant neglect the Catholic — from a strong sense of duty and a "peeled optic" on the perquisites—is willing, at the urgent desire of his many friends, to take an office; third, he frequently manages to poll enough votes to get it. We cannot imagine votes to get it.

any other reason.

With reference to the drilling of young ladies and little boys and girls and packing churches with arms, the Witness makes a good suggestion. imagine we can see a spasmodic quiver in his left eyelid when he proposes it.

Here it is: "One of our correspondents suggests that we should call for a census by

Macdonan would be detected in he disaboved:
the school law.

"The agreement of 1891 was committed to writing—a writing that we may see some day. The report of Sir John Thompson was drawn in conformity with such agreement, and I know the hands in which the latter recognize."

never consented nor will consent to a compromise which would be a disgrace, nor make concessions which would be weakness on my part.

What! on the threshold of my grave, I shall be such a coward as to give the lie to my whole existence—that existence so entirely filled up with the sincerest love of this country and its inhabitants! Nearly lifty years ago my will had energy enough to bid adieu to everything in favor of the people of the North-West, and shall I to day be pusillamimous enough, for considerations of an inferior nature, to consent to place in danger the salvation of the souls of the children of that same population! No, sir, no! I have not reached that state of torpor.

My will is still energetic enough to permit me to tell you that there is a gross slander in the way you have spoken of me. In honor you are bound to make amends; and the sole retraction I ask for from you is that you will work openly and sincerely for the restoration of four Catholic schools in Manitoba. You, sir—you have still fortunately all the vivacity of intellect with which God has endowed you—in looking into the matter, outside of political consideration, you cannot fail to the sared cause. I do not know the extent to which your heart may have been weakened by the contact with the things of this life, but 1 am sure it still beats generously and strongly enough to determine you to use your influence in the dearest interests of your brethren of Manitoba. Your indomitable energy is known to all, and, if such is your—wishand I know that to be the case—you will not refuse us your help.

I have also energy enough in my will to tell to my countrymen—of whatsoever language they may speak, or religious belief they hold—that the Catholics of Manitoba have to bear a dire injustice in regard to their schools. They have a right to protection, and they claim it from all who can help them; but it cannot be secured except by the union of all those who wish to aid them.

In this feeling, I remain

Your obedient servant,

+ALEX., Arch. of St Bo day. The report of Sir John Thompson was drawn in conformity with such agreement, and I know the hands in which the latter means."

Encouraged by the silence, I thought proper to keep in spite of your provocation. You repeated your charges in your speech at the Liberal convention held last week in Ottawa. Here, at least is the way in which the said speech is reported in the Manitobs morning Free Press of the 22nd instant.

"Before the election of its stant."

"Before the election of its stant."

"Before the election of its stant."

"Before the clovernment would not disallow the Manitobs School Act, because it might injure Sir John with the Tory element, but, after the elections were over if the courts of justice to which the case was then agreed that the Government will be minority, the Government itself would take the case into its own hands. This was pledged, and I challenge both Archibishop Tache and Chapleau to deny the fact.

If I rightly understand the proceeding quotations, they mean:

of 1891, the Hon. Mr. Chapleau, in the name of the Federal Government, entered into mothers.

2. That it was agreed that the Government would not disallow the Manitobs School Act, because it might injure Sir John with the negotiations with me in Montreal.

2. That it was agreed that the Government itself when the case of the Catholic schools, should the docision of the case in the court of the Catholic schools, and the case of the Catholic schools, should the docision of the case was the case of the Catholic schools, should the docision of the case in the court of the Catholic schools, and the case of the Catholic schools are advant in conformity with such agreements, that the Government and myself was put into writing; that the report of Sir John Thompson was drawn in conformity with such agreements, that the Government promised to give public and formal guarantees which would be the solemn confirmation of the agreement, that the Government promised to give public and formal guarantees which would be the solemn confirmati

Colonel Higinbotham, T P Coffee, Hugh
Malone, Frank Dowler, Jas. C Kelcher,
Thomas Burns, J J Daly, T J Day, Jas.
Ryan (St. Andrew's Word), Patrick Ryan
(St. Andrew's Word), Peter O'Sullivan, Richard Mahony, Felix Devlin, J E McElderry,
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Fields, Rev. J S O'Donnell, Poseph Crossman, Bernard McGee, Joseph Shelton, Mat
Skelton, Walter Skelton, John Po

The Feast of the Scapular.

On Sunday next, the 16th inst., will be celebrated with unusual ceremony at the Carmelite Shrine of Our Lady of Peace at Falls View. A Plenary Indulgence can be gained at every state to add to the church from Saturday events, and the control of the feast. Rev. Dr. Howley, of Newfoundland, will deliver the panegyric at the Shrine. The reverend prior of the monastery will direct the musical part of the ceremony.

lood,"—so young, so pretty, so inno-ent. And she—she is the thief! Poor little Katie Mackay taken up at

last! There is no hope of escape. The misfortune which of all others she

has always dreaded has overtaken her

Good bye to sweet liberty—good bye to the madly happy hours of her guilty

little existence! She is a prisoner, caught in the very act of stealing, and the punishment, she knows, will be no

slight one.

As may be surmissed, the gentleman who has kindly restored to Auld Rob

his quarter of lamb, is no other than the detective already mentioned—the

same who, lighting his cigar under the

proceedings. It is he, however, who has done the deed; it is he who now

holds her fast, who is going to take her away to the cold, dark lock-up cell, to

turn the key upon her, and to leave her alone to her own melancholy re

night, and day, and night again, tha

will have to elapse before she can be brought before the magistrates. From the moment he lays hands upon her she knows that resistance will be useless; she therefore makes

no attempt to escape, but submits quietly to her fate. She cries very

bitterly, however—cries, in fact, as if her heart were breaking, and elicits

the compassion of many passers by as she walks along by the detective's side to the station house. Of Jeanie she hears no more until Monday morning,

when she catches sight of her friendly countenance in the Court during her

own examination before the magis

Katie has spent the greater part of

two nights and a day in the most de jected frame of mind that can possibly

e conceived; but now that she finds

herself in the open Court, in presence

of judge, police inspectors, and, above all, in sight of many eager faces who

are watching, she knows, to see how

she will comport herself, her natural stock of impudence returns to her.

She is determined to put a good fac

upon the matter-to show that she has

ome "spunk" in her, and not to allow

the magistrate to have the satisfaction

of thinking she cares about punish

tends to plead guilty or not guilty to the charge preferred against her, she

replies at once, with stolid impudence

"Indeed," said the magistrate coldly; "then I am afraid we must

take care you do not get the chance.

Has this girl any parents?" he asks of

one of the detectives. Two or three

policemen step forward, and a good

deal of talking goes on in an under

tone, which Katie cannot hear dis-

tinctly, but she catches her mother's name coupled with that of Mrs. Kerr,

and rightly surmises that her relations

with the latter are not likely to in-

cline the magistrate to leniency in her

Katie becomes indescribably rest-

assumed air of indifference, nodding

and making signs to her friends

The magistrate continues to eve her

attentively, until, having obtained all

"Twenty days' imprisonment, with

serious admonition to the young thief: and then the magistrates inquiries if

anyone knows what religion her

No one knows, it seems : Katie her

So the magistrate, as a matter

course, gives orders that she shall be

sent to the Protestant reformatory

and Katie is about to be removed to

make room for the next prisoner, but

she suddenly flashes forth in a manner

that takes everyone present by sur-

"Are you a Roman Catholic, then?"

asks the magistrate. "What do you

"Maybe mair nor ye wud think," answers Katie impudently. "Ony

way, I'm nae Protestant; ye can just

send me to a Roman Catholic reforma-

Here two or three witnesses, ac-

quaintances of Katie's mother, came

tardily forward to declare that the

child speaks truly about her parents'

religion; so the magistrate, who is get-

ing impatient, reverses his order.

Katie, duly registered as a Roman

Catholic, receives her sentence over

Catholic reformatory."
"You are a bad, ignorant girl, I

fear," says the magistrate sternly.
"Go now; I advise you to amend your

life, or you will come to the gallows

out her tongue at the magistrate as she

is marched out of the Court back to one

of the cells, there to wait till the prison-

some of these days."

"Five years' detention in a

nor oucht belanging to me!

know about religion, eh?"

Nor me mither, nor feyther,

among the crowd.

parents professed.

self is silent.

say't?

got the chance I wud do it agen!

"Ay, ay, I did do it! and gin I's

of voice and manner,

dections through the long, dr

cent.

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER III. -CONTINUED.

"I dinna think on't, lassie; maybe ane o' they days I'll tak' mysel' up an' be guid, but it's owre sune yet." "I dinna wish to win intil hell at

"Ye needna gang, lassie!" ex-claims Agnes, suddenly standing still and placing her hands on the shoulders of her young companion, while some honest tears dim her pretty dark eyes. "Ye didna need to gang, and I wish we maunna hae to reproach oursel' wie misleadin' ye, ye puir innocen bairn! I's awfu' bad mysel', Katie but I ken whaur ye cud get larning a aboot God, an' maybe save yer soul, but they'll be for no lettin' ye come nigh-han' on us nae mair; an' I'll no gang to deceive ye, ye maun gie up a

yer fun, gin ye gang yonder."
"Och! no," says Katie, shrinking
with terror as a vision of school discipline rises before her; "I dinna care about leavin' ye a, never heed it, Agnes; maybe, gin we min' oorsel's God'll no see us!"

Agnes shakes her head, and walks on again; the one flash of good im-pulse is being stifled within her as she

replies,
"There's nae hidin' frae God, ye
"There's nae hidin' frae He sees ken, Katie. He kens a', an' He sees a', an' He's aye speerin' doon upon us, an' aye a writin' in His big buik; ye canna deceive Him, an' He wull sit in judgmen' owre us some o' they days. Tak' my advice, noo, dinna bother r heid nae mair aboot Him."
'What way did ye sing the prayers

Agnes? what like are they?"
"Och! dinna bother," says Agnes,
who is getting rather tired of the conversation. "I kent the words, ye ken, we aye sang them in the schuil; gin ye gang to the schuil, ye'll sune larn them, lassie; maybe the magistrates wull be sendin' ye yonder yet. Is yon no Jeanie? Awa' ye gang!

Saying which, Agnes disengages her arm from Katie's grasp and turns off in another direction.

I's no comin' hame for a wee bit.

Saturday evening in Mrs. Kerr's dwelling is the busiest, noisiest even-ing in the week. On the Saturday following the Sabbath referred t above, she finds her hands particularly full of occupation. A dishonest speculation in Liverpool has achieved great success during the last week, which has brought in a large amou

of profit to Mrs. Kerr.

The principal parties concerned in the theft have eluded police vigilance in Liverpool, and have removed them selves to Glasgow. There is to be a general rendezvous

at Mrs. Kerr's house, who provides a grand "cooky-shine" for the entertainment of her most "respectable

Towards nightfall Mrs. Kerr finds that the numbers of the company have increased beyond her expectations, so that she is obliged to send out for more provisions. Now, upon no occasion in her life has Mrs. Kerr been better able to afford to pay for what she buys. The supper is not at her expense, sh will be paid well for it; her dishonesty is more than usually inexcusable.

"Jeanie," she says with a significant wink to her youngest danghter, cant wink to her youngest dangles, throwing, as she speaks, a five-shilling throwing, as she speaks, a five-shilling bit on the table, "tak" you eroon piece, an haste ye, lassie, I maun hae piece, an haste ye, las anither leg o' pork.'

Katie, who is present, looks up sud denly, and makes a sign which Jeanie seems to understand, for she takes up the crown, balancing it on her finger as she replies,
"A' richt, mither, maybe mutton o

beef wull be a' ane wie pork ; we maun aye bring what we can get, ye ken." "Ye ken yerself lassie," responds Mrs. Kerr briefly, and the girls know what they have to do, and lay their plans accordingly. If they are clever enough to furnish Mrs. Kerr with twice as much meat as the crown will buy, and yet to spend no money, why half the crown will be their own as a reward for successful thieving. Mrs. Kerr will have bought her meat cheaply, and the girls will have the large sum of one-and-three pence each to spend as they please. Jeanie will lay it out on whiskey. Katie cannot

quite take to whiskey yet, but she will probably buy it for somebody else. What has come over little Katie, by the way, this evening? She has done what she is about to do now scores of times. She has never seemed the least afraid; but to-night she is spiritless and dejected, and her hands are posi-tively trembling.

"What ails ye, lassie?" asked Jeanie, as they leave the house together to seek their opportunity. "Ye are that miserable.

"I dinna ken what's this that's cam owre me," says Katie, gloomily, "I dinna feel myself' at a'."

"Ye're niver feart, lassie? gay pale, I niver seed' ye sae put aboot

'Aweel, Jeanie, I didna say I war feart; but d'ye ken I cudna get a wink

o' sleep a' nicht for thinkin' "Thinkin', lassie; what aboot?"
"Ye ken! I telt ye, Jaanie—aboot

ane o' these days He wull be snibelin' clamation of dismay. about us to the police. Jeanie bursts out laughing, and hind quarter o' laamb?"

laughs so immoderately that Katie turns upon her wrathfully.

"Go on noo, ye big fule that ye in a tone of horror.
e," she says, angrily. "Is quite "As sure as I'm s are," she says, angrily. affrontit at you; tak' yer fun o'yer feyther! I cud tak' my oath it war sel' that got me persuadit niver to gang here whan I gaed oot to bring in their Minard's Liniment cures Distemper.

shutters!

nigh hand the schuil. Ye can thank versel' I's sae ignoran', ye can so.

agitation; but before he has time to say another word a gentleman steps into the shop with the missing hind-quarter of lamb in one hand, while with the other he grasps tightly by the collar a small, weeping child, the same who looked, a few minutes ago, so like the picture of a hoodless "Red Riding Head" so young so pretty, so inno-"Och, ye fule, responds Jeanie, half amused, half irritated. "Ye's gotten nae cause to be affrontit, but ye'd gar ony cuddy laugh to hear ye; did ony-body iver hear the like? Is it the A'michty ye's meanin'?"
"I dinna kin noucht aboot the

A'michty," says Katie discontentedly.
"I telt ye, Jeanie; it's Him that bides
oop in Heeven, that has the big buik,
that Agnes tells me about, yon Sab-

"Ay, ay! it's a' ane," laughs Jeanie. "They call Him the A'michty!—aweel, then, lassie, dinna fash yersel' nae mair aboot Him, He never lets on to naebody, He never lets folk get a sicht o' Him at a', an' disna folk get a sicht o' Him at a, an disna-concern Him hissel' aboot oor affairs that muckle. Ye can tak' my word for it, it wull no be till we dee that we'll get seein' Him."
"Aweel, "replies Katie, a little re-assured, "I'm no sayin' but it may be so. Wull we try auld Rob Macleod the right it's lang syne we gied him a

nicht, it's lang syne we gied him a visit.

The butcher's shop selected by Katie stands at the corner of a street which turns off into an alley, long, dark and narrow, thus affording a favorable outlet of escape. The front part of the shop looks into a more frequented locality, and on Saturday evenings it is generally pretty full of customers, who keep the old man, Robert Macleod (Auld Rob. as he is called in the neigh-Auld Rob, as he is called in the neigh borhood), with his son, his only assist ant, very busily occupied.

Jeanie and Katie do not look like

thieves. They are neatly clad in the ordinary dress worn by girls of their class in Glasgow. They are walking very unobtrusively down the street, and more than one person turns to take a second glance at the pretty, fairhaired, blue eyed child, who is entirely

naired, blue-eyed child, who is entirely
engrossed, it would seem, by the conversation of her elder companion,
to whose arm she clings. And
yet they have been watched, ever
since they left Mrs. Kerr's dwelling.
Two detectives in plain clothes have
been hanging about that reighbached been hanging about that neighborhood all day, and when Katie and Jeanie start off upon their errand they are followed by one of the officers, who, feeling positive that the girls are up to mischief, means to keep them well in

His suspicions are strengthened before long, for as Auld Rob's shop is very much crowded, the girls have decided to wait a little, until there are fewer people about. Accordingly they take a round of several streets, come back again, take another round, and return once more.

This time it would appear from their movements that they are satisfied the right moment has come. Katie drops leanie's arm and crosses the street alone, while Jeanie walks slowly into the alley, and hides herself behind a half-open door, leading into a dark court beyond. Katie, meanwhile, walks quickly for a few yards up the pavement, then stands still again, and glances furtively round her.

It is getting late, there are few people about—no one very near the shop. She only sees one gentleman, shop. She only sees one gentleman, with his back to her, lighting his cigar under a lamp post; he is on the opposite side of the street : he is very unlikely to notice her.

She walks back past the butcher's shop, looks in as she passes with an demure, shy glance, then innocent,

has just retreated into an inner portion of the establishment; he has gone to fetch the shutters, and when he returns, and the peppery female has been contented, or discontented, as the case may be, Auld Rob intends to close the premises until Monday morn-

A sharp altercation is going on be-twixt Auld Rob and his customer, respecting the weight and quality of a certain piece of beef. "Hoo daur ye tell sic a dounricht

falsehood, Mistress Donaghue? ken fine I aye telt ye yon was no the prime part o' the beef.—Eh, what's this ye're wantin' lassie?" this last remark addressed to Katie, who stands humbly, with her little basket over her arm, looking very like the nursery picture of ''. Red Riding Hood'' without her cloak.

"Please, sir, wull I get twa pen-north o' bones?" she asks, in the pretiest voice possible. "Bide a wee bit, dearie; Anerew 'll

be here the noo to sarve ye," says the old man, hurriedly. "Anerew! An-

"Comin', feyther," is the reply from within; and Katie fears that Andrew's speedy appearance may put an end t to her designs. Luck favors her s far, however. Andrew does not come for some five minutes longer, and Auld Rob, thinking he has done his duty by his small customer, turns the whole o his attention to the red-faced, pepper female, who is waxing more wrathfu

every minute. By the time Andrew steps upon the scene the dispute regarding the meat has, however, been settled, and when, in reply to Andrew's question— "What was ye wanting, feyther?' Auld Rob looks round him, he per

ceives that the "lassie" is gone.

He does not trouble his head much Him that kens a an' sees a', it's aye about her until Andrew utters an ex

"Eh, feyther, whaur hae ye put the "Ye dinna mean to tell me it's no ir

its place, div ye?" asked the old man, "As sure as I'm standing here I do.

Minard's Liniment cures Colds, etc.

well.

But that is her last bit of "show-off."

With it ends the first portion of little Katie's life. From the moment when, entering the

gloomy van, she catches a farewell glimpse of familiar faces who have thronged around the Court house doors, that they may bid her "cheer up" and keep up a "guid heart," she has stepped out of the old into an entirely new phase of existence. The first act in the drama of that

existence is already a thing of the past; Katie will not return to her Glasgow friends as she is now leaving them. For five long years a veil drops over the life of Katie Mackay. We shall find her again presently—not an irresponsible, untaught, uncared-for little heathen, but still Katie-Katie Mackay all over, with her wild, passionate, daring nature—with her dangerous beauty—with her warm, loving heart—and, remembering her early training, who will be otherwise then merciful? lamp-post, had seemed to Katie so harmless, and so inattentive to her

TO BE CONTINUED.

The Bracing of Tipton.

Marie Louise Sandrock in Donahoe's Magazine for June. "Aren't you ashamed of yourself? Aren't you? Aren't you? Aren't you ashamed of yourself, Jim Tipton?"

At each repetition her voice grew more tearful, and when she had finally succeeded in half dragging, half sup porting her husband into the kitchen porting her husband into the kitchen, Mrs. Tipton threw her apron over her head and wailed aloud. Tipton sat on the chair on which she had thrown him, looking at her with drunken stolidity. Her loud sobbing appealed to his maudlin sensibilities. He pulled his hat lower over his face and wept sympathetically. At the sound of his crying, Mrs. Tipton's wailing gradually assumed a diminuendo quality she withdrew her apron from her head and surveyed her husband from head to foot in a glance largely compounded of surprise, disgust and the indifference begotten by many years of unsatisfactory conjugal life.
"A body's life ain't worth living,"

she began, in a weak, tremulous tone 'Saturday comes and you're off again the very moment your pay goes your pocket. And the grocer ain't paid, and the butcher ain't paid, and they'll give us no more on trust. There's no flour in the house, nor no coal, and half of your children, Jim Tipton, have no shoes to their feet. Poor little creatures! They've all gone hungry to bed.

Tipton wiped his eyes with his knuckles, solemnly shook his head from side to side, and remarked in the thick, slow gravity that liquor fumes en-gender, "There's such a blamed lo gender, of them."

"Aren't you ashamed of yourself, Jim Tipton'?" Heaven knows what God Heavenknows what God sent those twelve lovely angels to you for. You don't deserve to be the father of the little treasures."
"Don't cry, Kate! They're all right.

You're all right. I'm all right. Next Saturday I'll bring you every cent, every darned cent."
"What have you got now?" de

manded his wife, making a motion as if to search his pockets. He waved her off with unsteady dignity.
"Den't you touch my pockets

Kate! It hurts a fellow's feelin's when his wife searches his pockets. ll give you all I've got," magnani-After laboriously going through one

pocket after another, he brought out four pennies, which he presented her, y one, with a vast deal of tipsy dignity. "There," he solemnly averred.

"that's every penny, every darned one I've got.

the information he requires, he has made up his mind how to dispose of "Four cents out of a whole week's wages! five years in the Reformatory," is the sentence which closes a kind but very Indignation quenched the tears in

Mrs. Tipton's weak blue eyes. A flush came into her cheek. For a moment the tired, faded, squalid-looking woman was animated by a spark of spirit that gave back to her, for one fleeting instant, a little of the dash and beauty of her youth-those distant days of early girlhood when handsome Jim Tipton had captured her innocent fancy. The result had been a runaway match between the girl of sixteen and the lad of eighteen, followed by twenty years of married life in which such scenes as this were of very frequent prise.
"I's nae a Protestan'. How daur ye

occurrence.

His wife's indignant glance had somewhat the effect of a dash of cold water on the drunkard's face. His voice was less thick and unsteady as he said: "I'm not much of a fellow. Kate. There never was such an un lucky poor devil. But you're a good wife, Kate. And Mary's a good sister. Don't know what we'd ever have done without Mary.'

"I guess you'd better get to bed be fore she comes in.

Tipton rose heavily, straightened himself on his legs, and, with his wife' help, advanced slowly and cautiously to the door. As she opened the door, the street door opened and they stood face to face in the entry with Mary Tipton. She was a small, slight woman f forty or over, with red hair, unattractive features, and nothing what ever about her face of the attractive good looks that even yet distinguished her brother, who was a year or two her innior.

She looked silently at him for a mo "Maybe I'll hae a chance o'meetin ment. Then she spoke, quietly and wi'ye yonder, sir, wha kens?" remarks incisively: Satie with farewell insolence putting

"You've been at it again, have you? I knew you would, for all your promises last time. Don't talk to me, Minard's Liniment cures Garget in

She passed into the kitchen and sa down in the chair he had lately occu-pied. She looked about her in a tired, dispirited fashion as she listened to her brother's bumping progress up the stairs. She sighed heavily, and, getting up, began to look about the room. The fire was out, and, as she soon discovered, there was neither wood nor oal to start it again. The larder was equally bare. Late as it was, she re-sumed her hat and coat which she had thrown off on entering, opened her purse and anxiously counted the conents. Down the stairs came the patter of little feet. Half a dozen of the chil-dren who had been eagerly waiting for her coming, clustered around her

"Aunt Mary, we're so hungry!" hey cried. "We can't go asleep, they cried. we're so hungry !"
"Wait, dears," she answered gently,

amarvellously tender look transforming the plainness of her face. "I'm going off to get something. Run up to bed, like good children! I'll be back in a You go and put on your clothes. jiffy. You go and put on your clothes, Minnie, and help me cook supper when I come back.

Aunt Mary's word was law, so the children quietly dispersed while Minnie, the eldest, dressed and re-turned to the kitchen to have everything ready for her aunt. In half an hour the latter returned, laden down with a basket of meat and groceries A boy came with her, wheeling a cart filled with coal and wood. In a few minutes the fire was crackling, the kettle was boiling and the grateful odor of frying steak and potatoes filled

There was a resolute look mingled with the kindliness of Mary Tipton's face as she presided over the supper table. But everybody was too hungry to notice her unusual expression. The children and her sister-in-law ate and were comforted and went to bed, dimly grateful for Aunt Mary's existence.

When Mary Tipton came down the next morning, her brother, sober, but red faced, his wife, slatternly as ever. and an indefinite number of more or ess dirty children were seated around the untidy breakfast table. Mary had her hat and coat on, and the resolute expression was still lingering on her

"Won't you have some breakfast be fore going to church, Mary?" asked her sister-in-law. "No, thank you, Kate. I'll have

something down town. I won't be back after church. In fact, I have decided to board down town after this. It will be more convenient for me, and more desirable for many reasons. She nervously pulled at her glove.

One of the children caught her eye in a wondering, frightened look. lip twitched and she hesitated for a moment. She knew she was going to be cruel to the children, and the knowledge wrenched her heart-strings. She looked from her brother to her sisterin-law, and her small gray eyes dark-ened and her mouth became resolute again.

"I've been thinking things over, Jim, lately, and I've come to the conclusion that you're pretty nearly old enough to take care of yourself and your own. God knows I've always been glad to do what I can for the children and for Kate, too—yes, and for you, because you were a little curly-headed child when our mother died, and she bade me be good to you always. And she said to me—do you remember, Jim?- I thank our dear Lord, child, an end to her suspense and spend the that you will always have your brother

to take care of you!"

She stopped, with a little laugh that was more a sob. Jim's head sank down on the coffee-stained tablecloth. "For God's sake, Mary, don't remind me of that!" he groaned.

"I don't mean to be unkind to you, Jim," she answered in a softened tone. 'But thirty years have gone since our nother's death, and I know, with God's help, I have kept my promise with her You have had other ties and other cares. In any case, I would have been too proud to be anything but a self-supporting woman. And I have worked hard and honestly all these years. Now I am beginning to grow old and I have nothing saved. The money that I might have had to go into business with has gone-you know how. But that does not matter much. God will help me when the rainy days But who is to help you when you have never helped yoursef?

A groan from Tipton and a sob from Mrs. Tipton were the only answer the earnest voice received.

"It is not as if you were a fool, Jim, or a bad man, except for the drink You'd have been a master-builder now instead of a poor carpenter if you had stuck to your trade and let whiskey and the boys alone. I don't want to preach, but as long as you have me at your back, you'll never get on your own feet. Well, I am going to board down town. I shall not give you any address, and I warn you there will be no use in trying to find me. It is best that we each go our own ways for a while. mean it. Before God, I swear to you, Jim Tipton, I'll never help you again until youlet whiskey alone! And now, good by, and God bless you all!" She hurried from the room, but re

turned to the door to say, in her usual quiet tone: "I'll send for my things o-morrow, Kate, and I'll order the shoes for the children. The door closed softly. In a mo-

ment her steps sounded outside on the walk. The children, dimly compre-hending that Aunt Mary was angry and was never going to live with them again, broke into a series of dismal howls.

His weak face seemed suddenly to have Tipton househould. But most wonder-

"You lassie," begins Auld Rob, with agitation; but before he has time to well. van shall be ready to start for the Bride- please! You'd better put him to bed, kate."

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Mrs. Tipton poured herself another cup of coffee, and, slowly sipping it, said to her husband, "Do you think

she's going to be married, Jim?"

About 8 o'clock the next Saturday evening Mary Tipton finished her work for the week, put the sewing-room neatly in order and started for It was a cold, wet night, bu her boarding house was fortunately near at hand, and in a few moments she let herself into the house and stood in the stuffy, ill-furnished room that was now her home. She lit her stu-dent lamp and glanced about her. As she pulled off her wet outer garments she indulged in her favorite habit of

"It's not much of a room, to be sure, but there are plenty of worse places, and, after all, I'm not in it very much. I'm so cold and so tired, I really think need a cup of tea.

"How miserable I have been all the week over the poor children, and how wicked it makes me feel to have left But I did it for the best, God them! knows. And suppose they should be starving to-night, while I sit here drinking tea like a princess? If I could only stay with them—if I could only keep them all with me!" A mo-

ment's pause and then, "Poor Jim! Then she shook her head determinedly, dashed the tears from her eyes, and, opening her purse, counted over her week's earnings. Dividing the money in two very unequal portions, she took the larger share and wrapping it carefully in a paper, locked it away in a drawer.
"That's for them, poor dears, when

they need it," she said, and she smiled and looked happier.

One Sunday, nearly a year later, when she was feeling very lonely, she observed that she had some new neigh-bors at the dinner table. They were a middle aged gentleman, Mr. Gilmore, and his son, Eddie, a boy of eight or ten. A crutch lay beside the child's chair. He was a pale and fragile-looking little lad who cherished for his father the worshipping love that tall, strong men, who are kind and gentle

in their ways, inspire in feeble chil-Children discern their friends as unerringly as a Newfoundland does, so Eddie and Miss Tipton speedily became great chums. The motherless child grew to watch for her coming The motherless every Saturday night as eagerly as he waited for his father every evening. Soon the friendship of the child and the woman became a friendship of three, and the man, too, began to dis cover in Miss Tipton the lovable qualities that Eddie's innocent heart had divined. The party of three enjoyed many pleasant little excursions to gether, in which Mary readily con-sented to join when Mr. Gilmore's invitation took the form of an entreaty for Eddie's sake.

Mary began to love the gentle, delicate child with an affection almost tenderer. though not warmer, than that she felt for poor Jim's children. She had not forgotten her brother and his children, though almost a year had gone by since she had seen or heard of them. she longed to go to them, but she had so far resisted the temptation and contented herself with praying and hoping and steadily adding to the little hoard in her bureau drawer. At last, one Sunday, she suddenly resolved to put his family.

At dinner, Mr. Gilmore said : "Will you join us this afternoon, Miss Tip-ton? Eddie has been anxious to see the Art Gallery and I am sure that your society will make it more interesting for him than being all alone with his stupid old father. "Do come, Miss Tipton! And tell

compliments when he calls himself names," said Eddie. Miss Tipton returned the child's smile and replied to his father: "Thank you very much, Mr. Gilmore.

papa that we know he's just fishing for

I should be pleased to accompany you, but I have another engagement for the "I am very sorry. Can't it be broken? broken? Won't you let Eddie per-suade you? Would there be any use in my trying to induce you to comejust to please me? And I have some thing important to say to you-som thing very near to my heart-can't

His handsome gray head bent toward her. He looked eagerly at her. The clatter of knives and forks covered his low, earnest tones. She smiled and shook her head as she rose from the table. Her eyes, as they met his, were very friendly and kind.

you come?

"If it were possible, I should be easily persuaded," she said.
Putting on her things, she set out immediately for her brother's house. She stood on the steps for a moment be fore she could rouse her courage to the turning of the knob. She noticed, with surprise, that the outside of the place looked trimmer than she had ever seen it before Within, there seemed the same trans-

formation. She opened the sitting-room door and stood for a moment, silent and unobserved, watching the group within. The room had been freshly painted and papered, the carpet was new, everything had an air of cleanness and neatness. The children were running about, noisy as ever, but tidier and healthier-looking than she had ever seen them. Her sister-in-law sat by the fire with

the youngest child in her lap, and they, too, were marked by the wonderful transformation that had come over the

ful of all was the difference sh-ceived in the Jim Tipton of to healthy and active-looking, fr shaved and well-dressed, who sating and reading 'the papers, an Jim Tipton, sodden, shabby and

JULY 15, 1898.

able, of a year before.

The children rushed upon
There was a shout of "Aunt!
Aunt Mary! Aunt Mary!" an ten minutes Mary was smother hugs. Jim and Kate were e

hugs. Jim and Kate were e glad to see her. Her brother put his arms aroun and his eyes were full of tear kissed her.
"God bless you, Mary!"

"You made a man of me at last. you never braced me up as m when you threw me off. After a minute Kate said : " wouldn't mind me asking the qu

Mary, I'd like to know-are you In reply to this question, blushed so vividly and becoming her complexion for the moment beautiful as Kate Tipton's in t of her youthful loveliness.

DUE TO NON-CATHOL

We live in an age of apost energy and zeal. Although is now extinguished among nations, yet the time is simile days of St. Paul. Material pradvances with rapid strides, a lectual strength increases dail rich become richer, and t poorer as the times advance. Paul went forth into just suc ot society, so are we called to mass of people who either religion at all or who at best a fragment of the truth.

There is the same class of are always inquiring for s new, like the men of Athens. same class of men who God in the world, but are g self-indulgence. There is class of men and women who natural law written on their

The particular movemeroduced this state of mind ious matters are worth consi Three hundred and fifty

THE GREAT DELUGE OF All and rebellion against the flooded the western world; in threatening billows to the the Vatican. It demanded throw of the Church or else tion to the State. Like thur clear sky came the answer-Council of Trent and its crees of reformation. The still come back to us in the of the Church, and will un Calmly, then, the Chur

her way with renewed life strengthening the faith of bers, instructing them oughly than for many gen fore in the reasonableness sity of Catholic truth. Those who left the old s

in a very short time wer among themselves on the doctrines of faith. Before had passed they were SPLIT INTO A HUNDRE each making war on the protest was their life.

principles of contradic opposition, they could of fighting.

To-day this revolt has out. It has had its da torrent which sweeps do tain side in the spring, up by the summer sun u moisture is left, so call faith in a higher power men,

of ruin and desola Round about us to-day of people hungry for the Their hearts are deeply they have no sense of the and with mere natura are not satisfied. They tion from God; they l

They must be brough the truth, the beauty and the divine authori lic religion. There is i people a deep-seated, judice against us; it is down its walls. To t others who are non-C

Here, then, is the the day in the religi down calmly and fold t PERISHING BY HUNDRE

for the want of the Cat time has passed when content merely to hol teach it to the favored faithful. No longer axe, the gibbet, or rope; no longer do mountain fastnes the earth to practice longer reigns bigotry men's minds that the

us.
The day of aggress fare is again at hand come for action ; the and we are called up forth from our strong to unbelievers the fa There has yet be eampaign. It is for

selves to the task, fo claim with St. John we are of God." This is the prov

conversion of the work laid down by It has been the WORK OF CATHOLIC and it must be the ful of all was the difference she perceived in the Jim Tipton of to-day, healthy and active-looking, freshly shaved and well-dressed, who sat smok ing and reading the papers, and the Jim Tipton, sodden, shabby and miser-

Jim Tipton, sodden, analysis able, of a year before.

The children rushed upon her.
There was a shout of "Aunt Mary!
Aunt Mary! Aunt Mary!" and for ten minutes Mary was smothered in hugs. Jim and Kate were equally

Her brother put his arms around her, and his eyes were full of tears as he

kissed her.
"God bless you, Mary!" he said.
"You made a man of me at last. And you never braced me up as much as when you threw me off.

After a minute Kate said: "If you wouldn't mind me asking the question, Mary, I'd like to know-are you going

In reply to this question, Mary blushed so vividly and becomingly that her complexion for the moment was as beautiful as Kate Tipton's in the days of her youthful loveliness.

DUE TO NON-CATHOLICS.

We live in an age of apostolic life, energy and zeal. Although idolatry energy and zear. Although molatry is now extinguished among civilized nations, yet the time is similar to the days of St. Paul. Material prosperity advances with rapid strides, and inteladvances with rapid strides, and intellectual strength increases daily. The rich become richer, and the poor poorer as the times advance. As St. Paul went forth into just such a state of society, so are we called to meet this mass of people who either here were recommended. mass of people who either have no religion at all or who at best have but fragment of the truth.

There is the same class of men who

are always inquiring for something new, like the men of Athens. There is same class of men who have no God in the world, but are given up to self-indulgence. There is a large class of men and women who keep the natural law written on their hearts.

ious matters are worth considering. Three hundred and fifty years ago

THE GREAT DELUGE OF APOSTASY

and rebellion against the Church. It flooded the western world; it rolled up in threatening billows to the gates of the Vaticau. It demanded the over-throw of the Church or else its subjec-tion to the State. Like thunder from a clear sky came the answer-the great Council of Trent and its famous decrees of reformation. The echoes of that great reply to infidel demands still come back to us in the legislation

of the Church, and will until the end.
Calmly, then, the Church went on
her way with renewed life and vigor strengthening the faith of her mem-bers, instructing them more thoroughly than for many generations before in the reasonableness and neces-

sity of Catholic truth.

Those who left the old ship of Peter in a very short time were wrangling among themselves on the fundamental doctrines of faith. Before fifty years had passed they were

SPLIT INTO A HUNDRED SECTS, each making war on the others. To protest was their life. Founded on principles of contradiction and of opposition, they could exist only by fighting.

To-day this revolt has worked itself out. It has had its day. Like the torrent which sweeps down the mountain side in the spring, and is dried up by the summer sun until no sign of moisture is left, so calm reason and continuous terms of the summer sun until no sign of substances of the summer sun until no sign of moisture is left, so calm reason and substances of the summer sun until no sign of any bug bear rest on their minds.

Round about us to-day stand a crowd of people hungry for the word of God. Their hearts are deeply religious, but they have no sense of the supernatural, and with mere natural religion they are not satisfied. They need a revelation from God; they know not where

They must be brought to investigate the truth, the beauty, the goodness, and the divine authority of the Catholic religion. There is in many of these ople a deep-seated, ingrained prejudice against us; it is for us to break down its walls. To these and to all others who are non Catholics we are

Here, then, is the urgent work of the day in the religious world. The time has passed when Catholics can sit down calmly and fold their hands while

PERISHING BY HUNDRED OF THOUSANDS for the want of the Catholic faith. The time has passed when Catholics can be content merely to hold the faith and teach it to the favored children of the faithful. No longer do we dread the axe, the gibbet, or the hangman's rope; no longer do men drive us to the mountain fastnesses and caves of the earth to practice our religion; no longer reigns bigotry so supreme over men's minds that they will not listen to

The day of aggressive spiritual war fare is again at hand. The time has come for action; the hour has struck, and we are called upon by God to sally forth from our strongholds and preach to unbelievers the faith once delivered

There has yet been no organized eampaign. It is for us to arouse our-selves to the task, for we alone can ex-claim with St. John, "We know that

we are of God."
This is the providential mission of the Church in the United States-the conversion of the people; this is the work laid down by her Divine Master.

and it must be their work in this.

Little has yet been done. The comparatively few converts who come to us every year are not, as a rule, the fruit and result of the labors of evangelic and apostolic men and women who have devoted themselves especially

Many have come to us in spite of us -we must confess it with shame and sorrow. They have come after months of solitary study and thought, in spite of discouragement; in the face of awful obstacles, they have made the sacrifice.

It is the grace of God pure and simple which has led them on; they have been assisted by no earnest work of ours. But now the time has arrived when we are able to say to such souls who are timidly standing without:
"Here we are the messengers of Christ we pray you in Christ's stead, be ye reconciled to God."

It was a thin, small stream that flowed under the virgin hands of Bernadette at Lourdes, but it became a great stream whose waters are spread in all the earth. So the few heroic souls who have come to us are the earnest of a great flood of conversions they are the first fruits of a HARVEST OF CONVERTS

who shall in a few years be gathered into the fold by the zcalous apostoli laborers whom God is sending forth into the field to reap.

The man who is not alive to this

work, or in earnest about it, is dead to the day in which he lives; is not alive to the providential lesson of the hour. Almighty God will ask this generation when they stand before Him in the day of judgment; "What did you do to teach the Christian truths to the non-Catholics who lived with you when you were in your trial state?" for us to make answer now. Let us arise in our might-the might of truth -conscious of our strength, confiding in God, and go forth to win the battle fighting against error.

The census shows the population of the United States to be a little over sixty-four millions. Of this great The particular movements which multitude scarcely one seventh profess produced this state of mind on relig-Catholic faith. We are not in the field to discuss the reasons why there are few or many who are annually lost to the Church.

We know our numbers, and that which concerns us. What means shall we take to regain the remainder?
This remainder of the population—
fifty-six millions—is made up of two classes: those who are and

CALL THEMSELVES PROTESTANTS, and those who are of no religious be-

lief at all. This latter class is growing larger day by day. The uncertainty of teaching in non-Catholic pulpits drives daily great numbers into unbelief. vice and its attractions Pleasure, placed within the reach of all, likewise doing their share in making We stand as a small unbelievers. We stand as a small body indeed, but we shall never forget how the Church went forth in the fourth century into a world of pagans, and with what results. But we have be fore us an audience to day that is ready, eager and anxious to listen to what we have to say. They have heard of us from our enemies long enough; that their tales concerning us were

fables, they are certain.

Now, what is the truth concerning us? is the question which we are called upon to answer. The American people are fair-minded, ready to can people are latr-minded, ready to look at both sides of a question before they make up their mind. No longer will they submit to be blinded by passion, nor will they let the incubus

This is no doubt a pressing need, and it is certain that of all the obstacles in the way of the conversion of our country none is greater than the scandalous lives and shocking example of some bad Catholics. Intemperance and saloon-keeping are Catholicity's deadliest foes. We profess a pure and perfect religion, and unbelievers are aware of our profession; and the non practicing Catholic is not the weakest enemy to the spread of truth.

thing that attracted men to the Catholic religion in the early ages of the Church was the examples of soberness and charity which Christians manifested in their lives.

The heart thrills with joy when one contemplates a vast multitude OF GOOD CATHOLIC FAMILIES

in harmony and peace, dwelling to In these households never gether. In these households never comes the demon of discord, but the angel of peace continually abides within them. There daily arises the sacrifice of prayer and thanksgiving from the family altar. There mutual forebearance prevents wordy quarrels and unseemly disputes. There temperance and sobriety reign, and kindness and gentle influence rule where harshness gentie innuence ruie where narsniess and evil-speaking would quickly make a household of Satan. From these families comes forth no child to fill a drunkard's grave, a fellon's cell, or the murderer's chair. From such families comes forth the men and women who love the law of God, and respect the

law of the land for God's sake. This, then, shall be the first means of converting unbelievers, by SHOWING OURSELVES BY OUR EXAMPLE

to be the true disciples of Jesus Christ. The next means of advancing the Catholic religion among our non-Catholic brethren is by teaching it to them. There is every opportunity for Christians to meet unbelievers. They are with them in business, in work and in recreation. Questions are asked everywhere about our faith, and we It has been the work of Catholics in every age, for the faith that is in us. If we would

When a mission is given in the parish to which we belong we could easily ask our non-Catholic friends to go with us. Converts are often made in this way, as well as by invitations to sermons.

THE APOSTOLATE OF THE PRESS. The press of this country is busy. It daily pours forth tons of worthless and evil literature to satisfy the depraved intellectual palate of the read ing public. There is much also that is good, very good, which is constantly being put into print.

But when we contemplate the pos sibilities that are before us, and the good that can be done by the spread of first-class Catholic literature, we are fired with enthusiasm for the task.

A little band of half a dozen, who are willing to give themselves and all have for the glory of God, could, in a very short time, flood this country with good Catholic literature at a reasonable figure.

All who contributed toward the comThere need be no difficulty about
the books, pamphlets and leaflets
proper for the purpose. There are
plenty of them now in existence.
What we want is organized effort and
What we want is organized effort and
What we want is organized effort and
What was every to be no difficulty about
the books, pamphlets and leaflets
to necessary conditions, were granted
an Indulgence.
The alms were not one of the indispensable conditions. Those conditions a little money to bring down prices to

people in this respect are unanswered it will be due to their own apathy, and the stigma of being direlict in the performance of an important duty must abide with themselves. Observant readers notice how dilatory subscribers readers notice how dilatory subscribed readers notice how dilatory subscribed sometimes impose upon newspaper for aid to build that beautiful mont proprietors, and even force them into the disagreeable necessity of making that he did nothing wrong, that he did not exceed the limits of his powers not the Indulgence. In frequent appeals for prompt settle-ments. This apparent neglect in some may be mostly ascribed to pure care-lessness, but with the majority it arises from an utter misconception regarding the financial cost and labor involved

in the production of a newspaper. If upright subscribers had a clear knowledge of their obligations in the matter they would not suffer the injustice to exist for even a single day. An experience of a kindred nature to what is spoken of above must have befallen the editor of a Southern paper, as he declared in the bitterness of his heart that the man who would cheat the printer would not hesitate to pasture a goat on his grandfather's grave.—William Ellison of Bowman ville, Ont., in Philadelphia Catholic Times.

Churches in Contrast.

If the London Telegraph be rightly informed, the matter in which the Holy See recently dealt with certain French theologians who undertook to apply "higher criticism" to the Bible furnishes an excellent opportunity of contrasting the methods of the Catholic Church-with those of the Presbyterian, sect, which finds itself confronted now

with the same problem.

According to the Telegraph, the French theologians referred to, as a result of their "critical" studies of the Scriptures, announced that they no longer regarded Moses as the author of the books of the Old Testament generally ascribed to him, nor did they consider the books of Esther and Job as

historically reliable. No sooner, however, did the Holy See become aware of the existence of this "critical" school, and learn the nature of its teachings, than it summoned one of its principal professor to Rome, that he might explain hi tain side in the spring, and is dried tain side in the spring tain the there is this twofold punishment to Rome, that he might explain his to Rome, that he might ex and he was paternally advised to refrain from innovating new Scriptural theories on his school's responsibility

in the future. As the person in question is none other than Mgr. D'Hulst, the rector of the Catholic University of Paris, who has always shown himself a loyal son of the Church, the advice of the Holy See will undoubtedly be accepted by him and his adherents, notwithstanding the prediction made by certain individuals with whom the wish is father to the thought, that Rome's decision will lead to a "liberal" Catholic movement in France.

And what a pleasant and significant contrast this prompt action of the Holy See affords to the dilly dallying policy of Presbyterianism, which seemingly does not dare to deal decisively with those of its followers who impugn Holy Writ! And how it illustrates the scru pulous care with which the Catholic Church guards and defends the Sacred Scriptures !- Catholic Columbian.

A Battle for Blood Is what Hood's Sarsaparilla vigorously fights, and it is always victorious in expelling all the foul taints and giving the vital fluid the quality and quantity of perfect health. It cures scrofula, salt theum, boils and all other troubles caused by impure blood.

troubles caused by impure blood.

HOOD'S PILLS cure all liver ills. 25c. Sent by mail on receipt of price by C. I. Hood & Co., Apothecaries, Lowell, Mass.

Mr. Joab Scales, of Toronto, writes: "A short time ago I was suffering from Kidney Complaint and Dyspepsia, sour stomach and lame back; in fact I was completely prostrated and suffering intense pain. While in this state a friend recommended me to try a bottle of Northrop & Lyman's Vegetable Discovery. I used one bottle, and the permanent manner in which it has cured and withhold from the proprietors this expression of my gratitude."

Local Option.

Granting Indulgences.

"Whatsoever you shall bind upon earth shall be bound in heaven, and whatsoever you shall leave upon earth shall be loosed also in heaven." (St. Matt. avill. 18).

Of the many practices of the Church few have been the cause of more controversy than that of granting Indulgences. Though not the cause, the granting of an Indulgence furnished a pretext for Luther's apostasy. Leo X., who was Pope at that time, desiring to complete St. Peter's at Rome, appealed to all Catholics for financial aid. There was certainly nothing wrong in With these alms it was intended that the most magnificent Christian temple in the world would be com pleted.

"Msjesty, Power, Glory, Strength, and Beauty all are aisled In this eternal ark of worship undefiled."

All who contributed toward the com-

were a sincere repentance and confesmissionary standards and to secure sion. Hence, those who did not contribute could gain the Indulgence. If the aspirations of the mass of the Perhaps the Dominican Tetzel, who was chosen to announce the Indulgence, exceeded his powers and made them

serve his own ends.

His action in the affair was not approved by Rome. If it is certain that the Pope did nothing wrong in asking when he granted the Indulgence. In order to understand this

neither the one nor the other. An In-dulgence is not the forgiveness of sin. in the priests of the Church, and let dulgence is not the forgiveness of sin. In fact, an Indulgence cannot be gained until sin has been forgiven. One of the necessary conditions for gaining an Indulgence is confession. Neither is an Indulgence a license, a permission to commit sin. No one, not even God Himself, could give permission to commit sin. For God is all good, and, although all powerful, He good, and, authough an powerful, he cannot sanction that which is evil, bad in itself. It would be contrary to His very nature. An Indulgence, then, is not what it has been painted. Having seen what an Indulgence is not, let us see what it is. It is a remission of the whole or a part of the debt of temporal punishment due to sin after the guilt and eternal punishment have been forgiven in the sacrament of penance. In the early ages of the Church no

torious sinners, after being absolved, were sentenced to long public pen ances. By sincere sorrow, an Indul-gence of remission of some of the time was granted them. Public confession and public penances have passed away These public penances are replaced by pious devotions. Upon the performance of certain pious devotions the Church at times grants an Indulgence that is, a remission of such temporal punishment as is equivalent to the canonical penances corresponding to the sins committed. Attached to every mortal sin, besides the guilt, is the punishment incurred. This punishment is eternal and temporal.
That there is this twofold punishment confessed his sin with signs of true contrition. Then Nathan told him that God had forgiven his sin, but that many temporal punishments would follow. When God forgave the punishments sin, the guilt and eternal punishment wer taken away; but temporal punshment remained. Other expunshment remained. Other ex-amples could be cited, but this is afficient to show that there is a two-fold kind of punishment-eternal and temporal. In confession the guilt and eternal punishment are taken and eternal punishment are taken away but not always the temporal punishment. This temporal punishpunishment. ment is what is taken away in whole

by a plenary and in part by a partial In a similar manner we have a twofold punishment attached to crime in this world. A man commits a Indulgence. crime. He is sentenced to a term in the penitentiar. After spending his time of punishmen he comes back to society, but finds he has another

society, but punishment puaishment to undergo in being avoided by his friends and thers. The practice of granting Indulgences is founded on many pessages of Scripture, both of the Old and New Testament. In the 12th chapter of the Book of Numbers we learn that Mary, the sister of Moses, was for given a sin which she had committed. But God inflicted upon her the penalty

of ieprosy. This was a temporal punishment. By the prayer of Moses an Indulgence was granted; for God took away the temporal punishment.

Our divine Lord left with Ais Church the power of granting Indelgences, as we learn from His word taken from St. Matthew: "Whatsoerer you shall loose upon earth shall be loosed also in heaven." This promse implies the power of loosing not only from sin and the characteristics. Local Option.

This term should be applied to the choice every intelligent person has between Burdock Blood Bitters, the natural and certain remedy for dyspepsia, biliousness, constingtion, headache, and bad blood, and the various imitations offered by unscrupulous parties as being "just as good." There is nothing else as good as B. B. B. It is an honest medicine.

religion that these people would be moved to question us about it, how great is the good that could be accomplished!

By Rev. J. J. Burke.

incestuous Corinthian, as we learn from the 2nd chapter of his second Epistle to the Corinthians. By the power and authority which he received pardon from performing a certain penance. This penance was a temporal punishment. The apostle took away the temporal punishment. That is an

Indulgence. Non-Catholics grant a kind of plen ary Indulgence to every one by saying that works of penance are unnecessary. The practice of the Catholic Church of granting an Indulgence only to the deserving is certainly more comformable to Scripture as well as more reason-

Experience teaches us the utility Indulgences. They encourage the faithful to frequent the sacraments, to do acts of penance, and perform works of piety, charity and devotion.

A practice productive of such beneficial results is reasonable; it is also reasonable because it is sanctioned by Scripture and the Church of every For God would not sanction age. For God would not sanction it nor would the Church practice it if it were not conformable to reason.

The Last Sacraments.

VIII. "Is any man sick among you? Learning in the priests of the Church, and is pray over him, anointing him with oil name of the Lord: And the prayer of shall save the sick man, and the Lord raise him up, and if he be in sins they a forgiven him? (St. James v. 14, 15.)

By these words St. James admonishes Christians when sick to do that which our Saviour had previously directed to be done. This you will learn from the 6th chapter of St. Mark: "And the 6th chapter of St. Mark: (the apostles) anointed with oil many that were sick."

The historians of the first centuries tell us that the early Christians were as anxious to receive the last sacra-ments as are the Catholics of our own day. St. Cesarius, in the fifth century, have a clear idea of what is meant by writes: "As soon as a person falls an Indulgence.
You frequently hear it said that it is the forgiveness of sin, or that it is a permission given to commit sin. It is neither the group of the grou them pray over him, anointing him with oil." What the Christians of the first centuries did, we do; and we do it by the direction of Jesus Christ and of St. James.
Penance, holy Eucharist

extreme unction are administered to the sick and are known as the last sacraments. The priest first hears the sick person's confession, then he administers holy Communion. Afterward he administers the sacrament of extreme unction-last anointing.

This sacrament aids the sick to bear their sufferings with patience. wipes away sin, even mortal sin if the person is unable to confess; and it purifies the soul for its entrance into The other sacraments assist heaven. us in making our lives holy like the life of our divine Model. This sacrament assists in making our death holy, like the death of Jesus. The sacra-ment of baptism met us at our entrance into this world; the sacrament of extreme unction will be our guide at our departure to the other world. Religion, which rocked us in the eradle of life, will lull us to sleep in the cradle of death.

Go to the bedside of the dying Catholic and you will see the reasonableistered, peace and joy and content ment are visible on the countenance of the sick person. He clings no more to the things of earth. His thoughts breathing the sweet names of Jesus, Mary and Joseph, his soul takes its flight to the regions of eternal bliss TO BE CONTINUED.

It is a noteworthy fact that all the Apostles save one were martyred, and fifty-two Roman Pontiffs in lineal succession from St. Peter died of martyr dom. So general was death for the faith the lot of Christians in the apostolic age, that the only three great names not written in blood are those of the Blessed Virgin, St. Mary Mag-dalen and St. John the Evangelist. These three might have been said to have endured a martyrdom more than human, from the fact that they were the three who stood beneath the Cross of our Blessed Saviour.

A friend, whe loveth at all times, through evil and good report; through sorrows unto joy; through sin and suffering unto repentance, is more beautiful than the stars in the firma-ment above; more to be desired than all the wealth in Golconda.

of woman's troubles is with Doctor Pierce's with Doctor Pierce's
Favorite Prescription.
Safely and certa.nly, every delicate weakness,
derangement, and disease peculiar to the sex
is permanently cured.
Out of all the medicines for women, the
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is the only one that's
guaranteed to do what is
claimed for it. In all
"female complaints"
and irregularities, periodical pains, displacements, internal inflamulecration, bearing-down

mation or ulceration, bearing-down sensations and kindred ailments, if it ever fails to benefit or cure, you have your money back.

So certain to cure every case of Catarrh is Dr. Sage's Catarrh Remedy that its proprietors make you this offer: "If you can't be cured, permanently, we'll pay you \$500 cash."



Mrs. Anna Sutherland

amazoo, Mich, had swellings in the neck, or Goitre Fron her 10th 40 Years great suffering. Then she caught cold could not walk two blocks without fainting. She took

Hood's Sarsaparilla And is now free from it all. She has verged many others to take Hood's Sarsaparilla and they have also been cured. It will do you good. HOOD'S PILUS Cure all Liver Ills, jaundice, sick headache, bilousness son to the control of the

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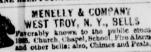
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by the fire with er lap, and they, the wonderful d come over the ut most wonderThe Catholic Meeorb. nblished Weekly at 484 and 486 Bichmond street, London, Ontario. Price of subscription—42,00 per annum.

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

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Dominion.

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

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

London, Saturday, July 15, 1893. THE PROSPECT FOR IRELAND.

Mr. G. W. Smalley, who sends by cable to the New York Tribune his views concerning the Home Rule Bill, is intensely anti-Irish in sentiment. Hence it is not surprising that in a recent cable despatch he declares that the British House of Comnons, by deciding that the Home Rule Bill is to be re ported by the Committee of the whole on 31 July, has signed away its liber-

Amendment after amendment has been proposed in Comnittee with the express object in view to kill the Bill by rendering it nugitory, until it became evident that ifthe will of the majority is to rule at all'it is absolutely necessary to fix a time or the termination of the long drawn at debate upon it. This is what Mr. Glactone has done, and this has vexed the Tories to an incredible degree. They wish now to render Home Rule unpopular by representing that it is being passed hurriedly, and without giving time for its proper consideration by Parliament. In reply to statements made by Mr. Arthur Balfour to this effect, Mr Gladstone pointed out that he late Irish Secretary had urged the closure measure whereby the deate is to be cut short, when the Coercion Bill was plea being that it was of the utmost importance that the Bill should b passed with as little delay as possible It is now quite as necessary to pass the Home Rule Bill, and it is not proper that the majority in Parlia ment should be put down by the obstructive tactics of the minority. In fact the majority has rights which the minority must not be allowed to take from them. Accordingly he is determined that the Bill should be pushed through Committee so that it may be voted on by the House early in August.

The complaint of the Tories is that by this mode of procedure the minority is deprived of its rights, and Mr. Bal four informed the House that Mr. Gladstone had opposed the closure when it was proposed for the sake of stifling opposition to the Coercion Bill. This Mr. Gladstone admitted, but he said the House had differed from him in opinion at that time and had declared in favor of closure. It was his duty, therefore, to accept the de cision then arrived at until it be repealed, and there was no occasion more pressing than the present to put into operation the law of closure then adopted. There is, therefore, every prospect now that the Bill will soon pass the House of Commons. How it will fare before the House of Lords remains to be seen. It is said that within two weeks from the date when it will be read by the Commons a third time, it will be rejected by the Lords. The course which Mr. Gladstone will pursue in that event has not been announced, but it is certain that he will not leave the matter there. He may either add a sufficient number of names to the peerage to pass the Bill, or he may appeal once more to the country to sustain him; and if he returns again to parliament with a majority at his back equal to that which at present sustains him, the Bill will be passed again by the Commons, and means will be taken to pre vent the Lords from circumventing the expressed will of the people.

The Home Rule Bill may be delayed by the opposition of the Lords, but the will of the people as expressed by their representatives will certainly prevail

The conviction that Mr. Gladstone will succeed has greatly exasperated the Tories, who now feel that their of the Bill. If they succeed in doing this it is possible that Mr. Gladstone may succumb under the terrible strain of continuing his severe work, in following heads: politician who, it is hoped, will not be district.

so earnest in giving justice to Ireland as he has proved himself to be. The Tories now seem to be intent on bringing about this contingency, and any movement which may cause a delay is palatable to them.

The latest deal in this direction is a manifesto by English Catholic aristocrats against Home Rule, which, they say, they hold it to be their duty to resist. They say that the agitation for Home Rule is based upon principles identical with those of European Revolutions which have been reprobated by the Holy See. They take care, however, not to point out what Cathoic principle would be violated by Home Rule in Ireland. They have good reason for the omission, because there is no principle of Catholic morality violated by extending more liberty to the people to govern themselves as their best interests demand.

They say also that Home Rule would be injurious to the Catholic religion. This is certainly a curious objection in face of the fact that Lord Salisbury and Mr. Balfour have asserted over and over again that it means Catho lic ascendancy in the Parliament of Ireland, and that the Orangemen of Belfast never tire declaring that "Home Rule means Rome Rule."

It is consoling to find that the views of the fifty-seven Lords and Colonels and Captains who have signed this document are not shared by the Catholies of England generally; and, with the exception of the London Tablet, there is not a prominent Catholic journal which opposes Irish demands. for the reason that the English Catho lics are one with their Irish co-relig ionists in demanding this measure of justice.

The English aristocratic Catholic Unionist manifesto will have as little effect in stemming the tide of public opinion as had the manifestoes of the Irish Presbyterian General Assembly and the Methodist General Conference. The people have rendered their verbeing pushed through Palliament, the dict, and their voice must be listened to with respect.

DUBIOUS TOLERANCE.

The Montreal Witness has becom unexpectedly kind and tolerant towards Catholics, if we are to judge by the following language alone which it uses in its issue of July 3:

"Our own preference would be to let the two languages and Separate schools continue wherever they exist. But the tolerance disappears when we read in the next sentence that

"Separate schools have long been an institution in Ontario, and throughout their whole history have been such a standing witness to Roman Catholics of the inferiority of their own system that intelligent Roman Catho ics themselves often repudiate them.

The toleration which the Witness is ready to extend to us is therefore only to last as long as that journal believes that our schools are of inferior quality, which it declares to be the case present.

The Witness is evidently misinformed in regard to the efficiency of the Catholic Separate schools in this from the of repeated assertions of the Mail; for they are evidently not tinent. drawn from the reports of the Education department, which show for the produced from the Public schools of the Province, notwithstanding the fact that the schools laws favor the latter in every possible way. Whether in regularity of attendance, competency of the teaching staff, the number of children in the higher branches, or the precentage of children who are year after year able to pass the High School and Collegiate Institute entrance examinations, the Catholic schools of Ontario are quite on a par with the Public schools. It is not at all likely, then, that the wish of the Witness that Catholics will become

the province will stand well to the sacrifices on behalf of the cross, and front when their results will be made known. We request Separate school peers. trustees and feachers, and others interested in Catholic education, to furnish us with certified statements of only hope is in delaying the passage the results of these examinations as soon as they are made known. But in saying that it is certain we remind those who will make known to have a large circulation. Every to us these results that we cannot Canadian should possess a copy. to which he is being subjected. He make them a fair basis of comparison may die or he may be made incapable unless the figures be given under the of diction nels it a worthy and last-

which case the mantle of the Premier 1. Total number of those who have which case the mantle of the Premier must pass to the shoulders of some municipality or county, or High School

iren who have passed the examination in the district.

3. The total number of children attending school in the municipality or county or High School district : o if this cannot be ascertained, the pop-ulation of the district affected.

4. The total number of children Catholic population of the Separate school section or sections, if the popu-lation of the district be given under

paragraph 3.
5. When possible the number of marks obtained by the competing pupils should also be sent to us.

HISTORY OF THE EARLY MISSIONS IN WESTERN CANADA."

The Very Rev. Dean Harris has by

his cleverly written book carned, and ustly, a place among the literati of Canada, and has well won a right to the gratitude of every lover of our country's history. We trust that his elegant and facile pen will transcribe other records that should be read by all Canadians. Wonder it is that silence should so long have brooded over this epoch of history. but lack of time may perchance be ascribed as a cause. True appreciation of the enduring glories of our past did not inspire our writers, for

'Earth's crammed with heaven, And every common bush afire with God But only he who sees takes off his shoes.' Father Harris has done his work. and well. Few are there, perhaps, who may realize the hours of toil entailed by such a work. They only who, urged by motives of religion and patriotism, have chronicled a country's history, may understand it. We who can but imagine the difficulty of verifying quotations, of consulting archives, of comparing narrations with one another, the research, patient and persevering, that must be the characteristic of the student of history and the toil of clothing cold historical data in warm vesture of living and breathing language, can scarcely comprehend the magnitude of the

We reap the fruits of his labors, and we lay before him our tribute of thanks and congratulations.

With a loving and painstaking hand has he sketched the lives and labors of the early missionaries. The figures of the Franciscans and Jesuits, etc., stand out in bold outline upon the glowing pages, and in spirit we see them dwelling in the forest primeval and going their ceaseless rounds of love and mercy and of questing for human souls and laving the foundations of the civilization of which we are justly proud.

Father Harris has given expression to opinion of the Indian that will not be endorsed by those who glean their knowledge of the denizen of the forest from the povels of Fenimore Cooper. "To make a hero of the American

Indians, as is often done by writers of fiction, is to raise a monument to cruelty on a pedestal of lust."

Chateaubriand's assertion, that man without religion is the most dangerous animal that walked the carth Province. It must take its statistics found its verification in almost every savage that roamed the American con-

In graceful and eloquent sentences he depicts the labors of the Jesuits. Catholic schools as good results as are whom he calls "The Imperial Chard of the Catholic Church :"

"It is no compliment to the ionests and intelligence of our age that, even now, with the impershable parchment of their heroic deeds unrolled before us, there are to be found those whose partiality is so pronounced that they cannot think of the Jesuits without associating them with blood, poison and daggers. The repeated and timeworn calumnies of secrecy, unscrupu lous agencies, conspiracies and the like, make up the literary and religious rubbish that too often passes for delectable reading at many a rural fireside. The correntional Jesuit is a familiar figure and a terrible one. disgusted with their Separate schools will be realized.

The High School entrance example.

The High School entrance example.

The High School entrance example.

The High School entrance example. The High School entrance examples tions for 1893 have just been held, and we venture to assert that the results will prove this year as they have done in the past that the Catholic schools of the past that the Catholic schools of the courage their magnificant. But we of the household of the Faith have known the Estuits from the day that Ignatius Lovola, in the grotto of Manresa, threw himself heart and soul into the militia of Jesus Christ. We have witnessed their sublime virtue, their magnificant. we challenge history to show us their

Brave and truthful words! All through the work are passage of rare beauty and eloquence. We have no hesitation Accuracy of statement and elegance

ing contribution to our literature.

2. Number of Separate school chil- Canada has material with which to build a national literature.

This is Canada's reproach, that it has no literature. It is in swathing bands-a little child nourished by the ideas of others. We look to Europe for our nations of prose and poetry. Writers we have, but they are decora tors, not builders. There is too much dilettanteism about them. exert no appreciable influence upon the minds of the people. Their names may be seen occasionally in a review and be murmured by the coterie that looks upon them as rising men, but they are unknown to the majority of Canadians. The scenes of other times and lands enlist their literary services, and the wealth of romantic legend and tradition is passed unheeded.

The "History of the Early Missions in Western Canada" is published by Hunter, Rose & Co., Toronto.

ORIENTAL CATHOLICS.

Some of the non-Catholic journals are at the present time very much exercised over the fact that many Eastern Catholics coming recently to America have had priests appointed to attend them, who say Mass and conduct other religious services in their own language, and from this fact they suppose that there is some unaccountable change going on in the bosom of the Catholic Church which in Western countries has preserved the custom of offering up the Mass only in Latin.

Some Catholics also, who were under the impression that Mass is said only in Latin, have been puzzled by what they have only recently discovered that it is said in several Eastern tongues, and enquiry has been made of us as to how the unity of Catholic faith is affected by the fact. We have been reminded that Catholic contro versial writers argue strongly in favor of a universal language in the ritual and ceremonial of the Church, and that the use of Latin in the Mass and the administration of the sacraments is defended on the ground that the purity of faith is best preserved in the universal Church by the employment of a language which is also universal, inasmuch as it is known by learned men the world over.

In reply we would remind ou esteemed correspondent who writes or this subject that the use of any lan guage in particular is not a matter of faith, but of discipline. It was not prescribed by our Lord nor even by the Apostles that but one language should be used in the services of the Church. It is therefore quite within the power of the authorities of the Church to fix the language in which these services shall be said; and for the same reason the ceremonies and the ritual which shall be used in any locality are matters on which the authorities of the Church are compe ent to decide; and the decision is made according to the circumstances of the case. Whatever is permitted by the conscience.

It is no more destructive of unity of faith that Mass is celebrated in the Western Church in Latin, and in various parts of the Eastern Church in Greek, Coptic, Syriac, Armenian, etc., than is the study of the catechism in English, French, German, Polish, Spanish and other languages by per sons of various nationalities on this pale persons of every nationality; but language, their faith is one. They believe the same doctrines, receive the same saeraments, assist at the same faith by the same hierarchy of Bishops diction under the Pope in their respective dioceses.

The arguments used by Catholic theologians and controversialists in favor of a universal language, or at least a language almost universal, have a sound basis; yet it does not follow that there can be no sufficient reason for permitting the use of other languages under certain circumstances.

Latin is truly the language of the Church; and it is the language in which the holy Sacrifice of the Mass is offered up in nearly all the dioceses of the world, since about eleven-twelfths of these dioceses use the Latin liturgy. This uniformity arose providentially out of the fact that St. Peter, the first Head of the Church, fixed his See in Rome, the centre of the great Roman We dare again to wish that the Empire, which extended its conquests skilled voices have peak once more of past throughout nearly the whole known days and convince the incredulous that world. But other apostles established truly to the Catholic Church.

branches of the Church among other nations, and the early Liturgies were composed in the languages spoken in these localities.

During the first three centuries,

while the infant Church was subject to almost continuous persecution, absolute uniformity of language was an impossibility, whatever might be thought of its expediency. It is readily seen that at an age when in tercommunication between different nationalities was much less easy than it is to-day, the necessity of one language throughout the Church was not so great as it is now when the facilities of communication are so multiplied. This absolute uniformity was, there fore, not insisted on, and the divers liturgies became consecrated by long usage. In fact the use of several distinct liturgies became in time an irre fragable testimony to the antiquity of the one Catholic faith which is preserved equally in them all; and for this as well as other solid reasons it has never been deemed advisable to abolish the Oriental rites. We may even say that it would not be expedient now to destroy the valuable testimony afforded by the diversity of rites to the perpetuity of the Catholic faith, for the reason that there are now adays so many assaults on Catholic truth that we need all the evidences to the apostolicity of Catholic doctrines which these rites afford

It is evident that the various rites in use in the East show that a doctrine which is in them all could not have been surreptitiously introduced into the Church at any time since this diversity first existed, and thus it is proved that the doctrines of the real presence of Christ in the Holy Eucharist, the sacrificial efficacy of the Mass, the utility of prayers for the dead, the honor due to the Blessed Virgin Mary and to the other saints of God, and the fact that the angels and saints intercede for us before the throne of God. have been handed down to us from the Apostolic age. Many other Christian doctrines and practices are similarly shown to be of Apostolic tradition: and even if the Orientals desired to Latin, it is doubtful that it would be expedient for them to do so now. But, certainly, when it is known that they are very much attached to the practices which have come down to them through a period of fifteen, or even eighteen centuries, it will be underinsist upon their adoption of the Latin States. Liturgy.

As far as Orientals in America are concerned, it is probable that after the lapse of some years, as they become more and more assimilated with the which Dr. Briggs is one of the profespeople among whom they live, they will by degrees adopt the Latin rite.

An article in the Living Church, by the Church of an English Liturgy. universal, and comprises within her local Churches, such as all the Pro- all over the country. testant Churches are, should use local whatever may be their nationality and languages. But it is also appropriate up the most solemn act of worship in a language which is also universal. Sacrifice of the Mass, recognize the Latin in the Holy Sacrifice of the Mass same Supreme Head of the Church and is not an unknown tongue, as Catholics are governed and instructed in the everywhere are familiarized with it, and they all understand it sufficiently and priests, exercising similar juris- to follow the priest through the various parts of the Mass. Their prayer books explain to them thoroughly what the priest is doing; and thus wherever they may be, though they do not understand the language of the country, they are still able to assist at Mass with profit to their souls.

We may here add that it is not at all unlikely that before many years the reunion of the schismatical Oriental churches with the Catholic Church will be again effected. The policy of the Church in retaining the Oriental Liturgies will undoubtedly be of great assistance in bringing about this consummation which is so much to be desired. It must be borne in mind by our readers that, besides the schismatical churches, there are in the same countries where they exist churches which recognize the authority of the Pope, and which therefore belong in fact all the doctrines of the Catholic

GLADSTONE HOLDS HIS OWN.

On Monday of last week a by-election was held in Pontefract division of Yorkshire to fill the vacancy caused by the unseating of the Gladstonian member, Mr. Harold James Reckitt, for bribery. At the general election a Conservative was elected, but on his elevation to the peerage the seat was captured by the Liberals with a majority of 63. The constituency is a close one, the Conservative majority at the general election having been 40. A great effort was made by the Conservatives to regain the seat, in order to maintain their oft-repeated assertion that there is a reaction in the country against the Home Rule Bill, and even the Liberals were rather despondent at the prospect of reducing the Government majority. Following the loss of a seat in Scotland the loss of Pontefract would have been a severe blow, and the rejoicing of the Liberals at the victory they have gained is therefore great. The two vacant seats in Cork have also been won by acclamation by Nationalists of Mr. Justin McCarthy's party; and thus Mr. Gladstone's majority remains exactly at 40 where it was at the general election. Mr. T. Williams Nussey. the Liberal candidate at Pontefract, polled 1,191 votes against 1,156 for the Conservative candidate, Mr. Elliot Lees. The Liberal majority was therefore 32.

Mr. Gladstone has announced that t is the intention of the Government to push the Home Rule Bill through the House so that it shall be reported by the Committee of the whole on July 31. A resolution to this effect has been passed by the House of Commons, notwithstanding the opposition of Mr. Balfour and the Conserva-

A THREATENED SCHISM.

A secret meeting of Presbyterian clergymen of New York and adjoining States was held in New York City on June 29 for the purpose of consider ing what course is to be pursued in consequence of the decision of the Gen eral Assembly adverse to Dr. Briggs, change their rite and to adopt the whereby the doctor stands suspended from the ministry. The meeting was large, and was composed entirely of supporters of Dr. Briggs, and advocates of the doctrines for which he has been condemned. There were present clergymen from New Jersey, Pennsylvania, Connecticut and Rhode Island. stood that it would not be prudent to as well as from several cities of other An active part was taken in the pro-

ceedings of the meeting by several members of the faculty of Union Theological Seminary of New York, of sors. Dr. Ecob, of Albany, was also present, and took a prominent part. Dr. Ecob is the most highly esteemed to which our attention has been called, Presbyterian clergyman of Albany, states that the existence in America and it was he who recently announced of Orientals using their own Liturgy from his pulpit that henceforth he resupreme authority of the Church in in their own languages will lead Cath- nounces Presbyterianism as an intolerany locality is therefore lawful, and olics in America to desire the adoption able tyranny, which he casts from him as he would a soiled garment

But the use of a universal liturgy is The strictest secrecy as to the promore needed now than ever before. ceedings of the meeting was enjoined When Catholics of one country pass on those present, but the representainto another it is highly desirable that tive of the Recorder was able to gather they should be made to feel that they a fair account of what took place, and are at home when they enter the he asserts that strong resolutions were House of God. This would not be the adopted against the action of the case if they found the holy sacrifice of assembly, and that immediate steps the Mass offered up in a language and are to be taken to circulate a protest with ceremonies to which they were total against it, to be signed by Presbytercontinent. The Catholic Church is strangers. It is very appropriate that ians of the advanced school of Theology

An intense feeling of indignation was manifested against what is called that the Universal Church should offer the despotism of the assembly in endeavoring to force a new creed upon the Church, and it is generally believed that the movement in resistance will result in a complete split, and the secession of a large number of adherents from Presbyterianism.

Dr. Briggs himself has also assumed a most defiant attitude, and in a sermon delivered in Asbury Park, N. J., on the 25th ult., he declared plainly that there is too much insistence on specific doctrines among the denominations of Christendom. He maintains that even between Catholics and Protestants the existing doctrinal differences are of little importance, and that there should be union of all Churches, which he believes is one of the things which will come to pass in the future.

He evidently overlooks the fact that Christ promised that under the guidance of the Holy Ghost His Church should teach all truth, and that the commission which Christ gave to His Apostles was that they should teach all things whatsoever He had commanded. The Catholic Church, therefore, cannot compromise doctrine; and Church are so linked together as to

constitute a whole which cann received in part and in part rej Catholic doctrine has been h down from the Apostles as the delivered to them by Christ, a must be received in its entirety. While we by no means appro the doctrines for the teachin which Professor Briggs was

demned, we are constrained t that the malcontents have as right to establish a new sect doctrines to suit their fancy as P terianism had when it orignate there is an authority in the Chu Christ to condemn heresy and s the first Presbyterians should submitted to that authority inste establishing a new fold with a creed. If the Church has no aut in the premises, Dr. Briggs show have been condemned.

There is in all the aspiration unity which have been manifes Protestants during the last few an evidence that in spite of t agreements which are the natu sult of Protestantism, a conscio that the Church of Christ sho one; but they greatly mistal character of that unity on which insisted, and which He prayed always endure in His Church. is "one Lord, one faith, one bay This implies a unity of doctrine cannot be found without the pale Catholic Church, which alone ac edges one Supreme Head th whom we are preserved from "tossed to and fro with every of doctrine."

THE CHRISTIAN ENDE. ERS.

A very regrettable incide curred in connection with the r of this association in Montre particulars of which are gi under in a press despatch: "A gang of French-Ca

quarry men attempted to cause but they were quickly stopped The French-Canadian enraged at a speech made by t Karmaraka, a Hindoo India, who compared Roman C to idolators, and to-night seven dred of them marched down convention waving colors and the 'Marseillaise.' A crowd lish volunteers gathered arou drill shed with the object of t the Frenchmen. A body of men soon arrived on the spot persed the mob. The volunte French-Canadians then through the streets singi cheering, but the police k crowd moving, and thus stop serious disturbance. Several will be made. The society passed resolutions repudiatir speaker's remarks, and an tory letter was sent to the

It is pleasant to note that truthful and uncharitable h of the Rev. Mr. Karmaraka h repudiated by the society; and the lesson will not be lost on ma ministers who deem it the prop to air their views on what th is the practice of the Catholic The occurrence, however, thou son why a mob should gather poses of violence, and those in the vile business should be punished.

ENGLISH CATHOLIC

The "English Catholics" has lated an indignant protest agai Rule. The Tablet, of London, the petition, and appended read the names of the Duke of the Blounts, the Cliffords, the the Vaughans, the Talbots, th These families are Catholic, despite the persecution of the tion period, preserved pure sullied their heritage of faith dark and bitter days when Ca was a thing hunted and sco refused the bribe that fain the priceless boon of faith, struggled and fought till | victory rewarded their effor

of adversity, do they strive the aspirations of the peo legitimate mode of Governm Are the sufferings of ye considered of little consequ every utterance of an Irish branded with the stigma of t

Why, then, having tasted

The day has gone by w canting words will suffice nation meek and submissiv whim and beck of Tyran Irish people is justified by in seeking redress, and no and impartial mind may de the right.

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the doctrines for the teaching of maton. Who ever heard of one inwhich Professor Briggs was condemned, we are constrained to say that the malcontents have as much denounce it, or to malign those who right to establish a new sect with gave it all the resources of their doctrines to suit their fancy as Presby- energy and labor of heart and mind? terianism had when it orignated. If Christ to condemn heresy and schism, the first Presbyterians should have submitted to that authority instead of establishing a new fold with a new Creator for the many blessings becreed. If the Church has no authority stowed on them, they grudge the Irish in the premises, Dr. Briggs should not have been condemned.

There is in all the aspirations after richly endowed. unity which have been manifested by Protestants during the last few years, an evidence that in spite of the disagreements which are the natural result of Protestantism, a consciousness that the Church of Christ should be one; but they greatly mistake the involved! We do not know how the character of that unity on which Christ Irish priests take this statement insisted, and which He prayed might always endure in His Church. There is "one Lord, one faith, one baptism." This implies a unity of doctrine which ary and a constitutional movement ! cannot be found without the pale of the Let them be guided by the ethical Catholic Church, which alone acknowledges one Supreme Head through whom we are preserved from being the promised land compensate them "tossed to and fro with every wind for their docility!

ERS.

of doctrine."

A very regrettable incident occurred in connection with the meeting of this association in Montreal, the particulars of which are given as under in a press despatch:

"A gang of French-Canadian quarry men attempted to cause trouble, but they were quickly stopped by the police. The French-Canadians were enraged at a speech made by the Rev. Mr. Karmaraka, a Hindoo, from India, who compared Roman Catholics to idolators, and to-night several hundred of them marched down to the convention waving colors and singing the 'Marseillaise.' A crowd of English volunteers gathered around the drill shed with the object of fighting the Frenchmen. A body of policemen soon arrived on the spot and dis-persed the mob. The volunteers and French-Canadians then marched through the streets singing and cheering, but the police kept the crowd moving, and thus stopped any serious disturbance. Several arrests will be made. The society to day passed resolutions repudiating the speaker's remarks, and an explana-tory letter was sent to the French

It is pleasant to note that the un truthful and uncharitable harangue of the Rev. Mr. Karmaraka has been repudiated by the society; and we hope the lesson will not be lost on many other ministers who deem it the proper thing to air their views on what they fancy is the practice of the Catholic Church. vocation, was in no wise a valid reason why a mob should gather for purposes of violence, and those engaged in the vile business should be severely

ENGLISH CATHOLIC ARISTO.

The "English Catholics" have formulated an indignant protest against Home Rule. The Tablet, of London, published the petition, and appended to it we read the names of the Duke of Norfolk, the Blounts, the Cliffords, the Herberts, the Vaughans, the Talbots, the Wards. These families are Catholic, and have, despite the persecution of the Reformation period, preserved pure and unsullied their heritage of faith. In the dark and bitter days when Catholicism was a thing hunted and scorned they refused the bribe that fain would buy the priceless boon of faith, and they struggled and fought till peace and victory rewarded their efforts.

Why, then, having tasted the sweets of adversity, do they strive to crush the aspirations of the people for a legitimate mode of Government?

Are the sufferings of years to be considered of little consequence and every utterance of an Irishman to be branded with the stigma of treason?

they are Tories; and they who know the antecedents of that party wonder as dead to every sense of justice, where While we by no means approve of Ireland is concered, as a mere autoteresting himself in the cause of Erin's liberty, save to obstruct it or to

The signers of the petition are richthere is an authority in the Church of accustomed from infancy to all the luxuries; and, instead of doing unto others as they would wish to have it done unto them, and of thanking the peasant a free holding, and they endeavor to crush fellow-beings less

> They do it of course for a praise worthy motive-to prevent Ireland from being delivered over, bound hand and foot, to an immoral and irreligious system in which the whole country-priests and people-would be involved! We do not know how the They, of course, understand nothing about the needs of the people and cannot descriminate between a revolutionprinciples of the English Catholics, and the desert will soon be passed and

It requires more than average audacity for men distinguished for THE CHRISTIAN ENDEAVOR- their hostility to Ireland to presume to trace out a line of conduct for the Irish priesthood. But they are Tories, and we do not wonder. Work is at their door, and they must neglect it to talk of subjects which they cannot discuss in an impartial manner. We starving workmen of London, of the myriads of women degraded who roam the streets of the metropolis, and perchance they may bestow on these worthy objects the religious zeal of which Ireland is an ungrateful recipient.

EDITORIAL NOTES.

THE A. P. A. bigots met with an unexpected rebuff in Michigan. The demand of the Orange lodges for incorporation was refused by the Legislature, and their petition to have clerical property taxed was ignored. The A. P. A. is a fungus that thrives only in places that are mildewed with the covering of a fanatical and un reasoning hatred to Catholicism. It droops and dies when exposed to light of investigation and truth. The "exingenious followers of the Lord to suggest another means of reclaiming the instructed in Christian doctrine. "Romanists."

public an account of the lifeless conmany believe now that thousands of churches in our centres of life are thousands who surge about their doors. The preachers, according to his idea, are dead. Rev. Mr. Dixon is bold, but he is doubtless in no dread of a ministerial board. We freely and cheerfully give approval to his opinions, since we have opportunities every day of seeing their ample verification. They are dead surely, whited sepulchres, and now and then we get a glimpse of the rotten bones.

THE letter of Pope Leo XIII., on the school question is, as all the documents that emanate from the Vatican, elegant and forcible. Rome has spokenthe cause is finished. The controversialists may put away their armor and weapons, and the public, weary with the wordy war, will sing Te Deum. The letter upholds Archbishop Satolli, defines his position and confirms his interpretation of the clauses under debate. Earnestly does he recommend the clergy to cease disputing-to put away every cause of error and all anx-

We content ourselves with declaring prosperity is to be found in the Catholie Church.

> WHATEVER may be the stand taken by the Pope, or for that matter by Catholics ecclesiastics of any rank, it is sure to be misrepresented by a certain class of ultra-Protestants. Thus the support given by Pope Leo XIII. to the Republic or popular rule in France is represented as being a cunning device to enslave French democrats to Rome by securing their votes for clerical candidates, and enticing them to send their children to clerical schools. These ultra-Protestants cannot imagine that the Holy Father can have any object in view but self-aggrandisement. They cannot imagine that he can be honest in any of his plans. The Presbyterian Evangelist of New York, however, takes a different view, and adminis. ters a rebuke to those who are so uncharitable as to see only trickery and deception in a course which it admits to have been dictated by honesty of purpose and a desire for the welfare of the people.

Some Evangelicals are said to be at work in England revising the Book of Common Prayer "on Protestant lines." A revision was made in this direction some years ago by discontented Evangelicals, who found it necessary to establish the so called Reformed Episcopal Church, a branch of which exists in Canada under the Episcopal supervision of Bishop Campbell of Toronto. But if the prayer book needs supervision in order to make it really Protestant, what are we to think of the Evangelicals themselves who have hitherto maintained that the High Churchmen have departed from true Church-of Englandism in order to engraft upon it Romish doctrines and practices. It seems clear from the present move. hear of the armies of unemployed and ment, and from the decisions of the Court of Arches in the Lincoln judgment, that it is the Evangelicals rather than the Ritualists who are endeavoring to corrupt the Church. The prayer-book has already undergone many revisions. It was revised under Cranmer and Seymour to allow of the teaching of the Real Presence. It was afterwards changed to reject the same doctrine; but in Elizabeth's reign this teaching was restored, to be again expunged one hundred years later.

THE London Tablet says:

"The Jesuit Fathers Roblet and Callin have secured the decoration of the French Legion of Honor as the reward for their great geographical work in the island of Madagascar and the east coast of Africa. The Jesuit mission to which the Fathers were attached was founded in the island in priests" and "ex-nuns," the oracles of the organization, are fast losing their influence, and so it behooves some are 130,000, a cathedral, 300 churches or chapels, and a great number of schools, in which 18,000 children are

The occurrence, however, though a pro- to doubt-or rather he is giving the ing the strength of the movement towards Catholicity within the bosom of the dition of Protestantism. He says that Church of England. That movement is not confined to mere Rituatistic forms, but aims at the introduction of practically dead. They show they are Catholic doctrine. We are all aware dead by the fact that they have no that Ritualism itself is founded upon ear to hear, no heart to pity, no arm a strong belief in the actual presence to save the struggling, suffering of Christ in the Eucharist, and the reality of the sacrifice offered up when Mass is supposed to be celebrated, or as the Book of Common Prayer styles it, the Communion service. But the Dean of Lincoln came out openly in favor of an unmarried clergy, though he did so chiefly on the ground of prudence and economy on the part of curates who have but a small salary. However, he reminded his hearers that the Church property confiscated in the reigns of Henry VIII., Edward VI. and Elizabeth, was intended for an unmarried clergy. This is an acknowledgment that it belonged to the Catholic, that is to say, the Roman Catholic, Church. What now becomes of the claim which is so frequently put forward that the modern Church of England is identical with the pre-Reformation Church?

THE astonishing devotion and loyalty of Catholics to-day for the Supreme Ine day has gone by when a few canting words will suffice to make a nation meek and submissive to every whim and beck of Tyranny. The lrish people is justified by every law in seeking redress, and no sane and and impartial mind may dare to deny the right.

We do not mean to intimate—though facts might warrant the insinuation—that the noble gentlemen who signed the petition have any claim to insanity.

In ead of the Church is exemplified in the fact that in four months forty thousand pilgrims, headed by their Bishops, have expressed their obedition of the Bessed Sacrament, on the last evening of the retreat, seven ladies who attended the devotions received diplomas or crosses, and impartial mind may dare to deny the right.

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In mediately before the Benediction of the Most Holy Sacration for Pope Leo XIII., laying their spontaneous offerings at his feet. They housand pilgrims, headed by their Bishops, have expressed their obeditions affect that in four months forty thousand pilgrims, headed by their Bishops, have expressed their obeditions of the Bost Housand pilgrims, headed by their Bishops, have expressed their obedition of the Bost Housand pilgrims, headed by their Bishops, have expressed their obedition of the Most Housand pilgrims, headed by their Bishops, have expressed their obedition of the Bost Housand pilgrims, headed by their Bishops, have expressed their obedition of the Most Housand pilgrims, headed by their Bishops, have expressed their obedition of the Most Housand pilgrims, headed by their Bishops, have expressed their obedition of the Most Housand pilgrims, headed by their Bishops, have expressed their obedition of the Most Housand pilgrims, headed by their Bishops, have expressed their obedition of the Most Housand pilgrims, headed by their Bishops, have expressed their obedities of the Most Housand pilgrims, headed by their Bishops, have expressed t Head of the Church is exemplified in

serted that the spread of education is fatal to the claim of the Catholic Church upon the faith of the world? Never in less enlightened ages than this nineteenth century were the manifestations of faith so profuse as they are to day, founded as men's convictions are upon the strictest scrutiny and research into the motives of credibility which demand our unreserved belief in the deepest mysteries

UNDER the heading "What a Home Rule Parliament Might Do," the Mail of the 5th inst. quotes from a book by A. V. Dicey, of Oxford University a catalogue of possibilities which an Irish Parliament might take it into its head to pass into law, including abolition of Habeas Corpus, Trial by Jury and all debts contracted before 1893, and comprising many other things which no Parliament in the world would think of making part of the law of the land. It certainly is theoretically within the power of Parliaments anywhere to do extraordinary things, but we are not to suppose that in any given case they will do all the things which come within the range of their inherent powers. Why should such possibilities be made an objection to the existence of a Parliament in Ireland more than in any other country? Surely Mr. Dicey and the Mail may be appropriately called "Prophets of evil." But these dismal predictions will not prevent the pas-

sage of the Bill. THE Christian Endeavor Association are at present holding a convention in Montreal. The number of young reach twenty thousand. The object of the Endeavorers is to ameliorate the moral condition of the people generally-an excellent object-but there will be no attempt at legislation, as the present meeting is merely for the purpose of mutual encouragement. It has not the character of a representative body, as all members of the association are freely admitted to the meetings. The Catholic people of Montreal have heartily welcomed the visitors, and they appreciate highly the kindness shown to them. The Witness says:

"We cannot too greatly admire the Christian and hospitable attitude taken by our separated brethren of Roman Catholic Church towards the Christian Endeavorers who are coming among us. Their press and pulpit vie with each other in expressions of respect and kindness towards the city's guests, and the advice they are giving is advice that may well be taken the worthy young people themselves. Remember, says the preacher and the journalistic monitor, that these people whom you are to meet for a few days know little of Catholicism, and that they will judge the Church through you. Be careful, therefore, to exhibit before them the beauty of that Christian life wherein you have been trained, that they may see the holiness and the oneness of the Church, and be "Romanists."

THERE was an interesting debate in the recent Anglican Convocation, show-the raw take them to heart."

THERE was an interesting debate in the recent Anglican Convocation, show-the raw take them to heart."

THE following paragraph, which we find in the "Woman's Department' of the Toronto Mail, edited by the brilliant "Kit," gives a very good illustration of the degree of intelligence possessed by the members of the

P. P. A. : A gentleman was walking through the World's Fair the other day, and was examining that part of the great show which is devoted to the display of all the ecclesiastical vestments and trappings, when his attention was drawn to a very beautiful stole, whose description read: "Stole—by a nun."
Whilst he was close by two women came along and stopped to look also. 'There now," said one of them, in a horrified voice, "did you ever see the like of that? Who would have thought they would exhibit stolen goods here
—and by a nun, too! I always knew
them nuns were bad!" Oh, "the wonderful knowledge of ignorant people !

THE RETREAT FOR LADIES.

The retreat for ladies, previously announced in the CATHOLIC RECORD to be given at the Sacred Heart Convent, Dundas street, London, Ont., commencing Monday evening, July 3, and ending Saturday merning, July 8, was very numerously attended—especially at the evening devotions—by ladies desirous of availing themselves of the opportunity thus presented of communing with our Lord in holy solitude on the affairs of eternity.

The devotions of the retreat were as follows: Masses at 7 and 8:30 each morning; prayers and meditation in the atternoons at 4, also a sermon; prayers and meditation, ending with Benediction of the Most Holy Sacrament, in the evenings.

ARCHDIOCESE OF KINGSTON.

Archbishop's Pastoral Visitation.

On Monday, July 3rd, His Grace James Vincent Cleary, Archbishop of Kingston, accompanied by Right Rev. onseignor Jas. Farrelly, V. G., came to Belleville from Marysville, where His Grace had held visitation the previous day (Sunday), and in presence of the entire congregation of the parish accepted the voluntary and spontan-eous resignation of the Rev. Michael Mackey, pastor, now eighty-one years old and forty-five years in the priesthood, and entered into formal arrangements with the people for the construction of a residence for the new pastor, whom he promised to send them in the course of a week or two On arrival at St. Michael's church

the visitation was formally begun in accordance with the prescriptions of the Roman Pontifical, after which His Grace addressed the congregation of parents and children, and explained the purposes of his official visit and an-nounced the order of proceedings. Next morning Mass was celebrated for the children at 7:30 o'clock. All the candidates for confirmation received holy Communion. At 11 o'clock the examination in Christian doctrine and prescribed forms of prayer (which His Grace by pastoral letter had ordained to be well committed to memory by all the children in his diocese commenced, many of the parents being present and attentively listening to the interrogations and practical instructions of the Archbishop, and the responses of the chil-dren. All proceeded most satisfac-torily, and the Archbishop was very much pleased with the accuracy of the dren. children's knowledge of the Christian doctrine and the forms of prayers prescribed; and he frequently expressed his admiration of the intelligence displayed by both boys and girls in their answers to his searching questions, which he put to them not in the form of the catechism, but in his own col men and women present is expected to loquial forms, mixing up the questions of doctrine with the several sentences of the prayers for the purpose of test ing whether the children distinctly understood the several parts of Catho lic doctrine involved in the prayers. The examinations were witnessed by Monseignor Farrelly, senior V. G., the Very Rev. Charles H. Gauthier, V. G., pastor of Brockville; Very Rev. Dean Murray, pastor of Trenton; Rev. Thos. Kelly, Archbishop's secretary; Rev. Thos. Davis, pastor of Madoc; Rev. James Connolly, pastor of Frankford; Rev. Thos. Murtagh, assistant priest of Madoc; Rev. John O'Brien, assistant priest of Belleville, and Rev. Michael Mackey, ex-pastor of Marys-

At the close of the examination the Archbishop called upon all the candidates for confirmation to kneel down and give him two solemn pledges, which he always demanded on similar occasions-viz: 1st, that every person to be confirmed hereby engages to attend the catechetical instructions every Sunday of the year after confirmation. His Grace explained the great advantage he expected them to derive from this Sunday class of catechism for the more perfect understanding of the truths of religion and the laws of Christian life which the pastor should expound most fully and illustrate for them, and they, by virtue of the gift of "understanding"-one of the gifts of the Holy Ghost received in confirmapractically comprehend.

The young children were required to promise two or more years attendance at the Sunday catechetical in-struction. When called upon to make their pledge publicly, every child, male and female, raised their hands aloft, in token of their solemn engagement.

2nd. The second pledge was to abstain from drinking or tasting liquor of any kind, or by whatsoever name it may be known, stronger than pure water, tea or milk, before they shall have reached their twenty second year of age. His Grace ex plained in very practical form and most earnest language the great value of habituating youth to the practice of absolute and teetotal abstemiousness from the use of alcoholic liquor, and pointed out the vital difference, for this life and the next, between the young man who can truthfully say, and enable his friends to say for him, when recommending him for a situation, that he has never tasted liquor, and the other young man who, be-cause he chanced to fall into the snares of the devil and formed acquaintance with some bad boy who tempted and seduced him to join in the company of the saloon and was gradually dragged into the habit of intemperance and thus drawn headlong down the precipice of vice, and became first disbedient to his parents, then irregular in his approach to the sacraments, then neglectful of the Sunday's Mass, then chew tobacco, got drunk when he liked, learned to curse and swear and play cards for rounds of drink and quarrelled with his wicked companions, and staid out of his parents' home to a late hour of night and gave them impudence nextmorning, and then stole his father's money to pay his forfeited stakes on the card games, and finally passed into the hands of the police and became a penitentiary bird or the victim of the gallows.

On Tuesday morning at 7:30 Mass was celebrated for the children, and at

ville, was the officiating priest at the High Mass. The Archbishop addressed the children before confirmation in terms of congratulation and exhortation. After he administered the sacrament to sixty-one males and fifty-three females (total 114), of whom there were about a dozen adults and four converts, His Grace concluded with another ex-hortation to the children to carefully preserve the sacred treasures of the Holy Ghost communicated to them today, warned them of the dangers that will beset them in this wicked world, and the infirmities of corrupt nature common to us all and the snares of the devil will lay in their pathway of life to rob them of their precious treasures which "we carry in frail vessels."

On Wednesday the Archbishop, ac-companied by the two Vicars-General and his secretary and Dean Murray, of Trenton, proceeded to Frankford for visitation and confirmation.

DEATH OF A RELIGIOUS.

What a meaning have these words! We may not wonder when the Home Coming is announced by our Blessed Redeemer to one who has spent in His service the allotted years. We may be surprised, however, when one of His chosen ones is called home in the fulness of life—in its bloom—with all its glories and possibilities dazzling in their brilliancy. And yet why should we be surprised, for God knows best? About ten years ago, Miss Nangle, daughter of Thos. Nangle, Esq., of Biddulph township, near London, concluded her course of studies in the Sacred Heart Academy in this city. The highest honors the institution bestows were hers. She had earned them well. Our Lord had endowed her with rare gifts, and, following His holy will, she had ascended the highest pinnacle of scholastic honor. The badge of "Excellence," having been well earned, was her adornment on emerging from the class-room as a pupil. But all her work honors - all her distinctions - she valued not from human motives, for scarcely had she concluded her studies when she in all humility placed her talents at the service of Him from whom she had received them. Life is but a dream. It seems but yesterday when the writer was edified by the sight of a school com-panion making her solemn vows as a Religious of the Sacred Heart. The voice was full and sweet and strong. No trace of sorrow could be discerned. Joy brought its promptings, and the glories of the everlasting bliss made her every word resound with a solemnity and a sincerity be-tokening the will of God. The Sacred Heart had claimed its own forever and forever. And as a Mistress how sweet and true and painstaking had she proved to be. As a school girl she was a model—as a Mistress the same. But death has visited the cloister-the summons came, and on the 27th of June last her soul ascended to the divine and eternal resting place—the yearning of humanity—the kingdom of Our Father in Heaven. But yet may we not send in her behalf the sweet incense of prayer that she may be happy for all eternity and that we may have the privilege of once more meeting her in that Home where troubles and trials and heartburnings are unknown, but all is bliss and peace without stint and without end. Such is the prayer and the hope of a school Such tion-would more intelligently and mate who loved Madam Nangle in life and who will never forget her in death.

PICNIC AT ARTHUR.

This long looked for, extensively announced and anxiously expected mammoth picnic took place in Kavanagu's grove, near the village of Arthur, on the 6th of July, and is now, except in its reminiscences and the effects thereof, a thing of the past. The morning of the day itself, though somewhat promising in the judgment of the weather wise prophets, having been preceded by much broken and uncertain weather, was not quite as assuring as was desirable, and it was only when the hour of noon had passed that doubt passed with it, and confidence in that most desirable of all adjuncts to a happy and successful picnic, viz., a bright and beautiful day, became fully restored. The efficient committees of ladies and gentlemen who had charge of the picnic, not only did credit to, but actually distinguished, themselves in their respective departments, by the admirable and almost faultiess arrangements they had made for the pleasure and enter-tainment of all. Games of various kinds were in progress and were well patronized, as were also the fee cream and other similar refreshment booths. An extensive platform fully accommodated the young and whould to trip the assured and intensity of the second of the This long looked for, extensively announced and anxiously expected mammoth picnic took

proceeded to the church for the solemn Mass and confirmation.

The Archbishop was attended at the throne by Mgr. Farrelly, senior V. G., and the Rev. Thos. Kelly, Archbishop's secretary.

The Very Rev. Charles H. Gauthier, V. G., pastor of Brock-

Every Evidence That the Age of Mir acles has not Passed.

In this age of unbelief there are certain persons who would be ready to question anything that seemed to be due to supernatural agencies, and yet there is every evidence that the day of miracles has not passed. The follow-ing case is one of the best illustrations that hos been brought to the attention of the public for many years. It is the f the instantaneous cure of a non Catholic, followed by her conver-sion to the true fold, and the facts are so distinctly stated, the names of all of the interested parties being given, that the most credulous person will be able to verify the occurrence in a way to make all doubt unreasonable.

The following letters, written to Father Granger, editor of the little magazine, Our Lady of Lourdes, gives an account of the wonderful

Cape May Point, N. J., April 12, 1893. Rev. A. Granger, C. S. C., Notre Dame, Ind. Rev. dear Sir :-I hasten to write you with joyful heart.
Our Lady of Lourdes has been unutterably kind to us. Our dear, dear girl is perfectly well—raised instantly from a helpless cripple to the full use of her limbs! We have really been so overjoyed and so excited that I have not been able to write sooner and give you a particular account of it. made the novena as I wrote to you we would, beginning on Saturday, April 1st. During the whole week I was ill in bed with the grip, and, as you may know, not able to think, or talk, or pray as when in usual good health. But each night, she and I used the little book of a novena which you sent to me (then an invalid) twenty years worse during that time ; and, although she tried often, she was unable to rise from her rolling chair or to pull her-self upon her feet by taking hold of the

"Sunday night came-the 19th. read the prayer with her, made the Sign of the Cross on her back with the water over the weak place (extending from her waist nearly to her shoulderblades) and gave her the rest of the water to drink. She lay down and slept quietly all night. All day Monday shept quietiyaningnt. Allday Monday she was very weak and ill—worse than usual. She did not speak of the novena; but, patient and cheerful as ever, she seemed to have resigned her-self entirely to the will of God. When we retired at night, and were quite alone, she said to me in in very quiet way: 'Now, I am going to stand up.' She put her hands on the bed, rose slowly to her full height, stood straight and firm as even in health, and slowly walked about six steps. Father can truly say I never was so amazed, delighted, awed and grateful in all my life. Not that I doubted Our my life. Not that I doubted Our Blessed Mother's power, or her mercy, or her pity, but that it should really come come to us, to our house—even to our dear, patient, noble, pure-souled darling! Heaven and all its hosts seemed very, very near! We had a blissful thanksgiving together. I could not sleep all the night, but she slept peacefully. The next morning (Tuesday) I rose early and carried breakfast to her. As soon as sh had taken it, she rose, dressed, and bid me call the household together to see her cured. It was a wonderful day for us all !

Her father being absent, we wrote him a full account of it, and made preparations for her to walk out-a thing during two years and one week. morning she drove with me to Cape May City to the church at a very early hour, and made a visit to the Blessed Sacrament and to the Sisters, walking from place to place through the streets exactly as she would have done when in health. Oh, such happiness as this roof covers! The whole world seems new! We expect her father to-day. It will not be long until she is a Catholic—a child of Our Blessed Mother, the dear Virgin of Lourdes - the 'Immaculate Concep-In the meantime, Father, she sends you an offering for a Mass of Thanksgiving. She will not forget you and Our Lady's honor at Notre Dame in the future. It will be the delight of the most generous and grateful heart I ever knew to make offerings to our dear Lady. . .

The young girl referred to in the foregoing beautiful letter writes: Rev. Sir, Will you please say a Mass of Thanksgiving for me? I am not a Catholic, but Our Blessed Mother has cured me. I will not forget to be thankful for this great blessing. I am

gratefully yours, "Isabella Apsley. "Cape May Point, N. J., April 24th, 193. Reverend Dear Sir: Pardon my delay in acknowledging your letter of the 17th, but it did not reach me until the 20th, and I have been in rather an unsettled state for several days. Miss Apsley has been received into the Church in that time. With your letter to me came one from her father to her, giving his consent to her fulfilling a vow which, it seems, she made to our Lady of Lourdes-that, if she was cured, she would become She had not told me Catholic at once. She had not told me of this, nor of having written her father to that effect (he is an Elder in the Second Presbyterian Church) until his letter arrived, wishing, she says, 'to consult him before anyone else. She went at once to Father Degan, at the Cape May church (Our Lady Star of the Sea), and he found her fully instructed, having learned all her catechism, and studied all my books of instruction and books of

"I did not know she was thus pre- saparilla.

CURED BY WATER OF LOURDES. paring herself. I feared to question her or to speak hastily on deep matters, lest I might influence her too much. But our Lord was taking care of His own. Father Degan received her into the Church on Saturday morning, April 22. She was cured on Monday, April 10. So she has indeed fulfilled her vow. . . . She hopes, with Father Degan's approval, to make her

First Communion on Corpus Christi.
"Miss Apsley has been greatly dis-tressed by a garbed and 'manufactured ccount of her case sent to a Philadel phia paper (the *Times*) by some person unknown, which speaks of her as a Presbyterian, cured by the Faith Cure, and rejoicing with her fellow-members of a Philadelphia church in the result of their public prayers. The whole thing is wide of the mark, except in her name and the fact that she is cured. She will write you cured. . . She will write you herself in a few days. She wishes to be enrolled by you in the Confraternity, and already wears the badge and

the medal you sent her.
I am sorry to have detained you by so long a letter. It is a time of great joy to me, and I cannot help sharing it. Faithfully yours in Our Lord, "Sara Trainer Smith, E. de M."

A story of this kind can scarcely be questioned, especially as the young lady is willing to give any information upon the subject that may be de-

Care of the Poor.

In the current number of The Cathparison of the manner in which the poor are cared for in Catholic Austria, on the one hand, and Protestant England, on the other. The writer con pares the poor-law system of both countries in respect of the provision made for poor orphans and for the education of poor children, in regard to the care of the adult, and the treat nent of the aged poor; and finds that while the poor-law system of England has been conceived in a niggardly, harsh and even cruel spirit, that of Austria is a model of discriminating generosity and Christian philanthropy. Consider, for instance, the contrast between the English and Austrian systems in the treatment of the aged poor. In England, it is the deliberately adopted policy to drive the aged poor into the work-house, to make the arrangements there as disagreeable as possible, to separate husband and wife, and to brand the pauper with every mark of shame and disgrace. In Austria, on the contrary, the law recognizes that at sixty every man has the right to claim from his native town or commune a pension equal to one-third of the average daily wage he had received during his working No disgrace or shame is at tached to the receiving of such a pen sion; it is regarded in exactly the same light as a soldier's pension—ne as a charity, but as a reward for past services. The guiding principle of the Austrian Poor-Law is that it is as much a part of God's providence that there should be the old and feeble as

that there should be the young and vigorous.

Take again the case of the adult poor. How are they cared for under the English and Austrian systems respectively? "In some towns of Austria," says the writer in The Catholic World, "for every four families there must be a separate guardian; but in Vienna it has been found impossible to secure the services of the fifteen thousand honorary officials who are required under that arrangement. she has not needed a suitable dress for For every street or small district, however, there is a guardian. This guardian, if he fulfills his duty, must be personally acquainted with every individual living there, even in advance, so that when misfortune happens he may be able at once to decide how the case is best to be met For merely temporary relief he is provided with funds to alleviate it. Doubtful cases, and the cases of people who require help for any lengthened period, must be referred to the officials of the public institutions. In England work-house officials treat all the poor, more or less as criminals, whether the poverty arises from unavoidable misor from vice and idleness The administrators of the poor law in Vienna take infinite trouble to adjust the treatment to the merits of each individual case. Instead of the casual wards of Great Britain, asyls are provided, where a bath, supper, bed and breakfast are provided free of charge for any one between the ages of eighteen and sixty who is in temporary destitution. Workmen in search of work during the day find these asyls a shelter at night. Special precautions are taken to prevent abuse, and unless a man soon finds work or gives undoubted proof that he is in a fair way to obtain it, he if moved on to the work house."

> "I was prostrated with a severe bilious complaint," writes Erastus Southworth, of Bath, Me. "After vainly trying a number of remedies, I was finally induced to take Ayer's Pills. had scarcely taken two boxes when I was completely cured."

-Antigonish Casket.

was completely cured.

Severe colds are easily cured by the use of Bickle's Anti-Consumptive Syrup, a medicine of extraordinary penetrating and heating properties. It is acknowledged bythose who have used it as being the best measurement of coughs, colds, inflammation of the lungs, and all affections of the theory and all affections of the theory it affection is the tracter makes it a favorite withla as and children. Gentlemen—I was boroughly cured of indigestion by using only three bottles of B. P. B., and trathfully recommended it & all suffering from the say o nalady.

MRS. DAVI JON, Winnip; g, Man.

No other Sarsas arilla has the merit to secure the continue of a tire communities and hold it ye wanter je ar, like Hood's Sarsanailla

Nearly one hundred years ago, or to be exact, on the first of November, 1793, there died in Newgate Prison a man, half knave, half lunatic, and wholly mischievous, whose rabid bigotry had been the cause of riot, arson and plenteous spilling of blood in the streets of London.

Catholic crusade. The noble Lord himself lived to be excommunicated by the Protestant Archbishop of Canterbury, to abjure the religion in whose name he had incited bloodshed and murder, and to die at the age of fortythree, a wretched associate of the lowest criminals and professing himself a convert to the Jewish faith!

The greatest of English novelists, Mr. Charles Dickens, English and Protestant to the backbone, says in his preface to "Bernaby Rudge:"

"It is unnecessary to say that those shameful tunults, while they reflect ndelible disgrace upon the time in which they occured, and all who had act or part in them, teach a good les-son. That what we falsely call a reson. That what we falsely call a re-ligious cry is easily raised by men who have no religion, and who in their daily practice set at nought the com-monest principles of right and wrong; that it is begotten of intolerance and persecution; that it is senseless, be sotted, inveterate, and unmerciful; all history teaches us But perhaps we do not know it in our hearts too well to profit by even so humble an example as the 'No-Popery' riots of Seventeen Hundred and Eighty."

He was right. The lesson of Lord

George Gordon and his Great Protestant Party—the G. P. A. of the time is wholly lost on the wretches who have revived the evil spirit in a new land and age under the title of the

'A. P. A."

The brightest ray of comfort ion believers in free institutions comes from the fact that the cause of intolerance falls into lower and lower hands with each succeeding generation. Thus, in New England, once the stronghold of Puritan persecution, later the home of Knownothingism and within a few years the apparen nursery of a new dispensation otry, it is all but impossible to find a native-born American of any social standing who pays the slightest heed to the no Popery cry. One daily paper in Boston which tried for two or three years to eke out an existence as an organ of intolerance, has just changed ownership and policy, rather than submit its stockholders to the kind of martyrdom which they least court, that of the pocket-book.

It is only in some of the Western States of our Union, and in China, that one can find anything like a concerted system of assailing the Church of Jesus Christ by the elsewhere discredited weapons of slander and forgery. The method is the same in both quarters. The Chinese "literati," so-called, scat ter broadcast the most Infamous libels, representing the Christian missionaries as assassins and cannibals, thus inciting the native fanatics to kill the hated foreigner and destroy his missions. The leaflets of the A. P. A. accusing Catholics of plotting to overthrow the republic, might be liberal translations from the similar placards and pamphlets circulated on the Yangtse-kiang. Both are as sincere and as disinterested as the indictment framed by the wolf against the lamb whom he

accused of muddying the water. Is it not easy, in law abiding Catholic New England, to take seriously the awful threats of exterminating Papists, in which your Western swash-bucklers so freely indulge. But it is quite easy, in any part of our free country, to understand that such threats are as idle as they are malignant. What Lord George Gordon and his scum could not accomplish in bigoted England a hundred years ago, no handfu of Opera bouffe conspirators dare at tempt in enlightened America to day.
We have a civilized Government

which tolerates nearly everything save intolerance. The most formidable sec tarian conspiracy against it, that of the Mormons, who were infinitely more dangerous, because infinitely more honest than the A. P. A.'s, went to pieces, like a mud wall before a reshet, when its treasonable scheme

approached the danger-point. The A. P. A. will not start a new rebellion. But its members will conspire in the old-time, dishonored way of dark-lantern societies. And they will be found out. There may be honor among thieves, but there is none among knaves of that stripe. politician, Protestant, Catholic The Pagan, who plays upon religious prejudices for partisan ends, is sure to come to grief. If he be a knave, he will repent his knavery when it is too late. If he be a fool—but there is no use in wasting warnings on such; for hath it not been said: "Heaven itself wars in vain against a fool?"—Jas. Jeffrey Roche, Editor the Pilot, in Western Watchman.

To gain strength—Hood's Sarsaparilla. For steady nerves—Hood's Sarsaparilla. For pure blood—Hood's Sarsaparilla. It Saved His Life.

Gentlemen—I can recommend Dr. Fowler's Extract of Wild Strawberry, for it saved my if e when I was about six months old. We have used it in our family when required ever since, and it never fails to cure all summer; complaints. I am now fourteen years

FRANCIS WALSH, Dalkeith, Ont. Harsh Coughs, Heavy Colds, Hoarseness, Asthma and Bronchitis cured by Dr. Wood's Norway Pine Syrup. The best in the world.
Victoria Carbolic Salve cures Cuts, Burns, Sores, Bruises, Wounds, Chapped Hands and Cold Sores. Price 25c.

FRENCH-CANADIANS.

Bishops," it says, "are making stren-uous efforts to control the movement which is spreading. The general effect of the work has been increased million, were the price paid by the changing attitude on the part people of England's capital for the luxury of Lord George Gordon's anti-Catholic crusade. The noble Lord himself lived to be excommunicated by only keep an "office cat" they would get rid of most stories of this sort before publishing them. For this is a most ancient tale, told by interested Protestant missionaries of every Catho their bread and butter from the confid ing folk who had sent them abroad.

> ceive the absurdity of all this talk only absurd, but it is also insolent. ent. For we are constantly informed -not evangelizing-the French-Cana the annexation of Canada would be "dangerous" because of the staunch

> > Memory of the Past Necessary

While every man is justified in trying to be fully as happy as possible the fact still remains that it is impossible to escape the unhappiness of this It was intended that man should be unhappy. Sorrow is a part of the mission of life, and it is just as necessarily the companion of happiness as light is the companion of darkness There is a very pretty little story told of Laughter and Tears. two creations of the All-Wise met one

shine and the shadows made a delight romped about so much that he took up a great deal of room, while Tears was half blind and could scarcely see her way. Softly she spoke, in a voice like

is mine, and as I am in a great hurry you had better climb over the stone wall into the dark woods and walk among the dead leaves."

much happier." "Well, then," said Laughter, good

naturedly, "I'm sure that I don't want to have a quarrel with you, and so, as we are not able to agree about the lane, suppose I turn around and go with you?"

"That would be very pleasant, for I am often lonely," said Tears: so they joined hands together, and went on through the shine and the shadow. Each felt better for the company of the other, and so, even to day, when you find Laughter you can be sure that Tears is not far distant. It is a simple little fable, but it typi-

fies life. The world is filled with its joys and its sorrows, its hopes and its disappointments; for Laughter and Tears are still passing on their course hand in hand.

purity of the soul. A tearless eye soon ecomes hardened; and a heart from which no tears can spring has lost its It is PLUMBING WORK way and forgotten its mission. It is the soul that can say with Mrs. Hemans, "Though the past haunt me as a spirit, I do not ask to forget;"—it is mans. that soul that is pressing forward to a higher and better life.

It is from the past that we must learn our lessons. The man who sits

LORD GEORGE AND THE A. P. A. "EVANCELIZATION" OF THE alone with his aching heart would

The New York Independent thinks haunts him. Grim regret stalks that "special interest attaches to the work of the French Evangelization Society in Canada." "The priests and fore him like a phantom. His world is full of the forms and faces that are ever before him, but it is from this remembrance that he turns with renewed courage to meet the future. To some souls, however, forgetfulness would indeed be a blessing. It is when man is without God and is compalled to feet the soul of the s pelled to face the sorrows of the past alone that life appears a burden. Prayer is the only remedy for an aching heart. He who can say, "I know that my Redeemer lives" can know that my Redeemer lives" can find strength in his sorrow; and although the past, with its great mis-takes and greater sins, may haunt him, and regret may make "pleasure" seem but a meaningless word, he still lie country in which they have earned knows that there is a refuge to which he can turn and that peace comes with

Besides, if the Independent will only consider the matter calmly and without prejudice, it cannot fail to perabout "evangelizing" Catholics, bringing the Gospel to Catholics, who of all calling themselves Christians are the only ones who have continued to maintain and revere the Gospel in its entirety. Such cant, for it is mere cant, is not In the present case it is also inconsistby some of the same class who thus pretend to find hope of Protestantizing dian in the supposed fact of their "changing attitude" toward "the highest authorities" of the Church that

disappointed. The Capuchins invited us to take breakfast in the monastery. Catholic feelings and belief of the same French Canadians. Even conceding "thirty-six mission fields" that the Presbyterians are said to have opened in French Canada within the year, the Independent should remembe that opening a field and getting a good crop are two very different things. There was a time years ago when the opening of Protestant "mission-fields" in Ireland was a cause for many demands on "Evangelical" English purses, but the English who used to English contribute for tract-distributors and psalm singers among the "benighted Irish Romanists" have apparently grown less liberal than formerly, for the "mission-fields" of these people in Erin are now mostly tilled for potatoes. If New England "Evangelicals" have any money to spend for missionary purposes they will be wiser and more Christian if they lay it out for the legitimate expenses incurred in introducing sound notions of elementary Christian morality in the many dark and non-Catholic spots in the United States — in New England itself, for instance. - N. Y. Catholic Review.

THE HAUNTED HEART.

"Though the past haunt me as a spirit, I do not ask to forget."-Mrs

benighted Mohammedan land! the grace of God, nothing but education will open the eyes of those un fortunate people. Miss Jennie Bass, New Boyne, Ont., writes "For two years I suffered from sick headache and palpitation of the heart, and could get no relief until I began the use of Pink Pills. I now feel like a new girl." Sold by all dealers or by mail at 50c, a box or 6 boxes for \$2.50. Dr. Williams' Med. Co., Brockville. Ont., and Schenectady, N. Y. Beware of imitations. Differences of Opinion regarding the popular internal and external remedy, DR. THOMAS' ELECTRIC OIL—do not, so far as known, exist. The testimony is positive and known, exist. The testimony is positive and concurrent that the article relieves physica pain, cures lameness, checks a cough, is at excellent remedy for pains and rhumatic complaints, and it has no nauseating or othe unpleasant effect when taken internally. ful harmony, while the air was filled with the fragrance of the sweet clover fields and the many flowers that bloomed along the road. But the lane was a narrow one and the two could not pass, for Laughter-shouted and

the sound of a night bird: "This is my path. Why don't you let me pass?

"No," replied Laughter, "this road

"No," sighed Tears, softly. "If you would only climb the other fence and run along in the sunshine, among the beautiful clover, you would b

All this, however, is necessary to the

deem forgetfulness a blessing, and yet he is blessed, even by the presence of his sorrow. Like a spirit the past AT HAND

Hemans have a meaning that is

full and deep. It is the man that is unacquainted with these blessings to

Again the Jesuits.

diocese, and presently travelling through the Holy Land, thus describes

the House of the Jesuits — those dreadful enemies of education! — at

"Our party went ashore at 8 o'clock

and we heard Mass, celebrated by Archbishop Floog, in the Capuchin Church. We had hoped to reach Nazareth for the Feast of the Annunci-

ation, but owing to the storm we were

"After breakfast we visited the church

of the Jesuits. Alow Mass wasin pro-

gress when we entered. The church was

crowded with worship ers, the men on

one side, the women on the other. The ushers escorted us to seats within the railing of the sanctuary. The

students attended this Mass in a body,

dressed in uniform suits, varying according to grade, and they presented

a fine appearance. There are two hundred boarders and three hundred

day scholars, among them being Jews and Mohammedans as well as Chris-

tians. The college building and

monastery are stone, very large, and

printing office I ever saw. They

manufacture their own type, and they print and bind pamphlets and books in

all the Oriental and European lan-

guages. They showed us an Arabic Bible, artistically illuminated and

bound—every part of the work, from the casting of the type to the binding,

being done by themselves. The Jesuits

of Beirut deserve the greatest praise

Another Record Made.

Another Record Made.

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FIVE-MINUTE SERMONS.

Eighth Sunday after Pentecost.

THE BUSINESS OF THE SOUL.

The Lord commended the unjust steward for a smuch as he has done wisely.—(Words taken from to-day's Gospel.) One of the things which strikes us most forcibly in reading the instruc-tions of our Blessed Lord as we have them in the holy Gospels is the matterof-fact, common-sense, business-like manner in which He sets before us the way we must act in order to save our souls. We find no sentimentalism, no souls. We find no sentimentalism, no rhetoric, no fine-sounding flights of eloquence which delight the imagination and please the fancy indeed, but which are too fleeting and flimsy to serve as a basis of every-day action. No; with our Lord this matter of the selvetion of our souls is a matter the salvation of our souls is a matter of infinite business, a question of eternal profit and loss. Let me recall a few examples: "The kingdom of heaven is like a merchant seeking good pearls, who, when he had found one of great price, went his way and sold all he had and bought it." Here the way in which we are to act in order to get the kingdom of heaven is

whatisthe more profitable course to take in those words the realization of which has called forth the highest heroism of the greatest of the saints: "If thy eye offend thee pluck it out and cast it from thee." Why? Because "it is better for thee with one eye to enter the kingdom of God than, having two eyes, to be cast into the hell of fire." Here again it is a calculation of loss and gain—the loss of an eye in this world as against that of the whole world as against that of the whole body in the next. Shall I, on the principle that a bird in the hand is

worth two in the bush, keep my two eyes; or shall I, for the sake of saving the whole body, pluck out the eye, cut off the foot or hand? But of all the places where this way of looking at things and of acting is inculcated and enforced, the most striking is in the parable read in to-day's Gospel. Here our Lord, in order to lead us to take a practical, hard-headed way of acting

with reference to the salvation of our souls, brings before us the conduct of the unjust steward, and, strange to say, actually praises it. And how did this unjust steward act? The unjust steward was a dishonest man. He had been placed in a position of trust, but had wasted his master's grands. but had wasted his master's goods— perhaps speculated with his money, made false entries in his books, or something else of that kind. Well, the truth came out at last, as it generally does sooner or later, and he was at his wit's end what to do. No thought of repentance enters into his

head; he has got on a wrong road, and he found it, as we all find it, very

hard to get out of it. And so, know ing the men with whom he has to deal, he sends for some of his master's debtors, and, in order to make them his friends and to establish a claim on them for help and assistance when he gets into trouble, he alters their bills and makes them less. "And the Lord not commend, of course, the dishonesty of his conduct; this we all understand. But He commends his clearness of sight as to what was for his worldly interest, and his promptitude in taking wise. teach us is that we must act for our highest interest in the same clear-sighted, determined, wise and prudent way in which this specimen

of a worldly man acted for the sordid of a worldly man acted for the sordid and solfish and foolish ends of men of this world. Well, my brethren, take these thoughts home with you, and ask yourselves, each and every one of you, how you are acting. Have you an intelligent view of the end you have to attain of its value and importance. to attain, of its value and importance, and of the means by which it is to be attained, and are you acting earnestly in order to attain that end?

Whether Pasteur and Koch's peculiar modes of treatment will ultimately prevail or not, their theory of bloodprevail or not, their theory of oldow-contamination is the correct one, though not original. It was on this theory that Dr. J. C. Ayer, of Lowell, Mass., nearly fifty years ago, formu-lated Ayer's Sarsaparilla.

lated Ayer's Sarsaparilla.

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liver, bowels and blood.

THE BOYS IN THE BLOCK.

BY MAURICE F. EGAN, LL. D.

IV.

The news of the misfortunes of Gui-The news of the misfortunes of Guiseppe and Beppo spread through the block. And when Tom told his "crowd" how sorry Ned and he had been made by the condition to which the Testas had been brought the Italians were not molested. Father Raymond heard, too, of Ned's effort to repair the mischief he had done, and and he spoke of it at the next cate. and he spoke of it at the next cate-chism class. Beppo Testa hired a vio-lin and began business again. Father Raymond began to feel that his teach-ing was bearing fruit. He did not ing was bearing fruit. He did not want his boys to have only a parrot-like acquaintance with the Christian doctrine. He wanted them to show that they were Christians in their lives. It was vain, he thought, that the boys could tell him what the greatest of the commandments was, if the crop of broken heads and the complaints of injury still increased in the plaints of injury still increased in the

Father Raymond had succeeded in getting all the boys of the block to come to his class, except Larry Smythe. compared to the way in which the man of business acts who finds a good article—something worth his money. What does he do? Why, if it is really worth it—and the kingdom of heaven, the salvation of our souls is worth it—he sells all that he has and buys it. And yet again our Lord places before us the salvation of our souls as based upon a calculation of whatisthemore profitable course to take in those words the realization of which.

Come to his class, except Larry Smythe. Even the two Schwatz boys, ruddy, curly-headed little fellows, who spent all the money they could get at the theatre, came and were interested in Father Raymond's instructions and stories. The two Murphys and the three Malones were always in time, with clean faces and hands, which, at least, showed that an effort had been made to make them white.

The block was at peace, so far as the boys were concerned. Some of the grown-up people quarreled among themselves, but the boys earned admiration, even from the policeman of their district, by their careful conduct

John Smythe was very uneasy. Larry had become unmanageable of late. He hurried through his work, and then pulled out a novel or a story paper and busied himself in it. He had acquired a habit of reading in the nad acquired a nabit of reading in the street; a story paper always stuck out of his pocket. He walked about as if in a dream. John could hardly get a word from him. When Ned asked whether he would have some bread one evening, he answered—
""Twenty scales!"

"Twenty scalps!"
He was thinking of some of the Indian fights he had been reading about. When John did not give him some household task to do after supper, he went out very silently and mysteriwith reference to the salvation of our

Where he went John did not know. He tried to find out who his companions were. But Larry would not tell. Father Raymond came and talked to him, but he was sullen and quiet. All John's threats and Father Raymond's persuasions were not sufficient to get him to go to the catechism class.

Finally, John ordered Larry to stay home at night. He obeyed for a time, and then stole from the house when John's back was turned. John threatened Larry with all the housework. He hated to wash dishes and to sweep and all the "girls' work," which he and his brothers were obliged to do. For awhile, after John had uttered this horribe threat, Larry came home regularly and did his part of the work.

John dislikened household work very much, too. He was the most industri-ous of the young men in the employ-ment of Wilmer & Co., which firm and his promptitude in taking wise and suitable means to further that interest. What our Lord wants to age, John was tempted to give up the effort to keep the little family together. Other people told him that he was sac rificing too much for the sake of his

brothers.

"You are loosing your chances,"
these people said to him, "your
brothers will probably prove ungrate-

But John answered that he knew all this. He felt that it was his duty to take care of his brothers. He said to himself that he had no right to think about any reward, even of gratitude, from them. He knew that by letting them shift for themselves he would them shift for themselves he would improve his position. He could go and board in some quiet house, and have all his evenings for study. Other poor boys, no older than Ned and Larry, were out in the world. They were very hard to manage. But John had learned his catechism well. He knew the meaning of the question, "What doth it profit a man to gain the whole world and loose his own

It was better that he should know that he was pleasing God by giving up his own ease than that he should choose to gain advancement by leav ing his brothers unprotected from the

evil around them.

Larry could not or would not understand this. He imagined John restrained him, just because he did not want him and Ned to have any pleas-

ure.
"John's too hard on us," he said to "He doesn't care for the theatre and that's why he doesn't like us to go. He likes to read old, dry school-books, and he wants us to like 'em, too. He's awfully dry. I say, Ned, Ted Malone has a big pile of story papers and novels hid away somewhere. He lent me some. They're boss, I tell you."

"What have you been reading?"

The Scalp Hunter's Love.' Look at Sandwich, Sa

this picture,' Larry said, opening a worn and ragged paper, and showing a coarse cut of a small boy flourishing a revolver in each hand, and holding a dagger in his teeth, while two Indians lay dead near him, and he was kicking at a Chinese, whose hands were filled with playing cards.

were niled with playing cards.
"It's boss!" cried Larry. "Ted
Malone says that you can buy revolvers like that, dirt cheap, and Henry
Schwatz showed us a rifle his father
had in the war. If you want to get
scalps—"

scalps-"
"Father Raymond says we ought not to read these things," answered Ned, "he says they hurt boys minds." "What does he know?" exclaimed

"They never hurt my mind. Why Henry Schwatz has one hundred and ten, and he can tell you all about trappers in the west, and how many scalps a fellow could bring down in a week if—"

Larry turned suddenly. John had entered from the other room.

"Give me that paper!"

Larry stuffed it into his pocket. John took hold of his arm.
"Give me that paper!" Larry threw the paper at him.

"There—take it. It isn't mine. I's Ted Malone's. You're a mean cur-mudgeon to hurt a fellow's arm. Why don't you tackle a boy of your size? John walked over to the stove and

thrust the paper into the fire. Larry yelled and shook his fist at

John. "I'll make you pay for this," cried Larry, "you ought to be ashamed of yourself, to burn a fellow's paper that way. Approach me again," he conway. Approach me again," he continued, suddenly borrowing the language of some of his favorite authors, "and I'll brain you as you stand, perjured villian !"

Larry had not the least idea of what "perjured villian" meant. But he flung the phrase at his brother with all his might. In spite of his feeling of disgust, that Larry should behave so badly, John had to laugh at this grandiloquence. The laugh hurt Larry worse than hard words, particularly as Ned joined in it. Larry be-

gan to cry.
"You don't want us to have any fun at all. I'll run away, John, if you

at all. I'll run away, John, il you don't look out!"

"No you will not," said John, "you'll just step into the other room."

Larry ran towards the street door.

John caught him, pushed him into the room, and locked the door.

"You'll stay there," he said, firmly, until you promise to go to Father Raymond's catechism class."

Ned generally stood by John in his

Raymond's catechism class."

Ned generally stood by John in his struggles with Larry; but in this case he thought that John ought not to have burned Teddy Malone's paper. "Can't Larry have any supper?

"No he can't," said John.
"Well I think it is rather hard on a fellow. What is the use of learning to read, if we can't read what we like!" grumbled Ned. "Look here," answered John, helping

his brother to several fried sausages, ms brother to several fried sabages, "if you liked to eat rat poison, do you think I'd let you do it. That kind of reading is no better than rat poison. See what it has done for Larry. It has made him disobedient, and careless, and lazy, and idle. He does not seem to have reverence for God or man. Last Sunday he was late for Mass, because he spent his time in reading one of his trashy stories. Now, do you think that because a boy learns to eat,

punishment. After awhile, John fin-ished his part of the household work and buried himself in his books. Ned finished his work and went to the cate-chism class. He found that Ted Malone and Henry Schwatz were not there. Their brothers could give no account of them. Father Raymond was worried by their absence. The day of the First Communion was quite

TO BE CONTINUED.

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Worth Its Weight in Gold. 12 EMMET, Dak., July 28, 1890.

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OST, Reno County, Kan., Oct. 1890.
A boy eight years old suffered severely from servousness and twitchings. After using Pason Kornio's Nawy Tostic for a time, he was mirrely restored. Another case is that of a foung lady who after using 8 bottles of Pastoromes. Koenig's Tonic a positive cure was effected from epiteptic fits. Rev. John Lobvenfoll.

Rev. John Redecker, of Westphalia, Kan, writes, October Is, Isio---There is a 18 year old boy here, who suffered from fits abon, a year, I ordered a bottle of Fastor Koenig's Nerve Tonic for him, and the sischness left him attogether. He never had it since.

A Valuable Book on Nervous Discussion of the state of the sample bottle to any additional content of the sample bottle to a sample bottle to any additional content of the sample bottle to any add

"A Word To the Wives Is Sufficient."

For Rendering Pastry Short or Friable.

COTTOLENE

Is Better than Lard

Because It has none of its disagreeable and indigestible features.

Endorsed by leading food and cooking experts.

Ask your Grocer for it.

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Farms for Sale Cheap And on Easy Terms.

E. j Lot 6, con. 4, tp. Saugeen, Co. of Bruce, fifty acres, more or less, and buildings. \$600 Apply by letter to Drawer 541, London

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ESTABLISHED 1864. Subscribed Capital, - \$2,500,000 Paid up Capital, - - 1,300,000 Reserve Fund, - - - 626,000 J. W. LITTLE. President

JOHN BEATTIE, Vice-President
DEPOSITS of \$1 and upwards received
at highest current rates.
DEBENTURES issued, payable in Canada or in England. Executors and trustees are authorized by law to invest in
the debentures of this company.
MONEY LOANED on mortgages of real-

MORTGAGES purchased.

G. A. SOMERVILLE, MANAGER.



With Reflections for Every Day in the Year.

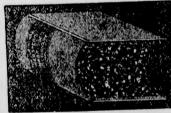
Compiled from "Butler's Lives" and other approved sources, to which are added

Lives of the American Saints Recently placed on the Calendar for the United States by special petition of The Third Plenary Council of Baltimore, and also the Lives of the Saints Canonized in 1881 by His Holiness Pope Leo XIII.

Edited by John Gilmary Shea, LL.D. With a beautiful frontisplece of the Holy Family and nearly four hundred other illustrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father, Pope Leo XIII., who sent his special blessing to the publishers; and approved by forty Archbishops and Bishops.

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The dictionary in necessity in every home, school and business house. It fills a vacancy, and furnishes knowledge which no one hundred subply. Young and Old, Educated and gnorant, Rich and Poor, should have it within reach, and refer to its contents every day in the year.

As one have asked if this is really the Original Webster's Unabridged Dictionary, which was the content of the content

dard size, containing about 300,000 square inches of printed surface, and is bound in cloth.

A whole library in itself. The regular selling price of Webster's Dictismary has hereiofore been \$12.00.

N. B.—Dictionaries will be delivered free of all charge for carriage. All orders must be accompanied with the cash. If the book is not entirely satisfactory to the purchaser it may be returned at our expense.

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Chatham, Ont."

"I am highly pleased with the Dictionary." writes Mr. W. Scott, of Lancaster, Ont. Address, THE CATHOLIC RECORD, LONDON, ONT.

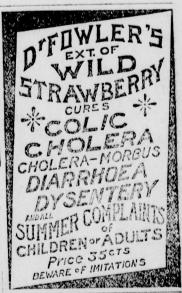
CONCORDIA VINEYARDS

New York Catholic Agency

The object of this Agency is to supply, at the regular dealers prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are:

1st. It is situated in the heart of the wholesale trade of the metropolis, and has completed

ist. It is situated in the heart of the wholesalcitrade of the metropolis, and has completed
such arrangements with the leading manufacturers and importers as enable it to purchase in
any quantity at the lowest wholesale rates, thus
getting its profits or commissions from the impriters or manufacturers, and hence—
2nd. No extra commissions are charged its
patrons on purchases made for them, and giving
them besides the benefit of my experience and
facilities in the actual prices charged.
Sid. Should a patron want several different
arricles, embracing as many separate trades
or lines of goods, the writing of only one letter
to this Agency will insure the prompt and correct filling of such orders. Besides, there will
be only be express or freight charge.
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same by sending to this Agency.
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and the trade buying from this Agency are
allowed the regular or usual discount.
Any business matters, outside of buying and
selling goods, entrusted to the attention or
management of this Agency, will be strictly
and conscientiously attended to by your giving
me authority to act as your agent. Wheneveyou want to buy anything send your orders to
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LOVE & DIGNAN, BARKISTERS, ETC.,

Branch No. 4, London, ta on the 2nd and 4th Thursday of every a, at eight o'clook, at their hall, Albion , Kleinmond Street. O. Labelle, Wm. Corcoran, Recording Secretary.

C. M. B. A.

New Branches. Branch No. 206 was organized at Pubnico, N., on June 24, by District Deputy F. G. J.

OPFICERS.

President, Hilarion C, LeBlanc, M. D.
First Vice-President, L. Leonda LeBlanc
Second Vice-President, L. Leonda LeBlanc
Recording Secretary, Hy. Sigefrol LeBlanc
Assistant Secretary, Geo. D. D'Eutrement
Financial Secretery, Albert Ed. Carland
Treasurer. Luxime D'Eutremont
Marshal, Robert A. D'Eutremont
Guard, Armand J. D'Eutrement
Trustees, Hy. Sigefrol LeBlanc. Albert Ed.
Jarland, L. Leonda LeBlanc, Hy. T. D'Eutrenont, Luxime D'Eutremont.
Chancellor, protem. Rufus M. D'Eutremont
Spiritual Adviser, Rev. J. J. Sullivan.

The following questions were addressed to His Grace Archbishop Fabre, by Grand Deputy T. J. Finn, in order that no misunderstanding should exist as to the meaning of His Grace's circular in the settlement of the C. M. B. A. difficulty in the Province of Cuestes.

What was the object of referring the C. M. B. A. difficulty to your Grace? By whom was it referred to Your

2nd. By whom was it referred to Your Grace?
3rd. Did the party so referring it agree to abide by Your Grace's decision?
5r4th. What did Your Grace mean by the following: "If some members desire to remain under the immediate furisdiction of the Supreme Council, if they think it to their interest to do it, I do not wish to interfere." Did you mean that the Grand Council of Quebec could continue to exist and organize branches just as well as the Grand Council of Canada, or did you mean that the so-called Grand Council of Quebec should cease to exist as a Council, and members desiring to remain with the Supreme Council should deal directly with the Supreme Recorder and not through any branch or Council in Quebec Province.

The following is His Grace's reply to the above questions:

stions: Archbishop's Palace, Montreal, 1st July, 1893.

Archbishop's Palace, Montreal, 1st July, 1893.

T. J. Fian, Esq., Montreal:

SIR—In answer to your letter of the 9th June last, His Grace, the Archbishop of Montreal, requests me to say to you:

1st. That in the beginning of February last, the Rev. Mr. Baart, chairman of the Supreme Council Board of Trustees, wrote to His Grace asking to have an interview accorded to the Supreme officers of the C. M. B. A.; that the latter were coming to Montreal with the intention to submit to His Grace the difficulties which had arisen in the midst of the association, and were ready to abide by His Grace's decision.

2nd. That the Supreme Council should base its actions on the decision by His Grace the Archbishop, to accord or refuse a Grand Council for the Province of Quebec.

3rd. When His Grace said to the members of the C. M. B. A., "If any one wishes to remain under the immediate jurisdiction of the Supreme Council they may do so," His Grace evidently meant that these members would treat directly with the Supreme Recorder, without the intermediary of a Grand Council of the Province of Quebec.

Very sincerely I am, Sir, your obedient servant, (Signed) ALFRED ARCHAMBAULT,

Can. Chancellor.

In connection with this matter we may add
the following paragraph from an affidavit
made by the Rev. Father Baart, one of the
trustees of the Supreme Council, which may
be taken as a further evidence of the fact
that the Quebec Grand Council is not entitled
to official recognition from the authorities of
the Church:

the Church:

Deponent further says: That the question of His Grace fully recognizing that body of the C. M. B. A. which had the majority of the individual members, as would be shown by the certification to be presented, was fully and explicitly spoken of and it was said by His Grace that he would recognize such body containing the majority of members, and that he would do this to the exclusion of the other body from official recognition.

Presentation to Judge O'Connor. Guelph Mercury, June 29.

At a larrely attended regular meeting of Branch 31, of the C. M. B. A., held in the Knights of Labor hall last Monday, the follow-ing address was presented to Judge O'Connor. The address, which was very beautifully en-grossed, by Brother C. C. Collins, was read by grossed, by Brother C. C. Collins, was him, and the presentation made by t dent of the branch, Eugene Korman: To Judge O'Connor, Guelph:

grossed, by Brother C. C. Collins, was read by him, and the presentation made by the President of the branch. Eugene Korman:

To Judge O'Connor, Guelph:

Dear Strand Brother—Your recent elevation to the Bench affords as, your Brother members of Guelph Branch, No. 31, C. M. B. A., intense pleasure and satisfaction. We rejoiced to see one so worthy and highly esteemed robed with the dignity of an office which stands for all that is highest and purest and best in our national life. Late as it may seem, we take this occasion to offer you our heartfelt fellcitations and express the hope that you may be long spared to discharge your duties in the high office which you have been called upon to occupy.

But the immediate cause of this gathering, we regret to say, calls forth other thoughts than those which can be clothed in the language of congrit read and faithful member of our between self the sear farewell to one who has ever been a test.

You go under the sear farewell to one who has ever been a test.

You content the sear farewell to one who has ever been a test.

You content the sear farewell to one who has ever been a test.

You content the sear farewell to one who has ever been a test.

You content with you our best wishes, and that with interested pride we shall watch your carrey with you our best wishes, and that with interested pride we shall watch your career as a member of the Canadian judiciary.

To Mrs. O'Connor and family we would ask you to convey our sincerest regrets, that you and they must so soon call some other place than dear old Guelph your home.

We would ask your acceptance of this locket as a slight parting rift, a pledge of our friendship, and an assurance that at all times you will find a devoted band of friends in the members of the C. M. B. A., Guelph.

Signed on behalf of Branch 31, C. M. B. A., Eugens (C. C. Collins, Committee.

C. C. Collins, Grown and friendly spirit which had always been exhibited towards him be the progress of the Branch He members of the Branch, but the reflection

The Notre Dane, Ind., "Scholastic" has just published the "Memoirs of Chaplain Life," the author of which is Very Rev. W. Corby, C. S. C. It is handsomely bound, beautifully illustrated and contains nearly four hundred pages. It embraces the experience of three years spent in active campaigns of the late war, in the "Army of the Potamac," under McClellan, Burnside, Hycker, Meade and Grant, 12mo. Price, \$1.50.

SUCCESSFUL STUDENTS.

Results of the Separate Schools (London) Examinations—The Pupils Who

(St. Peter's School)
Diplomas for regular attendance, good conduct and application, presented by Mr. C. Donovan. inspector:
Fourth class.—Fred Durkin, Fred Miller, Martin O'Meara, Lizzie Kenny, Annie Hogan, Queenie Roddy.
Third class.—Adelberte Aust, Richard Forristal, John Chiera.
First prize for general proficency, silver medal presented by Mr. J. Forristal, trustee, Parnell Powers.
Prize for good conduct.—Philip Murphy.
Engineering the Adelberte Roddy.
From junter-fourth to senior fourth.—Frederick Barry.-John Howe, Frederick Miller, Frank Dewan, William Boyle, Cecilia Girard, Annie Heavey.

ick Barry, John Howe, Frederick Miller, Frank Dewan, William Boyle, Cecilia Girard, Annie Heavey,
From senfor third to Jeufor fourth—Adelberte Aust. Parnell Power, Philip Murphy, Frank Hurley, Charles Hanavan, Francis Vining, Thomas Power, Austin Orendorf, Louis Masuret, Margaret Dwyer, May Treanor, John Hickey, Gilbert O'Meara.
From Junior third to senior third—Richard Fortistal, Bernard Denahy, John Chiera, Orville Costello, Lily Tessereau, Florine Tessereau, John Madden, Michael White.
From senior second to Junior third—Irene Roche, Maggle Darcy, Annie Mulhall, Bertha Hinchey, Frank Loughnane, Maud Duggan, John O'Rourke, James Jeffers, Josephine Parls, John Regan, Mabel Kenny, John Doyle, Teresa White, Nellie Morkin, Eddie Hickey, Charley Hevey, Leo Garvey, Willie Gallena, Maggle O'Keeffe, Clement Garvey, Stephen May, Joseph Moraf, Eva Quinn, Arthur Land, Alex, McKenna; recommended, Charles Ayers, Bert O'Kourke, John Sweeney, Rosarin Niosi.
From Junior second to senior second—Lilly Moore, Cora Tracev, Mary Parls, Lawrence Moore, Loretta McHugh, Kate Caravella, hage Moore, Loretta McHugh, Kate Caravella, hage Holes, Teresa Dewan, Francis Galbrath, Rich, Haven Monder, Aggle Costello, Cecilia Costello, Harold Monroe, James Gleeson, Lovello, Harold Monroe, James Gleeson, Lovello, Harold Monroe, James Gleeson, Lawrence Renard, Mary Duggan, John Hevey, Fred Ervin, David Gavin, Anthony Paris, Joseph Niosi, Margaret Kenny.

Gavín, Anthony Paris, Joseph Niosi, Margaret Kenny.
From senior Part II. to junior secondFrances White, Delia Payne, Florence Dwyer,
Maud Delaney, Anna Gallagher, Vincent Benenati, Michael Caravella, Helena Benenati.
From junior Part II. to senior Part II.
Ethel Doe, Mary Phalen, Mary Flannery, Jas.
Land, Jas. Kinsella, Maurice Quirk, Fred.
Dewan, Lee Costello, Willie Moffat, Charles
Galbraith, Loretto McKenna, May Brunstead,
Mary Carney, Kate Kane, Mary Caravella, Lily
Burke, Raymond Collins.
Honorable mention in senior fourth—Charlie
Wilson, Fred. Durkin, Fred. Quinn.
(Holy Angels' School.)

Wilson, Fred. Durkin, Fred. Quinn.
(Holy Angels' School.)
Diplomas awarded to Eva Harter, Jane
Semple and John Carson.
First prize, silver medal, presented by Mr.
Jas. Loughin, won by John Shanahan.
Second prize for general proficency—Won
by Annie Durkin.
Prize for good conduct—Aggie Smith.
Prize for catechism—James Taffe.
PROMOTION EXAMINATIONS.

by Annie Durkin.

Prize for good conduct—Aggie Smith.

From Part I. to Part II.—Thos. Lee, Mark
Haley, Adolphus Fitzmaurice, Willie Cochrane. Stella Carlin, Ellen Chapman.

Part II. to second—Ida Rockwood, Alice
Nelson, Nora Healey, George Nelson, Thomas
Muckler.

From second to third—Willie Nel-on, Willie
McKelvin.

From third to fourth—Agnes Smith, Jennie
Semple, Annie McInnis, Eva Harter, John
Shanahan, Emmet Maclarnan. Walter Costello, Ambrose Fitzmaurice, Frank Briody,
Willie Connell, Jas. Fallahe.

From junior fourth to senior fourth—Martin
Downing, Willie Kelly, Arthur Lenehen.

(St. Mary's School.)

First prize, silver medal, for general proficiency, presented by Mr. W. Regan, trustee—
Won by Minnie Common.

Necond prize—Agn Smith.

Third prize, Morion KXAMINATIONS.

(Highest number of marks possibly to be obtained—400.)

Second class—John Feeney, 322; Minnie Compors 378; Lizzle Rowan, 293; May Smith, 2900.

(Highest number of marks possibly to be obtained—400.)

Second class—John Feeney, 392; Minute Comors, 378; Lizzle Rowan, 293; May Smith, 290; Joseph Barnes, 285; John Mansill, 201; Nellie Brock, 240; Anna Connor, 193; P. McGuire, 175; Willie Trannor, 193; P. McGuire, 175; Willie Transor, 193; Lizzle Carney, 122; Mary Keogh, 197. Those who obtained halfass, unmber of marks are promoted to the Antise Brock, Mary Clark, Mabel Rowan, 201; Mary Clark, Mabel Rowan, 201; Mary Clark, Mabel Rowan, 201; Mary Clark, Male Rowan, 201; Mary Clark, Agnes McNiff, Las, McLaugh, 191, Joseph Jamieson, Ethel Durkin, Alice Clark, John Maclann, Recommended—Teresa Nesbitt, Ethel Connell, Lilian Evans, Part I. to Part II.—Fred Smith, Eddih Ingles, Maggie Smith, Laura Ryan, Eilen Caul, John Leuchan.

PICNIC AT DUNNVILLE.

Celebration of Dominion Day.—Address of Welcome to Hon. Solicitor General

of Welcone to Hon. Solicitor Cuercan Curran.

See Sententine's School—Margaret Sallivan, Marchard Curran.

See Sententine's School—Margaret Sallivan, Marchard Curran.

See Sententine's School—Margaret Sallivan, Marchard Curran.

See Sententine Section of Sallivan Marchard Curran.

Settlement of Sallivan Marchard Sallivan Marchard Curran.

Settlement Settlement Sallivan, Marchard Curran.

Settlement Settlement Sallivan, Marchard Curran.

Settlement Settlement Sallivan, Marchard Curran.

Settlement Settlement School—Register Sallivan, Marchard Curran.

Settlement Settlement School—Register School—Settlement Settlement Settlement School—Register School—Settlement Settlement School—Register School—Settlement Settlement Settlement School—Register School—Settlement Settlement School—Register S

Parry, J. P., a staunch Conservative, and seconded by Mr. Haney, a standard bearer of the Reform party, who both expressed themselves delighted with the Solicitor-General's effort. The proceeds will amount to \$800. A very successful day was terminated with the singing of God Save the Queen.

OUR SEPARATE SCHOOLS.

WESTERN DIVISION. Roll for Year Ending June 30

tion:

CITY OF TORONTO.

St. Helen's School — John Boland, John Bradley, Henry Boland, Michael White, Alberta Markle, Helen Powers and Maud Herron.

St. Mary's School—Lawrence Dee, Andrew Flynn, Charles Gillooly, Peter Henry, Jos Whelan, Francis Fulton, John Prindible, Mary Orr, Emily McBride, Florence Whelan, Mary Leahy, Alice Baird, Elizabeth Ferguson, Margaret Hill, Ellen Walsh, Annie Dolan.

Mary Leahy, Alice Baird, Elizabeth Ferguson, Margaret Hill, Ellen Walsh, Annie Dolam.

St. Francis' School—Mary Weods, Clara McGraw, Bernard McEuroe, Daniel Kennedy, Jane Lenahan, Mary Lee.

St. Peter's School—Mary Kenny, Lillian, Ryan and John Shanley.

St. Basil's School—Thomas Moylan, William Costello, Mary Quinn, James Donovan, Ellen Costello and Ellen Sexton.

St. Patrick's School—Thomas O'Donohue, James McCandlish, Joseph Hayes, Arthur Travers, Joseph Scully, Peter Coll, Henry Phelan, Frances Costello, Gertrude Costello, Serena Morgan, Margaret O'Leary, Elizabeth Lalone and Anne Doyle.

St. John's School—Josephine Whelan, Elizabeth Curry, Margaret Fogarty.

St. Joseph's School—Michael Finucan, Teresa Costello and Eliza Rosster.

Orphanage—Charles Frechette, Vincent Lawlor, Eugene Sullivan, Loretto Knox, Elizabeth Taylor and Jane Curran.

Sacred Heart School—Frederick Baril, Louise Leveque and Charlotte Pillon.

St. Paul's School.—B. Mitchell, J. O'Connor, J Thornton, F Thornton, S Brady, T Simons, J Buckley, F Cherry, J Burns, Bridget McCloskey, Bridget Egan, Mary Christie, Jane O'Keefe, Mary Egan, Mary Dulon, Isabella Carten, Francis Boylan and Anne Norris.

St. Michael's School—F Foley, L Lanley, W Foley, J Giroux, J Christie, C O'Connor, Mary Flynn, Mary Feeney, Mary Shields, Teresa Horan, Mary Cordan and Mary Sortie.

De La Salle.—J S Korman, J Flynn, J

Teresa Horan, Mary Cordan and Mary Sortie.

De La Salle.—J S Korman, J Flynn, J Huntley, J Harnett, J Fraser, A McCandlish, W O'Connor, J Thompson and L Giroux.

ish, W O'Connor, J Thompson and L Giroux.

St Vincent's School — John Flynn, Mary McCowell, James Somerville, Ellen Sharkey, Joseph O'Connor and Mary Collins.

St Patrick's — Charles Meegan, John Galvin, Charles Hanley, Annie Doberty, Agnes O'Connor and Lillian Shannon.

St Thomas' School. — Catharine Lawlor, Gerald Mullins, Catharine Lane, Gertrude Coffey, William Hurley and Ethel Byrne.

St Lawrence's School — Joseph Cullen, Edward Hickey, Michael Conary, Margaret Blake, Rosalie Cherrier and Catharine Cummings.

Blake, Rosane Cherrier and Canarine Cummings, St Mary's School.—John Duffy, Michael Connell, William Mahony.
Sacred Heart School.—Annie Mulvale, Winifred Roach, Mary Blake, Lillian Seerey, Annie Doherty, Julia Cummings, Ellen Conlon, Ethel Nelson, Florence Robinson, Eva Walsh, Marion Nash, Graziella Laliberte.

CITY OF LONDON.

son, Eva Walsh, Marion Nash, Graziella Laliberte.

CITY OF LONDON.

Sacred Heart School — Sara McGowan, Elizabeth Hurson, Josephine Healy, Alona Noulty.

St Joseph's School—Bridget Curley, Mary Corbisbiley.

St Peter's School — Frederick Durkin, Frederick Millar, Martin O'Meara, Adalbert Aust, Richard Forristal, Elizabeth Kenny, Regina Roddy, Annie Hogan, Philip Murphy.

Holy Angels' School—John Carson, Eva Marter and Jane Semple.

CITY OF ST CATHARINES.

St Nicholas' School—Thomas McNamara, Robert O'Reilly, David Ryan, Henry Carl, Albert Sullivan, Francis Fitzmaurice, Wilfred Buttler, William Melvin and Cecil Clifford.

St Catharine's School—Margaret Sullivan, Mary, Evan, Mary McCarthy, Catharine

Clifford. St Catharine's School-Margaret Sullivan, Mary Ryan, Mary McCarthy, Catharine Nisbet, Ellen O'Mally and Margaret O'Hal-

loran.
St Mary's School — Elizabeth Sneath,
John Phelan, Michael Fitzgibbon.

Flamboro - Gertrude Green and Anne Bailey.
Harwich — Jennie Ferguson, Barbara Gerber, Francis Zink.
Maidstone, Rochester — Frank Graham, Edward Diemer, Joseph Henry and Arthur McHugh.
Mornington—Catharine Foerster, Maud

McHugh.
Mornington—Catharine Foerster, Maud
Korman and Christina Isley.
Normanby (Sec 10)—William McMahon,
Hugh McDonald.
Raleigh, Fletcher—Stephen Finn, Elizabeth Murphy.
Sombra—Alice O'Leary, Teresa Ridge,
Fred Finnegan.

Sombra — Alice O'Leary, Teresa Ridge, Fred Finnegan. Stamford—Mary Johnson and Laura'Mars. Tiny—Victorie Brunelle, Alice Gignac and Henrietta Desrochers. Toronto Gore—Annie Pollard, Mary Pollard and Mand Cassin. Waterloo (See 13)—Joseph Spitzig, Henry Weiler, Albert Wendling, Caroline Scheuerman, Teresa Spitzig and Marianna Brohman.

man.
Westminister — Cora Wright, Christina
Johnstone and Kathleen Hawkshaw.
Wellesley (Sec 12). — Thomas McCormac,
Matilda Lenahan and John Ryan.
Wellesley (Sec 5) Eugene Reidel, Louis
Daitzuck

Wellesley (Sec 5) Eugene Reidel, Louis Deitrich.
Wellesley (Sec. 11) Francis Boegel Caroline Kroetsch, Caroline Busche, Protasues Dietrich, Teresa Meyer and Barbara Moser.
NOTE—No returns received from schools not mentioned above.
The Inspector takes this opportunity to sincerely thank the teachers for their careful attention to the records required by the foregoing and to wish them one and all a most agreeable vacation.
Hamilton, July 7.

A PHYSICIAN'S STORY.

Dr. Lewis Blundm's Statement Under Oath.
Afflicted with Paralysis for Twenty-five
Years-Pronounced Incurable by the Formost Physicians in America. — A Case of
World-Wide Interest.

From the Philadelphia Time

done me more good than all the doctors and all the medictine in the country; and as they are not costly I can easily afford the treatment."

Dr. Blundin tells of another remarkable cure effected by the use of Pink Pills. One of his comrades in the army was Lewis J. Allan, of Battle Creek, Michigan, who has been a sufferer from rheumatism nearly all his life. Mr. Allen is a grandson of Ethan Allen of revolutionary fame. "I know," said Dr. Blundin, "that Mr. Allan could not lift his arms to his head, or even his hands to his mouth, because of chronic rheumatism. He read in a Detroit paper of a wonderful cure made by Pink Pills, and bought some. His cure was sudden and complete. Knowing that I was a sufferer from rheumatism, along with my other ills, he wrote me about his recovery and advised me to try them. I was then using them. He said he had perfect control of his arms and hands and could use them freely without experiencing any pain. He added that as a cure for rheumatism the pills were the most complete in the world. My case alone proves that, for I am confident that my greatly benefitted condition is due solely to the use of Dr. Williams' Pink Pills for Pale People.

Sworn to before me this 15th day of May, 1803. GEONGE HARRISON, Notary Public. Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia. St. Vitus dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions and are a specific for the, troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases of men they effect a radical cure in all cases of men they effect a radical cure in all cases of men they effect a radical cure in all cases of men they effect a radical cure in all cases of men they effect a radical cure

WILLIE MCGUIRE, LONDON.

The city of London was on Friday morning, June 33th, called upon to record another drowning accident in the river Thames. The victim of the sad affair was Willie McGuire, son of Police Sergeant McGuire of this city. Deceased was a bright, promising boy aged ten years and nine months. Doubly sad was the affair as he had made all preparations for his first Communion and confirmation on the following Sunday. The funeral, which took place on Monday morning the 3rd inst., was accompanied by a long procession of his school comrades, to St. Peter's Cathedral where a solemn Requiem Mass was offered for the repose of his sonl.

We extend our heartfelt sympathy to Mr. McGuire and family in their bereavement.

Some hearts are like flint—it takes a blow to bring the fire out. WILLIE MCGUIRE, LONDON.

FIRST COMMUNION AT LA SALETTE.

Sunday, July 2, was a galaday in the Catholic church of La Salette, as on that day a large class of children between the age of ten and thirteen years made their first Commun-

large class of children between the age of ten and thirteen years made their first Communion.

As the Holy Eucharist, according to Catholic belief, is the sacrament in which Christ is really present as God and man, all who are admitted to partake of so hely a banquet, which is the pledge of Christ's infinite love for mankind, must be prepared beforehand by being thoroughly instructed in their religion, and there were therefore special instructions given to the intending communicants during the month previous to the day appointed for first Communion.

The Rev. P. Corcoran, pastor of the parish, was assisted in this work of preparation by some of the neighboring priests, and only those who were well prepared were admitted to receive that holy sacrament, in accordance with the words of St. Paul, "Let a man prove himself and so let him eat of that bread and drink of the chalice."

According to the beautiful usage of the Catholic Church, the girls were robed and veiled with white, and the boys neatly dressed in black.

Just before the holy Communion was given Rev. P. Corcoran addressed the communicants on the importance of the occasion when they were to receive tor the first time the sacrament of Christ's Body and Blood, by means of which numerous graces are imparted to the worthy recipient thereof, including life everlasting, for our Lord Himself had said: "He that eateth My Flesh and drinketh My Blood abideth in Me and 1 in Him; and he that eateth this Bread shall live forever."

The holy Communion was then administered, and the piety and recollection of the children in receiving it was truly remarkand the children united in offering un prays.

children in receiving it was truly remarkable.

After the celebration of Mass the priest and the children united in offering up prayers of thanksgiving, Father Corcoran previously explaining to them and to the congregation the necessity of thanksgiving to God for all His favors, and especially for this His greatest favor in which He gives us Himself truly and corporally for the food and nourishment of our souls.

The ceremony was exceedingly impressive, and the large congregation present were evidently deeply affected by it. — Delhi Reporter.

MARKET REPORTS.

London, July 13.—Wheat \$1.05 to \$1.06 per cental. Oats \$1.10 per cental. Spring lambs 12 cents a pound wholesale. Mutton 7 cents a pound. Veal 5 to 6 cents a pound wholesale. Fowls 50 to 65 cents a pair. Young ducks 75 cents to \$1 a pair. Butter, for best roll, sold at 20 to 21 cents a pound, and 15 cents for crock and large roll. Eggs, 12 to 14 cents a dozen New potatoes \$1.75 to \$28 a bushel. Old potatoes 90 cents a bag. Strawberries 6 to 7 cents quart. Currants and gooseberries, 6 to 8 cents a quart, and cherries, 10 to 12c. Hay, \$6 to \$7.50.

Toronto, July 13.—Flour,—Straight rolled

cherries, 10 to 12c. Hay, % to \$7.50.

Toronto, July 13.—Flour,—Straight rolle \$2.95 to \$3.10; extra, \$2.65 to \$2.70 Wheat, white, 61 to 62c; No. 2, spring, 60c red winter, 61 to 62c; goose, 69 to 61; No. Man, hard, \$2 to 83c; No. 2, 80c to 81; No. 3, 72 T3c; frosted No. 1, 67 to 68c; peas, No. 2, 58 to 60 barley, No. 1, 45c; No. 2, 4c; No. 2 extra, 35 to 36c; No. 8, 52 to 33. Oats, No. 2, 80c to 41c.

Montreal July 13.—Wheat No. 2 heard Montreal July 14.—Wheat No. 2 heard Montreal July 14.—Wh

extra, 35 to 56c; No. 3, 32c to 33. Oats, No. 2, 39c. to 41c.

Montreal, July 13. — Wheat No. 2 hard Manitoba, 81 to 82c; No. 3 hard Manitoba, 75 to 80c; pas, per 66 lbs. afloat, 73 to 74c; cats, per 34 lbs, afloat, 40½ to 41c; corn. duty padd, 55 to 60c; barley, feed. 44 to 45c; rye, afloat, 59 to 60c; Flour.—Winter wheat, 83.90 to 84.10; Manitoba patents, best brands 84.10; straight rollers, 83.15 to 83.25; extra, 82.90 to 83.5; superfine, 82.60 to 82.90; Manitoba strong bakers' best brand, 83.80 to 83.25; Manitoba strong bakers' best brand, 83.80 to 83.25; Manitoba strong bakers' best brand, 83.80 to 83.80; Manitoba strong bakers' best brand, 83.80 to 83.81, Manitoba strong bakers' best brand, 83.80 to 82.35; Tanulated, bbls, 82.35; Tolled oats, bags 82.15; rolled oats, bbls, 82.25. Bran, 813 to 814; shorts, 817 to 818; moullile, 820 to 823; Canadian short cut, per bbl, 82.25 to 823; mess pork, western, new, per bbl, 82.25 to 823; short cut western, per bbl, not quoted; hams, city cured, per lb, 12½ to 13½c; lard, Canadian, in pails, 12 to 12½c; bacon, per lb, 11½ to 12½c; lard, Canadian, in pails, 12 to 12½c; bacon, per lb, 11½ to 12½c; lard, Canadian, in pails, 12 to 12½c; bacon, per lb, 11½ to 12½c; finest french white, 81 to 82c; timet french white, 81 to 83c; timet grades, 81

western dairy, 14 to 159c. Eggs, it to 159c.

LONDON CHEESE MARKET.

Saturday, July8.—There was a verylarge market to-day; but very little cheese sold. There were 600 boxes sold at 9c per 1b., 885 boxes a 91-16c per 1b., 190 boxes at 92c per 1b., 114 boxes at 93-16c per 1b., 190 boxes at 95-16c per 1b., an 310 boxes at 95-16c per 1b., an

Latest Live Stock Markets.

and but a small number were sold. A few sales were made at 45c per pound. Butchers' cattle are dull, the best bringing 37 to 4c; medium 34, and inferor 3 to 34. Calves steady, at \$4 to \$7 per head, and mitch cows at \$55 to \$45 each. Only a small number of sheep and lambs offered. The former sold at 33c per pound, and lambs at \$4 to \$47.6 each. The demand for hogs was fair, with sales at \$4 to \$62c, the latter for choice off the cars; rough and medium brought 52 to 6c.

choice off the cars; rough and medium brought 5½ to 6c.

East Buffalo, N. Y., July 13.—Cattle—Four cars western and 1 car natives, former sold dull, and natives were fat; 1,159 lb. cattle brought 85 per cwt
Sheep and Lambs—Eleven cars on sale; dull and steady; one deck choice heavy ewes and wethers sold at 85.25; only a few lambs on sale. Hogs—Fourteen cars on sale; 5 to 10c better; packers took what good weight hogs were in the light receipts, weighing 29 to 275 pounds, at 85.39 to 85.39; with a few at 80.32; York men paid 85.50 for the bulk of their purchases of 160 to 180 lb, lots of the best, and 85.32; to 86.40 for fair lots; light Yorkers and pigs mixed and straight pigs sold at 85.55 to 86.60, and the small bunches of pigs at 85.65.

The love we conceive towards God ve must bring forth in acts of charity towards our neighbor. -St. Catherine

Let nothing of self remain in you, n order that He who gives Himself to you without reserve may also receive your entire self .- St Francis of Assisi.

SKINS ON FIRE

With agonizing Eczemas and other Itching. Eurning, Bleeding, Scaly, Blotchy, and Plumply Skin and Scalp Diseases are instantly relieved and speedily cured by the CUTICURA REMEDIES, consisting of CUTICURA, the greatskin cure, TC UR A. Soar, an exquisite skin purificand beautifier, and CUTICURA ILESOLVENT, greatest of humor remedies. This is strong language, but every word is true, as proved by thousands of grateful testimonials. CUTICURA REMEDIES are beyond all doubt, the greatest Skin Cures, Blood Purifiers, and Humor Remedies of English Cure Remedies of Boderr times. Sold everywhere.

FOURTH DRUG AND CHEM. CORP. Boston.

oily skin cured by Cuticura Soap.

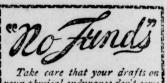
WEAK, PAINFUL KIDNEYS,
With their weary, dull, aching, lifeless,
all-gone sensation, relieved in one
minute by the Cuticura Anti-Fuln
Planter. The first and only instantacoous pain-killing strengthening plaster. 35 cents.



A New Departure.

The mi summer Cosmopolitan, the first at the new price of 125 cents per copy, though unchanged in size, excels any other issue of that magazine in the number of its distinguished contributors, in the interest of its contents and in its overflowing illustrations by famous artists. Francois Coppee. William Dean Howells, Camille Flammarton, Andrew Lang, Frank Dempster Sherman, H. H. Boyesen, Charles Dekay, Thomas A. Janvier, Colonel Tilman, Agnes Kepplier and Gilbert Parker are a few of the names which appear on its title page. Three frontispieces, all by famous artists, fornish an unusual feature, and among the artists who contribute to the 119 flustrations adorning its pages, are Laurens, Reinhart, Fenn, Tonssaint. Stevens, Saunier, Fitler, Meaulie and Franzen. The midsummer Fitler, Meaulie and Franzen. The midsummer oil for ayear. The magazine general in the country is belng ransacked for every known country is belng ransacked for every known country is belng ransacked for the forward as the leading magazine in the world.

Edward Linlef, of St. Peters, C. B., says—
"That his horse was badly torn by a pitchfork. One bottle of MINARD'S LINIMENT
cured him."
Livery Stable men all over the Dominion
tell our agents that they would not be without MINARD'S LINIMENT for twice the
cost.



your physical endurance don't come back to you some day marked "no funds." Take

Of Pure Cod Liver Oil & Hypophosphites to increase your energy and so make good your account at the bank of health. CONSUMPTION, SCROFULA,

BRONCHITIS, COUGHS, COLDS and all forms of Wasting Diseases.
Almost as Palatable as Milk. Be sure
you get the genuine as there are poor imi-tations. Prepared only by Scott & Bowne, Belleville,

PAY YOUR

Water Rates

Before the 15th Instant

AND SAVE 20 PER CENT. DISCOUNT

0. ELWOOD, Secretary. THE RITUAL OF THE P. P. A.

We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well meaning Protestant friends from falling into the trap set for them by designing knaves. The book will be sent to any address on receipt of 6 cents in stamps: by the dezen, 4 cents per copy; and by the hundred, 3 cents. Address, Thomas Coffer, Catholic Record Office, London, Ontario.

THE WORLD'S FAIR.

Catholics desirous of visiting the World's Fair can secure now all the accommodation they wish, for any time during the season by applying to P. J. NEVEN, 28 Mutual street. Toronto, representative of the De La Salle Bureau of Information and Accommodation, Chicago.

110 759-13w

TEACHERS WANTED. APPLICATIONS FOR THE POSITION A of teacher in the first form of the Separate school, Brockville, will be received by the undersigned up to 1st August next, J. J. KELLY, Sec. of Separate School Board, Brockville.

POR SCHOOL SECTION NO. 17, TINY, I A male teacher, holding a third class certificate. Must be capable of teaching French and English. Duties to commence on August 21st, 1893. Apply, stating salary and giving testimonials, to J. BTE. QUESNELLE, Secretary. Penetanguishene, Ont.

Penetanguishene, Ont.

POR PEMBROKE R. C. SEPARATE
I School, male or female holding third class
certificate, as first assistant for boys class.
Duties to begin 28th of August next. Applicants to state salary expected and send copies
of testimonials. A person capable of teaching
French and English preferred. Address M.
HOWE, Separate School Board, Pembroke.
Ont.

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



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Port
Stanley Work," will be received until Friday,
the 21st day of July next, inclusively, for the
extension of the piers at Port Stanley, Elgin
County, Ontario, according to a plan and specification to be seen at the Post Office, Port
Stanley, and at the Department of Public
Works, Ottawa.

Tenders will not be considered unless made
on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the
order of the Minister of Public Works, equal to
five per cent, of amount of tender, must
accompany each tender. This cheque will be
forfeited if the party decline the contract, or
fail to complete the work contracted for, and
will be returned in case of non-acceptance of
tender.

The Department does not bind itself to ac-

The Department does not bind itself to accept the lowest or any tender.

By order.

E. F. E. ROY.

Secretary.

BOURKE COCKRAN

VOLUME XV.

His Splendid Address to the This is the address delivere Hon. Bourke Cockran to the ing class of Manhattan College YOUNG GENTLEMEN OF THE UATING CLASS OF MANHATTAN (

While I was in the midst of pe and doubt as to what I she to you to-night, and while I some feelings of resentment Brother Anthony for alludi in terms calculated to test my and attempting to contribu thing novel to your graduat cises, my eyes fell on a comm which His Holiness Pope I has addressed to the Carl America through the America copate, and I found in it the cant words, "While had laboring for the glory of Go salvation of souls entrusted care strive also to promote the the earnestness of your love country, so that they who are with the administration of the ment may clearly recog strong an influence for th of public order, for the advan

public prosperity, is to be for Catholic Church." Young gentlemen, the part play in carrying out these in of the Holy Father is the your graduation to which I to call your attention this You are graduates of a Ca lege, and throughout your will be looked upon as th Catholic education, and to extent you must be the ex the faith from which you comes. In the addresses delivered here by your fellow the past, the present and of this country were all disc admirable judgment and co oquence. A former gradu Keenan, A. B., '91 of yo eloquence. spoke of what this countr Catholicity. Let me call tion to what the world of Church, and let me try upon you the debt that you and that you must disc matter what calling you in thorough all the years tha

have read to you to night in they contain anything no cause they refer to the and ings of the Church, because day that singular simpl mission assigned to her fro of Christianity. Throughyears that have lapsed, thro way of liberty was mapped doctrine of Christianity. rules of social order on w institutions must depend rules of Christian mora

which her teachings in

You are fresh from the s development and evoluti modern civilization. You the method grappled with the rudest history has ever known. ber how she instituted t chivalry to soften the c barbaric life. And as yo pages of her history you ber that the man who was for the honor of knightho vigils within the walls o neeling beside his arm the approaches of sleep a of hunger, triumphing ov ness of the flesh; and on t day, when the white robe was wrapped around his s the golden spurs were pla heels and his sword class side, he took the obliga

would maintain the trut weak and exalt the digni Times have changed, as tions of men have chan there is nothing so impre ceremony at which we ass the lesson which we can d that while the mission of is always the same, and th she imposes upon you a same as those which she in days of chivalry in the fer that she changes them new conditions of mankin difficulty that besets socie

and meets and overcomes You, young gentleme knights of this modern c side, because the dangers society are no longer con threat of hostile foeman society immediate destru confer upon you here diplomas that ground yo sential elements of Ch that through all your li withstand and meet a any heresy that may be le the fundamental doctri

in which the Church to-d the mission which in all discharged! Conceive th have enjoyed, and from the lesson of the enormou ities that are imposed up ders. In this age we n