The Catholic Record.

London, Saturday, July 15, 1899.

SOCIETIES.

We were questioned a few weeks ago as to the advisability of establishing another Catholic organization. Our opinion is that we have too many societies for our adult population. millions of dollars a year." They all have their aims and remedies for special needs, but, judging them by their work, we are inclined, to believe that many become members simply for selfish purpose or to have the privilege of being called by some highsounding name and of being robed in gorgeous regalia. Too many societies tend to break up homelife. We do not imagine that a husband should be everlastingly attending meetings of committees, etc. Again a multiplicity of societies prevents us from concentrating our forces and renders us comparatively use less as a social or political force. They are fruitful breeders of cliques and factions and we have more than once observed that those who are loud in their exhortations of brotherly love are the ones who impede the advancement

ye shall know them." We have societies enough, and to spare. One good benefit organization by creatures of the Jesuits." The that is on a higher plane than the ordinary insurance company, a temper ance society, and one adapted to the needs of the juveniles, should afford ample scope to our zeal and satisfy our desire to promote Catholic interests.

AFTER THE WAR.

The advocates of expansion, etc., are less enthusiastic just now in commendation of the McKinley policy. The prowess of the American soldier in the far East is based largely on the luxuriant imagination of the scribe who furnishes the populace with besmirch the fair fame of the Jesuits accounts of sanguinary encounters and displays a lamentable ignorance of glorious victories. That the "boys in the history of his country and is a type blue" have done their share for of the man who contributes his share, Humanity's cause is undeniable, but not to upbuilding and promoting that the campaign has been a success peace and harmony, but to the store either in quelling the disturbing ele- of ignorant bigotry that is a menace ments or in adding anything to Uncle to the growth and stability of the Sam's domains is as untrue as the community. It he reads nothing manufactured reports sent from Man- save tracts and his own delectable

the bush and to wait until they were in other fields he may happen upon sent for, begs for volunteers to crush some Protestant writers who were just those whom he esteemed so lightly. enough to acknowledge the debt owed Earnest and intelligent men who did by every Canadian to the Jesuits. what was in them to hold back the When some of their ancestors were "Man of Destiny" from a policy that witchbaiting and robbing church and was as antagonistic to justice as it was castle and harrying and killing in the, and the other two "Repentance" and subversive of the principles of the name of the Gospel, the Jesuit was "Faith." American Constitution, see the fulfil ment of their prophecies. The com- forests of Canada, teaching the mercial nabobs who hurled the country savage the story that refashioned into war, with the view of making the the world, bending to his work despite Philippines a battening ground for fatigue and hunger and treachery, counter-jumpers, view the situation meeting death herolike, calmly, and without alarm: but they who pay the trying, in praying for his torturers, to taxes, and know that many a gallant imitate the Chief to whom he had sworn young heart will bend and break under fidelity. And to-day, as our worthy the strain, are convinced that Government by the people and forthe people has some new species of calumny of things its disadvantages. They can learn a Catholic, the Jesuit is what he was in little yet from the effete monarchies of the early days-a friend of truth and tined for some years to be an American graveyard. It is rather costly to saturated with the literature of the age have one so far from home, but, like the of John Knox. afflicted baby who cried for Castoria, they "were not happy until they got

has declared authoritatively that crime cause him to forget his hostility and and bloodshed are, considering the induce him to have some regard for disturbed state of the country, com. truth and common decency. But that paratively unknown, and when we would be looked upon as sign of weakare told by reliable witnesses that the ening orthodoxy. He must be firmaverage Philippino is in no need of and when his poor soul clamors for the blessings of Anglo-Saxon civilization, we are at a loss to account for the can give it, he takes it to a collection of misrepresentation and calumny that controversial weapons long since absohave been circulated by some secular lete and relegated to the top shelves of and so-called religious newspapers.

A military gentleman, as quoted by the Standard and Times, says that it is all nonsense to believe the yarns told about the ignorance of the Philippinos. In the isle of Panuay the percentage is only a few lines, and takes but a of men, women and children who can read and write is greater than in the city of Boston. A minister of the Church of England holds the opinion that the Augustinian friars have done more solid work in lifting up the natives in the scale of civilization than has been accomplished by all the sects working in China and Japan.

The men are good mechanics and would be a valuable addition to the laboring classes of the United States. Above all, they are law abiding : and he says that it would be a very good thing to send "ten thousand ship loads of the inhabitants of our slums out here and fill their places with Philippinos. Our bills for police force and reformatory institutions would be smaller by

Our contemporary deserves gratitude for its efforts in dissipating the cloud of humbug and falsehood that has prevented some men from seeing things as they are.

We believe that the justice-loving American loathes the present iniquitous policy that has brought sorrow to many homes : but loathe it as he may, he may not be unduly enthusiastic over the blessings of his boasted freedom when he reflects that he is but the tool of the hireling press and concienceless politician. Windy rhetoric is of little avail when contrasted with the facts that have within the last year been witten on the page of history.

THE SONS OF LOYOLA

The Presbyt rian Review said in a of a brother Catholic. "By their fruits recent issue that "the true men of science were dismissed from Washing ton University and their chairs filled editor of course was absolutely ignorant of what he was writing about. He knew it as he penned the insulting words, but consoled his conscience with the thought that it must have happened. Verily our godly brother must have strange notions about the commandment of bearing false witness against his neighbor.

Will he when he has a few moments of leisure gives us the names of those 'creatures of the Jesuits?"

Whilst waiting for the information we shall content ourselves with saying that the Canadian who endeavors to effusions he is unredeemably lost; but Oils, who told the natives to get into if the spirit should move him to delve name of the Gospel, the Jesuit was going his rounds of mercy in the going his rounds of mercy in the bol of the Holy Scriptures. Faith leads ported to be improved." friend wracks his brain in inventing Europe. The Philippines seems des justice. One has but to open his eyes to see this, but our friend seems to be

The very suspicion that the Jesuit may not be the individual described in hair lifting romances and controversial When we read that General Brooke works of a past generation would something more substantial than he the offices of religious newspapers.

> One who wishes to love God more, and to put himself in a fair way save his soul should read every d two numbers of the "Imitation." few minutes, but these lines will be " written in heaven." How many troubled souls have found comfort in that book, which, whenever opened, seem to suit our needs. Well has it been named "the communion of the devout soul with the loving and devout Redeemer." A most perfect prepara-tion for Holy Communion is a reflection on a chapter of the Fourth Book.
>
> - Rev. J. F. X. O'Conor, S. J.

Story of Cardinal Krementz.

A pretty story of the late Cardinal Krementz, Archbishop of Cologne, is going round the German press. Philip Krementz was a poor boy, and, like Cardinal Woisey, the son of a butcher. As the eldest son, his father determined that he should be brought up to the trade, whilst the mother and the school teachers, perceiving his re-markable talents, strove in vain to procure for him parmission to aim at a higher calling. One day, however, after school hours, little Philip was sent by his father to the other side of the Mosel to bring over a calf. He was so long away that his father in some alarm went to look for him. Old Krementz found the gentle lad stand ing on the bridge and weeping beside the calf, which he was trying in vain to urge forward, for his own tender hearted and sensitive nature made it impossible for him to drive the little creature on with blows. The angry father boxed his son's ears, with the words: "You can go and become a student, for all I care; you are too stupid for a butcher!" And this was the turning point of the future Cardinal's career

SOUND PRINCIPLES FOR CATH-OLIC GUIDANCE.

Tae Archbishops and Bishops of Bavaria, like good shepherds, will not allow error under the guise of science or nationalism to ravage their flocks. At a synod lately held at Freising they draw attention to those principles which should guide the clergy and every faithful Catholic in their judgment of all Church questions, viz. :

"1. The Church and the teaching authorities as established by God, and not an individual scholar, has the right to decide what is Catholic truth and what is not, and to decide what is contrary to this truth and what

cide what is contrary to this truth and what is not.

"2. All genuine and true Catholics, and sepecially the priests, must reader complete and inner obedience to the decisions of the Church and must be on their guard lest they be entrapped by one of those devices which in our day are so skilfully laid against the true faith and the genuine Catholic spirit.

"3. The Catholic Church does not condemn science or research, but only error. She in no way condemns the freedom of a healthy and correct method of investigation but she condemns lose methods of research, which dares to make even the eternal truths of the Church the object of criticism and correction on the ground that this is 'advanced' learning.

"4. The truth, as this is taught by the Catholic Church, is universal and divine. It would therefore be a silly assumption to at

Catholic Church, is universal and divine. It would therefore be a silly assumption to at tribute a national character to Catholic science and scholarship.

SMYBOLISM IN THE CHURCH.

Wm. Hart Boughton in July Donahoe's. Very few really know to what extent symbolism enters into the construction of churches, and also how close it comes to our worship. Take, for example, a new cathedral to be built, and what does the architect start out to do? He has a ground floor to lay out-his first thought is the Cross, and he therefore starts with the nave and chancel and with the two transepts for the cross pieces.

western doors we find that one is lofty and that two are lowly The Main Estrance is "Obedience The door Obedience opens bol of the Holy Scriptures. Faith leads to the south aisle which is symbolic of the Creed, and Repentance naturally opens into the north aisle which given over to The Lord's Prayer. is here that our Baptismal proare made and our entrance into the Faith, and it is at this end of our church that we should find the Baptis-try with its font. These doorways are generally surrounded with statues of apostles and martyrs, showing us those who had led the way.

The columns of the nave are dedi-

cated to the patriarchs and prophets. In the south transept we see the and Gospel, Jesus Christ in History, and in the north transept we find the

EFFICACIOUS NOVENA TO THE SACRED HEART OF JESUS.

O Divine Jesus, who hast said : "Ask and you shall receive, seek and you shall find; knock, and it shall be opened unto you," behold me pros-trate at Thy feet, animated with a lively faith and confidence in these promises, dictated by Thy Sacred Heart, and pronounced by Thy adorable lips. I come to ask-(here mention the request)

From whom shall I ask, O sweet Jesus, if not from Thee, whose Heart is an inexhaustible source of all graces and merits? Where shall I seek, if not in the treasure which contains all the riches of Thy clemency and bounty? Where shall I knock if it be not at the door of Thy Sacred Heart, through which God Himself comes to us, and

through which we go to God? To Thee, then, O Heart of Jesus, I have recourse. In Thee I find consolation when afflicted-protection when persecuted — strength when over-whelmed with trials—and light in doubt and darkness. I firmly believe Thou canst bestow upon me the grace I implore, even though it should require a miracle. Thou hast only to will it, and my prayer is granted own I am most unworthy of Thy favors, O Jesus! but this is not a favors, O Jesus! but this is not a with a sly, mischievous expression on to be congratulated upon their good reason for me to be discouraged. his handsome, happy countenance. fortune in securing so capable and

will not refuse a contrite and humble heart. Cast upon me a look of pity, I conjure Thee, and Thy passionate Heart will find in my miseries and weakness a pressing motive for grant-

ing my petition.
But, O Sacred Heart, whatever may be Thy decision with regard to my request, I will never cease to adore, love, praise, and serve Tnee. Daign, my Jesus, to accept this, my act of perfect submission to the decrees of Thy adorable Heart, which I sincerely may be fulfilled in and by me and all Thy creatures for ever and ever.

ONE SUNDAY WITH A POLISH PASTOR.

One of the most learned and best loved Polish priests in this country is Rev. Dr. M. Barabasz, pastor of St. Stanislaus' church, Baltimore. That he is the object of deep attachment is not at all surprising, however, in view of the light that is thrown on his character in the following excerpt from the " Baltimore Sun " of June 13 :

"The sight of a Catholic priest celebrating Mass beneath the boughs of a wide-spreading oak was the novel scene presented on Sunday to the residents of the vicinity of Wilham's Station, in Anne Arundel county, on the line of the Annapolis Short Line

Railroad. In that neighborhood several hundred Polish people, in many instances whole families, have been employed for several weeks in picking berries and other farm produce. These people are from Holy Rosary and St. Stanislaus' Polish Catholic parishes. On Sunday Rev. Dr. M. Barabasz, paster of Holy Rosary church, went into the country to minister to their spiritual welfare. Under a large oak he erected an altar, and at 10 a. m. celebrated Mass, which was attended by more than a hundred

After the Mass Dr. Barabasz went about among the people looking after their physical welfare. He found one poor woman with a sick child, which the priest quickly saw needed instant medical attention such as it was impos sible for it to receive there. He in duced the mother to bring the child to the city. The sick one was three years old, and a younger child of about six months was another burden which the poor mother was compelled to bring along with her. She managed to carry them to the train, one in each arm, and then she gave out. Dr. Barabasa relieved the woman of the older child, and when they arrived at Camden Station the people about the depot were much interested in the sight of a tall and dignified clergyman carrying upon his shoulder a raggedly-dresse child, followed by a woman whose ap pearance indicated poverty. Dr. Barabasz, with the child in his arms, accompanied by the mother with her infant, boarded a street car and set out for a hospital. They went to several, often walking along the streets and at tracting considerable attention, before Dr. Barabasz was able to find a hos pital where those in charge would con-At the Mary sent to take the child in. land General Hopital the physician in charge was induced to receive the receive the

FATHER BOYLE'S PRESBYTER-IAN BELL.

Washington, June 13.—The good stories attributed to the late Father Frank Boyle are constantly being added to, and in Washington, where he was widely known and beloved, they are collected, treasured up and repeated, for it is certain that, while they were powerful to bring out a healthy laugh, he never gave utter-ance to a pleasant conceit that carried with it the slightest sting. The sub-jects of his pointed aphorisms enjoyed them equally with the listeners, and

were rather proud they were part and parcel of his witticisms.

Some years ago the chapel which Father Boyle was instrumental in building in the southeastern part of the city, hought of the Prechyprism. the city, bought of the Presbyterian church near by a large bell, which had been discarded on account of a flaw in its construction that created a painfully harsh and discordant sound. The bell was sent to a foundry, where several inches of the lower rim was cut off. It was then returned and put in place in the chapel. The tones were ceedingly soft and sweet, and the bell a source of much pride to the congregation and pleasure to the neighborhood. One day the pastor of the Presbyterian church, meeting Father Boyle, said to

him: "Father Boyle, I was passing the chapel recently and was struck b rich, mellow tone of your bell. I think I never before heard anything so clear

and chimelike. I quite envied you its possession. Where did you get it?"
"That is the bell," replied the Father, "that we bought of your congregation." Is it possible?" said the pastor.

"I can scarcely credit it. What in the world did you do with it to bring about such a marvelous change?" "Blissed it, blissed it," returned Father Boyle, in a rich brogue and

divil out of it, and nothing else, I assure you," and with hearty laughter that brought the hearts of the two preachers closer toge ther they wen their several ways. - New York Sun

"CATHOLIC - MINDED" ANGLI-CANS.

Of all the sects, the most interesting to Catholics is the Anglican body, as they are known in England; or the known in this country. Our greatest converts have been from among them, and those of them who remain outside the Church seem to stand nearer to it than other sectarians. The "Catholic minded" Anglicans - a large and increasing multitude-refuse submis sion to the Pope because, they say, the Papacy is a usurpation, and because there existed a pre Reformation Catholic Church in England independent of Rome. To them we commend these words of Literature in a review of Maitland's "Roman Canon Law in the Church of England ":

Church of England ":

If Prof. Maitland is right, the supposed independence of the English National Church before the Reformation is no better than a post Reformation legend. At present we do not see where or how his argument can be proved wrong. The point is whether English ecclesiastical authority within the sphere left free to it, and apart from controversies with secular powers, ever claimed an inherent jurisdiction to refuse obedience to the legislative or judicial authority of the Pops. What Prof. Maitland fluds is that no such discretion is even hinted at by English canonists; that no king ever asserted it against a Pope, or attempted to get it exercised by the English Bishops (although this would have been an obvious way out of many difficulties;) that there is no trace of its exercise in fact; in short, that nobody ever heard of it before the days of Anglican applogetic literature. The Pope's constitutions are treated without hesitation by canonists in England as they are treated in Germany or Italy; that is, as binding law—the law of the Church Universal. . . . Nay, more: the Pope has a direct and immediate jurisdiction everywhere as "Universal Ordinary."

Prof. Maitland, we believe, holds a

Prof. Maitland, we believe, holds a chair in Cambridge University, one of the two great strongholds of Anglican ism; and Literature is published in England by the London Times Company, and in America by the Harpers. So far as we know, nobody these sources of friendship with Rome. -Ave Maria.

CANADA'S DELEGATE.

He is an American Citizen and an

An item of great interest to our Catholic friends across the border stated the other day that Archbishop Diomede Falconio, O. S. F., had been appointed first apostolic delegate to Mgr. Falconio was born at Pescoco

tanzo, a little town in the province of Abruzzo, Italy, in 1842, and at an early age joined the Franciscans, who are numerous in that part of his na-He spent the first four tive land. years of his religious life with the Franciscans of the Italian province of San Bernardine, and then he was sent to Rome, where he studied for five years. While still a scholastic, he and a companion, who afterwards became the well known Fra. Ana cletus de Roccagorga, O. S. F., was sent out to St. Bonaventure's Allegany, N. Y., where they taught. In 1866 Fra. Diomede, who afterwards became president of St. Bonaventure's, was priested by Bishop Timon, and before his ordination he and Fra. Anacletus became citizens of this country, and both frequently voted in state and national elections. The two Franciscans were subsequently sent to Winsted, Conn, a Franciscan mission, but after two years of service there Fra. Diomede was ordered to Harbon Grace, N. F., which diocese was then governed by a Franciscan Bishop, Dr. Carfagnini. For ten years the delegate labored in that bleak land, and then he was recalled to this coun try, and sent to help Fra. Anacletus, who then had charge of a large con gregation in the lower part of New York City. While engaged on this mission Fra Diomede obtained permission to revisit his aged parents in Italy. He fully expected to be back in New York in a few months; but while in Italy he was named provincial of one of the Franciscan districts there, San Bernardine, his own native province. His administration proved so successful that the general of the order noted it, and the result was that, after serving as provincial for two terms, he was elected procurator general of his order.

Then the Pope took a hand at honor-ing him, and named him Bishop of Lacedogua, and a few months after-wards put him at the head of the United Italian dioceses of Acerenza and Metera. At the time that a delegate was to be appointed for this country Mgr. Falconio's name was mentioned as likely to prove that of the papal representative. Mgr. Satolli was, however, selected. Mgr. Fal-conio is described as a tireless worker, a skillful organizer and a man of broad views, gentle ways and affable manners. He speaks English and French as fluently as his native tongue, and if he prove to be Canada's first permanent papal representative, our northern neighbors are

Thou art the God of mercies, and Thou . Blissed it and got the Presbyterian accomplished a delegate. - Columbus

THE CONFESSIONAL IN THE CHURCH OF ENGLAND.

Fortnightly Review

Inside or outside her widest pale, I cannot imagine any person who could find a word of defence for the confessional as it exists to day in the English Church. The fact that any man of any age or reputation - or lack of it-who is in priest's orders can bear confessions from anybody, when and where and how he pleases, without leave from any one or a single rule to restrain him from any act of vulgarity or stupidity, or worse, which may occur to him, is a scandal to the whole Church and Kingdom. The toleration of such a system for another week in a country where the most elementary laws of propriety are recog-

nized is incredible. In France—I say in France instead of in the Roman Catholic Church, be-cause this matter has nothing to do with theology-a priest has to be licensed to hear confessions by the Bishop or his Vicar General, who must have a genuine personal acquaintance with him; his license must be renewed once a year ; he is carefully instructed in the art of dealing with penitents ; to scandalize children even with the most honest intentions (or women either, I suppose, but that is a less repulsive crime) is pronounced by his books of theology a "mortal sin," and on any moderately well founded suspicion of his doing so, he may be removed to another parish, while if a second similar case occurs his confessor's license is not renewed. whose regard for decency English folk are accustomed to consider as hopeless ly inferior to their own !

I advance here no arguments for or against the confessional; the priest who would draw every man, woman and child in his parish to confession once a week, and the man who would fling every confessor and his penitents into the Thames, are alike concerned to remedy the present folly. Auricular confession cannot be stopped in the Church of England; it is not only allowed, but recommended by Prayer Book, and for reasons which are well known to every one, has numerous and influential advocates. Tae question is, Shall it or shall it not be decently regulated? If not, I hope sincerely that every man in the country with young relatives who desire to confess their sins to a priest will use every endeavor to induce them to join the Roman Catholic Church, where the practice is at least properly safeguard-

BABIES IN CHINA.

When a Chinese baby takes a nap, people think its soul is having a rest -going out for a long walk, perhaps. If the nap is a very long one the mother is frightened. She is afraid that her baby's soul has wandered too far away, and cannot find its way home. If it doesn't come back, of course, the baby will never waken. Sometimes men are sent out on the street to call the baby's name over and over again, as though it were a real child lost. They hope to lead the soul back home If a baby sleeps while it is being carried from one place to another, the danger of losing the soul along the way is very great. ever carries the little one keeps saying its name out loud, so that the soul will not stray away. They think of the not stray away. They think of the soul as the bird hopping along after

ANNUAL PILGRIMAGE.

Tweed, June 26, 1899. The Rev. Clergy of the Diocese of Kingston have arranged to conduct their annual Pilgrimage to Ste. Anne de Beaupré on Tuesday, 25th July, in order that intending pilgrims may be enabled to be present at the Shrine and to invoke the intercession of La Bonne Ste. Anne, on Wednesday, 26th July-the very day which the Catholic Church has consecrated to the honor of the Mother of the Blessed Virgin. The pilgrimage will be under the immediate direction of the Rev. D A. Twomey, of Tweed, Oat.; and the Rev. Father Stanton, of Brockville, who has so suc cessfully organized the Pilgrimages of past years, will give his invaluable assistance on this occasion also. Return ticket to Toronto, good for ten days, is placed at the very low rate of \$6.75. Starting from Toronto, tickets will be sold at all stations, both on G. T. R. and C. P. R. as far East as the limits of Ontario, and will be good to go on special and regular trains on the morning of the 25th July, and to return on any regular train within the time limit. A special G. T. R train will leave Lindsay at 12 30 p. m. on time limit. Tuesday, 25:h July.

For further particulars apply to Rev. D. A. Twomey, Tweed, Ont

WESTMINSTER CATHEDRAL. — The total receipts of the Catholic Westminster cathedral building fund from its commencement in June, 1895, to May 8th last, amounted to £100 848 and the payments during that period to £88,

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CHAPTER X.

PREPARATION.

In Agatha's house a number of pious women had assembled for the purpose of preparing garments for the time of their execution; for the general impression was, that the list of Christians, which it was well known had been made, was drawn up for the purpose of putting all to death who did not renounce their faith. Nothing could exceed the calm joyfulness with which they set about this task. They sung pious hymns, and related, each in turn, the stories which they had heard or read of the martyrs in other lands. As they spoke of Cecelia—and the angel who crowned her with flowers, and was only visible to her husband's eyes when he had been baptized, and renounced for who crowned her only visible to her husband's eyes when he had been baptized, and renounced for ever the right of looking upon her as his wife—their eyes involuntary turned upon Grace Ucondono, who had taken her place amongst them as usual. Her dress was changed; the expression of her countarian and was altered; there was in her face Grace Ucondono, who had taken her place amongst them as usual. Her dress was changed; the expression of her countenance was altered; there was in her face a deeper peace, a more heavenly sweetness. A heavy weight had that morning been removed from her heart. Immediately after her return, she had disclosed to her father the strange and sudden change which had taken place in her feelings after she had administered the sacrament of Baptism to the Queen of Arims, and entreated him to announce it to Paul Sacondono. He bade her in the first instance seek Father Organtin, and take his advice. That holy man had been praying long and earnestly both for her and for Paul, and when his eyes fell on her altered dress, and the first words she addressed to him were these—"Father, I can never marry: I have given my heart to God, and no earthly love can ever find place in it again," he remained silent a moment, and then the only words he uttered were, "Thank God."

They were not made for this world's common happiness, these two ardent spirits; these two well-matched souls, whose sympathy had been deeper than they knew or could have foreseen. Their characters were formed in no ordinary mould, and the times and the country in which their young lives had been cast were fitted for the heroic exercise of more than common virtue. They met for an instant: they blessed each other fervently, and

fitted for the heroic exercise of more than common virtue. They met for an instant: they blessed each other fervently, and prayed before the altar, where they had once thought to stand as bridegroom and bride. It was no time for that; they felt it to their very hearts' core. They formed a still holier union as they knelt there that day. Never would the one forget the other in prayer; never would they cease to plead for each other, before the tabernacle, at the altar, or on the cross. The promise was made; the pledge was given; then each rose in silence. They looked not back. They spoke not again. He croesed the threshold of the novicate; and the went to Agatha's house, and He crossed the threshold of the noviciate; and the went to Agatha's house, and worked at the dresses which were even then being got ready for the day of martyrdom. No wonder that she looked like St. Cecelia; no wonder that her beauty had grown more ethereal, and that she walked this earth as one who had but little to do with its horse or its cares. little to do with its hopes or its cares.

Agatha was thoughtful. She begged the prayers of her companions for an in-tention she had much at heart, and though nothing could ruffle her temper it was evident that she was suffering from anxiety. She knew that her husband Andrew was at that very moment gone to announce to his aged father the proclam-ation of the edict against the Christians, and she felt uneasy as to the effect this might have on the mind of the old warrior, who had but recently been received

rior, who had but recently been received into the Church.

This Mark Ongasamara was a fine specimen of a Japanese soldier. Though he was fourscore years of age his energy was unabated, and the vigor of his soul far outstripped the weakness of his body. He had embraced Christianity from deliberate conviction, after many converse. liberate conviction, after many conversa-tions with the missionaries; but he re-tained a great attachment for the traditions and the customs of his country. He had been heard to argue with the Fathers. that for a man to die by his own hands when a point of honor required it could not be offensive to God or inconsistent not be offensive to God or inconsistent with Christianity. And though he had been obliged to give in, there was always a struggle going on in his mind between the obligations of his new faith and the all but unconquerable prejudices of his country and his ancient mode of thought. His son approached the subject i the plain uncompromising manner which plain, uncompromising manner which characterized his countrymen on all matters of religion: "My father," he said, when the venerable old man had simply nodded his head in assent to the annodded his head in assent to the an-nouncement that all Christians in the Empire were about to be doomed to death. "My father, as you have been so lately baptized, perhaps you do not quite understand the nature of martyrdom. The greatest favor that God can bestow on a Christian is to offer him an occasion of laying down his life for His sake. But wheever aspires to this crown must be very meek and humble, and ready to receive without opposition, and on his knees the fatal blow." knees the fatal blow."
The old man started up as if he had been shot, and drawing his sword, exclaimed: "What! a man of honor as I am

to let himself be murdered like a coward, and not dispute his life? To see the heathens butcher before our eyes those Fathers that made us Christians, and rathers but cher before our eyes those Fathers that made us Christians, and quietly look on, Andrew? you cannot mean that. Let me see whether the wretches willgare to lay hands upon them. I'll hew down seven or eight of them at my feet, and then, if they kill me fighting in this manner, I am willing to die a martyr, but not in any other way."

Andrew made a mother attempt. 'You know, my fa her," le said, "that the family of Ongasamara has been always famous in Japan for its valor and noble exploits. As for yourself, you have given the world so many instances of your courage, that none would dare to bid you defiance who were not weary of life, so that it cannot be ascribed to cowardice if you should quietly submit to death. But if you, cannot make up your mind to it, my dear father, why not retire into

never be said that Mark Ongasamara re-fused to look an enemy in the face. No, no, my son, neither of your proposals suit your old father. I'll break some of their heads, and then die a martyr."

Andrew sighed and withdrew, with no hope but in the prayers which he knew were being put up for the brave but obstinate old man.

Later in the day, Mark was wandering

stinate old man.

Later in the day, Mark was wandering about the house, grumbling against his son, abusing the Emperor, calling the heathens scoundrels, and the Christians fools, when he happened to open the door of the room where his daughter-in-law with her children and her friends were sitting at work. He stood a moment looking on their calm and happy faces. Their fingers were busily occupied making up various dresses, and the little children were sitting at their feet, stringing beads for rosaries or making cases for relics: His eyes rested on Grace's countenance, which was beaming with more than ordinary joy, and the sweet smiles with which she greeted him, so full of sweetness, peace, and hope, went straight to the old man's heart. The scene before him was an extraordinary one—there was animation, cheerfulness, a sort of gaiety even in its aspect, but he could not but feel that all this joy was of a peculiar nature. He feit puzzled. There was a large crucifix on the table, and he saw that the eyes of the workers, and even of the young children, were frequently turned towards it with a look of intense that the eyes of the workers, and even of the young children, were frequently turned towards it with a look of intense affection and reverence. "What are you so busy about?" he said, advancing ineo the room, and taking hold of the garment which his daughter-in-law held in her hand. She looked up into his face, and her own flushed with a feeling deeper than words could express, as she an-swered:—

"We are preparing our festal robes for the day when we are to die for Him"— she bowed her head and pointed to the

crucifix.

"And these young girls, and these children?" Mark inquired with a faltering

The youthful voices rose with one accord—"We are all going to die for He caught in his arms one little fellow

who could hardly speak plain, and who held a rosary in his hand—"What shall you say, child, when they ask you if you are a Christian?"

"I'll confess the truth."

"I'll contess the truth."
But if they seek to take away your
life, and prepare to crucify you, what will
you do then?"
"I'll prepare for death."
"In what manner?" added the old

man.
The child disengaged himself from his grandfather's embraces, stretched out his little arms, and replied again—"1'll cry out as long as I can speak, 'Mercy, Jesus; Mercy, Jesus; Jesus have mercy on me.'

The aged warrior heaved a deep sigh
from the depths of his full heart. "God
bless thee, child; thou wilt never be a
coward or an apostate; the spirit of the Ongasamaras lives in thee, my boy. But wilt thou not fight the men who would

slay the Fathers?"

The boy thought for a moment; and then said, "If I am to be a martyr, I must not fight. Father Baptize told me

Mark remained silent for a second. Mark remained silent for a second. Grace and pride were struggling in his heart; the conflict was sharp, but the victory at last complete. He drew his poniard from his side, unsheathed it, gazed for an instant on the shining blade, then dashed it on the ground. "Give me that crucifix," he cried, and seizing the image of his dying Lord, he clasped it to his breast. "This shall be my only weapon. I too will die a martyr. Where is Andrew?"

His son went with him to the college,

is Andrew?"
His son went with him to the college, where Father Organtin was just arrived, and Father Rodriguez had joined him. The house was thronged with Christians, many of them trying to persuade the Rector to retire, while there was yet time, to Nangazaqui; but the Father's mind was made up, and it was in yain that his flock.

to Nangazaqui; but the Father's mind was made up, and it was in vain that his flock urged his departure.

"Let others do as they please," he said; "for my own part I know what becomes my age and profession; I have labored for these twenty years and upwards to establish the Christian religion in this place, and now that we have to combat in its defence would you have me fly and hide myself? God forbid that I should aboutless my work what

them information of the state of affairs. Some of the bonzes had been calling on Guenifoin and Gibonoscio to proceed to the execution of the threats against the Christians, and insisted upon it that the lists which had been drawn up, and which some of their agents had been actively collecting, were intended by the Emperor to decide the fate of all those whose names were enrolled in them. Justo Ucondono's and Guenifoin's two sons were included in the number, as well as were included in the number, as well as the Jesnit and Franciscan Fathers, and all those who were supposed to frequent their churches. Guenitoin, dismayed and miserable, did not venture to oppose the bonzes. Human respect was struggling in his heart with natural affection; but Gibbonsein indigrantly refresed to submit Gibonoscio indignantly refused to submit

to the dictation of these men.
"You do not seem," he said, "rightly to understand the Emperor's pleasure. It is not his design to put all the Chris-tians to death—that would be a horrible it, my dear father, why not retire into the country, with my little son, till the persecution has passed away? In this manner you will preserve the name of our family and the glory of our blood."

The old man firmly clenched his sword, and hastily cried out, "Retire yourself, if you like; I'll stand my ground. It shall

Fuximi, and there Justo, with the warm-est expressions of gratitude, gave him as a remembrance two valuable vases of very great price, and told him that he had wished to see him once more before his death, which was near at hand.

death, which was near at hand.

Chicagundono tenderly embraced him, but protested that he was at the Court at the time that the sentence was passed, and that he was certain that it only concerned the Spanish religious. "I heard the Emperor say in the most positive manner that it was not his intention to include in it the Jesuit Fathers and their followers; therefore, my beloved friend, take couarge, the sentence does not touch you."

"Sire," answered the Christian hero, "you say this to console me; and may the only true God, whom I have served from my youth up, reward you for your charity; but you do not know what the feelings of Christians are when they have once conceived the hope that they may be admitted to die for their religion. It is a joy to which no other joy can be likened; and the news has spread through our community like the sound of the trumpet calling warriors to battle. You know, sire, how that sound thrills through the heart and animates the soul, and yet that feeling is tame when compared to the rapture a Christian feels when he hears the word 'Martyrdom.'"

"Justo," exclaimed the heathen king, throwing his arms around him, "thy religion is a strange one, but if it has made thee what thou art I cannot hate it. Is it true that thy daughter, the lily of the "Sire," answered the Christian hero

thee what thou art I cannot hate it. Is it true that thy daughter, the lily of the Ximo, the jewel of great price, has cut off her radiant locks, and abjured marriage and the world?"

"It is true," answered Justo; "one of those singular inspirations of divine grace which man cannot suggest, but to which he must submit, impelled her to this course. And the youth to whom she was betrothed, Guenifoin's eldest son, at the same time, almost at the same moment, conceived the desire of a life of higher perfection and more complete dedication to God's service than that which both of them had for a while anticipated; and, in troth, for God's service than that which both of them had for a while anticipated; and, in troth, for Christians in this country and this time it is idle to dwell on thoughts of earthly happiness. We have no resting-place for our feet, no shelter for our heads. Our home is not here. Why should we build ourselves huts in the wilderness on our way? The glorious heaven will soon be reached by a short, and, it may be, by a bloody road."

The friends parted, and Justo returned to Meaco. Business had summoned away to Ozaca Father Organtin. The missionaries there were equally threatened with

the Provincial on matters connected with the obligations of Christians in these peril-ous times. Three Jesuits, two Fathers and one lay brother, remained at the College, and with them the little boy in whom Grace was so deeply interested. At her return from Arima she had been to see the child, and no sooner had she beheld him than his likeness to his she beheld him than his likeness to his mother was apparent to her. No doubt remained in her mind as to his identity with the royal babe doomed to death, but wonderfully rescued from a watery grave. Those deep-set and somewhat mournful looking eyes, the sweet expression of the mouth, and a certain gracefulness and dignity of carriage, in this young boy reminded her irresistibly of the heroic and persecuted Christian Queen. She entered into conversation with Augustine; she asked him what he most desired; what she could give him which would please she could give him which would please

The child smiled, and said, "Is it the lady I dreamed of that has told you to

Grace started. "What lady do you mean, Augustine?"
"I had heard it read in the refectory
"I had appeared to "I had heard it read in the refectory one day, that our Lord had appeared to St. Catherine, and showed her two crowns, one of roses, and one of thorns like His own, and asked her which she would have, and that she chose the latter. It was a hot day in the summer, and when the Fathers went into the church I fell asleep in the garden, in the shade of that tall camelia-tree which you see there, near the window; and I dreamt I saw a lady who held in one hand a crown of beautiful flowers, and in the other a cross. She asked me which I would have; and I said the crown of flowers. Then her face seemed to me to turn very white, and beautiful flowers, and in the other a cross.

She asked me which I would have; and I said the crown of flowers. Then her face seemed to me to turn very white, and she looked like the marble statue of the passes on her way. She is powerful to the case of Father Damien—they know of a thousand instances in which false witness has been borne ing in the majesty of her strength and truth against the Church and her ministers, hide myself? God forbid that I should abandon my poor children! I know what is my duty to God, and to the Society to which I have the happiness to belong. In Meaco I remain, come what may. I'll seal with my blood the truths I have preached, and animate the Christians, by my example, to die for Jesus Christ.'' Guards had not yet been set on the college. Some of the heathens who were friendly to the missionaries called to give them information of the state of affairs. Some of the bonzes had been calling on Guenifoin and Gibonoscio to proceed to the execution of the threats against the that in that dream I chose the cross, and when she gave it me, red any white roses had grown out of it, and when I opened my eyes I found that a branch of the camelia-tree had fallen on my knees. Brother Paul does not like me to talk of my dreams; he says they day see that lady again; and when I hear everybody talking, as they do now, about Christians being cracified, I always think that in that dream I chose the cross, and that in that dream I chose the cross, and that the red and white flowers meant

that the red and white flowers meant something."

"Innocence and martyrdom, perhaps," murmured Grace; "O happy little child, if God has marked thee out to bear company to the slaughtered babes of Bethlehem. Tell me, Augustine, wouldst thou not like to be a prince, and live like the Kumbo-Sama, in a great palace, and ride at the head of agreat number of troops?"

"Yes; I should like to be a prince in the kingdom of Heaven, and live in God's great palace in the skies; and I should like to ride at the head of the white-robed army of martyrs, and follow the Lamb withersoever He goes."

"My boy," said Grace, kneeling down, and throwing her arms round the child, "there is a lady who thinks of you, and prays for you."

"My Mother Mary, in heaven?"
"I dare, not call the one I speak of your mother, sweet boy; she has made you over to one whom you truly name your mother. But on earth also there is a woman that loves you, Augustine."

"Has she a crown and a cross in her Grace felt the strange truth of the interpretation of the child's dream. "Perhaps she has. Which shall she send

you?"
"The cross," said the boy unhesitations "The cross means, to die for the ingly. "The cross means, to die for the love of Jesus; and that is what I mean to love of Jesus; and that is what I mean to do, if that cruel brother Paul Michi does not shut me up when they all go to be crucified. Do you know, lady, that some time ago I went to the Porziuncula Con-vent with Brother Paul, and Brother Got-to, and Brother Kisai, to walk in the pro-cession, and scatter flowers before the Blessed Sacrament; and afterwards I was playing with Lewis and Anthony, when the Bonze Faxegava came to write down the names of all the Christians who were

there. They wanted to leave out Lewis, and Anthony, and me, but we cried so dreadfully, and begged so hard, that at last Faxegava looked at us with great anger, and put down our names; though the Father Commissary tried to get us out of the way. Then they made us all stand in a row, and counted how many we were: there were twenty-four names, and for some time only twenty-three of we were: there were twenty-four names, and for some time only twenty-three of us in a row; but then the lay brother, Matthias, came in, and that made twenty-four. He must be very ill, poor Matthias: he looked so dreadfully white, I thought he was going to fall down. And now, lady, the bell is ringing, and I must go. Ask the lady you spoke of to send me or bring me a cross; and come and see me again."

Grace kissed the child, and when she went home wrote to the captive Queen of Arima what was the gift that her infant son desired at her hands.

TO BE CONTINUED.

A CRITICISM OF UNDISCIPLINED CATHOLICS.

A recent issue of the London Tablet contained an article which is so wise contained an article which is so wise, so temperate and so timely that we had hoped to see it widely copied by the Catholic press. We have been disappointed, but disappointments of this kind are frequent. The article in question is a reply to a paper contributed to one of the leading reviews by a Catholic writer who seems to have by a Catholic writer who seems to have a grievance against the Holy See and to be disposed to air it as much as pos reverent, and in many instances be-trays ignorance and prejudice; but, being written in a catching style, and with the boast of "inside information," to which so many irresponsible persons pretend, it has been widely read, and has no doubt done much harm. The article in the Tablet was calculated to offset this, and to impart instruction of which, it is plain, a great many Catholics stand in need.

One would suppose that the editors of our leading papers, knowing that many of their readers must have read the regrettable production, would welcome such a criticism. The opinions it refutes are all the more harmful on account of being expressed by one who. though writing in a spirit which is not of the Church, professes to be a loyal son. The writer in the Tablet is evidently in a position to know whereon he speaks, and he writes as "one hav ing authority." For these reasons his article merited the widest publicity.

Thoughtful Catholics have observed with regret the disposition of not a few of their fellows to criticise the action of the Holy See, and to attribute motives to the Pope altogether unworthy of his reputation and his office. The Vicar of Christ ought to be above criticism, at least on the part of Catholics. There are grounds, doubtless, for not a few of the com not always in the power of the Pope to do what he would; and it is certainly better to bear with evils which ar without remedy at present than to publish them to the world. The suc

cessor of Leo XIII. may accomplish

many things for which the time has

not yet come, and succeed where his predecessor has been circumvented.

Undutiful speech is to be expected of men of undisciplined mind, personal views or sympathies have come in for a share of pontifical cen-sure. It is natural that they should have unamiable things to say of the justice of the correction and the mo-tives of the correctors. The murmurs of one set of malcontents are no sooner silenced than another chorus begins. It has ever been thus. As the Tables

writer observes : passes on her way. She is powerful enough and patient enough to take her restless children at their best; and she knows that not unfrequently behind language which is less than edifying, and an attitude which is less than loyal, and a spirit which is not of her, there exist motives which are zealous and well meant; while much that is objectionable is due to the temper of circumstance, to partiality of view or misconception of fact. But writers with a grievance against

the Holy See ought to have some thought of the unmeasured harm they may d). At a time when unbelievers are looking to the Pope more and more for the words of eternal life, it becomes a crime to lessen in the slightest way the respect and confidence which the Sovereign Pontiff has inspired among those outside of the Church. The offender whom the Tablet takes to task rails at her apologetic system, such as we find it in the scholastic writers, the works of St. Thomas, the stand-ard text-books of theology, re-cent encyclicals and decrees of the Roman Congregations, whose members, if not all Jesuits, are supposed to be under Jesuit influence. Against these "reactionaries" he is eager to leave no stone unthrown. He seems to demand unqualified acceptance of any and every modern opinion. And, as another Catholic writer remarks, "his rhetoric exaggerates a check into s prohibition, and converts quite illicitly a prohibition into a proclamation of the contrary proposition."

The considerations which the Tablet

presents are of the highest importance. and we commend them to the attention of those who "find nothing reprehensible" in the reckless production so ably criticised. We must make room here, however, for what is said in re-ply to the contention that the Roman Congregations, to whom vexed questions are referred, are not adepts in science :

No one wishes or expects that they should be. They are not asked to determine questions of science. They are asked to tell us what is or is not compatible with Christian faith, and what is or is not safe and sound Catholic teaching. As a Christian and Catholic tacking. As a Christian and Catholic Iclaim to know that the evidence which would render incredible the fact of the Resur-

rection can not be true and can not be accepted or taught. It is no answer whatever to that claim to tell me that I am not an expert scientist. My conviction rests on the revelation of the God of science, and it is sufficient for its maintenance that I know that revelation. We look to the Holy See to tell us the sense and meaning of God's revelation to man; and all its action, whether yencyclicals or congregational decrees, is simply to point out to Catholics and to Catholic toachers what is or is not safely consistent with what Christ has taught us.

The action of a writer who nonplex.

The action of a writer who popular-izes difficulties for which he has no izes difficulties for which he has no solution, who makes disedifying statements which are more or less true, at the same time keeping back all that is to be said on the other side, who publicly questions the competency and the motives of officials whose services are the Church-such action is as reckless and reprehensible as setting fire to a house with the expectation that some one will be at hand with necessary means to prevent serious damage. Ave Marie.

A TIMELY SPEECH.

One of the superb qualities of our priests is their manly courage. Father O'Reilly, O. S. A., pastor of St. Mary's Church, Lawrence, Mass., was lately invited by the mayor of that city to deliver the address and the prayer at the laying of the corner stone of the new high school. In his address Father O Railly could not resist pointing out the obvious inconsistency of religious exercises over the foundations of a building within whose walls religion shall not be allowed to enter ":

shall not be allowed to enter ":

Here the intellect alone shall be trained, the field of knowledge shall be limited to the cold science of material things. Within these walls it shall not be lawful for the Christian teacher to proclaim that Christ is God, nor for the unbeliever to assert that Christ is not God. Here, during all the important years of the formation of the character of our future men and women, there can be no fixed and reliable standard of morality. The better part of their nature must suffer. The love that God implanted in the heart of man, to assist him to reach out and possess eternal happiness, shall have no sustaining influence, no inspiration such as religion alone can ofter.

The sincertity of these carnest words.

The sincerity of these earnest words and the admirable tact with which the speaker prepared the way for them must have robbed them of all appearance of incivility. Father O Reilly did not forget the prayer—it was the "Our Father,"—and the intention for which it was offered was "that prejudice and bigotry may never find herein a resting-place; that those who shall have the care of our children's instruction in our public institutions may be guided by divine wisdom; and that all, teachers and pupils, may daily spend themselves in searching for the only real beauty that can satisfy the soul-everlasting truth."-Ave Maria.

"THEY SAY."

Ave Maria.

A single and unaccountable characeristic of American Catholics is their disposition to give credence to ill re-ports of the faithful, especially the clergy, of other lands. These reports, as a rule, originate with persons who are ignorant, prejudiced or malicious. The charges are generally so sweeping or so vague, so contradictory or im-probable, that the wonder is all sensible people do not disregard instead of heeding them. But the fact is that the generality of Protestants unconsciously act on the supposition that any charge against Catholics is to be believed until denied by some non Catholic, while many Catholics seem to think that until such denial is forthcoming they have only to suffer the reproach in shame and in silence, without a word of defence or remonstrance. but semehow their faint-heartednesswe will call it that-invariably gets the better of them. * * *
We say to our esteemed correspond-

ents, take all evil reports of our priests and people in foreign lands with a grain of salt. Those who follow crows must expect to find carrion, so those who are guided by newspapers cannot avoid filth and falsehood.

A BULL BY JOHN BULL.

John Bull is not often witty enough to perpetrate a bull, but by accident he sometimes drops into the Irishman's privileged preserve. Such a case oc-curred recently before the House of Commons' committee on the Dablin Corporation Bill. An English barrister named Littler indignantly reading the first resolution of the new Dublin Council-the declaration in favor of Home Rule-declared that "the resolution was carried unanimously in spite of the protest of the minority." Not one of the hearers of this absurdity saw the fun of it. The chairman of the committee, who is described as a rigid Tory, sternly told the perpetrator that they would "have no politics," and to go on to the next branch of his argument. This absurdity is hardly nferior to the fine one attributed to the redoubtable Sir Boyle Roche, wherein ne declared that in order to preserve a portion of the Constitution he would be prepared to vote in favor of sacrificing the entire of it. if necessary. - Phila delphia Catholic Standard and Times.

"Circumstances Alter Cases." "Circumstances Alter Cases."

In cases of dyspepsia, nervousness, catarrh, rheumatsm, erruptions, etc., the circumstances may be altered by purifying and enriching the blood with Hood's Sarsaparilla. Good appetite and good digestion, strong nerves and perfect health take the place of these diseases. Hood's Sarsaparilla is America's Greatest Medicine and the best that money can buy.

HOOD'S PILLS cure biliousness, sick head-

When all other corn preparations fail, try Holloway's Corn Cure. No pain whatever, and no inconvenience in using it.

THE MAN WHO WALKS.

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A passage in the opening chapter of Rev. Geo. W. Pepper's delightful autobiography, entitled "Under Three Flage," reminds us that the Orangeman has never been studied with ful man has never been stated with this care by his friends or his enemies, unacc Prima facie, we say it in no spirit of hatred, he is a national monstrosity, the avowed enemy of his own country. But that sweeping characterization does not do him justice. He is not, for the most part, consciously and intentionally anything of the sort. He is bigoted and fanatical as a partisan; honor bigoted and ranatical as a practical but he is not necessarily a practical exponent of his own bigotry in private life. Justin McCarthy, in his "Reminiscences," says of the most fanatical Orangeman in Parliament, Colonel Saunderson: "Everybody likes the impetuous, kindly hearted, was represented orangeman, and I can only for the control of the contr generous Orangeman, and I can only say for myself that, if I wanted a friendly office done, I hardly know of any one to whom I would more readily apply than to the gallant colonel, who

has so often expressed a desire to meet my comrades and myself on the battle In fact, Orangeism, under the name, would never have found a foothold in about Ireland but for the Satanic cunning of proof "Billy Pitt, the dead and damned," and Castlereagh, who is wherever Cain

and Judas are.
Rev. Mr. Pepper tells us that his Hev. Mr. repper tens us that his father was the Grand Master of the local Orange lodge which had its head-quarters in the family home for fifty years, and that the parish priest of the place and Mr. Pepper's father were the firmest friends after the priest, good nrmest iriends after the priest, good humorously laughing at young George's raising an arch of Orange liles under which the pastor and his flock had to pass on their way to Mass, had cheerfully cried, "God save King William !"-as any Christian might pray for the welfare of his worst

An Orangeman's son, who has too much sense to be one himself, tells of a lodge in Canada which, finding itself without a minister to deliver the annual 12th of July sermon, applied to the nearest Catholic priest and was treated to a discourse more full of Christian charity than has ever been Christian charity than has ever been heard before or since in a gathering. Governor Wise of Virginia, in rebuk ing the infamous spirit of Know-Nothingism in 1855, said with rare shrewdness, for he was not talking of honestly ignorant Orangemen, but of dishonest or irreligious scoundrels: "Men who were never known hefore on the fear of never known before, on the face of God's earth, to show any interest in religion, to take any part with Christ or His Kingdom, who were the devil's own, belonging to the devil's church, are, all of a sudden, deeply interested for the Word of God and against the Pope! It would be well for them that they joined a church which does believe in the Father, and in the Son, and

in the Holy Ghost. No Christian can honestly advocate intolerance. A Mohammedan may; because his creed teaches him to do so, and his chances for the future are better than those of the professed follower of Christ who does not love, but hates his fellowman of any creed It is one of the worst evils afflicting Ireland that Orangeism was born and chiefly flourishes there. It has been transplanted to America; and even half a century ago, the English Protestant Dickens, in his "American

in Toronto, Canada, during a political disturbance, said : From the very windows whence he received his death, the very flag which shielded his murderer (not only in the commission of his crime, but from its consequences), was displayed again on the occasion of the public ceremony performed by the Governor-General, to which I have just adverted. Of all the colors in the rainbow, there is but one which could be so employed. I need not say that flag was Orange.

Notes." telling of the murder

Now, why does the Orangemen continue to exist in Ireland and else where? At home he is an anti-patriot In America he is prepostercus exotic. For over two hundred years his cry and prayer has been, "To hell with the Pope!" Meanwhile no Pope or "Paptist" has cried or prayed, "to hell with him!" It is not the Catholic fashion to pray for damnation to our enemies. The Founder of the Faith, dying on the cross, prayed, "Forgive them, Father, for they know not

what they do." So we, as Catholics, pray that the Orangeman may be forgiven in his ignorance. So we, as Irishmen, pray that the Orangeman may come in time to understand that over taxation presses just as heavily on the Protestant as on the Catholic taxpayer. So we, as Irish-Americans, would have our fellow citizens of every nationality comprehend that class legislation, trusts, monopolies, mad schemes of foreign conquest and wild dreams of entangling alliances are just as dangerous for any Protestant citizen

as for any Cattolic.

"The Pope" is not concerning himself about the governorship of Massachusetts or the war in the Philippines. He has a few hundred thousand matters more serious to occupy his atten tion. We doubt very much if he has Loyal Orange Institution or its fervent regular prayer for his damnation; and if the Recording Angel has ever heard of it we pray that, as in the case of Uncle Tobey's casual profan-ity, "the accusing angel who flew up Heaven's chancery with the oath sighed as he gave it in, and the Recording Angel as he wrote it down

The Orangeman is an anachronism. He never had any real reason for existence, until William Pitt invented

blotted it out forever.'

THE MAN WHO WALKS.

A passage in the opening chapter of Rev. Geo. W. Pepper's delightful autobiography, entitled "Under Three Flage," reminds us that the Orangeman has never been studied with full care by his friends or his enemies. Prima facie, we say it in no spirit of hatred, he is a national monstrosity, the avowed enemy of his own country But that sweeping characterization does not do him justice. He is not, for the most part, consciously and intentionally anything of the sort. He is bigoted and fanatical as a partisan; but he is not necessarily a practical exponent of his own bigotry in private life. Justin McCarthy, in his "Reminiscences," says of the most fanatical Orangeman in Parliament, Colonel Saunderson: "Everybody likes the impetuous, kindly hearted generous Orangeman, and I can only say for myself that, if I wanted a friendly office done, I hardly know of any one to whom I would more readily apply than to the gallant colonel, who has so often expressed a desire to meet my comrades and myself on the battle

In fact, Orangeism, under the name, would never have found a foothold in Ireland but for the Satanic cunning of Billy Pitt, the dead and damned, and Castlereagh, who is wherever Cain

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the Irish Protestants who demanded Irish independence, over one hundred years ago. The real King William of Orange is credited with having been utterly disgusted with his English Parliament when it violated the Treaty of Limerick. He was a Ditchman; Limerick. He was a Ditchman; and Holland then was a brave nation, unaccustomed to lying and fraud. William of Orange, with his cool, calm phlegmatic temperament, would be the last man in the world to be a hot-headed foolish "Orangeman." It is impossible to imagine what he would think of an American calling himself by that name and "walking honor once every year. - Bostom Pilot.

IRISH WIT AND ENGLISH TUKA-PIKES.

One of O'Connell's favorite boasts was that he could drive a coach and four through any English Act of Par liament—not that such a feat was pos sible, metaphorically, to every one so minded, but that it was feasible to a trained legal intellect like his own. It is not every age that produces an O'Connell; still there is some wit and ingenuity in contemporary Ireland. Sir Themas G. Esmonde's proposition about an informal Irish Parliament is that the Liliputian fetters by which English fear and cunning keep Ireland pinned, like Gulliver, to the are not proof against the ground, stress of Irish ingenuity.

It is not possible that any assembly short of one invested with full national power could legislate for with the unquestioned authority that the Imperial Parliament now exercises, and that the Irish Parliament exercised from 1782 until 1800 it is quite within the range of the op-portunities now opened, by the inauguration of the new Local Government system, to hold such inter-county conferences as are deemed essential for mutual benefit, and even with s view to a larger purpose of the general welfare. Mr. Chamberlain's object in proposing the County Councils system-for it was to his parochial and petifogging brain that the country owed the suggestion-was to cripple the legitimate aims and aspirations of a nation, while making a show of con ceding every material need. It was of the same "Anglo-Saxon" idea as that which substituted the poor-house for the old hospitable abbey or priory -soul-pinching, degrading—the sub-stitution of arithmetic for Christian charity.

Assemblies like that proposed by Sir Thomas G. Esmonde may be able to frustrate the beggarly policy of the framer of the Local Government Act. By loyal co operation in the work of educating Ireland up to the point of complete fitness for the task of selfgovernment in its largest sense, by full discussion of all proposals for the particular as well as the general benefit, and by the fostering of a spirit of brotherly harmony in the place of that wretched and contemptible tendency of mutual jealousies and nisi-prius carping and belittlement developed ever since Ireland's public affairs fell into the hands of men "learned in the law," they may be able to neutralize the laborious efforts of the Birmingham school of politicians to keep the mind of Ireian d unable to make itself felt as a whole, and destitute of an outlet for national energy save in a system that frittered its energy and broke it up into sectional, perhaps mutually antagonistic parts.

The proposal by which Sir Thomas

G. Esmonde hopes to attain a national strength of agreement on matters of general interest is simplicity itself His plan is that each county and borough council shall nominate three delegates, and that all these shall meet as a national delegation at stated times, to take counsel on all public question, affecting their counties as localities and affecting the country as a whole. The resolutions adopted by such gatherings vould have all the moral weight of Parliamentary decrees. They would be binding on the Irish representa-tion in the British Parliament, and no English minister could taunt the Irish member, as many a one has done, that he reflected not the general sentiment or desire in whatever matter he advo cated, but that of some particular locality, political section or religious denomination.

Up to latest advices about three fourths of the Irish counties and boroughs had adopted the clever suggestion of the Member for South Wexford. Even Derry — Derry of the London Companies and Apprentice boys-had given in its adhesion. stone sword of the stone statue of Governor Walker dropped from the hand of the figure on the night when the act of Catholic Emancipation was signed. We may perhaps look for Roaring Meg to burst her sides when an Irish Par liament meets again.

Mr. Patrick O'Brien, one of the socalled Parnellite M. P.'s, is credited with the very unbecoming aspiration that instead of buying the Lakes of Killarney, Irish Americans or Americans would buy out the whole of Ireland, as he had every faith in Brother Jonathan. This would not be a very heroic way of settling the Irish d ficulty. It is, in fact, an utterly con-temptible suggestion. As for the trust in "Brother Jonathan," under present circumstances we do not see how it is justified. In the Anglo-American alliance change from John Bull to Brother Jonathan would be something like that from tweedle-dum to tweedle-The independence of the country is to be won by fight—moral or physi-

JUSTIN M'CARTHY'S TRIBUTE.

He Reviews the Career of Pope Lec and Makes Some Interesting Comments Upon the Pontiff's Statesman

Pope Leo XIII. is the last survivor of the great European statesmen of the century. During recent years Glad-Bismarck and Pope Leo stood high above all other living statesmen of Europe. A little further back we come to such men as Count Cavour and Thiers and Guizot; further back still to such men as Canning, and then we are among the great names that belong to the earlier part of the century. It recent years, however, Gladstone, Bis marck and Pope Leo stood alone, and now the last of the great trio is nearing his end.

I desire to judge Leo XIII. only as a

statesman and not as an ecclesiastic. The inspiration of his whole career nay be described as a passion of phil anthropy, to adopt the words which Gladstone in my own hearing applied to Daniel O'Connell: "To improve the condition of the toiling classes all over the world, to mitigate the troubles of the overtasked, to abolish slavery in every form, white and black ; to lighten the load of the heavily laden, to spread the gospel of peace among all nations." These were the great purposes of Leo's career. It is doing no more than bare justice to the motives which seem always to have guided him when we say that his ambition was to make the life of the Pontiff a practical illustration of peace, good will and moral and intellectual advancement among men.

Leo came to the throne of the Papacy at a time when the worldly foundations of that throne seemed to be hopelessly shaken. The Pope has had no temporal sovereignty left to him, and it must be owned that the sympathy of the civilized world went for the most part with that united Italy to whose political union the Papacy owed the oss of its temporal possessions.

Leo's predecessor, Pius IX, was man of pure and exalted purpose, but he was almost altogether an ecclesiastic and he had few of the qualities of a statesman. He was not a man endowed with the peculiar capacity which might have enabled him to regain for the Papacy that influence which the arising of new ideas seeme at the time to have taken from it forever.

Leo XIII. appears to have from the beginning of his rule made up his mind that the position of the Papacy was only to be recovered by a mastery of the new ideas and an acceptance as far as possible of the new conditions. The Pope has been a student from his earliest years. There is a distinct suffusion of the poetic in his nature, which has found expression, indeed, in the composition of many fine pieces of poetry, especially in Latin, but also has given him that which has been of a far greater importance to his career, that quality of dramatic instinct which enables a man to enter into the nature and feelings of other men, and without which there can be no really creative statesmanship.

The Pope has seen a good deal of life outside the Papal city. He has been Papal Nuncio at Brussels, where he had the opportunity of conversing with statesmen from all countries. He visited Paris. He visited London, and was presented to Queen Victoria. He seems to have very soon made up his the influence of the Papacy by its set ting itself into active antagonism with what might have been called the revolutionary forces, which, according to the pessimistic views of many of his fellow churchmen, had taken possession of all

the cabinets of Europe.

When he became Pope he set about what he conceived to be the work of the Papacy, just as if nothing had hap pened to interfere with its progress. He resolved, apparently, to make the Papacy an example to the Christian world instead of wasting his strength and his influence by trying to contend against the physical conditions which had left the Pope but the Vatican and its gardens as his worldly domain. Of course he surrendered nothing of the claims of the Papacy, and he refused, as his predecessor had done, to recognize the King of Italy's title to the ownership of Rome. But he spent lit-tle of his time in futile efforts to resist the physical mastery of the new conditions, and he made it his task above all things to prove that the moral influ ence of the Papacy was not to be cir-cumscribed by the limitations of the

Pope's earthly possessions.
It must be owned that during his time the progress made by United Italy has not altogether satisfied the hopes of all those who rejoiced over the expulsion of the Austrians and the Bour bons and the abolition of the petty sovereignties and the union of Italy under one crown. Italy has her des-tiny yet to make, but for the present ribly overtaxed, with a population crushed to an almost unexampled degree by the expenditure necessary to convert Italy into the semblance of a

great European power.
Pope Leo has seemed to say to all the world: "My business in life is the welfare of humanity. I am the apostic of peace and universal brother-hood. I offer my mediation as an agent of peace and of brotherhood in all quarrels where the disputants are willing to receive my counsel and my help." He has had some hard battles to fight, and for all his sweet, genial and pacific nature he has fought out blotted it out forever."

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He never had any real reason for existence, until William Pitt invented

is to be won by nght—moral or physical, as may appear practicable. The promise did not seem possible, and by independence that would be the result of an outsider's purchase would be slavery under a new name. — Phila
stature ne has fought out the end, where compossible, and by his confidence and hope in the promise did not seem possible, and by his principle of passive resistance he is Politicate by which ne has fought out the end, where composible, and by his confidence and hope in the promise did not seem possible, and by his confidence and hope in the promise did not seem possible, and by his confidence and hope in the promise did not seem possible, and by his confidence and hope in the promise did not seem possible, and by his confidence and hope in the promise did not seem possible, and by his confidence and hope in the promise did not seem possible, and by his confidence and hope in the promise did not seem possible, and by his confidence and hope in the promise did not seem possible, and by his confidence and hope in the promise did not seem possible, and by his confidence and hope in the promise did not seem possible, and by his confidence and hope in the promise did not seem possible, and by his confidence and hope in the promise did not seem possible, and by his confidence and hope in the promise did not seem possible, and by his confidence and hope in the promise did not seem possible and promise did not seem possible.

All the world looked on with interest while he battled for what he believed to be the cause of religious liberty against no less an antagonist than Prince Bismarck, the greatest states-man then living on the European con-Bismarck had loudly claimed that whatever else he ar colleagues might do, they "would not go to Canossa," alluding to the famous castle where Henry IV. of Germany submitted to the penance imposed on him by Gregory VII. But though Bismarck certainly did not go to Canossa, he was undoubtedly not the victor in the great Kulturkampf, or education battle, which was waged between him and Pope Lee XIII. It is perhaps only fair to say that the heart of the old Enperor William, Bismarck's master, was never thoroughly with his great Minister in this attempt to make the authority of the State overrule the dictates of private conscience. The arbitration of Pope Leo has been accepted more than once by disputing States which acknowledged no supremacy on the part of the Pope but that given by the moral influence of his authority and his character.

Leo has strongly recommended in everal momentous instances the recognition of established facts in the progress of nations. For example, he recognized the French republic as the established system in France, and used the whole force of his authority to in French Catholics to accept the Republican form of government and to make the best of it. He takes the closest and most active interest in all institutions, to whatever country they belong, which tend to promote the education, the moral improvement, the personal independence and the domes tic comfort of the working man. His was the first voice raised in cordial response to the appeal to the Czar for a conference of European States to bring about a cessation in the increase of ar maments and to establish some basis for international arbitration and put an end to the reign of war.

The Pope has become so popular among certain influential classes of English Protestants that at one time it seemed to many not altogether impos sible that some terms of compromise might be found between the Papacy and the Established Church of Eagland. The Pope, however, could no compromise. Lord Halifax and his English colleagues could not venture to stretch their idea of compromise too far; and so the world went on revolv-

ing upon its own axis just as before. Pope Leo always watches with a close and attentive eye every move ment, political, social and religious, that takes place in America. He has the fullest and deepest sympathy with the peaceful progress of the Republic, and is especially proud of the position which civic equality and religous free dom have enabled his co religionists to take in the United States. Some of Pope Leo's recent days have been occupied in the consideration of certain tendencies which had been repre sented to him as making themselves apparent in American Catholicity dencies which some of his adviser believed to indicate a growing form of religious independence not unlike that which is set down as Gallicism in

It is impossible for any impartial reader not to sympathize with the spirit which pervades the Pope's Ency clical issued in last August-a protes against the extraordinary suppression mind that not much was to be gained for of Catholic associations carried out by pressions, it will be remembered, took place after the riots which had lately broken out throughout almost all Italy, riots which impartial observers for the most part believed to have been caused by the pressure of famine, the famine itself coming in great measure from the overtaxation which the expenditure on army and navy had brought

about. The Italian Government thought fit to see in these riots the evidence of a Papal conspiracy against the mon-archy, and it therefore suppressed, by wholesale decree, more than sixteen hundred Catholic associations which were for the most part purely social, economic or religious in their objects. It is likely enough that the riots were at least in part promoted by Repub-lican, Socialist and Anarchistic agitatrs, but, as everybody knows, Pope Leo has always used his influence for the discouragement of Socialism and Anarchism in their various form; and, while he recognized the French Republic just as he did the American Republic and the Republic of Switzer and, he can hardly be suspected of any designs for the setting up of a Repub-

lic in Italy. The Pope has recently had a long struggle against death and seems to have taken a certain pride in the contest. During the illness just ended he was not for a day discouraged. He possessed a cheerful faith that there was still work for him to do as long as Providence should see fit to retain h on the earth among living men. His carefully abstemious habits have of course had much to do with prolonging that physical vigor which enables him to continue so unrelaxing a worker at

the age of eighty nine. Archbishop Satolli, Apostolic Delegate to the United States, gave not long since in New York a summary of the purpose and the result of the Pope's reign, at the close of which he declares that "America throughout its length and breadth will not withhold its tribute of loyal and generous veneration and gratitude to Pope Leo for those acts of his Pontificate by which he has shown his confidence and hope in the

giving her meed of praise to Leo XIII., the greatest Pontiff seen on the earth for many a century.

FATHER WALWORTH ON DR. NEWMAN.

With that broad view of men and affairs which is only given to those who have lived for many years among stirring scenes, and have taken an active part in them at the same time, Father Walworth sums up the position of Newman in the religious life of the century. There have been few really good résumés of Newman's fife and its influences, but for force of statement and wisdom of perspective, if not for elegance of expression, the pen picture that Father Walworth gives of Nawman's character in his "Reminiscences of Catholic Life in England Fifty Years Ago," in the Catholic World Magazine, takes a very high rank. He speaks of him as the Apostle of Engand, and savs : "But even in his great character as

an apostle there is a wonderful peculiarity which attaches to him which makes him out as something distinct from all other apostolic men of this age or of any other. Newman's peculiar vocation and life work was to bring Protestants, especially English Pro-testants, back to the ancient and only fo'd of Christ.

" Of course, like all other men, he had to look after his own salvation. But we are speaking of him as a work. man in the vineyard of Christ. had a special call from Heaven which was peculiarly his own. He could not have recognized this call in his early years. He grew up to it by a slow consciousness. As he himself ex-pressed it before his conversion, he was only conscious that a 'kindly light' was leading him, but whither he could His way was dark, and not say. patiently and submissively he uttered his memorable prayer, 'One step his memorable prayer, enough for me.

Who can forget the cry that came forth from Dr. Newman's heart when it became manifest that Pope Pius IX, and the majority of the Bishops who composed the Vatican Council, determined to press forward to a formal definition the doctrine of Papal Infallibility! He himself was ready to receive it, but how would it tell the prospects of the true Faith among Anglicans? 'It will put the conversion of England back full fifty years These words came forth to the world ike the wail of a broken heart.

"In like manner all Newman's triumphs and hours of purest joy grew out of this peculiar devotion of that one same cause of England's conversion.

"In the winter of 1879 Newman was appointed Cardinal by Lee XIII. was a triumph in the great cause of England's conversion. It was a seal of approbation upon Newman's life-work. He felt this in the very depths of his soul. He made no pretence of concealing his joy. To his own breth-ren of the Oratory he said: 'The cloud is lifted from me forever.' (S.e Ullathorne's letter to Manning of March 4, 1879; Purcell's Life of Mauning, vol. ii. p. 567) As soon as able, he hastened to Rome to express his gratitude to the Vicar of Christ. The manner in which this was done was a subject of merriment to his companions of the Oratory. I cannot refrain from giving a brief account of it, received from one of these.

'On arriving at the Holy City, without a dream of using any formality, he 1879; Purcell's Life of Manning, vol.

out a dream of using any formality, he hastened to the Vatican. He sent no announcement of his arrival beforehand, took no means to arrange for an interview, but simply dropped in. The Pope, who had served in the time of his predecessor as camerlengo, was perfectly capable of appreciating the joke, but received the new Cardinal in the same spirit of simplicity. In this way, sometimes, 'nice customs curtsy to great kings.' An illustrious Pontiff of the Church was closeted with England's great apostle, and both were joy-ful. Was anything else needful to that meeting?'

A PAPAL BULL —A Papal Bull is so named from the "bulla" which is at-tached to the document. This "bulla" is a round leaden seal, having on one side a representation of SS. Peter and Paul and on the other the name of the reigning Pope. It was formerly the imperial seal and began to be used by the Popes about the fifth century.

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After Fevers - "My little girl took

After Fevers — "My little girl took Hood's Sarsaparilla after scarlet fever and It made her well and strong. Since then I have given it to all my children as a blood purifier. It is a priceless panacea in my family. Hood's Fills have also proved of great benefit to me. I would not be without these medicines." Mrs. Tyler, 56 Winchester Street, Toronto, Ont. 6.

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weak. Three bottles of noods sansparina built me up. I now weigh heavier than before my illness. I recommend Hood's Sarsaparilla to all who suffer from weak-nesses of the body." ALFRED SMITH, 23 Bank Street, Toronto, Ont.

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oro, Ont.

Strength Builder — "Myself, wife and hildren have taken Hood's Sursaparilla and it strengthened us. It relieved me of a ame back." DAVID MCGEORGE, caretaker, Joht Institute, Galt, Ont.

Blood Purifier — "I have taken Hood's arsaparilla and find it beneficial for my-

Wall, Clinton, Ont.

Scrofula - "Hood's Sarsaparilla has cured me of scrofula. I was weak and debilitated but it made me strong and well. After a severe cil had catarhal fever. Again resorted to this medicine and it cured me." SARAH E. DEROY, Annapolis, N. S.



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

Arrears must be paid in full before the paper

ean be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, July 15, 1899

CIRCULAR TO THE REV. CLERGY OF THE DIOCESE OF LONDON.

Hamilton, July 6:h, 1899. REV. AND DEAR FATHER:

As you have already been informed by the Very Rev. Joseph Bayard, Administrator, it has pleased our Holy Father, Pope Leo XIII., by Apostolic letters dated May 27th, 1899, to appoint me, without any merit on my part, Bishop of London.

The high and holy office of the Episcopacy, as all the clergy know well, brings with it very grave responsibilities, rendered more grave in my case by the knowledge that I am expected, with my humble abilities, to undertake the arduous task of governing the important Diocese of London, a Diocese which has been so ably and and successfully administered in the past by the learned and zealous prelates who have preceded me.

I, therefore, earnestly request your prayers, and those of the religious communities and faithful laity committed to your charge and direct you as often as the rubrics will permit, until the day of my consecration, to add to the usual prayers at Mass the prayer De faithful after Mass in reciting the Litany of the Blessed Virgin Mary, in order that by her powerful intercession I may obtain the graces necessary for the faithful discharge of my Episcopal duties.

I take this occasion to express my heartfelt thanks to you and to all the Rev. Clergy and laity of the diccese who have very kindly tendered me congratulations and offered prayers and good wishes on my behalf, and I now most cordially invite you (provided your duties to your congregation permit), to assist at the Ceremony of my Consecration, which will take place (D. V.) at 10 o'clock in St. Peter's Cathedral, London, on Sunday, the 6th August next, the Feast of the Transfiguration of Our Blessed Lord.

May God bless you all. Your faithful servant in Christ, FERGUS PATRICK MCEVAY,

Bishop elect of London. N. B. - This Circular shall be read at Mass in all the Churches of the Diocese the first Sunday after its reception.

THE annual retreat of the clergy of London diocese will take place at Assumption College, Sandwich, during the week beginning with Monday, 17th inst. All the priests of the diocese will be in attendance.

CANADA.

The announcement has been made in the press that a Delegate Apostolic has been appointed for Canada by the Holy Father Pope Leo XIII., in the person of Mgr. Diomede Falconia, Titular Archbishop of Acerenza and

His Excellency the Delegate is expected to reach Montreal sometime during August, and it is understood that he will reside in Ottawa, as the seat of government of the Dominion.

It is also understood that it is the intention of the Holy Father to make the Apostolic Delegation permanent in Canada, as has been done in the United States, and the Delegate will have similar powers to those exercised by Mgr. Martinelli, the Apostolic Delegate for the United States, residing at Washington.

His Excellency Mgr. Falconia is a Friars Minor, in which he has held important and responsible positions, and it is universally conceded by all who know of the ability with which he

Archbishops and Bishops, priests and laity.

Elsewhere will be found a sketch o the new Apostolic Delegate's career.

THE LAKES OF KILLARNEY.

There is still a well-founded hope that the celebrated lakes of Killarney, which are to be sold in consequence of a decree of the Land Courts, will not page out of the hands of the nation into those of foreigners who would not be likely to take a great interest in preserving the most attractive spot in Ireland for the enjoyment of the public. It was recently stated that the Tammany organization of New York, and Howard Gould, had each planned to ing rite. purchase the lakes and the grounds attached to them ; but now it is said that the Duke of Westminister and other members of the National Trust Society have taken the matter up with a view to purchasing them for the nation.

ROME'S NEW RULERS.

A despatch from Rome says:

"The Vatican party, for the first time since 1870, has obtained a majority in Rome in the Municipal elections. The fronts of the Churches are illuminated nightly in honor of

The reason why the majority was not obtained earlier is because the Catholics abstained from taking part in the election contests, in accordance with the expressed wish of both Pius IX. and Leo XIII. It has been the wish of these Pontiffs that Catholics should not admit, by exercising the franchise, that they accepted the tyranny by which the freedom of the Church has been taken away. It is possible that Pope Leo would be satisfied if even the city of Rome were restored to the Pope, and it has been asserted that this is really the case, but the Italian Government is not prepared to grant even this small concession in order to restore peace between the Government and the Church. But the recent victory of the Catholic party Spiritu Sancto, and to join with the indicates clearly enough that the present situation is not accepted by a majority of the people. Years ago Naples and Milan, by an almost unanimous vote, separated as they are by nearly the entire length of the Peninsula, expressed their disapprobation of the war upon the Church by voting for the teaching of religion in the schools. All these expressions of the will of the people show that, sooner or later, the Government must restore the independence of the Pope. It cannot persist forever in keeping the people in a state of discontent with the persecutors

THE CARLISTS OF SPAIN.

of the Church.

The influence of Pope Leo's advice is said to have had a great effect in alloving the Carlist sentiment throughout Spain. The Basque clergy are adherence to the interests of Don Carlos has been a principal factor in keeping alive the Carlist cause, but the Pope's advice to the Spanish people to give their loyalty and allegiance to the reigning dynasty has influenced even the Basque clergy to advise abstention from Carlist plottings, and thus the cause of the Queen Regent and King Alphonso has been greatly promoted. "Dios, Patria, y Rey," "God, our country, and our King," has been for centuries beyond count-A PAPAL DELEGATE FOR ing the rallying cry of Spaniards, and it represents the order in which Spaniards conceive that their duties stand. Even those who regard Don Carlos as the legitimate king, therefore, place God and country before the individuality of the king; and it is precisely on this point that the Pope's advice has been so effective, as he has pronounced that the duty towards God and country will be best fulfilled by a loyal maintenance of the reigning dynasty.

So great an effect has the Holy Father's advice had that notwithstand. ing the great efforts made since the late war by Don Carlos and his agents to raise the people to rebellion, these efforts have fallen very flat upon the people, and the prospect is that there will be no rising whatsoever at the beck of the Carlist leaders.

The claim of Don Carlos to the throne may be theoretically superior to that of Alphonso, but sensible Spaniards are tired of agitation in favor of defunct distinguished member of the Order of dynasties, and there is good reason to hope that the country will have no more dynastic troubles; but that it will have now an opportunity to devote itself to the task of recuperating has performed the duties of those from the severe losses it has sustained offices, that he is admirably suited for by the war. Spain recovers rapidly the high position now assigned to him from depression when it has the opas special representative of the Holy portunity to apply itself to the cultiva-See in Canada. We cordially welcome tion of the arts of peace; and should it him to the Dominion, with the con-

for the loss of its colonial empire.

THE CONSECRATION OF THE RIGHT REV. F. P. McEVAY AS BISHOP OF LONDON.

The consecration of the Right Rev. Fergus Patrick McEvay as Bishop of London will, as announced by a circular which we publish elsewhere, take place on Sunday, Aug. 6, the feast of the Transfiguration of our Lord Jesus Christ, in St. Peter's Cathedral, London. His Grace Archbishop O'Connor will be the consecrating prelate. A large number of Bishops and priests will take part in or assist at the impos-

His Lordship, the new Bishop of London, is highly popular with the clergy and laity of this diocese, and his appointment to the Episcopacy, to succeed the Right Rev. Dr. O'Connor, has been received with universal gratification and delight.

We but voice the general sentiment in expressing the hope that his rule over the diocese of London will be long and prosperous.

DR. TORRANCE ON PRESBY-TERIAN " SIMPLICITY."

The Rev. Dr. Torrance, the retiring moderator of the Presbyterian Church of Canada, in his sermon at the opening of the recent meeting of the General Assembly, very impressively insisted upon it that the Presbyterian Church of Canada should "abide in the simplicity of the forms dating from the beginning of the New Testament Church. They commend themselves by their congruity to the Christian system. They are hallowed by many sacred memories and associations. They are baptized in blood. They are the seal of divine appointment." It is high time that there should be an end of such self-glorification. It is for the universal and great Christian Church itself to decide what festivals should be observed, and what rites are necessary for the decorum of public worship, and not for local human institutions like the National Church of Scotland. It is true the Presbyterians do not observe Easter and Christmas, because, as they say, these feasts are not commanded in the Bible; but in what part of the New Testament are Genevan cloaks and cutty stools commanded, which are peculiar to Presbyterians? They also now use organs, pulpits and reading desks in their churches. Where is the Scriptural warrant for all these

THE SUN CENSURES THE PRO-TESTANT PRESS.

things?

The New York Sun makes a direct and grave accusation against the religious press of the country, that it had abandoned the teaching of religion Carlists without exception, and their which it was established to uphold, and In the evening. Father Northgraves ceiving from the religious public. It says of certain of the religious week-

lies:

"Instead of building up the religious faith of their readers they spread among them teachings subversive of it, or at least they were religious Mugwamps, with no definite cause either to sustain or attack. The consequence was that their prosperity declined greatly or gave place to actual adversity. They lost their distinctive character, and with it their distinctive support. Instead of strong meat for men they purveyed milk for babes—literary mush and swash and intellectual slops."

It is almost needless to mantion that

It is almost needless to mention that it is not of the Catholic press that these words have been spoken. The Catholic press has been faithful to its misworth upholding. There are, however, some notable exceptions to this plicable to the Protestant press of Canada.

DEVOTION TO DUTY RE-

WARDED. The Holy Father Pope Leo XIII. has recognized the devotedness to duty of Dr. Alejandro de Romana of Peru, who resigned the premiership of that Republic rather than sign the Civil Marriage Law. The Freemasons, ever intent upon putting themselves into opposition to the requirements of religion, were the chief instigators of the passage of the law, and they succeeded in their purpose by influencing the members of the Assembly, though it is certain the people are opposed to it, and are with

fidence that he will be equally wel- longer lead to intestine disturbances, firmness to the faith, by decorating tion of Irish members from the division.

comed and honored by all Catholics, it will not be long before a tide of him with a gold medal struck in comprosperity will compensate the country | memoration of his loyalty to religion, and now the Holy Father has conferred upon him a decoration, accompanied with a brief of congratulation. The eminent doctor is a linguist knowing thoroughly a number of languages, and he has also the degree of doctor of Laws. He is the founder of the Union Cattolica of South America.

THE OUTLOOK DISCOURAGING.

Captain McQueston, a staff officer of General Otis, who has returned from Manila owing to his being disabled from service by illness, reports that the American army in the Philippines is quite inadequate to do the work assigned to it, to conquer the natives. He says 150,000, or at least 100,000 men will be required to accomplish the task, and "unless these thousands of. troops are sent to the aid of our men there, they will be driven back into Manila in the course of the next few months, during the rainy season. Our men simply cannot stand the climate. Fifty per cent. of them will be incapacitated by sickness, and the territory already won will have to be abandoned. Manila will be in a state of siege

again." The Administration at Washington seems to be unequal to the occasion. Complaints are made against Gener al Ods that he has not succeeded in crushing the Filippine army with the forces already at his disposal; but the fact appears to be that he has done all he could do without the adequate reinforcements which have been so urgent ly demanded, while on the other hand the Administration is loath to call upon the American people for so large an army as is required. The outlook is as gloomy for the Americans at Luzon as it was for the Spaniards in Cuba, just when war was declared. It would be a strange ending to the movement for American expansion, if some power were to demand the immediate evacu ation of Luzon by the Americans " in the interests of humanity," just as it was "for humanity's sake" that the Americans insisted upon the evacuation of Cuba by the Spaniards, because the latter did not immediately suppress the rebellion there.

LECTURE ON THE ROMAN CAT-ACOMBS.

On Sunday, the 6:h inst., the Catholic congregations of Wvoming and Petrolea, which are under the pastoral charge of Rev. P. J. Gnam, P. P., were pleased to have a visit from the Rev. G. R. Northgraves, Editor of the CATH OLIC RECORD, who twenty years ago labored for a time in that parish.

In the forenoon, Father Northgraves said Mass and preached in Wyoming on the Gospel of the day, the Rev. Father Gnam doing the same work in Petrolea.

it thus explains the lack of support sang Vespers in the handsome church and interesting lecture on "Christianity in the Catacombs," which was listened to with great attention by a large and appreciative audience.

After complimenting the pastor and people of the town on the beautiful church they had erected since he had been in that parish, Father Northgraves entered upon the subject of his lecture. He explained at length the purpose for which the Roman Cata combs had been erected, exhibiting several sketches to illustrate his explanations. He then showed by inscriptions taken from the tombs of the sion throughout this continent, but martyrs, from objects connected with with the present tendency of Protest- the divine worship which had been disantism toward complete unbelief, the covered there, and from contemporan-Protestant religious press seems to eous historical testimonies, that the have become convinced that there does faith of the early Christians was idennot remain any religious truth which is | tical with that of the Catholic Church of the present day, and that even in the matters of discipline, especially in rerule, and we are pleased to be able to gard to the liturgy and the celebration say that the Sun's criticism is not ap. of the Holy Sacrifice of the Mass, the resemblance is exceedingly striking. The Petrolea Topic thus describes the various points touched upon by the rev. lecturer :

"The wonders of the Roman Catacombs, the burial places of the early Christians, clearly viewed. The antique frescoes and symbols, as interpreted by renowned and accepted archeologists explained: the tombs of the dead, their relics, how preserved, why canonized, etc."

CHURCH OF ENGLAND EX-EMPTED.

A Tithe Rent Bill, by which the Church of England clergy are relieved of certain local rates, passed the second reading in the Imperial House of Commons on June 29th. It was hotly opposed by the Liberals, and by some Liberal Unionists. The majorthe Premier in his opposition to it. ity of the Government, notwithstand-The public generally have shown ing the vigorous opposition, was much

The second reading was carried by 314 to 178. Mr. George Whiteley, who has been the Conservative member for Stockport since 1893, resigned his seat as a protest against the bill. The bill provides that the owner of a titherent charge with a benefice attached shall pay one half the present taxation, the other half to be paid out of local taxation account. It may have been wise for the Irish members to abstain from voting on the status of the Church of England; but it promises poorly for the prospects of a disestablishment measure, when so large a majority can be obtained for the exemption of the clergy from the common burdens of the people.

JUSTICE AT LAST.

The irrepressible Dreyfus case still prominently before the public in the French race, with the same Chris-France, and a new interest is given to it by the fact that the Captain has arrived in the country to have the new trial which has been accorded to him alone and abandoned in the struggle by the Court of Cassation and the Government.

innocence can be established, though from the brezen forgeries which were perpetrated in order to convict him, it is highly probable that there will be no trustworthy evidence against him at his new trial; and in such case he will be acquitted. It was certainly a disgrace to the administration of justice that such tactics should have been so successful, and that the Captain should have been convicted on such evidence as was brought forward; but the French people are to a great degree exonerated from the disgrace, when it is taken into consideration that the trial was not of an ordinary character before the civil courts, but was by Court-martial, which fact was against the calm investigation of the case which would have been given to it by the civil courts. It has always een notorious that investigations by Courts-martial in all countries depend a good deal upon the personal acerbity or benignity of disposition of army officers, who have not been trained in the calm methods of sifting evidence, to which civil judges are accustomed. Courts-martial, undoubtedly, frequently pass a verdict of guilty, where calm and judicial investigation would have resulted in the acquittal of the accused, or, at least, in a verdict that their guilt was not proven, which would be equivalent to an acquittal so far as the in-

fliction of legal penalties is concerned. It is to the credit of France that when at last a doubt was cast upon the justice of the verdict, the country would not rest satisfied with the condition of affairs until a just decision should be reached, and it is fully ex pected that in the new trial justice will be vindicated

As a first reparation for the injustice done to Dreyfus, he will be brought before the new Court-martial in his full uniform of Captain of artillery, with all the insignia of his rank, as if his shoulder strap had not been cut off, and his sword broken. The trial is to be open, and Major Carriere, the Judge Advocate who will have charge of the prosecution, declares that all energies will be directed to ascertain the guilt or innocence of the accused. This is exactly what ought to be done. Drevfus will confront the witnesses against him, and all who know any thing of the case will be cited as witnesses, including even Major Esterhazy, if his presence can be secured, which is doubtful, as he is at present out of France, and feels keenly the disgrace which his now admitted forgeries have brought upon him.

FRENCH COLONIZERS DIRECT-ED TO CANADA.

From the Canadian Gazette of London, England, we learn that M. Hanotaux, formerly Minister of Foreign Affairs in the French Cabinet, has written a letter which appeared in the Gironde, a journal of Marseilles, France, in which he strongly advises French emigrants seeking to better their condition to come to Canada in preference to the French colonies, and in support of his views he sets forth many advantages to be found in Canada by Frenchmen, above those which might lead them even to the colonies of France.

Mr. Hanotaux declares that many intending emigrants have already discovered the superior inducements offered by Canada to immigrants, and he makes quotations from one letter which he received wherein these inducements are enumerated thus:

"We are three families desirous of settling in any colony as farmers. Unfortunately, French colonies seem to us scarcely suitable for this purpose, inasmuch as one must have a certain amount of capital, which we have not got. The perusal of pamphlets bearing upon Canada has tempted us: laborers easily which has been aroused in Great

find work there, and can in a few years establish themselves upon good land, which is given them free of charge. Those having a little capital can, on arriving, settle down and in a few years be in good circumstances.

Then the question is asked of M. Hanotaux: "Can you recommend us to any one who would give us some in. formation about the country."

The reasons given by M. Hanotaux on account of which Canada is declared to be preferable to the French colonies are: 1. That in the French colonies. and even in Algiers, the most desirable of them all, there is no immediate employment for laborers, and therefore capital is needed to begin with. 2. Canada has a temperate climate, though severe in winter; and this is more suitable to the French people than the excessively warm climate of the French colonies. 3. In Canada there is an important community of tian faith as the people of France, whereby the immigrants would be at once made to feel that they are not against nature and the elements. . Canada is a true colony where It is not yet quite certain that his civilized life is blended with the adventures of pioneerism, and settlers

> distance, the influence of society and the authority of the law are to be felt. A well-deserved compliment is then paid by M. Hanotaux to Mons. Alfred Kleczkowski, the affable French Consul-General in Montreal, in whom French immigrants will also find a representative of their nation who will always

are not sorry to feel that at no great

have at heart their best interests. We are gratified to find that attractions of Canada to intending immigrants are so highly appreciated even by those high foreign officials whose interests would seem to point in another direction. But we would, for the good of France itself, be glad to see that country take such steps as to secure its surplus population to its own colonies. In the race toward a prosperous future. France is somewhat behind, owing to its exceedingly small rate of increase of population. It cannot afford to lose its natural increase through emigration to foreign lands and colonies. But if it cannot retain that increase, we are glad to find that Canada is esteemed to be a desirable point to which Frenchmen themselves are ready to direct the stream of a desirable emigration.

A HOME RULE VICTORY.

The election which recently took place in South Edinburgh is peculiarly gratifying to the friends of Ireland in its results. It has been so frequent'y said by the enemies of Ireland that the Home Rule issue is dead, that we had almost reached the belief that there is some truth in this allegation, but the Edinburgh election contest shows that the question is still very much alive.

We have been told that the Liberals,

feeling that their advocacy Home Rule is the reason for the non-success of the party, had grown tired of it. The formal announcement by Lord Rosebery that the Liberals must return to the platform which they had before the secession of Mr. Chamberlain and his Liberal-Unionist following, led to the belief that the issue is truly dead so far as the Liberals as a party are concerned : and not even the counter declarations of Sir William Harcourt and Mr. Campbell Bannerman sufficed to restore full confidence to the Irish people that the Liberals could be relied on to adhere to the traditions handed down from Mr. Gladstone. It required, in fact, something in the line of practical politics to show that the Liberals are sincere as a body in their professed determination still to befriend Ireland, and the election in South Edinburgh has given the assurance needed. It will undoubtedly greatly strengthen the forces of Home Rule.

The Liberal candidate, Mr. Dewar, proclaimed openly that he is still as firmly in favor of Home Rule as he ever was, and that he is to-day prepared to vote for just such a measure as that which was passed by the House of Commons during Mr. Gladstone's administration.

It is precisely the ideal Home Rule of Mr. Gladstone that was the bugbear of Lord Rosebery, and is still so to those Liberals who are weak kneed on this question. They say, " yes, we would like to give Home Rule to Ireland, but not in so complete a form as Mr. Gladstone's measure, which would weaken the empire." But this milk and water species of Home Rule is not what is wanted in North Edinburgh, as is proved by the decisive victory gained by an out and out Home Ruler.

Britain by the aggressiveness of France and the anomalous subordinate yet Sovereign Republic of Transvaal. He was described by his supporters as one of Great Britain's heroes, who had fought for and won expansion for the Empire. This fact was calculated to give him considerable advantage in the contest ; but South Elinburgh has declared that this is not what it wants. The more pressing need is peace and harmony and good will among the people who at present make up the Empire, and till this is secured by legislation satisfactory to the people concerned, it is useless to talk of expansion. This is the verdict of South Edinburgh, which had returned Mr. Dewar with a largely increased majority, owing, no doubt, to his explicit and manly declaration. On the other hand, it is confidently

predicted that at the next general election there will be returned a solid Irish Nationalist party of eightysix members who will have in their hands the balance of power, and thus there will be certainly a revival of the Home Rule interest. Looking even from the point of view of partyism it will be more advantageous for the Liberals to look for an alliance with the Irish Nationalists than to seek reunion with Mr. Chamberlain and his Liberal-Unionist fol lowing, who are now irrevocably allied to the Tory and anti-Irish party, and who cannot be expected to enlist again in the ranks of the Reform Army.

If the Liberals actually abandon so important a reform as the granting of autonomy to Ireland, they do no deserve the name of Liberals; but we do not for a moment believe that they will be so recreant to duty. Such mer as Messrs. Morley, Asquith, Campbell-Bannerman and Sir William Har court, value too highly their reputa tion as honest statesmen, to make promises which they do not intend t keep, and they have promised to carry to the end the banner of Home Rule We believe they will keep the promise and that with their assistance Hom Rule will be gained much sooner tha most men think. The . Edinburg election will hasten the day of fine

THE CROSS ON THE BASILIC. OF MONTMARTE.

The cross as the finishing touch t the national basilica of the Sacre Heart is to take its place on the sum mit of the dome this year. It is th wish of numbers of Catholics that th cross thus to be raised high over Paris and to be so significant in character should represent the ensanguined cru cifix of Pontmain. To this effect subscription has been opened by the Verite, which has already brough together a considerable sum. Whether the crucifix of Pontmain takes place on the dome or on the campani of the basilica it will represent an ide of expiation-expiation for notorio deserters of the Church in recent time and for sacrilegious attempts on the Blessed Eucharist. It will all strengthen the link already existing between Pontmain and Montmart while realizing one of the wishes desest to the heart of the Rev. Pere I mius, O. M. I., Superior of the Cha

> OBITUARY. JOHN JOSEPH WALSH, PRESCOTT, ONT.

John Joseph Walsh, Prescott, Ont.

It is with feelings of deep regret that we obliged to record the death of John Joss Waish, son of Mr. John Waish, a well-kno and respected citizen of Prescott, Ont.

In the winter of 1897-98 deceased was tacked by la grippe, and though he eventus seemed to recover somewhat from its deagrasp his constitution was undermined to si an extent that his vitality slowly waned urabout 3:16 on the morning of 6th July when soul was released from its earthly tenem and took its flight to his Maker, after be purified by sacramental penance, and fortiby the Holy Viaticum and extreme unct. He was nearing the close of his twentyear when he was summoned to the merit reward of a short but exemplary and w spent life; and at the same time bringing an early close a bright and promising car It was truly exemplified than in the precinctance when the grim Reaper deptived to one whose many excellent qualities of hand heart endeared him to all, both old young, and whose faults, if any, "e'en lea to virtue's side." Among the many conspous features of his fine character filial affect was a very prominent one. For next to love of 6dd, his love for his parents, and ous teatures of his fine character filial affectives as a very prominent one. For next to love of God, his love for his parents, and for his only sister, and his maternal uncle aunt was easily cognisant to those who Khim host.

for his only sister, and his maternal uncle aunt was easily cognisant to those who k him best.

His school career was a brilliant success, won the gold medal when he passed the trance examination a few years ago from Separate school, and his course at the I school, which he attended for a few years, marked by every indication of fine intellegifts, which, had be been spared, would won him distinction in any calling in whice might choose to engage.

The funeral took place on Saturday morat the appointed time of 10 a. m., when all was mortal of a dutiful and loving son affectionate brother, and a warm and hearted friend was conveyed on its last ney to St. Mark's church, where Rev. F. McDonagh, assisted by Kev. Dean Mastand the choor, celebrated a Requiem High for the repose of his soul. After leavin church the funeral cortege, preceded by Dean Masterson, who officiated at the gwended its way to the cemetery to pay last sad tribute of respect to the memo him who was consigned to his last replace there to await the trumpet call sun ing him to a glorious immortality to united to those to whom he was so food tached while in life.

The pall-bearers were six intimate of triends and school companions of the deev viz: Fred Smith, Ernest, Quill, Eugene Lace, Michael Powell, Frank M. Carne, Ed. McAskin.

The numerous and handsom foral trees.

Ed. McAskin.

The numerous and handsome floral tr
deposited on the casket containing the ret
as well as the large attendance at the fu
was a public expression of the high est
which the deceased young man was held
also of the sincere sympathy felt for t
reaved relatives, father, mother and sis
their hour of deep affliction and sorrow t
the power of more words to express. R

Britain by the aggressiveness of France and the anomalous subordinate yet Sovereign Republic of Transvaal. He was described by his supporters as one of Great Britain's heroes, who had fought for and won expansion for the Empire. This fact was calculated to give him considerable advantage in the contest; but South Elinburgh has declared that this is not what it wants. The more pressing need is peace and harmony and good will among the people who at present make up the Empire, and till this is secured by legislation satisfactory to the people concerned, it is useless to talk of expansion. This is the verdict of South Edinburgh, which had returned Mr. Dewar with a largely increased majority, owing, no doubt, to his explicit and manly declaration.

On the other hand, it is confidently predicted that at the next general election there will be returned a solid is Irish Nationalist party of eightysix members who will have in their hands the balance of power, and thus there will be certainly a revival of the Home Rule interest. Looking even from the point of view of partyism it will be more advantageous for the Liberals to look for an alliance with the Irish Nationalists than to seek reunion with Mr. Chamberlain and his Liberal-Unionist fol lowing, who are now irrevocably allied to the Tory and anti-Irish party, and who cannot be expected to enlist again in the ranks of the Reform Army.

If the Liberals actually abandon so important a reform as the granting of autonomy to Ireland, they do not deserve the name of Liberals; but we do not for a moment believe that they will be so recreant to duty. Such men as Messrs. Morley, Asquith, Campbell-Bannerman and Sir William Harcourt, value too highly their reputation as honest statesmen, to make promises which they do not intend to keep, and they have promised to carry to the end the banner of Home Rule. We believe they will keep the promise, and that with their assistance Home Rule will be gained much sooner than most men think. The . Edinburgh election will hasten the day of final

THE CROSS ON THE BASILICA OF MONTMARTE.

The cross as the finishing touch to the national basilica of the Sacred Heart is to take its place on the summit of the dome this year. It is the wish of numbers of Catholics that the cross thus to be raised high over Paris, and to be so significant in character, should represent the ensanguined cru-Pontmain. To this effect a subscription has been opened by the Verite, which has already brought together a considerable sum. Whether the crucifix of Pontmain takes its place on the dome or on the campanile of the basilica it will represent an idea of expiation—expiation for notorious deserters of the Church in recent times, and for sacrilegious attempts on the Blessed Eucharist. It will also strengthen the link already existing between Pontmain and Montmarte while realizing one of the wishes dear est to the heart of the Rev. Pere Lemius, O. M. I., Superior of the Chap

OBITUARY.

JOHN JOSEPH WALSH, PRESCOTT, ONT.

John Joseph Walsh, Prescott, Ont.

It is with feelings of deep regret that we are obliged to record the death of John Joseph Walsh, son of Mr. John Walsh, a well-known and respected citizen of Prescott, Ont.

In the winter of 1897-98 deceased was attacked by la grippe, and though he eventually scemed to recover somewhat from its deadly grasp his constitution was undermined to such an extent that his vitality slowly waned until about 3:16 on the morning of 6th July when his soul was released from its earthly tenement and took its flight to his Maker, after being purified by sacramental penance, and fortified by the Holy Viaticum and extreme unction.

He was nearing the close of his twentieth year when he was summoned to the merited reward of a short but exemplary and well-spent life; and at the same time bringing to an early close a bright and promising career. It was truly said that "Death loveth a shining mark," and the old saying was hardly ever more truly exemplified than in the present one whose many excellent qualities of head and heart endeared him to all, both old and young, and whose faults, if any, "e'en leaned to virtue's side." Among the many conspicution was careed the property of the control of the control of the control of the control of the many conspicution. For next to his for his only sister, and his maternal uncle and anni was easily cognisant to those who knew him best.

His school career was a brilliant success, He

was a very prominent one. For next to his love of God, his love for his parents, and also for his only sister, and his maternal uncle and ann twas easily cognisant to those who knew him best.

His school career was a brilliant success. He won the gold medal when he passed the entrance examination a few years ago from the Separate school, and his course at the High school, which he attended for a few years, was marked by every indication of fine intellectual zifts, which he attended for a few years, was marked by every indication of fine intellectual zifts, which he at be een spared, would have won him distinction in any calling in which he might choose to engage.

The funeral took place on Saturday morning at the appointed time of 10 a. m., when all that was mortal of a dutiful and loving son, and aftectionate boroher, and a warm and kind hearted friend was conveyed on its last jourage to St. Mark's church, where Rev. Father McDonagh, assisted by Rev. Dean Masterson and the chorr, celebrated a Requiem High Mass for the repose of his soul. After leaving the church the funeral cortece, preceded by Rev. Dean Masterson, who officiated at the grave, wended its way to the cemetery to pay their last sad tribute of respect to the memory of him who was consigned to his last restingplace there to await the trumpet call summoning him to a glorious immortality to be reunited to those to whom he was so fondly attached while in hic.

The numerous and handsome floral tributes deposited on the casket containing the remains.

Ed. McAskin.

The numerous and handsome floral tributes deposited on the casket containing the remains, as well as the large attendance at the funeral, was a public expression of the high esteem in which the deceased young man was held, and also of the sincere sympathy felt for the bereaved relatives, father, mother and sister, in their hour of deep affliction and sorrow boyond the power of mere words to express. R. I. P.

DIOCESE OF HAMILTON.

celebration of Very Rev. Dean O'Con-nell's Silver Anniversary of his Ordination.

Mount Forest Representative, July 6.

Mount Forest Representative, July 6.

On the 29th of June, 1874, Very Rev. Dean O'Connell, the able and popular pastor of St. Mary's church, Mt. Forest, was ordained a priest, the ceremony taking place in St. Michael's cathedral, Toronto, late Archbishop Lynch officiating. Twenty-live years having elapsed, a fitting celebration of the silver anniversary was held in St. Mary's church on Thursday last in the presence of a congregation that filled the commodious edifice to the doors and with the following priests in attendion that filled the commodious edifice to the doors and with the following priests in attendion that filled the commodious edifice to the doors and with the following priests in attendion that filled the commodious edifice to the doors and with the following priests in attendion to the filled the commodious edifice to the doors and with the following priests in attendion to the filled the following priests in attendion to the filled the following priests in attendion to the filled t

To the Very Rev. Dean O'Connell Mt. Forest:

panied by the following address which was read by Vicar General Keough, representing His Lordship Bishop Dowling:

To the Very Rev. Dean O'Connell Mt. Forest: Very Rev. and dear Father:—To-day you celebrate an event of surpassing moment in your lifetime, the twenty-fifth anniversary of your ordination to holy priesthood. Permit us your brother priests of the diocese, to associate ourselves with you in the joyousness of the auspicious occasion and tender you our most earnest and heartfelt congratulations.

For, Very Rev, and dear Father, the reaching of the milestone that marks the close of a quarter of a century of labor in the ministry of the Lord is an epoch that fills the true follower of the Master with the liveliest sentiments of praise and thanksgiving. That these feelings hold sway in your heart this morning is manifest to us all. Already have you turned to your deep-seated sentiments of praise and thanksgiving.

In the adorable Sacrifice of the Massyou have sent forth your most acceptable gift of homsge and thanksgiving to pierce the conda up to the throne of the Father.

In the adorable Sacrifice of the Massyou have sent forth your most acceptable gift of homsge and thanksgiving to pierce the conda up to the throne of the Father.

He called you aside from the busy ways of the world to work in His own domain we lev. He called you in a low world to work in His own domain we lev. He called you in a low you have followed that vocation most devotedly, a vocation most acceptable in the sight of heaven, one which carries with it privileges the most blessed and sublime as well as responsibilities of the gravest nature.

Yours has it been for a quarter of century to offer at God's altar for the living and the dead that most wonderful and mighty sacrifice of which Jesus, Christ Himself is the victim, that great sacrifice before which the very angels of God's court fold their wings in awe and adoration. Yours has it been to dispense the mysteries of the Lord, the sacraments of the new law, those channels of grace

confessionals and other necessary furnishings. The heavy debt which was on the parish when you took charge of it is almost paid and there is a fair prospect of it disappearing altogether in a short time, a state of affairs which speaks well for your energy and z-st. The neat and orderly arrangements of the grounds and surroundings lend an additional charm, and also show your keen sense of what is beautiful and appropriate. But it is not by these changes and improvements, necessary as they have been to the wants of the parish, that you are esteemed by your congregation, it is rather your many excelent qualities as a priest that have especially appealed to us and repeatedly called forth our admiration.

You have established the Contraternity of the Sacred Heart for the cultivation of a deeper love and devotion to our Bissary and the Bissaed Sacrament. It is devotion to up the sacred was a sense of devotion to up the sacred the sacred sacrament. It is devotion to up the sacred the sacrament of the Cross for the promotion of temperance, and we are quite sensible of the great care you take in instructing our children in the Christian doctrine.

The infirm and sick have ample evidence of your interest in their welfare, as shown by your frequent visits to them, bringing to their homes the solace and consolation of the sacraments. It has ever been your desire that we should all be well instructed in the truths and teachings of our holy religion, and with this end in view you have never cased to instructus in all that pertains to our welfare here and becausing our charge the sacraments. It has ever been your desire that we should all be well instructed in the truths and teachings of our holy religion, and with this end in view you have never cased to instructus in all that pertains to our welfare here and teachings of our holy religion, and with this end in view you have hone to the sacraments. It has ever been to prove the following the feel you can look back on the passivity life, has been a shining example in the pra

DIOCESE OF ALEXANDRIA. Bishop MacDonald, at Lochiel.

Giengarrian, June 30, 1899.

Last Tuesday His Lordship Bishop MacDonell was present at St. Alexander church, Lochiel, and administered the sacrament of confirmation to the young folks in that parish, there being sixty-live in all. After Grand High Mass was sang by Rev. Father McDonaid, of Glen Robertson, Rev. Father McDonaid, of Glen with the nature and obligation of receiving the sacrament of confirmation. At the conclusion of the ecremonies the following address was read and presented to His Lordship by Mr. V. G. Chisholm on behalf of the parishoners. It was signed by twelve of the oldest residents of the parish. Accompanying the adress was a well-filled purse which was presented from the parish by Mr. John A. McDonell, His Lordship made a very touching reply, making special mention of His Holloness, Pope Leo XIII., and of our Gracious Sovereign, Queen Victoria, and of our Gracious reign over the greatest empire of the world. Reference was made by the Bishop to his days spent in the parish of Lochiel as the pastor there. He declared that they were the happiest days of his priesthood. It must have been highly gratifying to His Lordship to receve which years and touching an extression of two and respect from those over whom he was first called to watch when entering his great life world.

days of toil, the days of self-searches, or selfdays and the days subsidile, some passed in the
shadow, ever keeping in bold relief the aim of
all your labors, the extension of the Master's
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for your labor has no, the exceeding Krain
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hanor of God and the glory at His church
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tion among us, and who for so many sears inspired us by his example of every Christian virtue and blessed us by his daily ministrations.

It will, we feel assurred, be a satisfaction to Your Lordship to know that we still continue, as when formerly you were withus, to live in all friendship with those of the neighbors of other denominations, and that between us and them there exist those training dispositions of mutual toleration are respect for the views, feelings and sent ments of each other which should animated good citizens.

When two parts of or each other which should animated good citizens.

When two ceclesiastical superiors, you was parish, free from debt. Since then we have been at considerable expense in connection with the erection of the new and handsome presbytery, and other improvements which were essential. This constituted a somewhat severe strain upon our limited resources, but we are pleased to be able to inform you that thanks largely to the prudence and untring zeal of our present esteemed and self-sacrificing pastor, we have been enabled to discharge all the obligations which temporarfly hampered us, and which, while they existed, caused us no little anxiety.

While referring to money matters, may we ask your acceptance of the accompanying purse from those of your old parith, who, knowing well your disposition, attach thereto this sole condition: that its contents be not given to others, but expended in some manner which may add a little to your personal comfort, so habitually overloaded by you.

Upon an occasion so Joyful as the of your visit, we feel a relicutance even incidentally to refer to the changes, which in the course of nature have taken place since you came among us as our priest thirty-six long years ago.

tion.

Signed on behalf of the parish, Alexander B.
McMillan, Hugh McDonald, Owen Heath, John
M. McMillan, Edward Dadey, George Sabourin,
John B. McDonald, Alexander McGillis,
Francis Trottier, Alexander McCulloch, Mich.
Morris, Donald A. McDonell, Daniel, Routhier.
Lochiel, 27th June, 1899.

ARCHDIOCESE OF OTTAWA.

ARCHDIOCESE OF OTTAWA.

Dominion Day was a day of "Excursions" from this city, and accordingly the writer after due deliberation, decided on a trip on the Ottawa and Gatineau Railway,— Farrellton, about thirty miles from the city and about midway on the length of the railway, the point of debarkation.

Leaving the Unien depot at 1 30 Saturday afternoon, after between an hour and an hour and a half Farrellton was reached. As may be seen, the train did not pretend to compete in swiftness with the transcontinental Empire Flyer of the C. P. R. But even this slow rate of speed was not without its advantages, for it enabled one to take in the varying beauties of the sinuous Gatineau river—along whose banks it skirls for the entire way—with the wonderful Laurentian mountains, "The Canadian Aditondacks," on the opposite side and at whose very base the Gatineau meanders till it comes within the embrace of the mighty Ottawa below the city.

Arrived at Farrellton, the hospitable private hostely of Mrs. McCaffrey, one felt onesself at home at once with the genial proprietress. The balance of the afternoon was spent with an interesting book under the trees immediately in front of the house on the picturesque bank of the Gatineau. Next morning (Sunday) at 10 o'clock High Mass was chanted by the pastis, thoir, to organ accompaniment. The reverend gentleman also preached an impressive sermon on the Gospel of the day: "Thou art Peter, etc.," and after dwelling for a while on the authority of the Pope, he enlarged on the point of this Infallibility in matters of Faith and Morals, in contradistinction to the view so often presented on the question by non-Catholics; holding that in these our days it is absolutely necessary—perhaps more than everthant Catholics should be always prepared to account. For the faith that is in them.' In the evening at 7 o'clock the Rosary was recited, after which the pastor read chapters from the New Testament, and this was foliowed by Benediction of the Blessed Sacrament. The church is a stone structu

convent.

The annual retreat of the Grey Nuns will commence on the 20th inst. The Rev. Father Lacoste, O. M. L. of the University, will preach. His Grace will resume his pastoral visit on the 10th August.

The celebration of the Golden Jubilee of the Venerable Father Lacombe has been postponed till the autumn.

The annual retreat of the secular clergy of the diocese will open at the University on 17th August.

the diocese will open at the University on August.
August.
Rev. Father Levar, who was for a while at
L'orphelint St. Joseph is now in Eardley.
The reverend gentleman's health is very poor.
The congresation of St. Patrick's are in full
sympathy with Mr. Thos. Swift, Principal of
St. Patrick's school, on the death of his wife,
which occurred on Sturday. At the children's
Mass on Sunday morning, Rev. Father Whelan
asked them to offer their prayers for her soul.
B. I. P.

asked them to offer their prayers for her soul. R. T. The conference of the nuns of La Congregation de Notre Dame relating to educational matters, already referred to in this column opened on Monday, in the Gloucester street convent.

ARCHDIOCESE OF KINGSTON. Archbishop Gauthier's Visit to Bath

His Grace Archbishop Gauthier made his first pastoral visitation to Bathurst on June 20, which was the occasion of great rejoicing among his parishioners. On leaving Stanley-ville His Grace, accompanied by Rev. Fathers O'Brien. Meagher and Twohey, was met half way by a large number of his parishioners, who escorted him to St. Vincent de Paul church. On arriving, the choir, under the management of Mr. Edward O'Hare, pealed forth their strains of music. The church was church. On arriving, the choir, indeed the manage ment of Mr. Edward o'Hare, pealed forth their strains of music. The church was beautifully decorated for the reception. Arches were built over the gate and door, and all the control of the control

To His Grace Most Rev. Charles Hugh Gauth-ier, Archbishop of Kingston:
May it place.

To His Grace Most Rev. Charles Hugh Gauther, Archbishop of Kingston:
May it please Your Grace.—We beg to approach Your Grace on this occasion of your first postoral visitation of the mission of Bathurst, to offer you our filial homage and to extend to you a cordial welcome.

We recognize in your sacred person the representative of Jesus Christ in the government of this Archdiocese of Kingston, and we rejoice that one so gifted has been singled out to direct and preside over this portion of the Lord's Vineyard, in the way that leads to eternal biss.

Your Grace's unceasing labors for the progress of religion are well known to us, and we humbly beg to offer you our sincere congratulations on the constant advancement of the Church's work since your arrival among us as our chief pastor.

We therefore heartly thank your Grace for your kind remembrance of our spiritual wants, and notwithstanding your numerous and ard-

We therefore nearly chains your spiritual wants, and notwithstanding your numerous and arduous labors during the past months of visitations in the other sections of your extensive Archdiocese you thought of us, and now come to administer the sacrament of Confirmation to our children—whose hearts are eager toreceive it, with all the plentitude which it be-

ceive it, with all the plentitude which it bestows.

Our hearts are to-day gladdened and united with those of your faithful flock throughout your whole Archdiocese in expressing our joy at the high dignity conferred upon you by our Holy Father, Leo XIII, thereby giving evident proof of his great appreciation of Your Grace's zeal, piety and erudition, as well as your well-earned merit and worth.

Hoping that Your Grace may long be spared to continue the holy works of your august office in this Archdiocese of Kingston, is the prayer we offer, whilst on bended knees we most carnestly claim your episcopal benediction upon the people of St. Vincent de Paul parish.

Signed on behalf of the congregation,

parish. Signed on behalf of the congregation, John Doyle, Peter Noonan, Thomas Farrell, Richard Patterson, John DeWitt, Richard Nagle, Edward Bennett, and Bernard Lee. Pienie at Read.

[Picnic at Read.]

The picnic of the congregation of St. Charles's church, Read, took place at Hanley's Grove on Wednesday last, and was attended by one thousand people. The day was fine and everything passed off as merrily as the proverbial marriage bell. From an early hour hundreds were seen winding their way to Read from all parts of the country, and by noon there was an im-

e gathering of old and young. The beau-

mense gathering of old and young. The beautiful grove was the scene of life and animation and the hung colored dresses of the ladies, with the sombre garments of the sterner sex, and the green foliage of the trees, presented a plearing and kaleidoscopic picture such as an artist would desire. The ladies of Read are well known as good caterers, and the supply of provided a menu that the most fastidious could not find fault with. It would be impossible to enumerate all the good things provided for the refershment of the inner man: suffice it to say that everyone had all that they wanted, and everyone was satisfied. A spacious platform had been erected for dancing, and from an early hour they oung people enjoyed themselves dancing. The music was provided by Denmark's well-known orchestra of Deseronto. All day and evering the strains of beautiful music were wafted through the grove. A large number of visitors we observed: the Rev. Falmon of Beleville, Napanee, 1987. Of Brien, Stanieytille; Samuel Russell, M. P. P., G. Deroche and J. Hoppins, Deseront, D. Hudson, Rosslin; Dr. Lanfear, M. J. Murley, M. P. and Henry Carley, M. P., being detained in Ottawa by Parisar, and Dr. M. Runley, M. P. and Henry Carley, M. P., being detained in Ottawa by Parisar, and Dr. Ryan, mayor of Kingston, was nevented by professional duty. In the after was gone through with. The gate were keenly contested and afforded with a handsome gold watch. The drawing for special prize took place at 6 p. m., when the following tickets were drawn; 1,195, 806 and 407. The names of the winners we have not yet learned. Two young ladies, Miss Libbie Williams and Miss Annie Tracey, were engaged selling tickets the days before the picnic, and realized \$300, and were each revarded with a handsome gold watch. The proceeds of the picnic amounted to \$900, and after the payment of expenses will leave a large sum to be applied on the church debt. Much credit is due to Mr. Michael Corrigan, chairman, and Mr. Denis Hanley for the great sucess of the picnic, as wel

NAZARETH ACADEMY, KALAMA-ZOO, MICH.

NAZARETH ACADEMY, KALAMAZOO, MICH.

The second Annual commencement exercises of this young and admirable finstitution took place on Thursday afternoon, the 22nd, at 3 o'clock, in presence of an appreciative and distinguished audience. The excellent programme was rendered in a surprisingly satisfactory manner, by the young lady students.

After the conferring of honors the Very Rev, President Morrissey, of Notre Dame University, then delivered an eloquent address, of which the following is a synopsis:

I can assure you, it gives me pleasure to be here on this occasion and to have witnessed the excellent programme given us, by the young ladies of this institution. It must be a source of the greatest satisfaction to the teachers, whose faithful work has been so thoroughly demonstrated this afternoon, and it must also be a source of gratification to the parents of the young ladies who are here present. The degree of excellence manifested in this afternoon's programme is remarkable, when we consider that this institution is so very young. It gives me great pleasure to be able to say to you at this time that the effect of the young ladies, and which has been depostrated here to-day, is fraught with the program principles underlying a Christian edenation, an education which emphasizes the spirit which pervaded the atmosphere in the nature is to educate the heart of the nature is to educate the heart and the unit of the nature is to educate the heart and the unit of the nature is to educate the heart and the unit of the nature is to educate the heart and the unit of the nature is to educate the heart and the unit of the nature is to educate the heart and the unit of the nature is to educate the heart and the unit of the nature is to educate the heart and the unit of the nature is to educate the heart and the unit of the nature is to educate the heart and the unit of the nature is to educate the heart we are superior to all, for with that sort of education which education of the heart we are superior to all, for with

which preserves it, and clevates it, and makes society better for it.

Do not forget that underlying all education must be the principles of morality and right living. Who can find fault with any system of education that aims at complete development of human life. We have to direct the young men and women to something higher than material living, viz., to God.

In this great and free America every one should ponder well the lessons learned at Nazareth of Jesus, Mary and Juseph.

At Nazareth Jesus taught the principles necessary to the establishing of the home. He taught love, sympathy, and all the ideals and principles which should govern the true home.

Father Morrissey spoke of the terrible evil.

principles which should govern the transfer home."

Father Morrissey spoke of the terrible evil of divorce. He spoke more directly to the young girls in closing, saying that he believed they would go out from their school better prepared by its training to be good women and good citizens, and that they would always remember the happy days spent there with the good Sisters.

This institution is at present very young, but from what we have witnessed this after-

member the happy days spent there with the good Sisters.

This institution is at present very young, but from what we have witnessed this afternoon, there was the severy reason to feel that it will not be many years before it will take its place by the side of many of the institutions of like character which have had years and years to thrive in.

I want to say to you, young ladies, who are about to go to your homes for vacation, that during the timetyou are gone it should ever be your pride to uphold the institution which you attend, and to let no one speak against it; regard it as the best institution there is, and upnoid as the years go by, and you in turn leave here for go do, and others take your places here, it will selve the your pride to see this Academy of Nazaroth thrive and flourish, and by instilling deep into your hearts its precepts and its teaching, and ever remembering to practice them, the world will be enriched by having within it true women, and society will be benefitted indeed. At the termination of the exercises, all were kindly shown through the Academy. The room which in particular held special attraction was that in which the needlework was exhibited. The display of skill in this important branch of education, was utterly surprising, and reflected great credit upon the school. Some of the work in the line of plain sowing was so fine and regular, as to suggest the idea that it looked more like work of machinery than the handiwork of playful, happy school-girls. There was also a handsome display of gold embroidery, honiton and batteniury be learned from the fact that the pupils are not allowed to do fancy werk until they have first learned plain sewing.

C. M. B. A. Resolution of Condolence.

Resolution of Condolence.
Phelpston, Ont., July 10, 1899.
At the regular meeting of Branch No, 311, held Friday, July 7., it was moved by John Hall, seconded by B. McCornen, that the following resolution of condolence be sent to Brother Killackey's sister and also published in the CATHOLIC REGORD:
Whereas we have learned with deep regret of the untimely and sudden death of our esteemed and worthy Brother and Organizer, W. P. Killackey.

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Rillackey in their sad perevenient.

P. J. O'Neill, Rec. Sec.

Guelph, July 9, 1839.

Dear Sir and Brother —The following resolution was adopted unanimously by Branch No. 31, moved by Bro. Joseph P. Downey, seconded by Bro. Frank Nunan:

Whereas in His infinite mercy it has pleased God to call to Himself the Grand Organizer of our Association, Brother W. P. Killackey, we the members of Branch No. 31, in meeting assembled, take this the first opportunity afforded us since the untimely demise of our late esteemed Brother, to place on record our sincere sorrow at his death, and our heartfelt appreciation of the good qualities of mind and heart which influenced and directed his short but useful life.

It affords us a sorrowful pleasure to recall

That this resolution be spread upon the min-ues of the Branch and a copy of it forwarded to the relatives of our deceased Brother and to The Canadian, the Catholic Register and CATHOLIC RECORD for publication. James Kennedy, Sec.

THE SACRED HEART.

Poised in his hand, beneath the bitter wood, Longinus held the lance that opened wide The broken Heart of Jesus crucified. Then slowly trickled down the sacred blood Of Him who with "Forgive them, Father"

Of Him who with Forgits and there with scornful lips the mockers stood, Bereft of feeling, 'neath the tender glance Of Him who worked for their eternal good, Ah! thrice more cruel they than cruel

lance,
Their taunts more acrid than the soldier's blow
Dear Heart! we love Thee; every throbbing tells bing tells
The strength of Thy affection; in Thee
dwells
And from Thy gaping wound continual flows
Pure streams of love from deep, unfathomed

Emblems of love! Oh! love personfied, Sweet Heart of Jesus, deeply pained by Sweet Heart of Jesus, deeply pained by wrong.
Exposed to ribald jest by heartless throng of murderers, within Thy wounded side Let us repose, there from temptation hide Our wavering hearts. The foe is fieree and

our wavering, hearts. The foc is heree and strong.
And in Thy Sacred Heart we would abide.
Oh! let the fountain of Thy sweetness flow Along the arid soil of human souls,
That flowers of perfect love may bloom and blow
And spread Thy wondrous beauty far and wide,
From the equator to the ley poles.
Oh! Heart, may we, when time had passed and died

died, Bespeak the glories of the crucified.

-Joseph T. Noonan, in American Herald. DISCIPLINE.

A block of marble caught the glance Of Buonarotti's eves Of Buonarous caught the glance Of Buonarott's eyes, Which brightened in their solemn deeps, Like meteor-lighted skies,

And one who stood beside him listened, Smiling as he heard: For, "I will make an angel of it!" Was the sculptor's word.

And soon mallet and chisel sharp The stubborn block assailed, And blow by blow, and pang by pang, The prisoner unveiled.

A brow was lifted high and pure ; The wak'ning eyes outshone;
And as the master sharply wrought,
A smile broke through the stone!

Beneath the chisel's edge, the hair Escaped in floating rings; And, plume by plume, was slowly freed. The sweep of half-turled wings.

The stately bust and graceful limbs Their marble fetters shed. And where the shapeless block had been. An angel stood instead! O blows that smite! O hurts that pierce

O hope that crumbles to my feet!
O joy that mocks, and flies!
What are ye but the clogs that bind
My spirit from the skies?

Sculptor of souls! I lift to thee Encumbered heart and bands: Spare not the chiser! set me free, However dear the bands.

How blest, if all these seeming ills Which draw my thoughts to thee Should only prove that thou wilt make An angel out of me!

-Catholic World Magazine.

E. B. A.

E. B. A.

The annual convention of the Emerald Beneficial Association was held in the city of Hamilton on the 1st and 2nd inst., the various branches and circles being well represented. The delegates assembled in the C. M. B. A. hall at 2 p. n., when they were addressed and made welcome to the city by the chaplain of Sarsfield Branch No. 1, of Hamilton, Rev. J. M. Mahoney. The Rev. Father said he was present in a twofold capacity — as the representative of His Lordship, and as chaplain of the branch. His Lordship was not able to be present, but appointed him to welcome them and to express the pleasure it gave him to send his blessing to the delegates for the good work they were energinged in. As chaplain he must say that he had every reason to approve of the members of Branch No. 1, and hoped their deliberations would tend to the advancement of the interests of the Association. He was sorry he could not remain with them, but it being Saturday his other duties called him away. In confiduding a very pleasing address he expressed the hope that in the near future some means might be adopted for amalgamating the various Catholic societies under one head.

the hope that in the near terms the hope that in the near terms the convention then went into the regular business. The Grand President being absent through sickness, the convention was presided over by W. H. Jamieson of Branch No. 1.

The Secretary Treasurer's report shows the association to be in a good financial position.

Several matters of special interest to the members were taken up, fully discussed and approved of.

The following letter among others was received, regretting inability of being present:

St. Mary's Cathedral, Hamilton,
June 23, 1899.

P. J. O. Dowd, Sec. E. B. A.:

P. J. O. Dowd, Sec. E. B. A.:

Dear Sir—I am directed by the Right Rev. Bishop to acknowledge the receipt of your favor of the 27th inst., and to say that as he cannot be present personally at the opening of your convention, he requests me to represent him on the occasion, and to convey to the delegates present his episcopal blessing and best wishes for the success of the association.

Yours faithfully,

wishes for the success of the association.

Yours faithfully,
J. M. Mahoney.

Resolved that the thanks of this convention are due and hereby tendered to His Lordship the Bishop of Hamilton for his expressions of greeting and encouragement.

Resolved that the thanks of the convention are due and hereby tendered to the Rey. Father J. M. Mahoney for his kindness in visibing the delegates in session, and for his kindremarks and words of encouragement.

Resolved that the thanks of this convention are due and hereby tendered to our retiring Grand President, D. A. Carey, for the able maner in which he has performed the duties of office for the past nine years.

Resolved that the thanks of this convention are due and hereby tendered to our retiring office for the past nine years.

Resolved that the thanks of this convention are due and hereby tendered to the officers and members of Branch No 1, of Hamilton, for the kind welcome and hospitality exceeded to the delegates during their visit to the Ambittous

are due and hereby tendered to the officers and members of Branch No. 1, of Hamilton, for the kind welcome and hospitality extended to the delegates during their visit to the Ambiltous City.

Resolved that the next convention be held in the town of Almonte on July 1st, 1990.

Officers for 1899.

Chaplain, Very Rev. J. J. McCann, V. G. Chancellor, D. A. Carey; President, W. H. Jamieson; Vice-President, J. R. O'Neill; Secretary Treasurer, W. Lane; Marshal, J. O. Hoare; Guard, J. Delory; Organizer, W. Lane; District Organizers, J. P. Balt, J. O. Hare, W. Baker, D. Snea, J. J. McCarthy, Medical Supervisor, Dr. M. Wallace.

The officers and members of Sarsfield Branch No. 1 tendered the delegates a very hearty welcome at the close of the ession on Saturday evening. After doing full justice to the very abundant supply of delicacies placed before them, a couple of hours were pleasantly spent with speeches, songs and recitations, Special mention should be made of Brother S. Smithers for the very able manner in which he responded to the many calls upon him.

W. Lane, Sec.-Treas.

O: M. B. A.—Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their half Albion Block, Richmond Street. James F. Murray, President: P. F. Boyle, Secretary

XLII. I have cited Luther's testimony to the demoralizing effects of his move-ment. His language, I find on further reference, is stronger than that which I have put in his mouth, but with one important abatement. He speaks of the new gospel as giving birth to a of misers, plunderers, slanderer and blasphemers and evil livers generally, but I do not find that he says murderers. There were fearful murders committed during the peasant's revolt, and after putting it down, the princes, at Luther's instigation, as he princes, at Luther's instigation, as in-himself takes pains to declare, were absolutely boundless in their cruelties. on life, however, the Germans like the English, seem always to have had a peculiar horror of shedding blood. The hundreds of thousands whom they burnt alive for witchcraft were at least burnt after solemn sen

Recurring now to the question o Dispensations, which has led us to mar riage dispensations, and thence, in cidentally, to the question of clerical marriage, I wish, before returning to marriage, I wish, better testing to the affairs of the laity, to remark on some curious distortions of the whole notion of clerical marriage. Not long since I noticed in some

Protestant paper a remark in allusion to various married priests now officiating in this country under authority the Catholic Church, to the effect that the American spirit is likely in time io overcome the Roman dogma of clerical celibacy. Now as an American of old stock, I have a great respect for the American spirit, on its healthy side. I believe it to be a new and beneficient force in the history of mankind, destined to bring about great modifications for good, political, social and religious, although I can hardly agree with those of my countrymen who seem to think it likely, before long, to affect the law of gravitation, and to interfere seriously with the precession of the equinoxes. afraid, too, that no amount of the American spirit will ever keep water from running downhill. Taunton water, we know, will not, but that is only because it is so weak. I think we may perhaps allow, with Artemus Ward, that the earth revolves on its axis once in twenty-four hours subject to the Constitution of the United States, but I doubt whether even a mandamus of the Supreme Court would stop the

revolution completely. However, begging pardon if I under rate the possible achievements of the national spirit, it is certain that the married priests of Newark, Brooklyn and other places, are in no way in debted to it for their privilege of liv ing in wedlock. They are one and all priests of Eastern rites, and we know that Rome in the East usually nodates herself to the eastern discipline, according to which a married man may be ordained subdeacon, deacon and priest, but not Bishop, and if a pastor, must lay down his charge and become a monk if he loses his wife. These priests, the Holy Father has decided, agreeably to his general reverence for the Oriental exmptions, do not lose their privilege emigrating hither, although the Pope says he hopes that in time these peculiar rites and uses will among us be absorbed in the general system. Whether Propaga fectly observant of the papal promise, is a question which I will not undertake to discuss here. At all events there are various married priests in the country, holding pastoral charges under episcopal authority. So far, hower, from illustrating the progress iveness of Americanism, they trating the tenacious conservatism of They are the exact Orientalism.

antipodes of the American spirit. There is something still farther from the truth, however, in this haphazard forecast, than even its exaggeration and misapplication of the American spirit. This is the assumption that the obligation of clerical celibacy is "a Roman dogma." What a laughable illustration of our universal habit, in discussing Catholicism, not to look two efore our nose! How can clerical celibacy be a dogma, when it terrical celloacy be a dogma, when it is confessedly variable? Can a dogma vary? Certainly not. The very thick of the strife lies there. We may laugh at Edgar's book: "The Variations of We may be appalled at the ormous self concett which has led this insignificant Ulsterman, for whom even the all-comprehending hospitality of Johnson's Cyclopedia finds no place to measure himself against the "Eagle of Meaux." We may be disgusted with the abusive indecency of his style. and with the utter unscrupulousnessgoing much beyond Littledale's-with which he shuffles in questions of varireprinted (which I hardly suppose) I title at high rates and throw the book

away. What is a dogma in Roman teaching? It is a proposition, concerning Divine things, maintained as a part of Christ's revelation to the apostles, and expressed as such by the universal acvariable, nothing can be propounded as a dogma which is not thereby maintained to have been from the begin-ning, explicitly or implicitly, accepted

There can be no distinction of time or region in that which is of faith.

Roman Catholics do not maintain

indeed, that a dogma must be invariable in form. It admits of indefinite advance in precision of expression.

Moreover, it is allowed that an element of the Apostolic revelation may gradually come forth to a distincter con-sciousness of the Church than it enjoyed at first. But if it is acknowledged that a statement is found neither in Scripture nor in Apostolic Tradition, neither in full nor implicitly, then it is plainly impossible that it should ever be defined as of faith, however true it may be, or however important it may be, even religiously. The Pastor acternus is perfectly explicit here "The Holy Spirit," says the Pontiff, defining in the Council, "has not been promised to Peter's successors that He should reveal and they should set forth new dectring, but that, be set forth new doctrine, but that, by His assistance, they should sacredly guard and faithfully expound the revelation delivered through the aposties, otherwise called the Doposit of Faith." No one, therefore, can thrust under the guardianship of the defining power that which is solemnly shut out by clear terms of the defining decree.

Now is the invalidity of Marriage for men in Holy Orders, a Dogma? In itself, assuredly not. As Bellarmine rightly says, Christ has nowhere forbiden priests, or any ministers, to marry Nor have the apostles, as of revelation. The Cardinal, indeed, following a strained interpretation of continentum, maintains that Saint Paul forbids marriage to Bishops, presbyters and deacons, but he expressly declares that this supposed ordinance is only discip linary, and therefore indefinitely modifiable by the Church, which as we know, has always maintained absolute discretion in the whole matter, from questions concerning the marriage

of doorkeepers to questions con cerning the marriage of Bishops. Now in matters of Faith the Church claims no discretion whatever. Her business is to know the truth, to proclaim the truth, and to obey the truth. On no Catholic principles, therefore, can the question of Clerical Marriage be treated as intrinsically a matter of faith.

But does not Trent, in Canon IX. De Matrimonio, anathematize those who shall affirm that marriages of clerics in Holy Orders are valid Certainly. Are they obliged, though, to declare that this invalidity is of Divine Right? Not at all. They are forbidden simply to say that such unions "are valid notwithstanding church law or vows." Canon IV. for bids any one, on pain of anathema, to deny that the Church has power to establish diriment impediments to marriage, of which we know that Holy Orders, undispensed, are one. IX, therefore, is of faith not of itself, but as a corollary of Canon IV. The Council, therefore, has guarded both

canons with the anathema. Nowhere, however, has it bound Catholics to believe-which is contrary to all factthat clerical marriage is invalid by revelation. If it were, the Church could never validate it. Yet no one calls in question the Pope's power to dispense a subdeacon, a deacon, a priest, and, abstractly even a Bishop, to narry. To be sure, he must retire from service, but even this condition is only disciplinary. Church it was not always insisted on, and to day, the Church might if she would, for grave cause moving, forear to require it, so she is very unlikely to do.

How strange a position Mr. Henry Lea has taken in this matter! will speak of it next.

Charles C. Starbuck. Andover, Mass.

IRELAND ADVANCING.

To the surprise of all, a year or eighteen months ago the Registrar-General's returns for Ireland, for the first time in fifty painful years, did not mark another mile-stone on the downhill grade which we had been rushing. The returns, in this instance, not only did not show a diminution in Ireland's population, but strangely and surprisingly they re corded an actual increase! An in crease, it is true, of some insignificant decimal percentage—but, an increase! Thinking minds were instantly set going; and when the next half-yearly returns again showed an increase, earnest ones, justifiably jubilant, twirled their hats aloft on their blackhorns. The ship's rudder had been heard to grate upon the shoal; but lo it had gone over at a jerk, and the lealsman began to cry deeper marks. That there may be minor shoals to negotiate before our Celtic ship is clear of the bar I am prepared to expect, but with that Providence at the wheel which piloted our race through which he shuffes in questions of variable discipline among questions of immutable doctrine. Yet we cannot deny that for his end, he has just hit the mark in his title. It is the most effective part of his book. If this is still doubt we shall surely, surely unharmed, reach the deep waters of the ould advise the publishers to sell the haven which our wonderful persistence, through toils and dangers, has

rightly earned for us.

When this stubborn welcome fact of the Registrar-General's caused us to open our eyes and look about, we discovered that, imperceptibly, the face of the country had been changing, ceptance or the formal definition of the Church. Now as Divine truth is inwas more prosperous and more com-fortable; its fields better tilled and stocked; and the people possessed of (somewhat) more money, and more (somewhat) more money, and more ease, better clothed and more enlightby all the faithful, led by the teaching body, and confirmed by Rome as a part of the apostolic deposit. If it is true in the East.

tainly wrought in the last thirty years -probably within the last two de-cades. The new generation forms an entirely new Ireland.—Seumas Mac-Manus, in Catholic World.

PARTY SPIRIT DYING OUT IN IRELAND.

A national disgrace is fast disappearing. The party spirit which, under the name of religion, reut the North of Ireland for generations, making many a hearth desolate and many a heart break, is, thank God! yearly growing weaker and weaker and losing its devotees by crowds The Orange institution, in most parts of the North of Ireland, has, one by one, lost from its muster-roll the name of the respectable and intelligent men which once swelled it. So that chief ly now remain in it only the rowdy ments of the towns, and the narrow good hearted zealots of the remote districts. And then the Catholics are in like manner getting rid of the bit-terness and hate that marked their feelings for their Orange neighbors. It is ridicule that kills—and the Celt is keenly alive to the ridiculous. The more sensible have begun to see matter for laughter rather than recrimination in petty little displays of party spirit. Laughter is always catching; and as the zealot sees his neighbors laugh at him more and more, he is less eager to act for their entertainment. Many a matter which forty or fifty years ago, would have een sufficient matter for murder, now good matter for mirth. The few intermarriages between Protestant and Catholic, occasionally, still cause a little domestic strife of the storm-in-the-teapot order. In black Belfast a Catholic woman lived happily with her heretic husband till one day she com mitted the crime of buying and hang ing at the bed-head a picture of Le XIII. Next night Andrew brough in a much more elegant and costly picture of King William crossing the Boyne, with King James's heels just showing in the distance, and as a counteracting influence hung it at the bed foot. On Saturday night Andrew bed foot. On Saturday night Andrew got drunk and plous, and so came in and danced upon the Pope until he effaced him. On Monday Andrew went to his work, and Eilen took down King William, pawned him, and purchased a grand new Pope, under whose loving eye Andrew energed the spore of a marry resigned spored the spore of a martyr resigned to his fate (if martyrs do snore) th after. - Seumas MacManus, in Catholic

CHRISTIAN UNITY.

One need not be a prophet nor on of a prophet to predict that the novement for Christian unity which has been started in New York will ome to naught. Protestantism is divided into numerous denominations. as a necessity of its very genius; and any attempt to unify them is as hopeless as spilled milk. The Catholic Church is excluded; though manifestly, as the New York Sun remarks, here can be no real Christian unity unless the majority of Christendom, which renders spiritual allegiance to the Pope, is brought into it. The Church never appears to greater

advantage than when contrasted with any insignificent sect; and her admirable unity is never more apparent than when Protestants, who are at point on doctrin questions propose to form a new brotherhood. Organic unity is dismissed as impos sible. "The most imposing organic " The most imposing organic symbol of Christendom," as the Rev. W. R Alger calls the Catholic Church, is recognized as something entirely apart. Its exclusion from consideration by the proposed conference on religious unity is significant, and will be an object-lesson to all who believe in the divinity of Christ and the in spiration of the Bible. It was on this ground that we opposed the representation of the Church in the polytheistic symposium held in Chicago during the World's Fair.—Ave Maria.

A NORLE RAND OF PRIESTS.

The priests of Belgium cannot be ac cused of hiding in their sacristies For some years past an immense army of laborers have flocked from the country into the industrial centre during the months when labor is in de mand; and these men, deprived of the atmosphere of home and huddled into crowded lodging honses, have in many cases fallen victims to drink and other vicious habits. Still others become socialists, and, returning into the country, spread among the peasantry the pernicious theories and the immoral contagion contracted in the city. To combat this evil, a body of prieste have leagued themselves under the name of "Labor Chaplains," their purpose being to found workingmen's hotels, where laborers are lodged and boarded in comfort at prices defying competition, and where they may breathe the home spirit and enjoy honest amusement. The priests are bound by rule to dine with the men, and to ive in constant contact with them : so that old prejudices, where they existed may be dispelled, and the laborers may return to the country apostles of relig ion rather than propagandists of evil. So far the "Labor Champlains" have been conspicuously successful; and not only has the Belgian episcopate heartily blest the enterprise, but many governors of provinces and other of ficials have offered their services as associates in the work of organ! zation. -Ave Maria.

"A word to the wise is sufficient." Wise people keep their blood pure with Hood's Sarsavavilla and make even of health

NOTABLE CONVERSIONS.

The Missonary notes that a few of the notable conversions in this country during the past few months have been those of the late Hon. George P. Fisher, first auditor of the United States treasury under President Har-rison; Mr. Albert D. Marks, a leader at the Bar of Nashville, Tenn., son of ex Governor Marks, and his wife daughter of the famous General W. H. Jackson, of Belle Meade; Miss Lucille Taylor, daughter of the late Supreme Judge Taylor, of Ohio, and a grand niece of Major General Elwell S O.is; an eminent lawyer of Memphis, Tenn. ex-Congressman Carey Young; Rav C. W. de Lyon Nichols. a former wellknown minister of the Protestant Epis copal Church of New York; a daughter of Rabbi Joseph Segal, of Newark, N. J.; Mrs. Caroline Jones, of New York, who had lived to an advanced age as a member of the Episcopalian Church; E A. H. Graves, of California, his wife and their daughter Clar-

Foreign papers report the conversion of as large a number of eminen people as ever to the faith. Among Edmund Jackson, a former Anglican minister at Barnsley, England; Jos D. Gilzean Reid, son of Sir Hugh Gilzean Reid, of Middlesborough, a journalist of some England, there : Alfred John Cook, of the Royal Army Medical Corps, received at Perth, Scotland; Miss Currie, daughter of Lord Currie, British Am bassador at Rome; the daughter of Charles Kingsley (one of Newman's strongest antagonists), Mrs. St. Leger Harrison, an author known under the pen name of "Lucas Malet"; Bazil Hall Chamberlain, formerly a professor at the Imperial University and ar eminent authority on the Japanese; and Professor Nagi, who holds the chair of chemistry at the same university. The new coadjutor of Car-dinal Vaughan, Bishop Brindle, recently confirmed two eminent con in Rome, Major Adair, R A., and his wife, Mrs. Adair. Archbishop Kean received the abjuration of an English ady, a convert from Episcopalianism about the same time.

THE PARTING OF THE WAYS

Rev. J. T. Roche in July Donahoe's. No sane man deales that Jesus lived reached, suffered and died. He tands out as the one great figure of all history. All other great names nelt into insignificance marshalled beside His. Was He a mere man, such as other men, only with greater powers of intellect and heart, with eeper perceptions of truth and justice, Who roused the world to the perform ance of high and noble things, or was He, as He proclaimed Himself to be, and we believe Him to have been One sent down from heaven to fit men's souls for a life to come? Herein lies the parting of the ways of Christian and un-

believer. Jesus of Nazareth was something more than man. The prodigious change which His creed has wrought in the world, the intrinsic excellence of that creed itself, the circumstance surrounding its propagation and spread, the numberless miracles in the physical, intellectual and moral order by which it has been verified, His life, His announcement of His Divine na ture and heavenly mission, the char acter of the witnesses who preserved for succeeding generations the records of that life, have long since demon strated to the satisfaction of the Christian world the truth of our proposi

A WORD WITH MILLIONAIRES.

tion.

Ave Maria. The Catholic Times, of London, say it is well for the United States that i has fearless and outspoken men like Bishop Spalding to speak plain, un-varnished truths to the people. It is well indeed, but it would be better if heir warnings were heeded. As yet Americans are enslaved by the newspapers, and they are not disposed to listen to any one who does not shout with the mob. Referring to the Bishop's earnest address in Chicago warning the nation against the dan-gers into which politicians are preciptating it, the Times observes :

Itating it, the Times observes:

The speech reads like one of the pages in which Tacitus traces the decline of the Roman Empire. The growth of wealth and corruption are, the Bishop fears, preliminary to the decay of men. The Americans are hypnotized by the influence of wealth, and have caught the contagion of the insanity that the richest nations are the worthiest and the most enduring. They have lost sight of the eterval principle that all freedom is enrooted in moral freedom, that riches are akin to fear and death, and that by the soul only can a nation be great. When that which makes the true man—courage, honor, bravery, virtue, simple living — escapes people, money, or what money can buy, appears to be all that is left. Then all things are for sale and demagogues are heroes. It will be well for the Americans if they take to heart the lessons taught by the eloquent prelate.

Many readers judge of the power of a book by the shock it gives their feel-ings, as some savage tribes determine the power of muskets by their recoil; that being considered best which fairly prostrates the purchaser.-

THOROLD CEMENT. Ilderton, Ont., March 9 1899, Estate of John Battle, Thorold, Ont.:

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THE MARTYRDOM OF ST. LAW | these poor persons the treasures which The Church's Treasures.

American Messenger of the Sacred Heart.

St. Lawrence had been spared when the other deacons were arrested in the nope of inducing him to surrender the treasures of the Church, and so escaped the fate of his companions. But the young Saint longed for a death like his heart was set on martyrdom, it had been promised him by St. Xystus, t filed his thoughts and made him challenge danger in his eagerness to

shed his blood for Christ. The treasures of the Church were known to be considerable. It was well known that it supported a whole army of poor persons, and it was rumored that vessels of gold and silver and chalices studded with priceless jewels were used at the celebration of the divine Mysteries. Eusebius says that the value and magnificence of the sacred vessels inflamed the rapacity of rsecutors.

The Prefect of Rome at the time was

Cornelius Secularis, a man invested with immense power and devoured by insatiable avarice. Sending for Law rence, to whose care the goods of the Church were confided, he ordered him to bring all the money and treasures in his keeping and deposit them in the coffers of the state. He began by using soft words, and little suspected what an intrepid champion he had to deal with. According to Prudentius he thus addressed the Saint: "You often complain that we treat you with cruelty, but there is no question of tortures now : I only ask in all gentleness a service you ought readily to discharge. I am informed that your priests offer Sacrifice in gold, that the Sacred Blood is received in silver cups, and that in your nocturnal sacrifice you have wax tapers fixed in golden candlesticks. Bring to light these hidden treasures: the prince has need of them for the maintenance of his forces. I am told that, according to your doctrine, you must render to Casar the things that are his. I do not think that your God causeth money to be coined. He brought no money into the world with Him, but

only words. Therefore deliver the money to Casar, and keep the words as your riches. St. Lawrence, without betraying the least sign of emotion, calmly replied:
"The Church is indeed rich; nor has the Emperor any treasure equal to what she possesses. I will show you all her costly store: but allow me a little time to set everything in order,

and to draw up an inventory."

The Prefect, gloating in imagination over the promised wealth, allowed him three days to make the necssary inventory, and to deliver up the treasures into the coffers of the state.

Prudentius proceeds to relate how St. Lawrence employed this interval, going about the city gathering to gether the poor, the infirm, the de-crepit, the blind and the lame and those efficted with leprosy or other diseases, widows too and orphans, a long list of whose names was drawn up; and on them he bestowed in alms whatever money and valuables the Church possessed in Rome.

At the expiration of the appointed

pany him to the Prefect's court, where he marshalled them in a long process ion in the open square. He then invited the Prefect to step outside and Estate of John Battle, Thorold, Ont.:

Dear Sirs,—I have much pleasure in testifying to the excellence of your Thorold Hydraulic Cement for building purposes. In June last year I build under my barn a concrete wall of your Thorold Cement. It turned out a splendid job, and I have no hesitation in recommending your cement to those requiring its use. Your traveller called here and gave me instructions for a few hours as to the proper method of using it. I then completed the wall myself.

Yours truly.

Yours truly.

R. W. Jackson,

County Councillor Middlesex Co.

P. S.—It is with pleasure I give you my testimonial, as your Thorold Cement is all you

I promised to show you; to which I will add pearls and precious stones, those widows and consecrated virgins. which are the Church's crown, which she is made pleasing to Christ She has no other riches but these a make use of them for the benefit of Rome, of the Emperor and of your self.

The Prefect, transported with rage, cried out: "Do you thus mean to mock me, and to insult the fasces and sacred ensigns of Roman power? I know that you ambition death, such is your frenzy and vanity. But the death you shall die, will not be the speedy one you imagine. I will protract your torments, that your death may be the more bitter, as it shall be slower and more prolonged. You shall die by inches.

While preparations were being made for his martyrdom, the Saint was cast into a dark prison, under the custody of a Roman knight named The circumstances of St. Lawrence's

terrible martyrdom are described by St. Ambrose, St. Augustine, St. Max lmus, Prudentius and others.

St. Leo the Great's striking description of the Saint's death may be read in the Roman Breviary, August 10, where he speaks of him as spotless guardian of the Church's treasury," "the most chaste Levite," and says, that "the fire that burnt exteriorly was less vehement than that which blazed within him."

Had La Grippe. — Mr. A. Nickerson Farmer, Dutton, writes: "Last winter I had La Grippe and it left me with a severe pain in the small of my back and hip that used to catch me whenever I tried to climba fence. This lasted for about two months when I bought a bottle of Dr. THOMAS' ECLECTRIC OIL and used it both internally and externally, morning and evening, for three days, at the expiration of which time I was completely cured."



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FIVE - MINUTES' SERMON.

Ninth Sunday after Pentecost

2711人第17年二日

THE TEARS IN HELL.

" Jesus seeing the city, He wept over it." (Luke 19, 41.)

The tears which our Lord shed were not for Himself, on account of His impending passion and death, but for the blind city of Jerusalem, which would not know the time of its visitation. These tears were shed, moreover, for every impenitent sinner who will not in time accept the graces necessary for his salvation. O, ungrateful sinner, you who despise God's mercy, Jesus weeps over you, because you will not lament now, when you might yet re-ceive the graces that are to your peace. These tears flow for you now, because the time will come when you will weep tears in hell, tears which will avail you nothing, bring you no consolation tears which will never cease to flow O unfortunate sinner, consider this well; consider it to day, and if your last spark of faith has not been extined, you will cease to live as you have done, and in tears of penance you will seek salvation while yet there is

The pains of all tears which flow dur-

ing life are mitigated by hope. Even the most miserable of all the unfortunate has hope that his condition will no last always, but in course of time, it must change. And should there be no alleviation for time, then, at least, death will free him. But how different with the damned in hell, where there is no hope! In hell there shall be "weeping and gnashing of teeth," says our Lord. Weeping caused by the fearful dungeon in which they ar incarcerated, shrouded in terrible darkness which is lighted only by the eternal flames ignited by the justice of God for the punishment of the sinner. Weeping caused by the flames tortur ing body and soul without ever con-suming them. Weeping caused by the loathing companionship of the damned of all ages, all nations, and of legions of demons. Weeping caused by the loss of God, the Infinite God, for whom the damned have an insatiable longing notwithstanding their hatred of Him. Weeping caused by the loss of Heaven, for which they have a yearning desire, although they know that this desire can never be realized Weeping caused by the fact that they lost Heaven through their own fault. Weeping because they now see how easily they could have gained Heaven if they had heeded the many warnings and admonitions of God's infinite, merciful love. On, bitter and scalding tears! But now they are of no avail. If the damned could hope and with this hope wash away the mark of Cain from their soul, moderate the fearful flames, mitigate the excruciating pains, and be reconciled to God, they would cheer-fully weep these tears; but all hope has vanished. They will never gain Heaven which they have lost, never pay a farthing of their debt, never quench even a spark of the devouring flames, were they to shed an ocean of

Dante, the great Catholic poet of the Middle Ages, graphically expresse this truth by placing the following in scription on the gates of the inferna regions: Ye who enter here, leave al hope behind. Yes, all weeping and lamenting is of no avail. Their ex cruciating pains goad them into raging despair, into diabolical hatred, the gnash their teeth against God, agains themselves, and against their curse companions. Ah, if we seriously con sider the terrors of hell which are im measurably great, without hope of consolation and, above all, without end, then we can comprehend the words of St. Chrysostom: If we do no weep now, we must weep hereafter i hell without hope, whereas here, w may do so for our salvation.

O all you who fear the justice of Go

and who desire to save your soul, thin

often and seriously of the tears the flow incessantly and without hope i hell. You especially, who are sepa ated from God by mortal sin, who are walking rapidly towards eternit whilst you are defiling your immort soul by impenitence, think of the tea which the Eternal Truth announces by the property of the state of the stat the mouth of the evangelist: "Woe you that now laugh, for you she mourn and weep." (Luke 6, 25 Think of this eternal weeping, yo deluded children of the world, wi now laugh in the possession of you unjust gains; think of it, you drun ards, who in your intemperance despited and wring tears of grief fry your family. Think of it, you volutuary and corruptor of innocence, w by your impious language and impurailieries scandalize and corrupt you ful souls. Think of it, you vile set ualist, who by a vice which should it even be named among Christians, or grade yourself below the level of t bast. Think of it, you merely no inal Christians, to whom it is too b densome to assist at Mass on Sund or too difficult to abstain from meat Friday, the day on which is comme orated the passion of our Lord Je Think of it, you members associations who revile religi slander the Church and scoff at Pope, the vicegerent of Christ. sinner, to whatever class you belo reflect seriously on the pains of land on the tears shed in t infernal abobe, and no longer tur deaf ear to the voice of grace by wh God calls you to penance. Desc now in spirit into the abyss of hell that after death you will not desc

in reality.

Seven times our Lord mentions

Lord in order tears that flow in hell, in order our voluntary tears of penance prevent the useless tears in hell. Bernard, meditating on the tear

Ninth Sunday after Pentecost

THE TEARS IN HELL.

" Jesus seeing the city, He wept over it." (Luke 19, 41.)

The tears which our Lord shed were not for Himself, on account of His impending passion and death, but for the blind city of Jerusalem, which would not know the time of its visitation. These tears were shed, moreover, for the partition of the contract of every impenitent sinner who will not in time accept the graces necessary for in time accept the graces necessary for his salvation. O, ungrateful sinner, you who despise God's mercy, Jesus weeps over you, because you will not lament now, when you might yet re-ceive the graces that are to your peace. These tears flow for you now, because the time will come when you will weep tears in hell, tears which will avail you nothing, bring you no consolation, tears which will never cease to flow O unfortunate sinner, consider this well; consider it to-day, and if your last spark of faith has not been extinguished, you will cease to live as you have done, and in tears of penance you will seek salvation while yet there is

The pains of all tears which flow during life are mitigated by hope. Even the most miserable of all the unfortunate has hope that his condition will not last always, but in course of time, it must change. And should there be no alleviation for time, then, at least, death will free him. But how different with the damned in hell, where there is no hope! In hell there shall be "weeping and gnashing of teeth," says our Lord. Weeping caused by the fearful dungeon in which they are incarcerated, shrouded in terrible darkness which is lighted only by the sternal flames ignited by the justice of God for the punishment of the sinner. Weeping caused by the flames torturing body and soul without ever consuming them. Weeping caused by the loathing companionship of the damned of all ages, all nations, and of legions of demons. Weeping caused the loss of God, the Lufinite God, for whom the damned have an insatiable longing notwithstanding their hatred of Him. Weeping caused by the loss of Heaven, for which they have a secure an accomplice. She found a of Heaven, for which they have a yearning desire, although they know that this desire can never be realized Weeping caused by the fact that they lost Heaven through their own fault. Weeping because they now see how easily they could have gained Heaven if they had heeded the many warnings and admonitions of God's infinite, merci ful love. Oa, bitter and scalding tears! But now they are of no avail. If the damned could hope and with this hope wash away the mark of Cain from their soul, moderate the fearful flames, mitigate the excruciating pains, and be reconciled to God, they would cheerfully weep these tears; but all hope has vanished. They will never gain Heaven which they have lost, never pay a farthing of their debt, never uench even a spark of the devouring flames, were they to shed an ocean of

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O all you who fear the justice of God and who desire to save your soul, think often and seriously of the tears that flow incessantly and without hope in hell. You especially, who are separated from God by mortal sin, who are walking rapidly towards eternity whitst you are defiling your immortal soul by impenitence, think of the tears which the Eternal Truth announces by the mouth of the evangelist : "Woe to you that now laugh, for you shall mourn and weep." (Luke 6, 25) Taink of this eternal weeping, you, deluded children of the world, now laugh in the possession of your unjust gains; think of it, you drunkards, who in your intemperance despise God and wring tears of grief from your family. Think of it, you volup-tuary and corruptor of innocence, who by your impious language and impure railieries scandalize and corrupt youth ful souls. Think of it, you vile sensualist, who by a vice which should not even be named among Christians, degrade yourself below the level of the Think of it, you merely nominal Christians, to whom it is too bur densome to assist at Mass on Sunday or too difficult to ab tain from meat on Christ. Think of it, you members of associations who revile religion, slander the Church and scoff at the Pope, the vicegerent of Christ. O sinner, to whatever class you belong, reflect seriously on the pains of hell and on the tears shed in that infernal abobe, and no longer turn a deaf ear to the voice of grace by which now in spirit into the abyss of hell, so that after death you will not descend in reality.

Seven times our Lord mentions the tears that flow in hell, in order that our voluntary tears of penance may prevent the useless tears in hell. St. Bernard, meditating on the tears in Friday, the day on which is commem-

hell, exclaimed : Who will give water to my eyes that weeping I may prevent the eternal tears. Yes, my dear Chris-tians, weep now over your sins, that you need not weep over them eternally. Here the tears will purify, here-

after they will increase despair. Here they will end in joy, as our Lord con-solingly says: "Blessed are they that mourn, for they shall be comforted.' Matt. 5, 5.)

I shall conclude, my dear Christians, with the earnest admonition: Weep over your sins and mourn over your past offences, in order that you not be compelled to weep eternally in hell, but that you will rejoice and be comforted forever in Heaven. Amen.

OUR BOYS AND GIRLS.

THE STORY OF ST. KENELM.

Ave Maria

England is all one kingdom now, but a long time ago there used to be no fewer than seven kings there, ruling over different provinces. Ken ulf was King of Mercia; and when h died, in the year 819, he left as his successor to the throne his seven year old son, Kenelm. Although he was very young, the new King had al-ready shown himself remarkably virtuous, and all the people loved him.

Unhappily for him, some of those who were nearest to him did not share the sentiments of his subjects : he was been confided to the guardianship of his two sisters, Kendreda and Brune gilda. Brunegilda loved him very tenderly, and supplied the place of their dead mother by watching over his education with great care. But Kendreda was ambitious and cruel; she wanted to become queen, and as nothing prevented her from securing the position but the life of her young brother, she heartily wished him dead a hundred times a day. She didn't stop at wishing; for she tried half a dozen times to poison him. God, however, did not permit her wicked attempts to prove successful. Being a woman, she did not like to shed his blood with her own secure an accomplice. very willing one in Ascherberk, the young King's minister, whom she promised to marry if he succeeded in killbrother Kenelm ing her little wicked minister did not take long to decide, but consented at once; and to gether they planned the death of the innocent and inoffensive boy.

In the meantime Kenelm was growing up quite unsuspicious of the snares that were being laid for him. His many rare virtues seemed to promise that he would one day become a great saint. This does not mean that he did not like to play, for he always joined with much glee in all the games that usually please boys of his age; but it was just because he was good and pious and had a clear conscience that he en-

joyed his amusements so well. One day God sent him a strange dream, and Kenelm ran in great trouble to tell his nurse Wilbenna all about it. "I saw," said he, "in front of my bed, a great tree that reached away up to the sky; its branches were covered with leaves and flowers, that looked like so many sparkling lights. All at once I felt myself carried to the top of the tree, and I saw stretched out around me the vast country of England. All the people held me in great veneration, and bowed down to do me honor.
While I was occupied with this vision some of my subjects ran toward the

woman, "the dream means that the designs of your sister and your minister are going to prevail against you.

The tree is yourself; you are going to die, and you will go to heaven like the little bird." And the old nurse, strik ing her breast, wept bitterly. Kenelm remained calm, and willingly offered to God the sacrifice of his life.

Some months after this Ascherberk found a good opportunity of commit-ting his meditated crime. Under the pretext of taking Kenelm to the chase, he led his young master to a distant forest. Tired out from so long a journey, the little King fell asleep in his Then the traitor stopped and began digging a grave in which to bury Kenelm. Before he had finished, however, the young King awoke; and, seeing what his minister was doing, guessed at once what he had in mind.
"I know all," said the King. "It is in vain that you will try to bury me

God won't permit me to die in here. this place. Ascherberk looked at him with much

"Here is the proof," continued the boy, "that I speak the truth." And he stuck into the ground a stick that he had in his hand. The stick was immediately covered with beautiful green leaves, and grew very quickly to be a great tree. Many years after-ward people showed visitors to this place a gigantic ash, which tradition

Keneim put out his hands and caught the bloody head : and the mouth opened and sang these words of the Te Doum:
"Lord, we praise Thee; Lord, we glorify Thee with the army of the martyrs.

This prodigy did not daunt the murderer, who hastened to bury his victim under a whitethorn near by. Ascher-berk told the people on his return that Kenelm was lost in the forest. Search was made; but as no trace of him could be found, it was soon rumored that he been devoured by wild beasts. Kendreda became queen, and was soon married to the monster who had killed her brother.

God, however, did not intend the murder to remain secret. A column of light often appeared in the place where body was buried, and the cattle used to go there in spite of those who were driving them. Still more, a prodigy took place in Rome that dis-closed the crime. One day while Pope Pascal was saying Mass, a dove whiter than snow appeared above the altar, holding in its beak a parchment on which gold letters were written-and written, say the old writers, by the angels themselves. The dove dropped the parchment on the altar, and then flow away. The Pope took the document, and found that it contained this message : "In the Kingdom of Mercia, at the bottom of Kient valley, lie the remains of Kenelm, under a whitethorn. He was sovereign of the country and was assassinated.

The Pope, struck with this divine intervention, sent legates to England to look for the body of the young King; and it was found without difficulty Assoon as it was taken from the grave a fountain sprang up from the spot where it had lain. From these waters many afterward received health and strength.

Oa the day of the funeral Kendreda walked in the procession, carrying her prayer-book. The people cried out: "He was a martyr of God; he was a martyr of God!" Kendreda, despite herself, cried out also: "Yes, he was a martyr of God. just as truly as that my eyes come out of my head and fall on my prayer-book." No sooner had she spoken these words, says the ancient chronicle, than her eyes fell out and rested on her book.

Ascherberk acted the tyrant for some years, and died miserably. Kendreda finished her life in a monastery, where she did much penance before her death. St. Kenelm was the chosen patron of thousands of English boys, and his name is borne to this day by many who should strive to practise all the virtues that rendered him worthy to be numbered among the

Only Jewels.

There are times when riches have no charms. The Arabs are fond of telling this story: A man sat in the midst of a circle of jewellers, but did not praise their goods. "Why do you view these jewels with such contempt?" they said. "Listen," he answered. 'Not long ago I was wandering in the desert, my way lost, my provisions gone. For days I journeyed without food, when, half famished, I came upon a bag filled with what I took for tried wheat. I sat down to eat, but upon lifting the grains to my mouth, found that they were only pearls in stead of being the fruit I craved. Imagine my despair. I was rescued from death by a passing caravan, but to this day I can not look upon jewels without a shudder.

A Lamb of the Flock.

In one of our dear Bishop's visits to the academy he was walking around end, then we can comprehend the words of St. Chrysostom: If we do not weep now, we must weep hereafter in hell without hope, whereas here, we now, whereas here, we now, whereas here, we now, we have a pious and sensible what is your name? Do you go to now, we now and as hereafter in hell without hope, whereas here, we now, we was wanting around among the little ones, as is his won't; among the little ones, as is his won't; and as he placed his hand on the head of Etta B., he said: "Well, little one, what is your name? Do you go to now, we have a property of the little ones, as is his won't; among the little ones, as is his won't; and a she placed his hand on the head of Etta B., he said: "Well, little one, what is your name? To what shurch do you go?" She answered; "I go to the Cathedral, Bishop." But as the Bishop passed on, she turned to Sister M. de C., and ad-"Did you ever? Asking me ded : where I go to church, when I goes to the very church he goes to his-self!" There seemed to be a thought in that outhful mind that there was one shepherd who did not know all his sheep at least all his lambs.—The Lamp.

> WHY BIGOTS HATE THE CHURCH.

A correspondent asks: Why do bigots hate the Church? We answer: Christ did not intend His Church to be an object of hate except to the devil. There is only one explanation of the senseless and insatiable malice of the anti Catholic bigot. The master whom he serves has filled him with his own rage. He hates the Pope, because he is Christ's vicar on earth; he hates the Bishops, because they are the successors of the Apostles; he hates the Jesuits, because the saintly and learned men, and he hates the Irish Catholics because they are true to the teachings of St. Patrick. -American Herald.

To young men I would say that the molding of their future lives is in their own hands. They often get opportunities for advancement, but do not em brace them. If, however, they start with a definite object in view, determined to work hard, take an intelligen interest in their duties, not make too much of a bargain about long hours and do to others as they would like to be done by, there is no fear but that they will succeed—they are bound to have success. - Thomas Lipton.

Every Act Tells.

Nothing we ever do is, in strict scientific literalness, wiped out. Of course, this has its good side as well as ts bad one. As we become drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the technical and scientific spheres by so many separate acts and hours of labor.

Have a Purpose

"It is doing the duties of to-day," said Senator Lindsay, of Kentucky,

that wins success. "Was there nothing in particular that inspired you in your youth?— nothing that seemed to shape your sub-sequent life?" I asked.

"O, that is all nonsense," said the senator, folding his hands and settling himself down in his chair; "it sounds nice, and all that, and that is about what it amounts to. It's the outcome of every day's work that inspires you, and forms the future, and nothing else

'I was born on a farm in Kentucky, he continued. "I did the routine work of a farm, but made up my mind, almost as soon as I was out of the cradle, that I would be a lawyer. It is a great thing to have a purpose. I began the study of law at an early age, and was admitted to the bar in 1858. That was at Frankfort, Franklin County, Kentucky. Then I practiced. When the war broke out I joined the Confederate army as a private. I served four years and came out a cap-

tain. "War was not my vocation, and I took up the practice of law again that period I will only say that I handled my cases with the greatest care and thoroughness. I was made judge of the court of appeals; I served for a number of years, and then went back to the practice of law. For fifteen years I remained a lawyer: then they saw fit to send me to the senate.

"How did that come about, sen-ator?" I asked. "Had you drawn attention to yourself by some star

"No, sir; I never had a star case. I tried to be just and honest to all parties, and made a point of being thorough. People could depend upon me to attend to their business properly. When they found they could trust me with their private affairs, they decided they could do so with the state's and the country's, so they sent me to the senate; and that is about all there is to life —if you do one good thing properly, it is a stepping stone to something higher.

"Now and then, there is a man of destiny, like Napoleon, but they are few and far between. Men do not make events; events make men. Some are so thoroughly stupid, though, that they do not realize when an event s giving them the opportunity of a

Tenderness

Decision of character is too often accompanied by sharpness or severity The man of alert mood and will los patience with others who are slower and less sure. To truth which may be stern, purity which may be cold, de-cision which may be hard and selfish, ision which may b tenderness must be added. Yet who can define it? "That rare thing" Miss Mulock calls it in John Halffax, Gentleman, "tenderness — a quality different from kindliness, affectionate ness or benevolence, a quality which can exist only in strong, deep, undemonstrative natures, and therefore in its perfection seldomer found in women than in men." Yet it is not so rare that any man dare be without it.

It is not a matter of physical viva-city or emotionalism. It need not be gushing in its expression. "We should not confound together," said Whately, "physical delicacy of nerves and extreme tenderness of heart and benevolence and gentleness of character. It is also important to guard against mistaking for good nature what is properly called gold humor—a cheerful flow of spirits and easy temper not readily annoyed, which is compatible with great selfishness." Many a man is by nature cold, undemonstra-tive, self contained. Many another is by nature effusive, superlative. Tenderness is apart from either nature. and is the gentle and loving esteeming of others better than one's self, the kindly, sweet desire to please others and to help them softly, with something as near to a mother's touch as a man

may know. This is a quality of manliness which is of use every hour. Tenderness should be the atmosphere of life. It should add a sweet savor to every act and every word. "An intrepid courage," wrote Dryden, "is at best but a hollday kind of virtue, to be seldom exercised and never but in cases of necessity : affability, mildness, tender. ness, and a word which I would fain bring back to its original signification of virtue-I mean good nature-are of daily use ; they are the bread of mankind and the staff of life." Tender ness makes life sweet and takes away its envies and harshness and jealous-ies. It "creams off nature," to use ies. It Swift's phrase.

CHATS WITH YOUNG MEN. Labatt's Brewery Fire.

The fire was confined chiefly to two of the malt houses. The fermenting tuns and the vessels were not damaged, so that the Brewing Department will very soon be in complete running order. The fire did not reach the cellars, and I have a large stock of Draught and Bottled Ale. Customers will be supplied as usual.

My depots at Hamilton, Toronto, Ottawa, Montreal, Quebec, St. John and Winnipeg have full supply for present demands.

Tenderness does not make a man weak. Tenderness is possible only to strong men. It is the highest evidence of strength; it is the sign of poise and confidence. To be a man is not enough. Each of us must be a gentle man. More men are called men and gentlemen than are entitled to the honor of either title.

For, as Thackeray says : "Perhaps a gentleman is rarer than any of us think, for which of us can point out many such in his circle-men whose alms are generous, whose truth is con stant, and not only constant in its kind but elevated in its degree ; whose want of meanness makes them simple, who can look the world honestly in the face with an equal manly sympathy for the great and the small?" O! how many of us would Chaucer's quaint description of his knight hold true?

A knyght ther was and that a worthy man, That fro the tyme that he first bigan To riden out, he loved chivairie, Trouthe and honor, freedom and curtesie.

And though that he were worthy he was wys, And of his port as meek as is a mayde. And of his port as meek as is a mayde. He never yet no vileyne ne ssyde In all his lyf unto no maner wight, He was a verray parfit, gentil kynght.

Among many young men at times the manly man seems to be the selfassertive man, the braggart, loud of voice and thoughtless of the existence of others. It is a low view, tasting of the curb side. The true man always thinks of others before himself. He gives his seat to those weaker and more needy. That is tenderness. He keeps his car window shut when it would pour cinder or dust or draft on

some one behind him.

That is tenderness. He forgets how to frown and meets all the asperities and accidents of life with a generous smile. That is tenderness. some things that are not tenderness. and therefore not gentlemanly-to smoke in a crowd and compel others to breathe the exhaled smoke, to push in ahead of others to forestall them, to be boisterous, rough, full of clamor, to be other than a gentleman in anything.

The finest truth is the true life of a pure man. The finest purity is the stainlessness of a pure life decisively committed to the "crystal Christ The finest decision is the quiet, sweet, patient resolution of a tender and gentle soul. Truth, purity, decision, tenderness-these learned in the school of that true, pure, strong One,

"The first true gentleman that ever breathedare the great qualities of a man. May God give to every young man who has read about them in these papers the irresistible ambition to be this kind of a

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the hest physician. Had they used Bickle's Anti-Consumptive Syrup, before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs.

SCRATCHED TILL RAW

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My husband's legs, from knee to toes, were itching with Eczema. He had no rest day or night, and would scratch so his legs would be raw. He had a good many doctors, who gave him about a peck of bottles, salve and other things to rub on, but none did him any good. I told him to try CUTICURA remedies. that instant and got CUTICURA SOAP, CUTICURA (ointment), and CUTICURA RESOLVENT. That night he rested well, and kept getting better until he was cured. Mrs. H. JENKINS, Middleboro, Ky.

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BOYS' AND GIRLS' ANNUAL FOR 1899.

FOR 1899.

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By Branscome River, etc., etc.; Fast Asleep
(illustration): Plast Mending (illustration);
Mary Queen of Heaven (illustration); You're
out illustration): Playing with Kitty (illustration); Stolen Fruit (illustration); An Army of
Two: A True Story: Our Elessed Mother and
the Divine Infant (illustration). This little
Annual has also an abundance of games, tricks
and puzzles—The Magic Dart, Shadows in Diaguise, The Impossible Cat, Fire. The Inverted
Glass, A Home Telephone, To Preserve Flowers, Another Way To Keep a Bouquet Fresh;
as weil as spiendid recipes for Home made
candy. Altogether it is one of the nicest little as well as splendid recipes for Home made candy. Altogether it is one of the nicest little books that we know of, for the price—five cents, Orders mailed at once on receipt of price. Address:
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The closing exercises of Loretto Academy, 2 Wellesley Place, Toronto, took place on Saturday, the 24th ultimo, the prizes being presented by His Grace Archbishop O Connor. The following is the prize list: Honor List.

Graduating medal, presented by Reverend James Walsh, miss Loretto Dundas, Silver medal for Christian Doctrine was Obtained by Allis Patricia Brazili.

Silver medal for Articia Brazili.
Silver medal in undergraduating class was Obtained by Miss N. Petman. Honors, I. Miss E. Blackburg and in fifth class was obtained by Miss Patricia Brazili.
Silver medal in fifth class was obtained by Miss Blanch Swan. Honors, I. Miss Daisy Dorrien: Z. Miss Ince Brazili.
Silver medal junior fourth class was obtained by Miss M. Coxwell. Honors, I, Miss Annie Sinth; 2 Miss Irene Wickett.
Silver medal in undergraduating arithmetic class was obtained by Miss Patricia Brazili.
Honors, I, Miss Eleanor Blackburn; Z. Miss Nora Petman.

Honors, I. Miss Eleanor Blackburn; 2, Miss Nora Perman, Silver medal in junior fifth arithmetic class was obtained by Miss Katie Wickett.
Silver medal for arithmetic in senior fourth class was obtained by Miss I. Brazill. Honors, Miss B. Swan; 2, Miss D. Dorrien.
Silver Pin for arithmetic in junior fourth class was obtained by Miss Annie Smith.
Silver medal for regular attendance, equally merited by Misses P. Brazill and A. Smith, was obtained by Miss A. Smith. Honorable mention, Miss B Swan.
Silver medal for fidelity to school rules and deportment was awarded to Miss Beatrice Watson.

Watson.
Silver lyre in junior fifth instrumental music
was obtained by Miss P. Brazilla
Special prize in junior fifth
silver instrumental
music was awarded to Miss V. Watson.
Silver medal in fourth French was obtained
by Miss N. Petman.
Special prize for fancywork was obtained by
Miss Eleanor Blackburn.
Special prize in third French was obtained
by Miss Inc Z Brazill.
Special prize in innor third y Miss In & Brazill, Special prize in junior third instrumental usic was obtained by Miss M. Coxwell. Special prize in senior third class was ob-ined by Miss Luvia Ireland.

Certificates Obtained From the Provincial Art School. ADVANCED COURSE.

Shading from the Round: Misses A. McMahon, D. Dorrien, K. Wickett, B. Watson, M. Ryan and H. Ford.
Drawing from Flowers: Master Harold Wat-PRIMARY COURSE.

Freehand: Misses D. Dorrien, E. Blackburn, Ford and Masters H. Watson and John Freehand: Allsses H. Watson and Joint Walsh.

H. Ford and Masters H. Watson and Joint Walsh.

Model: Misses K. Wickett, D. Dorrien, E. Blackburn, I. Kidner, N. Petman, M. Hennessey, H. Ford and Masters H. Watson and Edmund Foy.

Memory: Misses N. Petman, E. Blackburn, D. Dorrien, I. Kidner, A. Smith, M. Coxwill and Master Edmund Foy.

Practical Geometry: Misses E. Blackburn, N. Petman, I. Kidner, B. Swan, K. Wickett, D. Dorrien, B. Watson and Incz Brazili.

UNDERGRADUATING CLASS.

To Miss Violet Watson: 1st in English, 1st in To Miss Violet Watson and latin Christian.

To Miss Violet Watson: 1st in English, 1st in rench, 2nd in arithmetic and 1st in Christia octrine.
To Miss Eleanor Blackburn: 1st in English and in arithmetic, 2nd in French and in junio 5th instrumental music.
To Miss Nora Petman: 1st in algebra, 2nd in arithmetic and fancywork, 1st in cuclid.

arithmetic and fancywork, ist in edent.

FIFTH CLASS.

To Miss Patricia Brazill: 1st in algebra, 2nd in fancywork, book-keeping and euclid.

To Miss Irene Cassidy: 2nd in English and French, 3rd in arithmetic and fancywork.

To Miss Katie Wickett: 3rd in English and book-keeping. 2nd in French, 3rd in euclid and Christian doctrine.

SENIOR FOURTH.

To Miss Blanche Swan: 1st in arithmetic ad French, 1st in second instrumental music nd French, 1st in soon and in fancywork. To Miss Daisy Dorrien: 1st in English. 2nd in rithmetic and fancy-work, 3rd in French and doctrine. Inez Brazili: 2nd in English and ancy work
To Miss Beatrice Watson: 1st in junior third
Instrumental music, 1st in French, 3rd in Eng
lish, arithmetic and Christian Doctrine.
To Miss Incz Kidner: 2nd in English, French

and arithmetic.
To Miss Mary Simpson: 2nd in French
arithmetic and fancywork, 3rd in English and

arithmetic and bandy of Christian, Doctrine, JUNIOR FOURTH, JUNIOR FOURTH, To Miss Mona Coxwell: 1st in arithmetic 2nd in French and fancywork and Christian To Miss Irene Wickett; lst in arithmetic and English, 2nd in French, fancywork and

nd English, 2nd in hristian Doctrine. To Miss Annie Smith: 1st in English, 2nd in Trench, fancywork, and in junior third instru

French, fancywork, and in junior third instru-mental music.

To Miss Hazel Ford; 1st in arithmetic, 2nd n English, French and fancywork.

To Miss Florence Forrester; 1st in junior third instrumental music, 3rd in English, French and arithmetic.

To Miss Adelaide McMahon: 1st in French, 2nd in fancyword, 3rd in English, arithmetic and Christian Doctrine.

SENIOR THIRD.

French and arithmetic, 3rd in fancywork.
To Miss May Ryan: 2nd in English, arithmetic and French, 3rd in funcywork.
To Miss Naimo Wheaton: 2nd in French, 3rd in English, arithmetic and fancywork.
To Miss Clare Phelan: 1st in arithmetic and French, 2nd in English, 3rd in fancywork.
To Miss Florence Crawford: 3rd in English, French and arithmetic. To Miss Florence Crawford: 3rd in English, French and arithmetic. To Miss Marie Hennessey: 3rd in English, French, arithmetic and fancywork. To Miss Marjoric Brent: 3rd in English, French, arithmetic and fancywork.

Honor List JUNIOR DEPARTMENT.

JUNIOR DEPARTMENT.

Special prize for writing, merited by Misses V. Rogers, L. Mullins, E. Webster, M. O'Connor, M. Mullins, G. Mace, L. Ford, I. McLaughin, M. Kiely, was obtained by Miss Verna Rogers.

Special prize for plain sewing, merited by Misses B. Webster, L. Ford, E. Webster, Muriel Smith, V. Rogers, L. Mullins, was awarded to Miss L. Ford.

Special prize for Fancy-work, merited by Misses V. Rogers, B. Webster, K. Lynar, L. Ford, M. Smith, L. Mullins, G. Mace, M. Hynes, N. Baker, E. Webster, R. Wheaton, was awarded to Miss Beatrica Webster, Special prize for attendance, merited by Misses V. Rogers, M. Hynes, M. O'Connor, L. Mullins, L. Ford, M. Smith, K. Lynar, I. Barber, E. Webster, was obtained by Miss Verna Rogens.

Special prize for good conduct, merited by Special prize for good conduct, merited by Special prize for good conduct, merited by Misse Verna Rogens. Rogens.
Special prize for good conduct, merited by
Misses M. Hynes, L. Mullins, K. Lynar, M.
Smith, was obtained by Miss Marguerite

Smith, was obtained by Misses
Hynes.
Special prize for French, merited by Misses
L. Mullins. R. Simpson, V. Rogers, R. Webster,
L. Webster, M. Smith, L. Ford, G. Mace, K.
Lynar, was obtained by Miss Lify Mullins.
Special prize for good conduct was awarded

To Miss M. Mullins: 2nd prize in English and drawing. To Miss E. Dean: 2nd prize in English, improvement in writing.
To Miss R. Wheaton; Prize for English and To Miss I. Crawford: Prize in English. improvement in writing and drawing.

To Miss H. Crawford: Prize for improvement in English.

Honor List.

Prize for Christian Doctrine, merited by Masters Harold and V. Watson, E. Foy and E. Doherty, was obtained by Master Harold Walson. E. Doherty, was obtained by Masters Prize for Good Conduct, merited by Masters Prize for Good Conduct, merited by Masters H. Watson, J. Waish, E. Foy, V. Watson, E. Doherty, T. Hennessey, D. Mullins, V. Byrne, R. Brazill, C. Lawier and H. Webster, was obtained by Master Edmund Foy. Prize for regular attendance, merited by Masters C. Roister, F. Wickett, G. Daly and W. Wickett, was obtained by Master Willie Wickett, Special prize for drawing was awarded to Master Victor Watson

Master Victor Watson.

THIRD CLASS.

To Master Harold Watson: 1st prize for English, mental and practical arithmetic, 2nd for drawing and 1st for vocal music.

To Master John Waish: 1st prize for practical arithmetic, 2nd in English and drawing and improvement in instrumental music.

To Master Edmund Foy: 2nd prize in English and arithmetic, improvement in writing and drawing. lish and arithmetic, improvement in writing and drawing.
To Master Victor Watson: 2nd in English writing, practical arithmetic and vocal music.
To Master Edward Doherty: Prize for improvement in English, arithmetic, drawing and

provement in music, instrumental music, SECOND CLASS.

To Master Thomas Hennessey: 1st prize in English, 2nd for catechism, arithmetic and

English. 2nd for catechism, arithmetic and drawing.
To Master Rudolph Brazell: list prize in English, catechism and arithmetic.
To Master Carl Roesler: 2nd prize in English, catechism and writing.
To Master Vincent Byrne: Prize for improvement in English.
To Master Gerald Daly: list prize in junior 2nd class also in arithmetic and writing.
To Master Frederick Wickett: 2nd prize in junior second class and and for catechism.

To Master Frederick or inches and prize in junior second class and and for catechism.

To Master Leo Murphy: 1st prize in English, catechism and arithmetic.

To Master Charles Lawlor: 1st prize in English and arithmetic.

To Master William Wickett: 2nd prize in English, improvement in writing.

To Master Harry Webster: Prize for improvement in English and arithmetic.

Prizes for improvement in preparatory class was awarded to Masters Richard Mullins, John and Robert Leckie.

The following children did not receive prizes, owing to absence, etc.: Misses H. Kiely, M. Kiely, I. O'Leary, I. Laurence, Gladys Estmure, Alice Eastmure and Master Gny Crawford.

ST. MICHAEL'S SCHOOL (BOYS), TORONTO.

It has been our good fortune to attend several of the closing exercises during the past week, but none has afforded up so much pleasure or proved go great a surprise as that held Thursday last at St. Michael's school. Rev. Father Ryan presided in his usual amiable manner and a large and representative audience bestowed unstinted applause on almost every number of the programme. But it was the creditable manner in which every number of the programme. But it was the activation on the audience. Napolitano's pretty selections or the audience. Napolitano's orchestra assisted and rendered several very pretty selections. We was opened by a neatly-worlded welcome eloquently delivered by F. O'Leary, but the events of the evening were the Free Gymnastics by the junior pupils and physical drill by the seniors. The little lads showed remarkable precision in every movement and would have done credit to a military corps. After going through fancy marching and physical drill with a perfection altogether unexpected from any but military students, the senior pupils by several very skilful manoeuvres formed the letters F. Ryan. As each tetter was cut, a flag from the rear of the stage was dropped displaying the letter handsomely decorated. The choruses were of a high standing and were well ex-cuted. In all, these exercises were of remarkable interest and such as we would like to see imitated by our other city schools. The good Brothers in charge de-

O. C., M. PP.
Among the gentlemen present, besides the
above mentioned, were to be remarked Rev.
Fathers Tracey, Murray, Cruise, Healy, J.
Bonner, J. O'Hara, J. Hurson, J. O'Leary, E.
Kelly, P. E. Callen.
The following is the programme;

D. Kennedy and F. O. L. S.,
Ear Exercises
Staff Notation
Boys' Choir,
Chorus—"Silver Bells"
Boys' Choir,
Boys' Choir,

Selection—" Camping on the Swanee ".....
Orchestra.
Recitation—" The King's Resolve ".....
F. Grainey.

Hand Exercises.
Chorus—"Meeting of the Waters"......
Vocal duet—"Merry Birds of Spring ".....
E. McMillan and F. O'Brien.
Physical drill.
Senior Pupils.
Selection—"Zenda".
Orchostra.

Selection—" Zenda".

Orchestra.

Awarding of Prizes......

Farewell song

Boys' Choir.

CRIPPLES CURED. From "The Voix de Chartes."

Special prize for good conduct, merited by Misses M. Hynes, L. Mullins, K. Lynar, M. Special prize for French, merited by Misses L. Mullins, R. Simpson, V. Rogers, B. Webster, E. Webster, M. Smith, L. Ford, G. Mace, K. Lynar, was obtained by Miss Lily Mullins. Special prize for tood conduct was awarded to Miss Gertrude Kelly.

Prize List.

To Miss B. Webster: Ist prize in English and arithmetic and improvement in lst class instrumental music.

To Miss G. Mace: 1st prize for geography and grammar.

To Miss R. Simpson: prize for geography and grammar.

To Miss E. Webster: 1st in English, 2nd for arithmetic and improvement in first class instrumental music.

To Miss E. Webster: Ist in English, 2nd for arithmetic and interature.

JUNIOR THIRD.

To Miss E. Webster: 1st in English, 2nd for arithmetic and fire acture.

JUNIOR THIRD.

To Miss E. Webster: 1st in English, 2nd for arithmetic and fire acture.

JUNIOR THIRD.

To Miss E. Webster: 1st in English, 2nd for arithmetic and fire acture.

JUNIOR THIRD.

To Miss E. Webster: 1st in English, 2nd for arithmetic and fire acture.

To Miss L. Brord: 1st in grammar, 2nd in arithmetic and fire acture.

To Miss M. Willius: 1st for vericing and 2nd Improvement in writing and fancy work.

To Miss V. Rogers: 1st prize in reading and Improvement in arithmetic.

To Miss N. Barber: 1st prize in reading and Improvement in arithmetic.

To Miss M. Hynes: Prize for improvement in composition and grammar.

To Miss M. Hynes: Prize for improvement in composition and grammar.

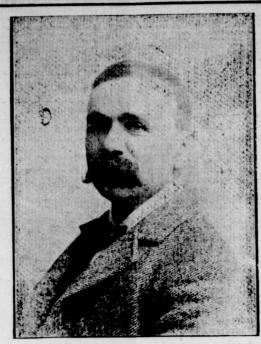
To Miss M. Hynes: Prize for improvement in composition and grammar.

To Miss M. O'Connor: 1st prize in arithmetic and English.

To Miss A. Dwyer: 2nd prize in English, anguage and music.

To Miss G. MeConnell: 2nd prize in English, anguage and music.

To Miss G. McConnell: 2nd prize in English, anguage and music.



THOMAS O'HAGAN, M.A., Ph.D., Author of "Songs of the Settlement."

A hint of the work this poet can do, if he cared, is found in the "Invitation," where in we are bidden to

The swallow skims through the air In the fields of blinding blue, While the heart of nature calls in joy To each billow of infinite hue,

Below in a cottage a mother sits, With the tears of grief her dower, As she gazes into the cradle dark Where slumbered her sweet, sweet flower

O Swallow that skims in the air!
Do you share each sorrow and woe?
Do you hear the sob of a mother's heart
Under the cold, cold snow?

Joying athwart the dreamful heavens, Have you thought of the nest neath the

And the fledgelings of care that left your

In the greening and glory of leaves.

In the greening and glory of leaves.

"Two Workers," "Ripened Fruit" and
"Tears of the Maple," are poems of artistic
workmanship and genuine merit. That Dr.
O'Hagan is a poet these unpretentious lines
make plain. That he is not giving us his full
strength they also make plain. Defects in
scanning run here and there, until one begins
to wonder. These things sside, however, the
touch of the man of genius is everywhere apparert. The volume is full of fine feelingheart qualities, instead of head-qualities, which
sugurs well. Too much of the work of the
modern poet is packed with erudition, to the
exclusion of heart, or soul quality. Dr.
O'Hagan has done scholarly work in prose,
thumble ast it is, this little volume of settler's
shows him a man yet to be reckoned with
in the field of poetry. His singing sons
is not high singing, but it is true
to life and the landscape by which this
Catholic poet is environed. Loftier songs we
shall have from his pen.

PHELPSTON ANNUAL PICNIC.

July 1, 1899.

vantage, not only for Windsor, but for all the country.

The Hotel-Dieu Hospital will have only a limited number of beds for these special cases. Admission may be obtained by addressing the Mother Superioress of the Institution.

Father Crud's representatives are expected from France this month. Together with special physicians, they will undertake their beneficial enterprise without delay.

DR. O'HAGAN'S NEW VOLUME OF POEMS.

Songs of The Settlement. The following review of Dr. Thor. O'Hagan's new volume of poems. "Songs of the Settle-ment," we clip from the Midnad Review, of Louisville, K. Intucky. It is from the pen of Charles J. O'Malley, editor of the Review, one of the cleverest Catholic writers in the

Charles J. O'Maley, editor of the Review, one of the cleverest Catholic writers in the country:
Kentucky, at least Catholic Kentucky, ought to find liself in sympathy withinuch that Dr. Thomas O'Hagan describes in his new volume, "Songs of the Settlement." For it is true that we have had 'settlements." For it is true that we have had over in Canada. We had settlements when a Flaget builded and a Nernackx founded. When our ancestors came to Kentucky from Maryland, or Ireland, Germany or France, there was need of settlements and clearings before broad meadows could bow down beneath God's eyes at noon; there was need of strong men, and they came. We do not know them now, we scarcely think of Canada, Dr. O'Hagan sings, usually in the character of the son of a pioneer. In his pages the old, half-forgotten life that the called up age that the cold, half-forgotten life that the called up active to the son of a pioneer. In his pages the old, half-forgotten life that the called up active to make the old, half-forgotten life that the city, bending to the called up active to make the old, half-forgotten life that the city, bending to make the old, half-forgotten life that the city, bending to make the old, half-forgotten life that the city, bending the property to mes, to whom this ''ldyl of the Farm' will speak as clearly as we believe it will speak to the pioneers of Ontario:

O there's joy in every sphere of life, from cot-

O there's joy in every sphere of life, from cot-tage unto throne,
But the sweetest smiles of nature beam upon But the sw smiles of nature beam upon

Wake not his slumber with sorrow's tear!'

It is eternally true that "Peace hath her victories, no less than war," and for this reason we incline to believe Dr. O'Hagan right when he draws attention to the fact that the man who fears not to cry out "Gee!" "G'lang!" "Whoa!" is a patriot no less than he who goes forth to war. We are not certain, indeed, but, man for man and purpose for purpose, he is greater, We like to think, too, that those who took part, "down at the dance at McDougall's" were patriots, also. After all, does not patriotism consist in making one's country great, and have not those who danced at McDougall's made Canada famous!

Very simple and natural, too, is this poet's "Lullaby of the Settlement." and exquisitely tender and full of heart-touches is 'The Song My Mother Sings, "Who reads it over hurriedly at first, will return and read it again, and feel, as he shuts the page, that in reality It's a song of love and triumph, it's a song of

It's a song of love and triumph, it's a song of It is filled with chords of pathos and it's set in in notes of prayer: It is bright with dreams and visions of the days that are to be. And as strong in Faith's devotion as the heart-beat of the sea.

It's linked in mystic measure to sweet voices from above from above
And is starred with ripest blessing thro' a
mother's sacred love;
O sweet and strong and tender are the memories it brings.

As I list in joy and rapture to the song my mother sings!"

Soldom do we find this writer, at least in this volume, attempting the lofty heights of Song. Evidently he prefers to touch the heart rather than appai the intellect with daring flights. In one of the most ambitious of his poems, in a tone of conviction he asserts:

Better the flowers that bloom within the val-ley
Than tempting heights lit up with arid gain." And again-

In lowly valleys peace broods sweet and holy Full of the Vesper-tide of thought and prayer. Bound by the golden clasp of love and duty-In lowly valleys life is void of care." Such being his belief the poet steadily keeps othe lowlyvalley himself, save on rare occa-sions. One of these occurs in the poem en-itled "The Dreamer,"

Men call me dreamer—what care I? The cradle of my heart is rocked, I dwell in dreams beyond the earth; The gold I miut is never locked,

Diet in Bright's Disease

MEDICAL.

Diet in Bright's Disease.

Sacred Heart Review.

Doctor Holbrook says: "A moderately abstemious diet of brown bread, rice, barley, milk and fruit is probably the best for person who are suffering with Bright's disease. The quantity of bread consumed should be limited to as little as possible. Rice may be eaten freely, It is very easy of digestion, and does not try the kidneys to excrete its products, after it has been burned up in the body.

"Many physicians put batients with this disease on a diet composed exclusively of skin mik; but the addition of boiled rice and bread, or oatmeal and barley gruel, is an improvement on this. In most cases abstemiousness is nocessary, and no doubt much of the skim mik may be desired to the meagre diet rather has seen the skim mik rised. A Cure For Diphtheria.

papers, and is, without conter, very in throat troubles:—

"Make a quart of red pepper tea, and after straining, add a tablesponent of common salt. Then sweeten with honey to suit the palate tusing extracted honey), and gargle as often as possible, always keeping the tea before the fire, so as to have it lukewarm. The pepper and salt are the knives that do the cutting, and the honey heals the wounds." A Black Eye.

If a blow has been received sufficient to break the minute vessels under or around the eve, there will be an effusion of blood beneat the skin, and a dark spot or ring will result The application of very hot water will contrate blood, and relieve soreness. Never use col water or ice on a "black eye," Raw beefstea may be applied, but hot water is better.

Hot water is the best application for bruises Subdue the pain of blood blisters by immer-ing in spirits of camphor, for five or ten min-tes.

when the feet are tired and tender after much walking or standing during the day, there is nothing that will afford them so much relief as a warm footbath. Take as warm water as can be borne, and throw into it a handful sea sair. Bathe the feet and legs with this for from five to eight minutes, and then rub them briskly with a dry towel. The effect is most refreshing. It is a useful thing to know, too, that bathing the feet in this way just before retiring is an excellent remedy for insomnia. we are sidden to

"Come with me into the mystery of Nature's
shadow and sound.

Where the heart of the past and the dreams
of to day make holy each rood of ground.

Where the spoils of the years that have fled
are heaped on altars of pain,
And the tears that were shed on pillows of
grief are turned to glory and gain." Deeper, even filled to the throat with tears, is the simple yet pathetic silhouette entitled "Life and Death." Its mournfulness is not more striking than its criginality. There are loftier poems in the volume: there are none so full of genume poetic power.

ANNIVERSARY MASS.

On Wednesday, the 5th inst., a solemn High Mass for the repose of the souls of the late Misses Rene and Laura Barcelo, sisters of the Rev. L. A. Barcelo, D. D., P. P., Midland, was celebrated at St. Margaret's church, Midland, I. will be remembered these young ladies were passengers on the ill-fated "Burgogne," which sank in mid ocean on the 4th July 1898. The celebrant of the Mass was Rev. L. A. Barcelo, D. D. deacon, Very Rev. Dean Egan; sub-deacon, Rev. E. J. Kiernan, P. P., Collingwood; master of ceremonies, Rev. T. Laboreau, P. P. Penetanguishene, Rev. M. Moyna, P. P., Orillia; Rev. P. Whitney, P. P., Uptergrove; Rev. J. Beaudoin, P. P., Lafontaine; Rev. S. Dufresne, S. J., Byng Iniet, and Rev. P. McEachren, chaplain Penetanguishene Reformatory, were also present in the sanctuary; A very large congregation was present and many received Holy Communion, thus giving practical expression to their deep faith in the Communion of Saints, and their sympathy for their beloved pastor. ANNIVERSARY MASS.

FATHER BARCELO'S PICNIC. A very successful pienic was held at Squire Fraser's Grove, Little Lakes, adjoining the village, on Dominion day, by the congregation of St. Margaret's church. The weather was very propriatious, and the result exceeded the most sanguine expectations of pastor and received.

most sanguine expectations of pastor and people.

An interesting feature of the occasion was the contest for a gold watch by two young ladies of the congregation—Miss Mary Laurandeau and Miss Jennie Sweet. The former was the successful candidate. The net results of the picnic will be over \$800, which will be applied on the debt of the church. A very large contingent came from Penetanguishene, Waubashepe, Victoria Harbor and the surrounding country. Rev. Fathers Laboreau, Penetanguishene: Beaudoin, Lafoutaine, and McEachren. of Penetanguishene, were present. July 5, 1899.

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Poultry — Fowls, per pair (undressed), 50 to 650; fowls, per pair (dressed), 65 to 750; chickens (spring), 75 to 850.

Meat—Pork, per cwt., 94.00 to 86 15; beef, cow, \$5.00 to \$6.00; helfers and steers, \$5.00 to \$5.50; read, by carcass, \$5.00 to \$6.00; lamb, spring, by the lb., 10 to 11c.; lamb by the quarter, \$1.60 to \$1.25; lambs, each, \$3.00 to \$4.00; lambs, the spring of the spring to the spring

an, M. Boles, K. Caravella, F. Ward, M. Friend, H. Lebel, M. O'Neil, G. Paladino, L. Moody.
Junr, H. to Senr, H.—Mabel Duggan, Mary Kiligallen, Mary Logindice, Madeline Burns, Pearl Coles, Heien Leech, Irene Dwyer, Tony Caravella, James Dwyer.
Part H. to Junr, H. — Josephine Morkin, Fred Costello, Vincent Dwyer, Stewart Wilson, Hubert Dignan, Mary Miles, Rose Miles, Madeline Nuttall, Joseph Cortese, Ethel Gruber, Joseph Chaffer, Frances McCarthy, Wm. James, Rose Girard, Josephine Fiannery, Hilda Elwards, Annie Webb, Norbert Corcorab, Joseph Redmond, John Cortese, Anthony Cortese, Thomas Kearney, Lawrence Graham, Joseph Hevey, Paul Cosolito, Margaret Pask, Caristina Pask, Robert Galbraith. Senr. Part I. to Junr. Part II.—John Cox, Harold McPhilips, Edmund Howe, Irene McLellan, May Clark, Alma Collins, Laura Pwyer, Alice Doucette, Nettie Cortese, Alleen Gleeson, Evelyn Downs, Aggie Dwyer, Annie Cooney, Ella Burns. Teresa Pask, Josephine Niosi, Jack Power, Willie Binks, George Webb, Thos. Palmisano, Jas. Meaden, Leo Stewart. Frank Lortie, Edmund White, Frank Dalton, Vincent Cosolito, Dominic Niosi, Michael Masino, Chris. Hevey, John Brennan, Joseph Mahoney, Jas. Mahoney, Frank Sweeney, Herry Delaney, Earnest O'Rourke, May Flanagan, Thomas Phelan. Montreal. Montreal. July 13.—The grain market is dul' and easy in sympathy with outside markets No. 1 hard Manitoba wheat was practically lower at 73½c. No. I Northern being 3c. lower. Oats were quoted at 34c. and peas were quoted at 75c. Flour is fairly active; quotations in store are winter wheat patents. \$3,75 to \$4.00, straight rollers, \$3.40 to \$3.00; straight rollers, in bags, at \$1.65 to \$1.70; Manitoba patents \$4 to \$3.40; strong bakers', \$3.75 to \$3.90. Feed quiet; quotations are: Ontario white winter wheat bran, \$13 in bulk: shorts, \$14 to \$15 according to quality; in bulk; Manitoba bran, \$13 in bags; shorts, \$15, in bags; middlings, \$18 in bulk; moulle, \$17.50 to \$25, in bulk, cornmeal feed in bags, 95c. to \$1. Hay is dull, except at country points, for United States snipment; quotations are: No. 1, \$7.50; No. 2, \$5.50 to \$8; delivered alongside steamer, once than No. 1. Rolled oats are firm but PHELPSTON ANNUAL PICNIC.

Father Gearin's annual picnic came off on the 27th ultimo, at the usual place, Moran's Grove, adjoining the church. The weather was most favorable, and the attendance was very larce. To say that the estables were everything desirable would be superfuous, in the face of the weil known reputation held by the ladies of the parish for reputation held by the ladies of the parish for performing their share in the good work. On this occasion, however, the people of Medonte parish, also under Father Gearin's spiritual jurisdiction, united with the people of Flos in making the picnic one of the best held in that vicinity for a long time. There was a contest for a blevele between Miss Jennie O'Neil, of Flos, and Miss Henrietta Dunn, of Medonte. The voting was kept up with great interest by the friends of the fair contestants, and as the proceeds were for a good purpose, the voting was the successful one, Miss Dunn a very close second. Very Rev. Dean Egan, P. P., Barrie; Rev. P. J. Kiernan, P. P., Collingwood; Rev. Father Laboreau, P. P., Penetanguishene, Rev. M. Moyna, P. P., Orillia, and Rev. Jas. Sheridau, Phelpston, were present.

The proceeds amounted to about \$500, which sum will be appropriated towards the new presbytery now in course of erection, adjoining the church.

Latest Live Stock Markets.

TOHONTO.

TOHONT are weak. Ewes are worth from \$3.25 to \$3,40 per cwt. Bucks will not sell for more than 2, to 2,1c. We are pleased to note that the Lieutenant-Governor's medal was this year won by Mr. Thomas Tansey, of Loyola college, Montreal. This young man is a son of Mr. T. P. Tansey, a prominent member of the C. M. B. A., and Grand Secretary of the Canadian Ald Association. His Excellency's medal was awarded to the pupil obtaining the highest average in the highest class of the college. We congratulate the successful competitor, and trust that his school career is but an index of the greater success awaiting him in the wider field of life upon whose threshold he is entering.

Hucks will not sell for more than 2½ to 2½c. per lb.

Spring lambs fetch from 5 to 5ic. per lb.
Good lambs are wanted.
Calves to-day fetched from \$2 to §8 each.
Choice calves are badly wanted.
There were far too many light hogs on hand again to-day but prices are unchanged. Prime hogs (scaling from 150 lbs. to 200 lbs.), 5c per lb. was paid; for light fat 4½c; and for heavy fat the price is 4½c per lb. Sows are worth not more than 3c. per lb. Stage sell at 2c. per lb. Store hogs are not wanted.

East Buffalo.

East Buffalo, N. Y., July 13.—Cattle — There were only a couple of loads on sale, principally stockers; fair demand. Calves in light supply, fair demand, steady; choice to extra., \$4.25 to \$5.50; good to choice, \$5.00 to \$6.25. Sheep and Lambs—Only one load on sale; good demand and steady; spring lambs, choice to extra., \$6.25 to \$6.50; good to choice, \$6 to \$6.25; common to fair, \$4.75 to \$5.50. Sheep, choice to extra., \$1.75 to \$5.09; good to choice, \$6.50 to \$4.75; common to fair, \$3 to \$4.25, logs—The offerings were about 25 loads, and the market opened slow; heavy, \$4.05 to \$4.07; to \$4.10; Y. Yorkers, \$4.10; pigs, \$4.10; roughs, \$3.50 to \$3.50; stags, \$2.90 to \$3.10; the close was stronger, with the basis 21c. \$4.10; roughs, \$3.50 to \$3.60; stags, \$2.90 to the close was stronger, with the bahigher, or \$4.12½ on Yorkers.

New Volume of ...

CANADIAN POEMS

Dr. Thos. O'Hagan has lately published a new volume of Canadian poems entitled "Songs of the Settlement." to which very made, complimentary references have been made, amongst others the following: "I specially like the fire and lyric spirit of your poems on Ireland. Your true melody is in them all."

-Charles Dudley Warner. I especially like your Poem "A Christmas -John G. Whittier

"Songs of the Settlement" by Dr. O'Hagan, is a volume of poems with a true Canadian flavor." -Toronto Globe. "Your poetry has Irish sweetness and fluency."

-- Katharene Tynan Hinkson.

I have found your little book full of the true -Louis Frechette

These poems are well worthy perusal being patriotic in spirit and popular in sentiment. The volume is attractively bound in seria silk ninish twiled cloth, with design in gold and gilt top. For sale at the CATHOLIC RECORD Office. Price 75 cents.

Address: Thos. Coffey, London, Ont.

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LOYOLA COLLEGE.

MONTREAL.

Classical Course Directed by the ENGLISH JESUIT FATHERS

> CLASSES RESUMED SEPT. 5th. BEV. WM. J. DOHERTY, S.J.,

BENZIGER'S CATHOLIC HOME ANNUAL.

We have a few c. pies left of the above interesting and readable Home Annual—which contains stories written by the best American Catholic authors, being beautifully illustrated throughout, and containing a colored picture of the Crucifixion (frontispiece) suitable for framing. Price 25 cents.

Address: Thos. Coffey, London, Ont.

WESTERN ONTARIO SUMMER RE-

"THE FRASER," PORT STANLEY, ONTARIO.

(ESTABLISHED 27 YEARS.) WAS built in 1870, and is now open for the season. People who have heretofore gone to the expense and inconvenience of long and wearisome trips to the seaside, and other distant summer resorts, are gradually awakening to the fact that they have near their own doors one of the prettiest spots on the continent, where they can obtain all the advantages of a summer outing — lovely climate, bathing, has a seating capacity for 200 guests. The proprietor recently erected an addition to the House, which will increase the accommodation by ten rooms. The bar room has been removed from the hotel, and a barber shop and other accessories have been provided.

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

The Original London Harpers (Tony Cortese) will be at "The Fraser' during July and August.

WM. FRASER, Proprietor.



Department of Militia and Defence OTTAWA.

Sealed tenders (in duplicate) for the supply of coal and wood required to heat the military buildings at Toronto, Ont., for the 12 months commencing on ist July, 1899, will be received up to Wednesdny, 12th July next. Each and addressed to the Honorable the Minister of Milita and Defence, Ottawa.

Printed forms of tender, containing full particulars, may be obtained from the undersigned at Ottawa, and at the office of the District Officer Commanding, who will turnish any necessary information, if applied to therefor.

any necessary information, it applies to the for.

Each tender must be accompanied by an accepted cheque, payable to the order of the Honorable the Minister of Militia and Defence, for per cent, of the amount of the tender, which will be forfested if the party making the tender declines to sign a contract, when called upon to do so. If the tender be not accepted the cheque will be returned.

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

A, BENOIT, Captain, Secretary.

Secretary.
Department of Militia and Defence, Ottawa, 30th June, 1899. FARM FOR SALE,

A farm of 102 acres, being lot 16, con. 9. Biddulph—all cleared. First class frame house and barn. No incumbrance. Immediate possession. Terms easy. Apply to James Kelly-Whalen, Ont. 1081-3.

TEACHER WANTED.

WANTED, FOR SENIOR DEPARTMENT of R C. Separate School, in Wallaceburg, a male teacher. Must possess a professional Second Class Certificate. Duties to commence 1st September next. Testimonials required. Apply, stating salary and qualifications, to M. J. Hurley, Sec. R. C. S. School Board, Wallaceburg.

TEACHER WITH SECOND CLASS.

Certificate to teach mathematical and English branches in a Catholic college of On, tario. References to be sent to CATHOLIC RECORD. TEACHER WANTED FOR SCHOOL SECTOR tion No. 4, Emily. Must possess 2nd class professional certificate, Duties to commence August 21. Testimonials required. Male teacher preferred. Apply, stating salary and qualitications, to William H, Lehane, Omenice P. O., Out.



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VOLUME XXI.

The Catholic Record. ing a London, Saturday, July 22, 1899

AN EXAMPLE FOR OUR YOUNG MEN.

As an example worthy of imitation by our young men, we produce in an despi other column a reference to the career | musc of Mr. Shaughnessy, who was recently will promoted to the General Managership the m of the C. P. R. His promotion was certainly merited, and those who have any sor; knowledge of the gentleman's career will not deny him a tribute of congratulation.

His rare foresight, his ability to recog seize and hold an opportunity, his fidel- the d ity to duty and unwearled labor in upbuilding the C. P. R. are known to Canadians, and have gained him an enviable position amongst the business men of the Dominion. His success is mainly due to his own efforts. No adventitious circumstance assisted him in his upward march. True, he possesses the qualities which we are wont to associate with managers of great syndicates; but these were strengthened and his o developed and created by hard, pains taking labor. If Mr. Shaughnessy had contented himself with a perfunctory performance of his official duties, and had frittered away his time in those amusements which now-a-days are so dangerously numerous, he would not ly, be sitting in the managerial chair.

The rapid advancement of the gentleman is one more illustration of cuse the truth that cannot be too deeply im. pressed on the minds of jour youththat success in any department is the reward of patient and persevering for industry. We have heard it said that Catholicity, is a barrier to success ; we have heard it from walking delegates and from windy orators, that the fact of being a Catholic dooms a man to failure. We believe that only of places where Catholics are so divided by warring interests and dear by contemptible jealousy, as to offer no | cond united front to the onslaught of bigotry. Then they are playing into the ther hands of the enemy: and they, if de | will barred from posts of preferment, and thwarted in their schemes of self advancement, must throw the blame on their own stupidity and not on their

religion. We are convinced that any young man with a capacity for hard for work can succeed here in Canada better than in any other country of the new world. We have pri a larger measure of liberty, more respect for the majesty of the law, and her so far immunity from trusts and polit. ical charlatans, unrivalled resources to lay hold of and not to be given into the keeping of the peoples of other climes.

Why should not young men succeed? They are unable to find employment is the answer. Why? We ask why do young men from the rural districts come into our cities and become our business and professional men? Their creed seems to be no drag in the car of their success. They make their way because they are not fainthearted at the prospect of whole-hearted labor, and because they are determined to succeed. Instead of spending their evenings at smoking parties or making the rounds with that nondescript class yclept "the boys," they are en deavoring to become conversant with the details of their craft, etc., to become skilled men, for whom the demand is always greater than the

They may not be as "smart" as the gaily decked out young gentlemen who regard them as "hayseeds," but they get on. Their money is not squandered in saloons and billiard rooms: but they send some of it to the old people at home and put the rest away until they get an opportunity to make a start for themselves.

The one great trouble with some of our young men is an ignominious spirit of cowardice. They have no ambition, and do not seem to want any. The pleasure of the hour takes up their attention. Go to any place of amusement-a theatre or a ball-field-and you will find them, pipe or cigar in mouth, and, judging from outward appearances, contented with themselves.

We have no word to say against rational recreation. We use the word rational|advisedly, because any species of sport, to be helpful and strengthen-