VOLUME XX.

LONDON, ONTARIO, SATURDAY, MAY 28, 1898:

NO. 1.023.

is being torn into fragments by Infidelity, or, rather, reverting to it, as its that many will shrink from this dreadful possibility, and turn to the Church they returned to their lodgings. which alone "is the way, the truth and the life."

In the current number of the Sacred Heart Messenger, Father Casey, S. J., writes of the Sacred Heart and the evils of the day. The article is in- capacity permits." structive and timely. He says that the remedy for the three great evils heart of our generation is devotion to the Sacred Heart. Matthew Arnold, indeed, contends that the waters of litera-

little respect, tells us that he once, at a crisis in his life, sought consolation tical purpose—found few preachers. from a liliac tree in his garden, but failed in his quest. And so we believe and were happy in the search. They of Arnold and his votaries. Hearts studied and prayed as they fought earnonly can satisfy hearts. Humanity estly; and we often think there was less must be protected and consoled, as a writer, says "by itself, yet higher in our own. Their programme was than itself." The first evil is one that short but comprehensive. What they affects the intellect. It is the tendency to do away with dogmatic belief. This is very evident, if one has any knowledge of events transpiring in the theological world. Outside the Catholic Church men believe what they please. The atmosphere of unbelief is round about us, and Catholics should be ever on their guard against its insidious and deadly effects. The devotion to the Sacred Heart will alone counteract its influence, for it brings before our minds the Divinity of Christ, the mystery of Redemption, etc. The second evil affecting the of this method. It imparted to the will is the tendency to subtitute virtues student a readiness in expressing his which are merely natural for virtues views, and, in time, a coolness and remains may be admired by those who see on the surface, but is totally useless for the securing of the crown of eternal life. Devotion, however, to the Sacred Heart concentrates our attention on our Divine Lord, and purging our actions of unworthy motives, gives us a pledge that our foot case of the devil, so each of us. "predestinated to the devil, so each of us. "predestinated to the devil, but by grace we have become slaves of the devil, but by grace we have become slaves of God. Slaves of God : for S. Paul said (Rom. 6, 22): "Thanks be to God that you who were the slaves of God." As God emptied Himself of His Divinity to become the slaves of God." As god emptied Himself of His Divinity to become man, and what the superstition of but one people, the fool-the devil, but by grace we have become slaves of God. Slaves of God : for S. Paul said (Rom. 6, 22): "Thanks be to God that you who were the slaves of God." As God emptied Himself of His Divinity to become the slaves of God." As God emptied Himself of His Divinity to become man, and what the superstition of but one people, the fool-the current coin of but one realm." Demon, the current coin of but one realm." Demon, the doctrine of this fancy of but one nation, the current coin of but one realm." Demon, the flood of reverential thoughts at the volves! Mary, Mother of God! No who were the slaves of God. Slaves of God. Slaves of God. The form of a slave "(Phil. 2-7): the doctrine of the devil, but by grace we have become slaves of the devil, but by grace we have become slaves of the devil, but by grace we have become slaves of the devil, but by grace we have become slaves of the devil, but by grace we have become slaves of the devil, but by grace we have become slaves of the devil, but by grace we have become slaves of the devil, but by grace we have become slaves of the devil, but by grace we have become slaves of the devil, but by grace we have become slaves of the devil, but by grace we have become slaves of the devil, but by grace we have become slaves of a pledge that our feet are on the pathway that leads to life eternal. The third evil is the fascination of the world with its countless attractions that entrap the unwary. But those who love the Sacred Heart are proof against its

seductions. AN OLD TIME UNIVERSITY.

We said in our last issue that a multiplicity of text books was avoided. The student was taught how to think. A man who can do this is educated, though he may not read Virgil and Homer. The cramming process was not in vogue, and one reading the extensive eduational programmes of our utilitarian tendencies, we may not colleges may be pardoned the desire of beholding them revert to this primitive the circumstances that invested simplicity. We do not believe that the system in some parts of Canada is productive of anything save evil. It is almost heretical to say so, but experimental dyspeptics every year upon the country. We have our examinations, mere tinsel and show for the most part, which provoke long and laudatory speeches from the examiner. We have our boys and girls can master the bewildering variety of matters enjoined one take the ordinary product of the Athenians learned much from the school system and he will find a mind sophists and talkers of their day. overburdened with a miscellaneous assortment of intellectual articles. How often does it happen that a raw Then the authorities take their places, lad from the country outstrips in life's and the candidate, and announce in race many a college graduate? Want measured tones the thesis for disof energy, industry and perseverance cussion,

cannot long satisfy the soul, which is influence of the University was the he is invested with the insignia of the books during class hours. The students took down the lectures as best they natural terminus. We, however, feel | could, either by a species of shorthand or by committing them to paper after

And what golden rules were laid down for the guidance of the students: 'They were admonished to pass from DEVOTION TO THE SACRED the easy to the difficult; be slow to speak, and equally slow to give assent to the speaker; strive to understand what you read; find out what you can do, and do not aim higher than your

The student sat at the feet of the master, not for a short time, but for which assail the intellect, will and years. Sojourn in a college induced many a young man, before the wise old Experience has spanked the conceit out of him, to imagine that life has ture have wonderful properties for the no mysteries for him, but in these days curing of all human ills, and those the earnest student devoted half a lifewho read his glowing pages may be time to the fitting of his mind for ripe inveigled into the same belief. and manly thought. The Gospel of De Guerin, for whom we have very Dirt-that learning is valuable only when it can be made to serve a prac-Men sought the good and beautiful, sham and affectation in their lives than knew was genuine. We wonder what one of the old professors would say if he were to enter the halls of some of our educational institutions. He would be surprised, no doubt, at the many appliances, at the well appointed rooms, so different from those in Paris, where students huddled without any regard for comfort or ventilation. But he could teach our generation many things. The teacher of the world, Leo

XIII., uses a Middle Age text book. The work of the schools was done by disputation. We are ardent admirers versity.

Let us imagine that a student, having taken the various grades, presents himself for the highest dignity-the Doctorate. This was no easy matter in those days, and the individual who had the privilege of writing a few letters after his name might well be pardoned a feeling of pride, for he was of true and tried scholarship. Suppose that you are back in the thirteenth century, in one of the crooked streets of Paris. You are afire with excitement, for you are to witness the greatest sight of Paris, a display of intellectual power. Perhaps because of our appreciate in due measure all the "act" with importance and solemnity, but we can see the groups from every clime, reckless, betimes, in statement, with a taste for sharp play ence proves that it places a crop of of dialectics, and we can hear them discussing the merits of the candidate. You can see the bands of monks, many a goodly burgher and gallant knight, streaming towards the hall of disputation. All seem to take an interest statistics also, but we fail to see how in it, for, as it has been said, "the inhabitants of Paris seemed to have derived a species of education through by the school board. Our failing to frequent intercouse with busy students see it is of course no proof, but let any and sharpest professors, even as the

> You see them seating themselves on benches and on trusses of straw.

The professors were, as a rule, picked men, of acknowledged prowess. We do not intend citing those whose names, gemlike, sparkle on the page of history, but we may not refrain from the naming of the greatest of them all-St. Thomas Aquinas. Born of princely race, "and in a time when the cradle had to be protected against the shouts and shock of charging spearmen," he came, in tender years, and sat himself down amidst the children of St. Benedict. How he progressed in the schools until he became

spiration of essay and panegyric.

They believed in the words of Bishop
Spalding, "that the best teacher is not necessarily and often the one who knows the most, but he who has most power to determine the student to selfactivity, for in the end the mind educates itself. Hence a strong character develops strength. A strong man who loves his work is a better educator than a half-hearted professor who carries whole libraries in his head."

Such, in a few words, is a description of the life of University men of long ago. We may differ from them in method, but we may not, with any sense of justice, refuse them our meed of gratitude for their work towards the

IS THE WORSHIP OF MARY A MODERN ROMAN CORRUP-

Sermon by Rev. Charles Coupe, S. J., M. A.

London Catholic News. On Sunday evening last at St. Wilfrid's, Preston, the Rev. Charles Coupe, S. J., M. A., professor of philosophy at Stoneyhurst, commenced a series of discourses on the Blessed Virgin. The commencing discourse of the series was entitled—" Is the worship of Mary a Modern Roman Corruption?" Taking for his text the words: "Behold from for his text the words:

henceforth all generations shall call me blessed," (words spoken by Our "Be it so," sneers the Adversary.

"Be it so," sneers the Adversary.

"Yet thy Mary worship is the silly "Yet thy " Son" (Rom. 8 29) is happy to vaunt himself with S. Paul (I. Cor., 7-22), "Servus Christi" (the slave of Christ).

English Bibles, no doubt, in some of these passages read "servant," but the original Greek reads "slave." Beween servant and slave there is a wide difference. A servant has a claim to fair wages; a slave to none. A servever free to quit his master's service; a slave never. Over a servant a master has but limited rights; over a slave he has the rights of life and death. We Catholics, then, are the slaves of Christ. But more than this. We are also the slaves of the Mother of Christ. Because for thirty years Jesus was "subject to His Mother" (Luke, 251), therefore, we too, the brothers of Jesus, are proud to be, our whole life-long, subject to the Mother of Jesus. Because Jesus came to us through Mary, therefore, the hope is laid up in our hearts that we may go to Jesus through Mary. That is our creed. That is our profession. That is our boast. One there is, however, who hates this doctrine; one who is a stern opponent and a subtle foe. He calls Mary-worship idolatry. He dubs it Mariolatry. Who is this enemy? It is that apostate spirit whom men call Satan. Yes, Satan hates Mary; he hates her and he fears. And not out reason. For from the twilight of the human race, in the very flush of his first victory over God and man, in the very hour of his triumph over the Creator, and over those new creatures, our first parents, whom the Creato loved, there was pronounced by the unerring lips of God Satan's doom through Mary. Thus the sentence ran (Gen., 315): "I will put enmittes between thee and the woman, between thy seed and her seed; she (or "he

The Caticalic Record.

Lendon, Saturday, May 28. 1898.

Conversions Increasing number of converts in this country and England. The sheep are returning to the fold, and we look forward to the day when the restanting to the fold, and we look forward to the day when the restanting to the fold and one Shepherd. Doubt cannot long satisfy the soul, which is door, and in the twinkling of an eye I old. stand at the bar of Divine Justice. T cannot long satisfy the soul, which is inducted of the University was the land at the bar of Division at the Blessed at the bar of Division at the Blessed at the bar of Division at the bar of Division at the bar of Division at the Blessed at the bar of Division at the Blessed at the Blessed at the bar of Division at the bar of Division at the Blessed at the Ble patron-saint take their places to my HAVE THE ACCUSERS EVER HEARD OF right hand and to my left. Mary is my THE HERESIARCH NESTORIUS?

> moreover, thou hast in public and in private moved others to honor her."
> What music in my ears! Fiend, I devotion of Mary worship? Are they thank thee for that charge. Satan, I am deeply obliged to thee. Prove thine accusation up to the very hilt, and the thine accusation up to the very hilt, and the control of the cont thine accusation up to the very nilt, and presented to deny Mary to be Theotocos, worship? Denunciations of Mary-Deipara, Mother of God? Have they pressed in the schools until he became the glory of the University, and dominated all by his gentle genius, and wore always the white flower of a blameless life, has been often the integration of essay and panegyric.
>
> Thine accusation up to the very nilt, and neretical to deny Mary to be Theotocos, worship? Denunciations of Mary-Deipara, Mother of God? Have they ever considered how the people of Contact the live long day without the Council Chamber to hear of Mary's prerogatives, and praises of devotion to Mary. To take but three enough! Would that ten thousand times a day I had neather thousand the definition was pronounced, the decision, and when at nightfall the enough! Would that ten thousand the definition was pronounced, the decision, and when at nightfall the enough is the decision, and when at nightfall the enough is the decision, and when at nightfall the enough is the decision, and when at nightfall the enough is the decision, and when at nightfall the enough is the decision and when at nightfall the enough is the decision and when at nightfall the enough is the decision and when at nightfall the enough is the decision and when at nightfall the enough is the decision and when at nightfall the enough is the decision and when at nightfall the enough is the decision and when at nightfall the enough is the decision and when at nightfall the enough is the decision and when at nightfall the enough is the decision and when at nightfall the enough is the decision and when at nightfall the enough is the decision and when at nightfall the enough is the decision and when at nightfall the enough is the decision and when at nightfall the enough is the decision and when at nightfall the enough is the decision and when at nightfall the enough is the decision and when at nightfall the enough is the decision and when at nightfall the enough is the decision and when at night

> > The accusing spirit continues:
> > "Mary worship was thine own invention; the coinage of thine own brain. Foolish fiend! Devotion to Mary I drank in with my mother's milk. I likes, to take and leave as he lists. No solitary witness is he, but a mouth

minister.

the Valley of Death, at least it is not marked on the maps of the world.

The doctrines and

urges: "At any rate this Mary-worship is an invention of these latterdays, a modern discovery, a new corruption." False, again, Malignant Spirit; false as thyself is this accusation. No new discovery is the worship ruption. False, again, maignant of the roman Catacoms bear Spirit; false as thyself is this accusation. No new discovery is the worship of Mary. Look back ten centuries of Mary. Look back ten centuries into those underground cities, the before the Eastern and Western Churches divided. Turn back a hiding places of the infant Church, and the control of the control o housand years and more to the days where tyrant persecution compelled when even her enemies allow that the Catholic Church was yet undivided, light of day. Thread your way Then if you will not admit the teaching ty millions of the Eastern Church, so so conservative, so tenacious of its trawhat do you find? Hatred of Mary? Roman, but say not that it is new! No, not hatred! On the contrary, Turn again to that Accusing Sp Greeks far outstrip us Latins in devo-

The accusation is made, my breth-

The trial opens. Read the indictment. Lucifer begins, "Thou hast paid exceeding honor to this woman. Moreover, thou hast in public and in heretical Patriarch of Constantinople private moved others to honor her" attacked the doctrine and assailed the

all creation and see if there be one equal to Mary, Mother of God." And Cyril of Alexandria, president of the virginal body, He also filled with His sense of justice, refuse them our meed of gratitude for their work towards the development of the world's culture and the energy that bent itself to the task of the dissemination of truth, and the perseverance that never flagged in fidelity to that noble aim.

Is the worship of Mary

Is the Holy See, Archbishop, scholar, orative of the Holy See, Ar we Catholics love not novelties. I did not invent the doctrine. I received it. "Received it," retorts the Fallen Spirit, "received it from whom? From one man. From thy priest." Called Blessed who cometh in the Not so, I reply, a Catholic priest is not merely one man. He is a host in himself. To him it is not given in his teaching to pick and choose as he likes, to take and leave as he lists. "Opera Cyril. Tom vi. "As the first Eve by abuse of freewill forfeited the privileges of mankind; so Mary, the second Eve, by perfect use of freewill won back the privileges of mankind. For as the first Eve was unbelieving and disobedient; so Mary, the second Eve, was obedient and believing. As the first Eve was unbelieving and disobedient and believing. As the first Eve was obedient and believing. As the first Eve occasioned Adam's ruin, so heavens." (Opera Cyril. Tom vi. n. likes, to take and leave as he lists.

No solitary witness is he, but a mouth piece of the Church, whereof he is a beginning by the beginning to piece with the beginning to piece as he lists.

Heavens "(Opera Cyril. Tom vi., p. 335) That assuredly is Mary worship yet who will say it is unwarranted, and who will say it is new? Give to Mary the title of Theotocos, Deipara, with ignominy from his pulpit, and be driven by his prelate with anathemas from his post.

"Yet thy Mary-worship is the silly superstition of but one papels the form."

"Mother of God, and every other title pales in comparison as a star pales in presence of the noontide sun. Once realise that Mary bore, suckled, and nursed the Infinite and Eternal God, in the guise of a little Child, and what mind with power to think at all, what of Mary? If there be a realm so was solemnly proclaimed by the un plunged in darkness, and the shades of divided Eastern and Western Church The doctrines and devotions of Mary

Still the Tempter is not silenced. He worship are, we are told, new, a recent urges: "At any rate this Mary-wor-

and still retained her Infallibility. through those antique corridors and on Travel back to those early ages and you every side you shall find proofs of love will find the worship of Mary already for Mary. There in rude designs, a vigorous and a flourishing growth.

Then if you will not admit the tracking a proper to the state of the state o Roman legions had departed from of the Roman Church, go to the Greeks English soil, the pathetic figures of and interrogate them. Consult the Virgin and Child look out into the Oriental Churches. Question the seven- gloom of those subterranean vaults, gloom of those subterranean vaults, the Mother with hands extended wide independent of Rome, so hostile to in prayer, the Divine Son with hand Rome, so long separated from the West, uplifted to bless in response to His so conservative, so tenacious of its tra- Mother's petition. If this implies corditions, so jealous of its antiquity; and rupt doctrine, that doctrine is indeed

Turn again to that Accusing Spirit and ask him if yet he be satisfied. tion to Mary. Our Mary-worship is my brethren, no! He is never satistimid in comparison with theirs. At fied. You cannot quench the devourhe end of the collects and petitions in ing fire of his calumnious tongue. the Breviary, in the Ritual, in the Lit- He is like those unbelieving Jews of urgy, for the name of Jesus the Greeks old who asked our Lord for a sign. have substituted the name of Mary. Christ worked a miracle. This sign, What so bold as that has the Roman they said, was not convincing. They church ever done? Not in mere pious wanted a sign from heaven. Christ onurch ever done? Not in mere pious books, not in mere popular devotions, but in the formal service of the Oriental Church prayers end with the clause —not as with us, "Through our Lord Had worked it, they said, by compact Jesus Christ"—but, "In the name of the Dispage of the Linguistic Christ showed them thy seed and her seed; she (or "he;" Jesus Christ "—but, "In the name of the original is ambiguous) shall crush thy head, and thou shalt lie in wait for her heel." Mary, then, either herself immediately, or mediately through her Son, was to crush Satan's lift is it is the Geeks who do it, and the between light and darkness, between himself and Satan, no compact was possible. Did that silence them? Quite the the ground!

the ancient Fathers of the Church I can quote passage after passage in which with fierce zeal they fell on those who were slack in devotion to the Blessed Virgin. But find me one passage, even one, even a spurious right hand and to my left. Mary is my advocate. My accuser stands over against me, Satan, the Father of Lies.

THE TRIAL OPENS.

THE TRIAL OPENS.

THE TRIAL OPENS.

THE HERESIARCH NESIGNATE IN PRESIDENTS IN PRESI a verdict of guilty, to confess my-self an idolater, and to see the gates of heaven closed for ever upon me. Turn over the time eaten folios of the earliest Fathers of the Church, those lynx eyed watchmen, who never let a novelty in doctrine escape, and what do you find? Protests against Maryworship? Denunciations of Mary-worship? Not a single word of it. But there you find, writ large so that

times a day I had paid her ten thousand times more honor! In Mary's praise I have publicly spoken; I do confess it; but not enough, not nearly enough! Would that my sluggish tongue had been tipped with the fire Divine, and that my voice like the Apocalyptic Angel's had rung through realms of earth, to publish the prerogatives and proclaim the praises of Mary! Proceed! I do confess the fact! What of it?

The accusing spirit continues:

Wary is modern? Is that new? Not diddem; the expression of orthodoxy."

He says: "Run in thought through the plan of the Incarnation, not merely a blind and more and torchlight procession, they excerted the Conciliar Bishops to their lodgings, making the city relative relations could with the jubilant cry: "Mary is Mother of God!" And St. Proculus, soon after elected Patriarch of Canstantinopie to go beyond these three Fathers of the sub-Apostolic age you have their unanimous testimony that Mary was, in the plan of the Incarnation, not merely a blind and more and Gaul, you have S. Irenaeus. In Africa and Rome, you have the great Tertullian; all three writers of the first-class. And of what age are they? Of the second century. Is that new? Not diddem; the expression of orthodoxy."

He says: "Run in thought through a blind and more approaches to the fact of the sub-Apostolic age you have their unanimous testimony that Mary was, in the plan of the Incarnation, not merely a blind and more and Gaul, you have S. Irenaeus. In Africa and Rome, you have the great Tertullian; all three writers of the first-class. And of what age are they? Of the second century. Is that new? Not consider the city relation to the procession, they excerted the Conciliant Bishops to their lodgings, making the city relation to the plant of the patriars of Canstantinople writers of the first-class. And of what age are they? Of the second century. In Asia Minor and Gaul, you have S. Irenaeus. In Africa and Rome, you have the great Tertullian; all three writers of the first-class. And of what age are they? Of the s virginal body, He also filled with His

first Eve occasioned Adam's ruin, so Mary, the second Eve, occasioned Christ's reparation. Moreover, the Christ's reparation. Moreover, the reparation far exceeded the ruin, and, therefore, while the first Eve co operated in a vast evil, Mary, the second Eve,

until a new generation sprang from Mary, Mother of God. As Eve, seduced by the Angel of Darkness, trans gressed the divine command and fled from God; so Mary, saluted by the Angel of Light, obeyed the divine com-mand, and bore God within her. And whereas Eve had slipped into disobedi-ence, Mary stood steadfast in obedience, so that of the Virgin Eve the Virgin Mary became the advocate. And as by a Virgin mankind had been linked with death,

SO BY A VIRGIN MANKIND WAS LOOSED

The balance was thus preserved; Virgin's obedience counterbalanced a Virgin's disobedience." Adv., Hær v. 19.) Accusing Spirit, does that sound like honor to Mary? Is it honor to attribute to Mary's obe dience the salvation of mankind Eve? Yet whose testimony is this Is it modern? Is it new? Against Julian the Apostate in the fourth century St. Augustine quoted this passage and called it ancient even then Whose testimony is this? It is the testimony of S. Irenæus, who was the pupil of S. Polycarp, who was the companion of the Apostles and the intimate friend of S. John. It is, then, the testimony of the Aposties, and, therefore, of Christ Himself. If, then, Rome pays worship and honor to Mary, do not, O Father of Lies, say it is a Papal cor-ruption, and do not say it is new. Your accusation of Mary worship tells not merely against me, not merely against the Church from the beginning it tells also against the Fathers; against the Apostles; it tells also against my Judge — against Christ Himself. Thus, O Accusing Angel, hath thy sharp dart fallen blunted to

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THE GUARDIAN'S MYSTERY;

Rejected for Conscience's Sake.

BY CHRISTINE FABER. CHAPTER VIII. - CONTINUED.

The efforts of the women to pull the old an out of his narrow quarters were al-nost as ludicrous as his fall had been, nd Florence to shut out the sight had lasped both hands tightly over her face, was shaking with suppressed

miled, pulled her and whispered to her o control herself; Florence but shook the nore, drawing upon herself at length the oud-spoken censure of an old woman

Do you know it's in the house of God you are? you disrespectful snip! Get off your knees and go outside, and don't be desecrating this holy place with your

presence."

A command that Florence gladly obeyed, waiting only to bless herself hastily, and make as hasty a genuflection.

hastily, and make as masty a genulection Agnes extremely mortified, and not a little angry with her friend, followed.
Out on the porch, Miss Wilburgave un restrained way to her mirth.
"Scold as much as you like, Agnes; know I deserve it all; but I must laugh, and laugh she did until as usual, her cheeks were wet with tears. and laugh she did until as usual, her cheeks were wet with tears.

"Don't look so horrified, dearest—l

shall confess every bit of it, and tell my Confessor into the bargain all about Miss Liscome and Mr. Mallaby; and I shall ask him if it is my fault to laugh, when God sends such ridiculous people in my way, and he will say: 'Bless you my child, you have com-mitted no sin, for God loves a merry

Florence Wilbur, you will bring son dreadful judgment upon yourself if you continue in this way. Just think of all you have been guilty of this afternoon; disedifying those poor people in there: besides making me angry."

And Miss Hammond looked so him.

bughly in earnest, that, as usual, Miss Wilbur became affrighted and penitent and hastened to say:
"I really am sorry, Agnes, and I wish!

could control myself like you do, but it is no use, I cannot. You go back to you place, like a dear good girl, and say a prayer for me, and by that time I think that old woman whom I so terribly disedified will be gone, I shall go in also. Until then, I'll walk up and down here, and exmine my conscience, and make fervent

Acts of Contrition."

Miss Hammond obeyed the request, the woman looking at her respectfully and admiringly, for her dignity, contrasted with the levity of her companion, had very much edified them. Poor Florence stole back when she

hought she had certainly waited a suffice ient length of time for the old woman to be at least safely within the confessional but she had miscalculated, for there was the same old person with actually three to be heard before it should be her turn, and only Agnes kneeling below her. And as she very gravely and humbly took her tried not to see the scowling ook with which the old woman raise

er eyes from her beads to look at her.
Whatever could Agnes have to tell to keep her in the confessional so long, thought Florence; and actually, her cheeks were wet with tears when she came out, and her whole face wore a most ouchingly sorrowful look, as she went to he altar to make her thanksgiving: but ecture, her own turn came so speedily. Her confession was, like her prayers

thort, and it did not seem to call for much advice from the Confessor; so, even before Miss Hammond had finished the petition was kneeling beside her, praying with all her guileless, affectionate heart to be made as pious as was her beloved friend. All the way home, Miss Hammond was unusually silent, and Florence thinking,

ner silence was due to the recollection she desired to maintain in preparation for the Communion of the morrow, forbore to interrupt it. Only, as they neared Hubert Street, under the influence of a sudden thought she exclaimed :

"There! we forgot to inquire the hour of the Masses on Sundays."

"I did not," responded Agnes, in a sort of preparation. preoccupied manner. I asked the est who heard our confession, and he old me the first Mass would be at six

Oh, Agnes; how I envy and admire 1," burst from generous-hearted Flor-re, "you forget nothing pertaining to rival interests—now poor me, I never high tuntil this moment of the hour of ing to Mass. Oh! dear Lord! forgive and make me better

And the little prayer was put up from a ost humble and esrnest heart, while in ne heart of her beautiful companion was etition of that throb of vanity which made her on an occasion before, rejoice in the superiority of her piety to that o

On the stoop of the house Florence paused to say:
"We can manage very well about going

THE SORE BE ON THE ARM, LEG. HEAD, FACE. OF



DRCHASES OINTMENT WILL HEAL IT

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out so early in the morning, for breakfast is not until nine on week days; it is prob-ably much later on Sundays, and conse-quently the rising of my respected uncle and aunt must be late in accordance. I shall find out from Anne the mechanism of the fastening of the front door, so that we shall have no difficulty about egress, and certainly none about our ingress, for I shall contrive to smuggle a latch-key." But, with all her precautions—precautions so cleverly managed that Anne thought the information about the fastening of the

door was only desired by Miss Florence in a spirit of mischief, and Sydney did not know his niece had secretly appro-priated his latch-key—the next morning when she and Agnes, bonneted and closely veiled, stole down to the hall-door closely vehicl, store down to the name of the second series of the second creak was caused by their footsteps, neither could open it. Either Anne had neither could open it. Either Anne had not explained fully the mechanism of the lock, or an extra catch had been put on after they had retired. In vain they tugged at the great key; in the way that Anne had shown, it seemed to turn, but no effect was produced, and in blank and wretched dismay they looked at each

"What shall we do?" whispered Florence, throwing back her veil, and prepar-ing for another attempt. Agnes threw back her veil, and stood by, red from excitement and even fear, least the clicking noise made by the key should awaken somebody. Not that there was anybody in reach of its sound save Sydney, and he could hardly be expected to hear it, sleeping in a sort of extension at the rear of that floor. Aunt Deb occupied a room directly over that of her guests, and Anne an apartment next to Aunt Deb's. But for the latter fact Florence would have gone to Anne to relieve them from their

difficulty, and have bribed her to secrecy.
At length, both girls in nervous desperation began to tug together at the key some evidence having been given that it it could be turned in a certain direction

the desired effect might be produced.

"Say a Hail Mary," whispered Agnes in a perspiration, and just as Florence had begun to obey the request, the key under their united efforts, turned in the ock with a tremendous thud; it startle hem both, and penetrated to Sydney W our light sleeper that he was. In an in tant he had donned slippers and dress ng-gown, and was out in the hall con onting the dismayed girls.

His stern demeanor, and his sternly

asked:
"What is the meaning of this?" frightened them both for an instant; then Flor ence, recovering her self-possession, approached him, drawing Agnes with her and when she reached him she whispered est the sound of her voice might awaker

"Come into the parlor, Uncle Sydney and I shall explain; if I did so here, Aun Deb might be aroused.'

He allowed himself to be drawn unre istingly into the partially darkened par lor, and he listened very patiently to her account of how she and Agnes came to be in their present unpleasant predicament. Of course her account had to include a or course her account had to include a very special and extended reference to that which she had been so anxious on the previous day, to conceal, confession, but she also explained to him how all her secrecy had been to spare his feelings.

"Thinking I was such a bigot, that even in my character of host I could not toler ate the devout practices of my guests, I suppose," he answered, when she had fin-

"I am much obliged to you, my dear niece, for your tolerant opinion, and as a punishment for the same, I command that you both wait for me to dress in order to

accompany you."
"Uncle Sydney!" exclaimed Florence
in absolute dismay, "You to accompany
us to Mass!"
"Do you want me to be guilty of the

unmanliness of suffering you two girls to go forth unescorted, at this early hour. I

hall be ready in a very few moments."

And before Florence could reply again e had gone from the room, leaving Agnes gazing at each other in dumb ent. Then Agnes recovered sufmazement. Then Agnes recovered suf-iciently to whisper:
"We shall be late—it must be almost 6

To which Florence in the same low tone

assuringly rejoined:
"Well, if we are, dear, it will not mat-

ter so much, for we intend, you know, to get back to the High Mass."

And d'rectly after those whispered re-marks, Mr. Wilbur returned, looking,

despite the incredibly short space of time he seemed to have taken, as neatly and faultlessly attired as ever he did when he accompanied the girls on their daily exursions. As Agnes glanced at cursions. As Agnes glanced at him, when having gained the street, he took his place between her and Florence, she thought his face, with its clear, dark complexion and fine eyes, looked unusually handsome. And then she took herself to severe task for having had such a worldly thought in the midst of the recollection she was endeavoring to maintain, and she drew her veil closer, and murmured be-hind it very fervent Acts of Contrition, at the same time remembering with a great deal of pain what the Confessor of the revious day had replied to her troubled dmission regarding this same Mr. Wil-

By the time they arrived at the church, the first gospel was nearly over, and the congregation was so scattered about that there were many vacant pews especially in the middle aisle. To one of these in the middle aisle. To one of these Florence, finding there was no usher, boldly piloted her companions, sending Agnes into the pew in advance and leaving Sydney to follow them.

When abroad, Wilbur had visited Catholic churches because of his interest in architecture, or painting, but he had never hear present at any Catholic server.

ever been present at any Catholic service, and now while the two girls knelt, and bowed their faces into their hands, he leaned back in his seat (an attitude that immediately stamped him as a Protestant to everybody in his vicinity) and looked at the altar with its vested priest, and two little acolytes with an air of keen curiosity. He was too well-bred to look ant to everybody in his vicinity) and looked at the altar with its vested priest, and two little acolytes with an air of keen curiosity. He was too well-bred to look openly about him, but he seized occasional opportunities—as when the people knelt or bowed their heads—to do so, and he was, it mast be confessed, a little disgusted that his companions should be thrust, for even a short time, among such coarse, vulgar-looking people.

The congregation, at that early hour, was similar in caste to the penitents of the day before, the only difference being that there were more men among them; a good many of the latter being old men as ridiculous-looking as the old man who were as ridiculous-looking as the old man who

as ridiculous-looking as the old man who weak in the matter of resolution.' The bell rang for the Elevation, and And Miss Hammond locked very extended the mirth of Florence.

And Miss Hammond locked very extended the settly and very pitifully at her friend.

Wilbur was absolutely startled by the sudden and simultaneous kneeling of everybody in the church but himself—Florence and Agnes were almost prostrate in the ardor of their devotion.

There was no one to observe him now did he look about him; he might do so as rudely as he wished to, and he did, feeling in spite of himself an awe as he saw the prostrate forms, and then turned his yes back to the altar where the priest as making his own deep genuflection. When the time for giving Communion

o the people came, he was further tartled by the bustle about him; every pew seeming to give up one or more of it occupants to the line of people movin toward the altar; even his companion arose for the purpose, and as he stepped into the aisle to permit them to pass, he felt within him a sort of savage protest that Miss Hammond should be placed in such vulgar contact. Singularly enough, the protest did not then include his niece; perchance, because there did not appear to be such a vast difference between plain-looking, undersized Florence, and the plebian crowd, as between the latter, and beautiful Miss Hammond. He watched Agnes as she gently urged her way, her slender, willowy figure showing an admirable *contrast to the flabby, dowdy forms about her, and the thick coil of her abundant dark hair disclosing

tiself beneath the back of her bonnet.

When she returned to her seat, her countenance attracted him still more. It eminded him with its rapt, devout lo of an exquisite painting he had seen abroad, and he found himself, despite all his efforts to the contrary, looking at her constantly, and wishing that she would take her hands from her face so that he

take her names from her face so that he might see at least its profile.

But Agnes did not gratify his wish until the Mass was finished, the priest had retired from the altar, and Florence had gently touched her as a hint that is was time for her departure. Then she arose quickly and accompanied them out hardly conscious that many of the con-gregation had waited about the church door in order to have a better look at the elegant Protestant gentleman, and his

clegant Protestant genteman, and his Catholic companions.

The three were unusually silent on their way home: Wilbur because of a rush of strange, and impetuous feelings relative to Miss Hammond; Miss Hammond, owing to the fervor of certain resolutions which she had made, and considerate little Florence because she would erate little Florence because she would

not interrupt what she felt to be the pious silence of her friend. Not even Anne was stirring when they Not even Anne was surring when they reached the house, and Sydney searching in his pockets, had just began to deplore the absence of his latch-key, when Florence with a laugh produced it.

"Some good spirit, I think," she said, "made you leave it on your study-table yesterday and I seized it."

"Thus adding pilfering to the rest of your virtus my exemplary niece." he re-

your virtues, my exemplary niece," he re-torted playfully, as he opened the door, when he stole a look at Agnes. But that young lady did not return it; she was evidently very much occupied with her wn thoughts.

He looked at his watch when they were

in the hall. It wanted a quarter to 8, and as he put it back, he said in a whisper: "As breakfast will not be until 9:30, I think you two had better go to bed for an hour, or else, Florence, you might awaken Anne, and have her make you

awaken Anne, and have her make you some coffee immediately."
That speech aroused Miss Hammond. "Please do nothing of the kind for me. I assure you I am not in the least need of it. Indeed, both Florence and I have fasted quite as long in the convent; have we not, Florence?"
Florence yawningly nodded. "Well

get up stairs, then, or Deborah may find And he turned to go to his own room.

The girls had begun to ascend, and had mounted a step, or two, when Agnes, as if prompted by some extremely sudden impulse turned, and darting past her companion, ran lightly to Mr. Wilbur, overtaking him just as he had reached the threshold of his apartment. "I have been so wanting in gratitude

"I have been so wanting in granded, in courtesy," she whispered breathlessly, "I have not yet once thanked you for your kindness of this morning. I"— she stopped abruptly, being a little abashed stopped abruptly, being a little abashed by her own boldness, and by the penetrat-ing, though kindly look of his eyes. He retorted playfully:

"Are you sure that you are really grateful?" and then for one instant he flashed involuntarily upon her a look that told ren to her, that deep regard in which he

She turned from him, her heart beating wildly, and her cheek so brightly blush ng, that Florence who had waited for her,

ing, that Florence who had waited for her, inquired curiously:

"Whatever have you two been saying? your cheeks are like peonies."

"Oh! I was just thanking your uncle for his escort," replied Agnes half pettishly, and when the two had gained their room, and Florence announcing her intention of taking her uncle's advice with tention of taking her uncle's advice with regard to going to bed for an hour, had begun to disrobe. Agnes having removed only her bonnet, threw herself into the easy chair and sat staring before her with

the air of one in deep mental trouble.

"Agnes Hammond!" ejaculated Florence, when she had watched her for a few minutes, "is it your devotional meditation that gives you such an expression? if it is, I shall not have a word to say—though, is, I shall not have a word to say—though, even in that case I do not see why devo-tion should make you so sad-looking. If it is not the case, do say what is the mat-ter, and whether you are coming to bed, like a respectable Christian, or if you intend to sit there looking as if you saw the

ghost of somebody."

For reply to which speech, Miss Hammond suddenly burst into a fit of uncontrollable weeping.

"Agnes! dearest, darling Agnes! what

She had certainly told the truth, but she She had certainly told the truth, but she had told it in such an enigmatical way, that it was most likely her simple, trusting, unsuspicious companion would never dream of the facts that prompted such a confession; and she was right; poor little Florence saw in it all only another proof of the ardent piety of her friend, and she exclaimed in her generosity:

"Agnes, you are so good, I really think you are intended for a religious. Oh, dearest Lord! how much ashamed I ought to be of myself. Do, Agnes, love, pray for

to be of myself. Do, Agnes, love, pray for me, that I may become like you." And Florence, with her dress still hang-

ing ludicrously about her, sat herself upon the floor, and looked up into Miss Hammond's face with a most wee-be-gone

expression.

To do Miss Hammond justice, she did shrink a little this time from the compli-ment of her friend. "Intended for a re-ligieuse!" Never had there been a bigger

or dearier mistake. Could Miss Deborah Wilbur, at that instant bestirring herself from her morning slumber, have looked in upon her guests, and then have glanced down into her brother's room, where he, instead of seek-ing any repose, was sitting at his dressing table, his face bowed upon his hand, and his whole attitude expressive of deep and painful thought, her temper would have taken a more than usually acid turn, and if were it given to her to know the object of her brother's troubled cogitation, not alone upon Anne would she have vented her wrath, but upon her guests as well. Her wrath, however, received sudden

andling at the breakfast table. Her brother asked with seeming care

lessness, whether she would attend the morning or afternoon service.

"The afternoon," she answered some what snappishly; "having so much house-keeping to attend to," darting a little spite-ful look at Miss Hammond—"I can't get the time some folk can for going abroad." Sydney gave her a warning glance; ther said again in his apparently careles

way:
"Then, since you are not going until
the afternoon, I shall attend our young
ladies to their church."
"To their church—a Romish church?"

Her astonishment and indignation mad ner lose all guard.

Yes; to their church, a Romish rch," answered her brother with exasperating coolness.
"And do you intend, Sydney Wilbur to enter that church—to be present at their

omish service?"
"I do intend so doing, and Deborah, —his voice changed to an appalling stern-ness of accent, "I desire and insist that you no longer insult our guests by the use of that word Romish—you will please em-

ploy the term Catholic." His reproof, administered in the presence of her hated guests, made her so angry that it inspired her with a very unusua and sort of desperate courage. She absolutely jerked herself from the table, saying as she did so:
"When Sydney Wilbur forgets for th

sake of his guests, the consideration due to his sister, it is time that his sister And she bounced from the room leav

ing the guests looking a little frightened, but Wilbur without a ruffle in his counten-ance touched the handbell for Anne, and desired her to remove Miss Wilbur's

Sydney Wilbur went to church with his uests a second time that Sunday, and at he second service his fastidiousness wa not quite so much offended by the coar appearance of the congregation. The lat-ter contained many evident ladies and gentlemen, and there was a polite usher to show him and his companions to desir able seats, but his preoccupied mind kep him from feeling the same curiosity h ad experienced in the morning, kept him indeed from doing anything bu watching Miss Hammond, when he could do so unobserved. To all appearance Miss Hammond was intent alone upon her de-

rotions, her eyes turning only from her orayer-book to the altar, and during the termon she seemed to pay the most rapt anguage. His words sank into Miss Hammond's soul, and for the time made her strong in all that she felt she ought to do. Upon Sydney Wilburthe impression of the forceful words was a little peculiar. It brought to his mind what he once accidently read, but thoroughly disbelieved, of the sacrifices in the life of a Catholic saint, and he could not help linking that account with the ascetic appearance of the present speaker. And then, oddly enough, his thoughts wandered to the emale saints of the Catholic Church, and from that to the religious orders of both sexes, and at length, with a jump to the fact that Miss Hammond, in her piety, might be thinking about joining one of those religious Orders. He absolutely shuddered at the thought of shutting under one of those hideous bonnets (his mind reverting to the Sisters of Charity whom he had sometimes met in the street,) Agnes' beautiful face; and turning his eyes from the preacher to her—he could only see her exquisite profile—he shut his teeth hard together, and then and there made up his mind to do that about which he had been in such painful heritation all the previous hesitation all the morning.

Florence, seated between her uncle and her friend, and trying to be as attentive as the latter, was, nevertheless, wishing a little that the long sermon would come to an end. Despite what Agnes had said of an end. Despite what Agnes had said of the harmlessness of their fast, either that, or the concern produced by Miss Hammond's extraordinary fit of weeping, had brought on an incipient headache that now in the close air of the poorly ventilated church, threatened to become very violent. It made her restless to the verge iolent. It made her restless to the verge of indevotion, and she was most thankfu then at length Mass was over, and they rere once more on their homeward way. Immediately that Anne admitted them, he informed Mr. Wilbur that his sister

was so ill Miss Liscome had to be sent for, and that lady was now by Miss Wil-bur's bedside; to which information Mr. Wilbur made no reply, and Anne as she retreated to the kitchen wonderful at his indifference, remembering his anxiety in a former occasion when Miss Wilbur had only complained of not feeling well "Do you think, Uncle Sydney, I ought to go to her?" asked Florence, looking heavy-eyed enough herself to be in bed, though with heroic self-control she had though with heroic self-control she had not said a word of her headache, lest it

should cause any anxiety to Agnes.
"No, child;" he replied with an unmis-And Miss Hammond looked very earn-takable decision of tone. Go to your room, both of you, and rest; you have a

full hour until dinner."

They followed his advice. Florence, glad enough under the pretext of rest to throw herself upon the bed, while Agnes tried to read "Spiritual Perfection." But, somehow, there was no relish in the volume, and she put it down after a struggle to peruse it, and gave herself up struggle to peruse it, and gave herself up to the strange and painful thoughts that had obtained such sudden and complete mastery of her.

When the dinner hour arrived, Florence

was hardly able to lift her head from the pillow; but even then, lest it should make Agues anxious to the verge perhaps of in-terfering with her appetite, she was silent upon her suffering, and though every ex-ertion made her head throb in a sickensubject. She knew she should not be able to eat a mouthful, but she hoped to conceal that fact by a pretense of doing

At table, Sydney said to Anne; "Go and see how my sister is, and whether Miss Liscome will favor us with her company at dinner."

To which message Anne returned That Miss Wilbur was so very ill, Miss Liscome could not leave her for a mo-

ment. ment.

Neither Anne nor Mr. Wilbur knew how the heart of the spinster yearned to accept that invitation, and but for the wrathful flash of the black eyes of

the little body in the bed, she might have been brave enough to ask her permission to do so.

Poor Florence's hope of being able to conceal her lack of appetite under pre-tense of eating, was futile. Both Agnes and her uncle speedily discovered it, and the former discovered also, that to which ever since their return from church she had been so selfishly blind, Florence's heavy eyes, and fever-flushed face. She dropped her knife and fork at the sight

and exclaimed, her keen self-reproach for not having observed her friend sooner, making her voice sound piteously: "Oh, Florence! you are dreadfully ill." At the same time Sydney was saving

"Are you sick, Florence? you do not seem to be eating a mouthful." She tried to disclaim their charges, and attempted to laugh gayly; but it was a very sorry little effort, and at length she had to admit she had a headache.

"But it is only a headache, and if you will just order a cup of strong tea for me, Uncle Sydney and not mind if I do not eat, I shall be quite well in an hour, or "But you are positively too ill to con-

tinue at table," said Agnes in great dis-tress, and looking as if she would like to leave the table herself, for the purpose of attending Florence.
"Indeed, I am not!" and the young girl roused herself and tried to look very much better, though the effort seemed to

send for an instant the table spinning about her, and to make her head throb horribly.

The tea being brought and drunk, she

declared she felt better—well enough to join in any proposition for she afternoon. "Anything—anywhere, that you can suggest, Uncle Sydney," she said, as she oured herself out a second cup of very strong black tea, and drank it without cream or sugar, heroically determined to test to the utmost the virtue of the cure. "To ask your uncle to propose anything

for this afternoon, and Miss Wilbur so ill," said Agnes with a sort of shocked air that might, or might not be real. "I rather think," she continued, "that your uncle will propose for this afternoon a total and absolute rest for your head." "Miss Hammond is right," replied Mr. Wilbur; "that is just my proposition for you, Florence."

"For me, it may be but it need and

"For me, it may be, but it need, and should not include anybody else—for in-

stance-"For instance "interrupted Agnes "we y early hour-" glancing archly at W our-"and we need rest. I at least shall take it, regardless whether anybody else

There was no appeal from her decision, Ine preacher spoke entirely upon self-sacrifice, a virtue that he glowingly depicted, and the practice of which he enforced in vigorous and almost startling language. His words sank into Miss Hammond's soul, and for the time. threw herself into the easy chair by the bedside and assumed almost uncon-sciously, the attitude of painful thought in which recently she seemed so wont to in-

> The soothing application put Florence into a slumber, and the house seemed to have a death-like stillness. There was not even the rattle of a vehicle over the stony street, and Miss Hammond's thoughts seemed to grow in intensity in proportion to the silence about her.

She looked at Florence: the girl was sleeping like a baby, and with her calm, fair-flushed face almost as much a picture of touching innocence as a siumbering baby could have been. She could not resist kissing lightly the smooth white brow, and then there burst from her in an involuntary whisper: "Darling Florence! you have envied my seeming piety, but could you see the struggle in my heart you would think far

otherwise. Florence stirred slightly as if she were about to awake, at which in some con-sternation, Agnes resumed her position in the chair. But, after a while, when the the chair. But, after a white, when the girl's slumber seemed to gave grown even heavier, and the silence to have become more grave-like, Miss Hammond's conscience resumed its old struggle, and the struggle was even fiercer, for tion to which at first she had deaf ear, presumptuously feeling that she would never vield to such, now clutched her mercilessly. She felt, she knew, that she must either free herself by one des-perate stroke, or yield to it entirely. She

wrung her hands, and murmured to her-

wrung her hands, and mirmured to herself:

"My God! my God! help me! Oh
Blessed Mother! come to my aid."

And then she dropped softly on her
knees, and prayed with such fervor that
the tears rolled down her cheeks. Strength
seemed to have been given her, for when
she argse her resultion was taken. She he arose, her resolution was taken. leaned over Florence, very pale, but very firm-looking, and wishing a little that her friend would awaken. But Florence slept on for a half hour longer; then, however, she opened her eyes quite refreshed and well, save for a dizziness when she attempted to lift her head.

"Don't try to raise it, dearest," said

TO BE CONTINUED.

Agnes.

If you are not feeling well, why don't you take Hood's Sarsaparilla? It will purify and enrich your blood and do you wonderful

LEAGUE OF THE SACRED HEART. Devotion to the Sacred Heart.

GENERAL INTENTION FOR JUNE, 1898. Recommended to our Prayers by His Holiness, Leo XIII.

American Messenger of the Sacred Heart. The Blessed Sacrament has been well aid to be a compendium of our faith. How true this is will appear when we consider how it implies the belief in the three great fundamental doctrinesthe Holy Trinity, the Incarnation, and the Redemption. Without the accept ance of the dogma of the Triune God, how could we admit the Real Presence of God the Son in the Holy Eucharist? Without believing that the Word was made Flesh and dwelt among us, how could we accept His assurance, "This is My Body?" Without acknowledging the Atonement, what would the declaration that the Precious Blood there present was shed for many for the remission of sins mean?

Moreover, the Eucharist is not merely a commemoration, a memorial of past fact, but it is the true extension of the Incarnation; for Jesus Christ Him self, true God and true Man, is really and substantially present in it. It is besides, the reproduction of the Passion and death of our Saviour, the earnest of our resurrection, and the pledge of future glory. For, by the words of consecration, uttered indeed by man but expressing the almighty power of God, that which was before bread becomes the Body of Christ, and that which was before wine becomes His Blood, and because the Body and Blood of the living and glorifiedChrist, HisBless ed Soul and His Divinity are there too as theologians say, by concomitance, for Christ is indivisible, and so the whole Christ is there present. Obeying, as He does, the voice of the priest, and coming, as He does, under the lowly appearances of bread and wine, to be man's food, allowing Himself, as He does, to be treated in any way man sees fit, suffering a mystical separation of His Blood from His Body by the two edged sword of the words of consecra tion ; permitting Himself to be carried about through the streets where no one recognizes Him, rejected, contemned, despised in this Sacrament of His love by those who deny the dogma; truly may we say that the mysteries of His Passion and Death are reproduced.
As it is the same Christ present who died, was buried and rose again, so have we, by our union with Him, an earnest of our resurrection; and since He ascended into heaven and there prepared a place for us, so have we, oo, a pledge of future glory.

The Blessed Sacrament has a marvel lous adaptability to the various wants Does he need a sacrifice to enable him to fulfil aright, as God's subject, his four great duties of wor-ship, atonement, thanksgiving and petition for new favors, then has he a his disposal the Holy Sacrifice of the In this he can offer to the Eternal Father a perfect act of wor ship, that of His divine Son, the God Man, to which the offerer unites hi own imperfect homage. Is there question of reparation? Then can he present the all atoning Victim, whom Go Himself gave to be a propitation fo Is a worthy thanksgiving to b Then does Mass take on th aspect of the Eucharist, and man join his own feeble expressions of gratitude Are fresh graces to be asked? The man shall ask them, not in his ow name, but in that of the Son of God love, the beloved Son in whom He well pleased, who pleads in man's favo for future grants in spite of his pa

ingratitude and misuse of benefit conferred. Does man long to be like God and be a partaker of the Divine Nature Does he crave for union with God This is a heaven-sent longing, th noblest tendency of his being, reaching out to the infinite God at the infinite Truth. Shall it have realization in this world, in this life Is this hunger and thirst of the soul have no fruition in time? Must wait for eternity? The Blessed Sacr ment, as Holy Communion, is the su lime answer. No, the heart of m shall have its passing gratificati here on earth, a foretaste and a pled of the unpassing and eternal banqu

Does man envy the little childre

of the Lamb in beaven.

whom our Lord blessed, and would fain kneel down that Christ mis stretch over him His sacred arms a lay upon his head His sacred hand Then shall his desire not be vain; f in the Benediction of the Blessed rament, does our Lord bestow blessing as He did of yore on those sought it. Not a mere expression an earnest wish is it, but an actual parting of peace and calm, of joy zeal, and hope and confidence. even have received the gift of fa when the Eucharistic Christ gave benediction. Several instances such marvellous and instant eous conversions suggest th selves; perhaps the best known that of the celebrated music Hermann. Asked by a friend to di the music in a Catholic church Benediction one day in May, the consented. When the monstrance uplifted by the priest, the maestro impelled to kneel. The blessing given; for Hermann it was faith. corresponded to the grace, becar Catholic, a Carmelite priest, and a martyr of charity as chaplain in Franco-Prussian war. Another, Anglican chorister, was similiblessed, was faithful to the grace entered the Society of Jesus, in wh after living an edifying life, he di But beautiful and consoling

cheering as is Benediction, it is

Devotion to the Sacred Heart. GENERAL INTENTION FOR JUNE, 1898.

Recommended to our Prayers by His Holiness, Leo XIII.

American Messenger of the Sacred Heart. The Blessed Sacrament has been well said to be a compendium of our faith. How true this is will appear when we consider how it implies the belief in the three great fundamental doctrines-Holy Trinity, the Incarnation, and Redemption. Without the acceptthe Redemption. ance of the dogma of the Triune God, could we accept His assurance, "This is My Body?" Without acknowledging the Atonement, what would the declaration that the Precious Blood there present was shed for many for the remission of sins mean?

Moreover, the Eucharist is not merely a commemoration, a memorial of a past fact, but it is the true extension of the Incarnation; for Jesus Christ Himself, true God and true Man, is really and substantially present in it. It is, besides, the reproduction of the Passion and death of our Saviour, the earnest of our resurrection, and the pledge of future glory. For, by the words of uttered indeed by man, but expressing the almighty power of God, that which was before bread becomes the Body of Christ, and that which was before wine becomes His Blood, and because the Body and Blood of the living and glorifiedChrist, HisBless. ed Soul and His Divinity are there too. as theologians say, by concomitance, for Christ is indivisible, and so the whole Christ is there present. Obeying, as He does, the voice of the priest, and coming, as He does, under the lowly appearances of bread and wine, to be man's food, allowing Himself, as He does, to be treated in any way man sees fit, suffering a mystical separation of His Blood from His Body by the twoedged sword of the words of consecra tion; permitting Himself to be carried about through the streets where no one recognizes Him, rejected, contemned, despised in this Sacrament of His love by those who deny the dogma; truly may we say that the mysteries of His Passion and Death are reproduced.
As it is the same Christ present who died, was buried and rose again, so have we, by our union with Him, an earnest of our resurrection; and since He ascended into heaven and there prepared a place for us, so have we too, a pledge of future glory.

The Blessed Sacrament has a marvel lous adaptability to the various wants of man. Does he need a sacrifice to enable him to fulfil aright, as God's subject, his four great duties of worship, atonement, thanksgiving and petition for new favors, then has he at his disposal the Holy Sacrifice of the In this he can offer to the Eternal Father a perfect act of worship, that of His divine Son, the God-Man to which the offerer unites his own imperfect homage. Is there question of reparation? Then can he pretion of reparation? sent the all atoning Victim, whom God Himself gave to be a propitation for Is a worthy thanksgiving to be Then does Mass take on the aspect of the Eucharist, and man joins own feeble expressions of gratitude. Are fresh graces to be asked? man shall ask them, not in his own name, but in that of the Son of God's love, the beloved Son in whom He is well pleased, who pleads in man's favor for future grants in spite of his past ingratitude and misuse of benefits

conferred. Does man long to be like God and to be a partaker of the Divine Nature Does he crave for union with God This is a heaven-sent longing, the noblest tendency of his being, the reaching out to the infinite God and the infinite Truth. Shall it have no realization in this world, in this life is this hunger and thirst of the soul to no fruition in time? Must he wait for eternity? The Blessed Sacra ment, as Holy Communion, is the sub lime answer. No, the heart of mar its passing gratification here on earth, a foretaste and a pledge of the unpassing and eternal banquet of the Lamb in heaven.

Does man envy the little children whom our Lord blessed, and would be fain kneel down that Christ might stretch over him His sacred arms and lay upon his head His sacred hands? Then shall his desire not be vain ; for, in the Benediction of the Blessed Sacrament, does our Lord bestow His blessing as He did of yore on those who sought it. Not a mere expression of an earnest wish is it, but an actual imparting of peace and calm, of joy and zeal, and hope and confidence. Some even have received the gift of faith when the Eucharistic Christ gave His benediction. Several instances of such marvellous and instantan-eous conversions suggest them selves; perhaps the best known is celebrated musician, Hermann. Asked by a friend to direct

LEAGUE OF THE SACRED HEART. passing act. Does man, then, crave for an abiding presence, and say, with the disciples at Emmaus; "Stay The Master could not resist their constraining appeal, and granted it. So does He consent to abide as a guest with men "all days even unto the consummation of the world." This is the distinctive mark of a Catholic Church—to be the dwelling place of the Eucharistic Christ. Its glory does not depend upon beauty of architec-tural design, richness of materials, wealth of ornamentation, sculptured wood or chiselled marble, glowing glass or costly fresco. The very taber-nacle may be of humblest pine and in how could we admit the Real Presence the lowliest of log chapels. What of God the Son in the Holy Eucharist? Without believing that the Word was king is not a royal abode, but the made Flesh and dwelt among us, how king's presence ennobles any house in which he dwells. So is it with the King, to whom all power in heaven and on earth has been given, who for love of men condescends to dwell among them, not indeed in the guise and state of a king, but as a prisoner in the prison-house of love--the Tabernacle Day and night He is there, unseen ex cept to the eyes of faith. He is there. unknown alas! to so many of those for whom He lest His Father's house and laid aside His glory to clothe Himself in the habit of man, to live with and die for man. And not content with all this, He contrives in His wisdom and power a means whereby He can abide with man forever.

Is the Tabernacle too dark a hiding place? Do the doors conceal Him to much from view? Then bring Him forth and place Him upon a throne, and surround it with lights : let the sweetest and loveliest flowers adorn It with their beauty and their fragrance. The Exposition of the Blessed Sacrament is the Eucharistic King's ap pointed time to receive the homage of His subjects. If many absent themselves, then must those who attend strive to make up for the rudness, the coldness, the indifference, the ingrati tude of those who spurn, or at least neglect so gracious a King.

Would man at times resemble the favored multitude who walked in the company of Christ during His earthly life? Then shall this wish be grati fied by taking part in a Procession of the Blessed Sacrament. All bear lighted candies, the symbols of their lively faith. All raise their voices in song; now it has the exultant tone of triumph, the Lauda Sion, now it is tinged with majestic addness, the Pange Lingua. As Jesus of Nazareth passes by, beneath the canopy of state, all fall in lowly reverence on their knees and without the sound of words beg for mercy, as did the blind beggar of yore by the wayside. How appropriate for all is his plea for mercy! How much do all need it! And when the Master asks: What will you? The answer of all should be: Lord, that we may see—see Thee as Thou art beneath the veils of the Sacramental species; see ourselves as we are in Thy sight that penetrates beneath what we seem to be to human judgment. Full of meaning is the Procession of the Blessed Sacrament, for it represents us as our lives should be, as individuals, members of a family, of the state, journeying through the world, a land of passage, as pilgrims and exiles, and travelling home to our true Father land in company with Him, the full vision of whom shall be the cause of beatitude at our journey's end in heaven, as His Eucharistic presence is the foretaste of that bliss on earth. But when life's exile nears its end.

shadow of death, must it part from Him whose company has been its solace on earth? Ah, then, more than at all other times it needs Him! All other friends must say farewell and be left behind, and the soul cries out in its agony, "The darkness deepens, Lord, with me abide!" The true light that The true light that never fails must then enlighten the darksome path. The true bread that cometh down from heaven must then give strength to the fainting spirit. The true love that burns within the divine Heart must fill the void that separation from earthly love entails. The seed of a glorious resurrection must now be sowed in the body so soon to corrupt. The pledge of glory must now be bestowed ere the spirit part. Again it is the Blessed Sacramentthe Viaticum, that fulfils all these longings of the soul at its parting from the companion of its pilgrimage

Thus, as we said, has the Blessed Sacrament a marvellous power of adaption to the various need of man. View the Eucharistic Christ as our Victim in the Sacrifice of the Mass, as our Food in Holy Communion, as blessing us in Benediction, as our Guest in the Tabernacle, as receiving our homage in Exposition, as accompanying us in our yrogress through the world in the Procession, and as the Viaticum in our last long journey — what ground for genuine devotion does each of these Eucharistic phases afford us!

If we consider the Holy Eucharist in comparison with the other sacraments, we must accord to it a double pre emithe music in a Catholic church at nence. It is the noblest of them all, Benediction one day in May, the Jew and is the end and perfection of the When the monstrance was rest. The ground of its incomparable uplifted by the priest, the maestro felt impelled to kneel. The blessing was given; for Hermann it was faith. He corresponded to the grace, became a Catholic, a Carmelite priest, and died a martyr of charity as chaplain in the France-Prussian war. Another, an Angliago abortists and confer grace; but the Eucharist alone possesses the Author of grace, Eucharist has it in its plenitude and in the sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is Benediction, it is but a sessence — Christ Himself. The cheering as is benediction and its essence — Christ Himself. The cheering as is benediction and its essence — Christ Himself. The cheering as is benediction and its essence — Christ Himself. The cheering as is benediction and its essence — Christ Himself. The cheering as is benediction and its essence — Christ Himself. The cheering as is benediction and choice and it is simply divine worship. Turn it which way it is simply a representation and its essence — Christ Himself. The cheering are cheering as is simply divine worship. Turn it which way it is simply and a simply divine worship. The cheering are cheering as is simply divine worship. The cheering are cheering as it is the one c Anglican chorister, was similiarly the very substance of grace. The blessed, was faithful to the grace and others possess grace by a participation

when they apply it; they receive it only to lose it again at once, as an in-strument that acts only so much as it is moved, and which before, as after, one has used it, remains inert. But the Eucharist is full, perfect, integral as soon as consecrated; this plenitude it keeps as long as it exists; and, before Communion, it is in the perfection of its sacramental being, as in the hosts which are kept in the ciborium. Hence it is called a permanent sacra-

On the other hand, baptismal water produces the cleansing of original sin only at the instant when the priest pours it on the head of the person baptized, while reciting the formula baptism: but before and after it is merely holy water. The same is to be said of the holy oils which receive their wonderful efficacy only by the word pronounced by the priest in anointing the different parts of the body. Their virtue is transient, while that of the Eucharist is permanent, because the living and lasting presence of Him who is the "power of God." Hence, too, the Eucharist claims a permanent worship, and that of adoration ; only the respect due to sacred instruments is accorded to the baptismal font and the stocks containing the holy oils

We admit that Baptism has the pre eminence of necessity : that Confirma tion imprints a character; that Holy Order, concerning, as it does, the gov ernment of the whole Church, should take precedence of those sacraments only concern the sanctification of the individual; yet the Eucharist is pre-eminent over them all because it is Christ Himself. Besides, if order tends to the good of the community, the Eucharist contains this very good in substance; if Confirmation imprinting a character initiates the Christian to the priesthood of Christ, the Eucharist unites the Christian to Christ Himself; if Baptism is the most necessary of sacraments, it tends itself to the Eucharist and finds in it the perfection of its grace, which is to unite us perfectly to Christ: for the Eucharist puts us here below in pos-session of the object of our last end.

According to St. Thomas Aquinas, whose teachings we have been giving so far, "The Eucharist seems to be the end to which the other sacraments tend. Baptism was instituted to prepare man for its reception, and opens to him the door of the house where the Father of the Christian family nourishes His children with His own substance. Confirmation perfects the Christian for the same purpose; it arms him with the strength to combat the enemies of his faith, who would deter him from believing the word of God; from the enemies of his purity, who would make him fall into sin, in order to prevent him, from want of faith or want of purity, receiving Holy Communion.

Penance and Extreme Unction dispose man to receive worthily the Body of Christ, but under different aspects Penance is the requisite preparation for eating our daily supersubstantial bread. So, whenever our robe has been soiled, we must wash it in the fountain of the Saviour by confession, that we may take our place worthily at the heavenly banquet. Extreme Unction reserves its power to purify the soul from the remains of sin, at the moment when it receives the Holy Eucharist as viaticum. It is the preparation for the last Holy Communion, which should be the purest, the best made, because the last before the eternal communion.

tuted to give the power to consecrate the Eucharist. It has no other end but that of constituting ministers for this august mystery : its dignity, its great ness it draws from this noble end.

Even matrimony tends to the Euch arist. For it represents the union o Christ with His Church, and this union has the Eucharist for its seal. Eucharist is the pledge, the sign, the marvellous means of the union contracted by Christ with His Church. Hence the wish of the Church that the sacrament of Matrimony should be followed by the nuptial Mass, at which the newly wedded pair should commun icate. Moreover, the grace of the sac rament will enable them so to live that they may be ever disposed to receive the sacrament of purity and of mutua charity-the Holy Communion.

Thus the Eucharist is to the seven sacraments what the heart is to the members, and the sun to the chief planets. Being the sacrament of planets. union with Christ, it is prepared for by all the others. They beget, purify, fortify, consecrate the Christian soul, but to lead it to the sacrament of divine union. All the others unite the soul to the grace of Christ, the Eucharist unites to Christ Himself: it is, as St. Thomas says, "the sacrament of consummation in Jesus Christ."

We must remark, too, how nearly all the other sacraments find their comple tion in the Eucharist. For instance, ordinations are held during the holy mysteries, adults when baptized usually at once receive holy Communion. Matri mony, as we have noted, is followed bp the nuptial Mass at which the bride and groom receive. With us confirmation is commonly given on first Communion day. Penance prepares the soul for Communion. The connection between Extreme Unction and the Holy Eucharist is close, and, if death occur, the Requiem Mass shortly fol-

Under how many heads, then, does the Blessed Sacrament deserve our devotion! As Father Faber says: "The

other, still the result is the same, the one inexhaustible sweet fact, the Real Presence. In the hands of the priest, behind the crystal of the monstrance, on the tongue of the communicant, now, and for a thousand times, and est at our will and pleasure, there are the hands and feet, the eyes and mouth, the swift blood and living heart of Him whom Thomas touched and Magdalen was fain to touch, the soul that delighted Limbus with its amazing beauty and set the prisoners free, nay the Eternal, Incomprehensible, Al mighty Word who is everywhere and vet fixed there, the flashing fires of whose dear glory we could not bear to see, and so, for love of us, He stills them and He sheathes them in the quiet modesty of the Blessed Sacrament.

The very hiddenness of our Lord in the Tabernacle, His very speechless ness, should inflame our love and en kindle our zeal to bring men within the reach of His voiceless eloquence, with in the range of His attractive power. And since He has deigned to make known peculiar ways in which He desires to be honored under the Euchar istic veils, it should be our part to en deavor to realize His desires. should visit him more frequently in the prison house of love on the altar. We should assist oftener and more de voutly at the holy sacrifice of the Mass We should receive Him more fervently in the spirit of reparation in holy Com-We should not rest content munion. at doing all this curselves, but should work to draw others to the knowledge and love of the Blessed Sacrament. So that, loving Him, adoring Him and receiving Him, now hidden beneath the veil, we may one day see Him face to face in the beatific vision.

Another Protestant Tribute to the Pope.

Again, as a Christian and Protestant minister, I wish to say that I regard with unbounded pride and gratitude that venerable prelate, the Roman Pontiff, for the strenuous, noble and magnificent efforts he has made in his old age to avert war. The head of a Church numerous and powerful in almost every land, he has shown himself to be animated by the spirit and actuated by the principles of that Lord to whom all Christians profess allegi-ance. He has crowned himself with unfailing honor. Not only they who believe him to be the vicar of Christ on earth, which we do not, but all who profess and call themselves Christians may well do him their homage and reverence. Would to God that the leaders of the Churches other than the Roman Church had spoken and acted as he has.—The Rev. Dr. Parker, in South Congregational Church, Hartford.

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When subscribers change their residence it is important that the old as well as the new ad-

London, Saturday, May 28, 1898

RUSSIAN RULE.

In an article in the May issue of the Quarterly Register, the Secretary of the Pan-Presbyterian Alliance states that the Stundists of Russia are still enduring harsh persecution from the Government: which means really from the Holy Synod of the Russian Church. There are in the Empire between two and three hundred thousand Stundists, who are subject to being sent into exile at any moment on account of their religious tenets. It is only by living most unobtrusively that they are tolerated at all. The Stundists are a sect somewhat resembling the Calvinists or Presbyterians in their doctrines and modes of worship.

BIGOTRY IS COSTLY.

The Boston Standard, one of the chief out of the many defunct organs of the A. P. A. in the United States, was in debt to the amount of \$81,024 at the time of its collapse, the assets by the sale of the plant and collections being only \$7,427.86. The amount due to employees of the establishment was \$7,746.26, only a small portion of which was paid. There are still nominal assets of \$18.755 in the shape of debts, nearly all of which are considered to be bad. It appears that A. P. A. journalism has not been a profitable investment even in the New England States. In other States and in Canada the results have been similarly disastrous to creditors, though not to quite to the same amount.

GOLDEN JUBILEE.

The Right Reverend Monsignor Connolly, Vicar General, and rector of St. John the Baptist church at St. John, N. B., will celebrate the fiftieth anniversary of his ordination in July next. Monsignor Connolly was born in that city in 1823 and was ordained in 1848. In 1868 he was appointed Vicar General by His Lordship the Bishop of St. John, and the crowning honor came in 1890 when His Holiness the Pope made him a Domestic Prelate of the Papal Household. He is, we believe, the only Monsignor in New Brunswick. The St. John Globe, the other day, in referring to Monsignor Connolly, stated that his health was excellent, and the CATHOLIC RECORD joins his many friends in hoping that he will be long spared to the Church in New Bruns wick, of which he is such a distinguished ornament.

ALWAYS COWARDS.

American papers are poking a good deal of fun at the blatant members of the A. P. A., and similar societies, who were so loud in proclaiming their patriotism when there was no danger ous duty to be performed, and in vilifying others who in the time of danger were at the front in defence of their country. The Chicago Sun says

"Now that a foreign foe is menac ing the flag, and the little red school house, and every other American institution, and when Catholic orders kind are mustering in hot haste to defend the United States, and when loyal men of every color, race, and creed are falling into line under the bright folds of the Stars and Stripes, how strangely silent are the American Protective Association, the Junior O. U. A. M., or Junior Order of Jim Jams, the Patriotic Sons of America, and all other transplanted chips of the Old Orange block?

And again :

"Judges and juries have convicted quite a number of these of felonies and them to acquire the technical education imparted in our State penitenti aries, but there are others. The selfconstituted protector of American institutions is now a firm believer in the doctrines of the Peace Preservation

ENGLAND'S SHAME.

Irish papers complain loudly of the God. sham measures adopted by the goverment for the relief of the starving that Protestants generally are beginn- who are accused of such an act of

specially numerous, and they occur frequently in Cork, Mayo, and other counties, and the only relief afforded is that the peasantry are put to work at sixpence per day on road making or other public works. The peasantry are obliged to take these means to obtain food for their present necessities, and thus they are drawn from the cultivation of their land, which is necessary that they may have something to eat when the crops come in. Not even seed is provided for them, but when by private benevolence they obtain seed and sow it, they must neglect the necessary cultivation of the growing crops to work on the Government relief works, and thus from miserable crops they will have to pay their rent, leaving them nothing for their own sustenance. In this way famine is sure to be on them again in the coming autumn and winter.

THE BAPTIST CONVENTION AT HAMILTON.

Last week the annual Baptist Convention for the Dominion was held in Hamilton, at which it was reported that the Baptist Church is making fair progress throughout the Dominioa. Within ten years, 128 church edifices are reported to have been erected in Ontario and Quebec, of which 85 are in localities where there had not previously been Baptist churches.

Considering the number of Baptists in Canada, this increase is considerable, though from its actual magnitude we can scarcely draw the inference that any very considerable inroad is being made upon the prevail ing forms of Protestantism in favor of the peculiar tenets of the Baptists.

The Rev. Mr. Euton addressed the Convention on the subject "Home Missions." He admitted that in the Northwestern Territories the Baptist Church has not made great headway, as it was last on the ground, but he expressed the hope that it will come true in this instance that "The first shall be last, and the last be first.' He expressed the hope that by an earnest missionary movement, one or two missionaries being sent at a time to these Territories, to hold evangel istic services next year, "a moral unification which would be national in its scope " may be accomplished. This might succeed in advancing the Baptist cause, but it would be at the expense of other Protestant denominations. In view of the fact that most of the Protestant denominations are fond of endeavoring to persuade us that they form all one Church of Christ, we may naturally ask: "Is there not a lack of fraternity in the recommendation that an organized effort should be made to advance the Baptist denomination at the expense of other sects? Does not the secret of this recommendation appear to be a latent feeling that, after all, the Baptist faith is the only true one? This is certainly not consistent with the favorite theory that all the sects, Catholics being, of course, excluded, constitute the Church of

We notice a remarkable statement made by one of the delegates, Mr. Thomas Urquhart, to the effect that in order to reach new fields in which missions are much needed, and which should be opened and developed, 'a band of consecrated, young, un married men is needed who could carry all their belongings in a grip sack and who could go into the great North west and evangelize this country."

We do not dispute the greater efficiency of unmarried missionaries in doing their work. This is, in fact, one of the reasons why the Catholic Church has established the discipline that her clergy must be unmarried. But it is not only for the missionary clergy that this is a good rule. Also St. Paul declares that "he that is unmarried is solicitious for the things of the Lord. but he that is married is solicitous for the things of the world, how to please his wife." As it is desirable that the clergy should be solicitous for the things of God, the Catholic Church has made the law of celibacy obligatory on the clergy, though this law is a matter of Church discipline, which could be changed if it were deemed wise or advisable to in a Baptist Convention it should be maintained, and acquiesced in by the consent of silence, at all events, that such a rule is desirable for missionaries : for Baptists, equally with o' tained that this law of the Catholic Church is a violation of the law of

matters on which they have hitherto been violently antagonistic to us. We perfidious. are glad to see this tendency to Catholic practice, for the end must be that many will at last see that the attacks which have been made on Catholic teachings are unfounded, and will thereby be brought back to the one true fold.

SOME SAMPLES OF BIGOTRY.

A piece of A. P. A. bigotry of a character so outrageous as to be and justly rebuked by the Governor of

The Cripple Creek (Col.) Herald re-

One Captain Howard has been for local militia in that city, but it was discovered that he designedly rejected all Catholic applicants who desired to enrol themselves in the organization. and even boasted openly of having carried out this malicious ostracism.

A Protestant, Clayton Comstock by name, presented himself for enlistment, whereupon he was asked by Howard: "Are you a Roman Catholic?" Comstock asked: "What difference does that make?" Howard answered: "A d-d sight of difference Protestants, or men of other nationaliwith Company G. I am running this company, and no Catholic can be- from this brigade, but Irish Catholics long to it." Howard made some other insulting remarks regarding "red necks and miners," Comstock being a miner. But the Herald states that, though not a Catholic, Comstock is too staunch an American to allow such an infringement on the rights of therefore, that the purpose of the American citizenship to go unresented. Hence, he wrote to the Governor deprive this Catholic brigade of the stating the circumstances and enquiring whether such questioning on the subject of religion is allowable under American military regulations.

In reply, the Governor states that "No officer enlisting men has any right to ask as to their politics or religion. So he be an American citizen, it matters not what faith he professes, what ticket he votes, or of what nation ality he was born.

Continuing, the Governor says:

"Those who object to a Catholic joining the United States army must forget that a very large part of those who went down on the Maine bore Irish and other foreign names, and paid allegiance to the Catholic faith. They also forget General Meagher's brigade at Gettysburg.'

It is a well known fact that over one-third of the standing United States army and navy, and of the students in the military schools are Catholics, as is the case at West Point at this moment. This is about two and a half times the Catholic proportion of the population. Also, it is well known that the bravery of the Irish brigade gained the battle of Gettysburg for the Federals during the civil war, so that conduct like that of Captain Howard would tend to disgust the best material for soldiers in the country from enlisting.

But it is not at Gettysburg alone that the Irish Catholic brigade, under General Meagher, distinguished themselves. The following extract from the first edition of a history much used as a text-book in American schools. will show how the brigade conducted itself elsewhere. The reference here is to the battle of Frederickburg:

is to the battle of Frederickburg:

In the assault, Meagher's Irish troops especially distinguished themselves, leaving two thirds of their number on the field of their heroic action. The London Times' correspondent, who watched the battle from the heights, speaking of their desperate valor says: "Never at Fonlenoy, Albuera, nor at Waterloo, was more undoubted courage displayed by the sons of Erin than during those six frantic dashes which they directed against the almost impregnable position of their foe. That any mortal man could have carried the position, defended as it was, it seems idle for a moment to believe. But the bodies which lie in dense masses within forty eight yards of Col. Walton's guns are the best evidence what manner of men they were who pressed on to death with the danullessness of a race which has gained glory on a thousand battlefields, and never more richly deserved it than at the foot of Marye's Heights on the 13th day of December, 1862."

Howard's audacity, however, is not

Howard's audacity, however, is not yet all told. It appears that Company G, under his manly and patriotic fleadership, came to the resolution to "make pie" of the plant of the daily news paper which exposed his un American discrimination against Catholics; but on learning that the office was guarded against such an invasion, the plot havmodify it. But we are surprised that | ing leaked out, the courage of the conspirators leaked out also, and their

brave proposals were abandoned. No doubt the alleged treachery of the Spaniards who are accused without evidence of having blown up the Maine Protestant sects, have always main- has been one of the favorite themes with the members of Company G, stirring up their virtuous indignation and filling them with a spirit of ven-We may, perhaps, take it as a sign geance against the supposed cowards

Having quoted the historical pass age given above in reference to Irish courage in fighting the battles of the United States, we are led to record another instance of treachery to which Mr. Johu E. Cashman calls attention in a recent issue of the Milwaukee Catholic Citizen.

The extract as given above is from Barnes' Brief History of the United States." But in the more recent edition of the same work the passage scarcely credible has been severely occurs so changed as to refuse the credit of bravery to the Irish brigade, and to transfer it to the "brigades of French and Hancock's divisions." ates the particulars, which are briefly This is effected by substituting the words just quoted for the first words given above in Italics, and by omitsome time organizing a company of ting entirely the mention of the "Sons of Erin" in the second place, which is also in Italics. It will be noticed that the passage thus mutilated is nonsensical, for it refers to the "dauntlessness of a race" of which nothing is said previously.

Here it may be well to remark that the Irish brigade, so-called, was not exclusively Catholic. We notice this fact, as it might occur to some that it was formed by an ostracism just as blamable as that of Captain Howard. ties than Irish were never excluded formed about 95 per cent. of its membership, and it always had Catholic chaplains for this reason. Hence it was regarded as practically a Catholic brigade, the nucleus of which was the 69th New York regiment. It is evident, mutilators of Barnes' history was to glory due to it, and so Mr. Cashman justly asks: "Are the present publishers of Barnes' history catering to the A. P. A.?"

Bigots like Captain Howard and the publishers of the school history are glad enough to have Irish Catholics fight their battles at the critical moments of their country's existence, but they endeavor at all other times to throw discredit on the men to whom they are under so deep an obligation.

We admit that it gratifies us to learn that Captain Howard is likely to be duly punished by having his commission cancelled, and we feel assured that honest American public opinion will compel the school authorities to exclude Barnes' history from the schools, since their attention has been Pope's name is mentioned as a possible called to the matter.

THE POPE AND THE WARRING POWERS.

It might at first sight be perplexing to understand for what purpose the Methodist and Baptist ministers of New York, while urging on the American Congress to declare war against Spain. took occasion to abuse the Pope for his efforts to preserve peace, which did not cease down to the very moment when war was declared. A little relection will show that the resolution passed by these bodies were dictated solely by a hatred which cannot be described otherwise than as un Christian and diabolical.

These ministers declared that they want no interference by the Pope in the political affairs of the United States. Such a resolution was entirely uncalled for, as the Holy Father made no attempt at interference, further than what would be the right and duty of every Christian who might exercise a great influence over the destiny of Christian States.

The Pope was, of course, fully aware that the majority of the people of the United States regard every action of his with suspicion, as they have been taught thus from infancy by just such teachers as these New York ministers. Hence it was not true, as these preachers pretended, that he had offered to arbitrate between the two powers. If he had done so, there could be no blame attached to him on this account, but he did not make the offer, as he knew well that it would not be received in the good spirit in which such an offer might have been made. It was reported, indeed, that Leo XIII. had offered his services to smooth down or remove by arbitration the difficulties between the two nations, but the press correspondents who make up the news which is sent by cable so uniformly misrepresent events which concern the Pope or the Catholic Church, that their reports on Catholic matters are very rarely to be relied on, and in the present instance they were entirely unfounded. Yet they were made by the preachers the basis of their savage onslaught on the Holy Father, and of their

Catholic country.

To avert bloodshed and the horrors of war, and to obtain for the people of Cuba, at the same time, the political advantages they require to make them prosperous and contented, the Holy Father used his influence with the Queen and Government of Spain that it should make such provisions for the government of the island as would be acceptable to its population, and at the same time to the United States, and, indeed, Spain yielding to the supreme Pontiff's advice showed a willingness to do all that might be necessary for the purpose, even to the granting of self government.

It is true the United States was not satisfied with the concessions, and so the war was precipitated.

We have no doubt the Holy Father would have been willing to assume the responsibility of arbitrating on the questions at issue between the two countries if both had expressed their willingness to abide by his decis ion, and that decision would have been undoubtedly a just one, with due regard to the rights of all the parties concerned, of the United States and the Cubans, as well as of the Spaniards, and we may safely say it would have been to the interest of them all to have made him the arbitrator instead of having recourse to the fearful arbitrament of war.

The Holy Father had at heart the maintenance of peace and humanity, and it can be only malevolence to represent him as unduly interfering in political matters. He did not claim any temporal soveregnty over any the parties concerned, but spoke as the upholder of general morality and Christian charity, and his position as head of the most widespread religious body, and the centre of the greatest moral power on earth. Other powers have deemed it wise to accept his arbitrament in international matters of dispute, and there is really no reason why the United States should not profit by the wisdom and justice of a judge who is above being influenced by other considerations than those of justice and Christian charity. Protestant Germany found it advantageous to make use of the Holy Father's wisdom, and publicly thanked him for his just decision in a dispute with Spain [only a few years ago, so there can be no good sense in the rage exhibited by the parsons of New York when the judge in a dispute of the United States with the same power.

Some papers have circulated an unfounded report to the effect that since war was declared, the Holy Father has been endeavoring to stir up the European nations against the United States, and to take the side of Spain in the present struggle. There is no truth in these statements, and to set them at rest Cardinal Rampolla has telegraphed to Mgr. Martinelli, the Apostolic Dalegate to the United States, denying all such assertions, and stating that the Holy Father entertains and will entertain only good-will for both nations, and that he has no other desire than to maintain peace, so far as his influence extends. It is true, Spain is a Catholic country, but the Catholics of the United States are not very far from being as numerous as those of Spain, as they are about ten or eleven millions, while those of Spain are about seventeen and a half millions. Be sides, the Cubans are themselves a Catholic people, and there is no reason why the Pope should not look to their interests equally with those of Spain or any other Catholic country.

A CONGREGATIONAL COUNCIL

The Congregationalists of America are to hold their annual Council at Portland, Oregon, in July. Congrega tionalist papers express the hope that it will be well attended, and are urg ing the representatives of the various congregations to show to the West the vitality of their denomination.

The total number of delegates will be nearly six hundred if all attend, but this is not expected, as the rail ways have not granted sufficiently favorable terms to induce the delegates to travel so far. The Council has no authority to legislate in Church matters, as the congregations are free to make their own arrangements as to the clergymen they wish to engage, and the doctrines they wish to have preached to them. Hence it is known that the Council will not transact any important business, and there is little inducement to the delegates to assemble at great cost. Only those who have a strong desire to people of Ireland. On the Galway ing to see the wisdom and truth of treachery, but they have not reflected, clamor for a war to "sweep Spain meet their colleagues in the ministry since they were always pleased to join mountains deaths from starvation are Catholic practice and doctrine, in perhaps, that their own proposition from the map of Europe," and this for are, therefore, expected to bear so in this family devotion and were glad

was not a whit less treacherous and the avowed reason that Spain is a much of an outlay as will fall upon the delegates.

As the Congregational body has no recognized common authority over it, it is no wonder that there is a great diversity of doctrine taught in the churches of that denomination, though they give a sort of free and easy adhesion to the Westminster Confession, modified, however, by their special characteristic of congregational church government.

From time to time there has been an effort made by the conventions of the Congregationalists to insist that there shall be no departure on the part of their ministers from what has been called the "historic belief" of Christianity, but these efforts have ended in failure. A notable instance of this occurred in Vermont in 1879, when a certain clergyman of St. Albans, whose teachings approached toward Unitarianism was brought to task by the State convention, and the denomination in that State was on the point of schism, until it was tacitly agreed that the danger should be averted by allowing the resolution of the convention to become a dead letter.

The resolution set forth that "the Word of God is our only rule of faith, as teaching the doctrines commonly known as Evangelical, held in our Churches from the early times, and sufficiently set forth by former General Councils, notably in the Councils of Boston and Oberlin, and the repudiation of any substantial part of these doctrines (held in common by all Evangelical Churches) is considered by us as inconsistent with continued claim to denominational fellowship with our ministers and churches."

The opinion of the minority was expressed in various forms, and was embodied by a paper which represented their views, in the following terms:

"The obvious meaning of this proceeding is that in the judgment of the Orthodox Congregational ministers of Vermont, there is no truth except what their assemblies have already discovered, and anybody there is, is a heretic, and if he remains in the Congregational Church, he is no gentleman. Pretty soon there will be an ecumenical Council of Congregationalists to determine what the histor ical belief is, just as the ecumenical councils at Rome determine what is and always has been the belief of the Roman Catholic Church.

This view, which is to the effect that Congregationalists are entitled to believe as much or as little as they deem proper, provided they maintain that they have found their belief in Scripture, is the one which prevailed on this occasion, and this is now the undisputed governing principle of Congregationalism.

We cannot help contrasting the Council of next July, which proclaims that it has no legislative authority, with the Council of Jerusalem of which we read in the 15th chapter of the Acts of the Apostles, and which definitely settled a disputed point which involved both doctrine and discipline, the nonnecessity of circumcision under the New Law. The Apostles assembled in Council on this occasion certainly exercised authority when they pronounced:

"For it hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things;" after which they enumerate the obligations they deem it necessary to impose. Surely the Apostolic Council bears more resemblance to the Councils of the Catholic Church than to the "ecumenical" Council which is to come off in Oregon in July.

To us, as outsiders, it seems an anomaly to hold a council which, confessedly, will have no authority. How are the interests of Christianity to be advanced by a mere social gathering of ministers who will do nothing more than spend a few days in making reciprocally complimentary speeches?

RELIGIOUS PRACTICES.

An article in the Ave Maria, quoted in a late issue, calls attention to some omissions on the part of Catholics which indicate a decline of the devotional spirit, if not also suggestive of a lack of fervor of faith.

Now it seems to us that these two are always found together-fervent faith and a devotional spirit-and that their possession will always be evidenced by an active zeal for the spread of the faith and constant acts of devotion.

Time was when children were taught to sign themselves with the sign of the cross on leaving the house and on commencing any work of the day, and families never failed to say each by himself, or all together, at every meal, thanksgiving being also made after each meal. Holy water was kept in the house, handy for constant use, and it was frequently made use of. The rosary was recited at least on Sunday evenings and it was not omitted because visitors were present,

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not being forced to miss it by reason of their absence from their own homes We do sincerely hope that our esteemed contemporary is mistaken in its estimate of the extent to which this religious apathy has grown. We fondly hope that these beautiful religious customs of our early days are still as widely followed as they were then. -Catholic Review.

DYSON HAGUE'S SERMON.

His Statements Criticized by Father

(To the Editor of the Globe.) In a recent Saturday number of the Globe its readers were treated to an extended report of the first of a series of sermons on the Anglican Prayer Book by the Rev. Dyson Hague of Wycliffe College. As long as this gentleman's utterances are confined to the walls of Wycliffe and the Church of the Redeemer no one will deem it worth while to contradict them in your columns. But when they are scattered broadcast by the Globe that important and enterprising paper will certainly allow its Catholic readers, whose Church has been assailed, the right of self defence. Defence is not very difficult in this instance. Indeed Falstaff himself could not come up to the performance of the gifted professor of Wycliffe. Could the gallant knight who manufactured eleven buckram men out of two perpetrate anything more delicious than the following statement of Rev. Dyson Hague: "A man after he was converted was still the same man that he was before. In the same way the Church of England before it was reformed and after it was reformed was still the same Church." St. Paul before hisconversion was a bigoted Jew. After his conversion he was a zealous Chris Yet as he was the same man as before it would follow from the reasoning of the Wycliffe professor that Judaism and Christianity are the same Church. A child can see the absurdity of this reasoning. St. Paul was the same physically and intellectually after his conversion as before, but he was not the same in faith. And it is difference in faith which makes different Were the members of the Church of the Redeemer to be converted to Presbyterianism to morrow they would be physically and intel lectually the same, yet no one who knew what he was talking about would say that they belonged to the same church as before.

After this brilliant illustration we are prepared for a decidedly original handling of the facts of history, and are not disappointed. We are told that little is known of the early Church in England, and immediately after it is stated that "its form of government was Episcopal, that its faith was simple and its worship pure, that it held the great verities of the Christian faith. and none of the false doctrines which afterwards crept into the English Church were then known." Now, in order to know the nature of a church's government, to determine the nature of its faith, and especially to decide on the purity of its worship, an intimate knowledge is necessary. Yet here is a man who tells us that little is known about a church, and in the very next breath proceeds to certify to its form of government, the nature of its creed

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and the purity of its worship.
But Rev. Dyson Hague claims one But Rev. Dyson Hague claims one crowning Wycliffite glory for the early church in England:—"It was totally independent of the Church of Rome. From the eighth century, however, the Church of England became more and more identified with Rome, and from the thirteenth to the sixteenth century the Church of England was governed from Rome.' Here we have the follow ing assertions: First, up to the eighth century the church in England was totally independent of Rome. Second ly, after that time she became more and more identified with Rome: in other words, she began to approach Rome more and more, but was not with her. Thirdly, the church in with her. Thirdly, the church in England became completely under man rule from the thirteenth to the sixteenth centuries.

Now let us test these three statements in the light of English history, and we will take as our guide not a Catholic, but a vigorously Protestant his orian. Writing of Christionity in Britain before the Anglo Saxon invas-ion, he states that: Before the land-ing of the English in Britain the Christian Church extended in one unbroken line across western Europe to the furthest coast of Ireland. The the furthest coast of Ireland. conquest of Britain by the pagan English thrust a wedge of heathendom into the heart of this great communion and broke it into two unequal parts. (Green's History of the English People, vol. 1., page 66). Here it is distinctly laid down that before the Anglo-Saxon invasion the Christians of Britain form one great communion or body with those of Italy, Spain and Gaul, and hence there was no Church of England totally distinct from Rome. the pagan English had driven the British Christians before them and practically wiped Christianity out of the land Christianity was introduced amongst the Anglo-Saxon conquerors by the Monk St. Augustine and his companions, who were sent by Pope St. Gregory in the year 597. These spread Christianity through the south and east of England, whilst the work of Christianizing northern England was mainly the work of Irish monks. In the year 664 a council was held at Whitby between the followers of St. Augustine and the Irish monks. The points in dispute between them were simply matters of discipline, namely, the form of tonsure to be worn and the day on which Easter was to be observed. That all acknowledged the supremacy of Rome ate ornament and are emblematic.

in matters of faith is evident from the answer of Colman the spokesman of the Irish monks, to the following question of King Oswin, who was present: "'You own, cried the King at last to Colman, that Christ gave to Peter the keys of the Kingdom of Heaven—has he given such power to Columbia?' The Bishop could but answer 'no.' The result was the victory of Rome in the Synod of Whitby." (Green ibidem, pages 76 to 78) Here is the testimony of a Protestant historian to the supremacy of Rome in Anglo Saxon England in the middle of the seventh century (A. D. 664) Yet, according to Rev. Dyson Hagne, the church in England did not become com pletely fused into the Church of Rome until the thirteenth century. To sum up the testimony of the historian Green. Christianity in Britain was one with Rome before the Anglo Saxon inva-That event practically cut of British Christianity from that of Rome for a time, with the result that mis understandings arose in matters of dis cipline, such as the tonsure and the cb servance of Easter. The authority of Rome triumphed in these matters of discipline and was not questioned at all in matters of faith in the National Council of Whitby in 664. Regarding the so called Reformation in England Dr. Dyson Hague has the hardihood to speak of it as the "work of God," and of its authors as the great reformers Macaulay, a whom God raised up. bitter foe of Rome, writes this of Cran mer, the chief of these: " Saintly in his professions, unscrupulous in his dealings, zealous for nothing, bold in speculation, a coward and a timeserver (History of England. Vol.

I., page 57.)
Rogers, who is not a Catholic, in his Political Economy, page 122, describes the godly fruit of the so called refor mation in England in the following words, which will conclude my critic ism of a few of the teeming misrepre sentations of the Wycliffe professor -" Before the reformation and during the time in which the various monas teries were in being the wants of such poor as were reduced to penury by great necessity were relieved through these sources of charity. Lands were generally distributed . . . guilds supported their own poor absolute want was on the whole unknown. The scene changed after the period re ferred to. The monasteries were divid ed amongst the repacious courtiers of Henry-the mass of the population fell into great distress the whole policy of the court tended to the aggrandizement of the few and the misery of the many-population and misery were kept down by excessive

in action.

persecutions Toronto, May 12. L. Minehan.

"QUESTION BOX."

Pliladelphia Catholic Standard and Times "Anglican" asks: "When do Catholics claim the separation of England from the Roman Catholic Church took place, that is, admitting that she was ever Romanist?"

The separation was not easily or sud denly effected, but began in 1531 when Henry VIII. first claimed the title of Supreme Head of the Church, and be said to have been completed may when the Thirty-nine Articles were adopted in 1563.

"Puzzled" asked if Whit Sunday Pentecost and Trinity Sunday are the

Whit Sunday and Pentecost Sunday are the same. Trimty Sunday is not it comes the Sunday after Pentecos and marks the close of the time allowed for performance of the Easter duty.

"A Subscriber" would like to know in what years the following Sisterhood were established, namely: Little Sisters of the Poor, Sisters of Charity, of the Good Shepherd, of Mercy, of Notre Dame.

The Little Sisters of the Poor wer established in 1840; of Charity, in 634; of the Good Shepherd, in 1646 of Mercy, in 1827; and of Notre Dame,

"Irish Catholic" has a Protestant friend who persists, notwithstanding all protestations to the contrary, in be lieving that Catholics pay money to have their sins forgiven by the priest. He wants to know how he shall convince him to the contrary Don't try. If he has started out by

doubting your word on this point, how can you expect him to believe any thing else you say? He may be in the way of salvation, anyhow. believes as he speaks, invincible ignor ance will be his valid excuse for no

having the true faith.
"K. M.," an Episcopalian, cannot see the utility of Latin in our Church devotions, and says that with the "Bock of Common prayer" he can follow the service in any country, no matter in what language.

With the variety that exists in Epis copalian services in this city alone we may be pardoned for doubting this assertion, but if we admit that the form will give the clue to the service with out a universal liturgical language how much more should it do so where both the language and the form are the same? Let our friend go to some Episcopal church where only a foreign is used and try his theory Even if the forms were alike, he would have more difficulty than a Catholic, particularly if the service had begun Latin being a dead language, is not subject to change, hence the liturgy is

preserved from innovation.
"L.Z." attended the funeral of a Catholic friend and saw candles around the casket and on the altars, and asked why they are lit even when electricity and gas are also used.

Outside of their use for purposes of illumination, candles are an appropri-

The light, the burning and self-consuming of the candle reminds us of our faith, which must be lively; of our charity, which must be burning and diffusive, and of our devotion, which, like that of Mary Magdalen, must not spare sacrifices. A lighted candle is also a primitive and purely ecclesiastical ornament.

"J. F. M.," a Methodist who reads the Catholic Standard and Times, asks a number of questions, one of which (the last) is answered in the "Answers to Correspondents " column. The others are :

Did not our Lord intend the Bible to be read and understood by all? Why, then, does the Church claim to be the sole interpreter of it?

Christ gave the Apostles and their successors authority to teach all nations, and commanded the faithful to hear them. For many years after Christ's ascension there was no Bible. The mere words of the Bible, unless properly interpreted, are often confusing, and as the Protestant Bishop Walton "The word of God does not consist in mere letters, whether written or printed, but in the true sense of it. There can be but one true meaning and but one infallible teacher.

What is the esential difference between the Catholic and Protestan

faiths? Catholics accept the authority of the Church in all matters spiritual. Pro testants claim to be guided by the Bible alone, only a part of which they have Private interpretation has gone so far that it is no longer a novel thing among Protestants to find the Bible itself an object of their criticism. If Protest ants can accept as genuine a book which owed its preservation to the monks of the Catholic Church, why can they not accept the teaching of that Church ?

Does not the Bible say that we are justified by faith? Why, then, does the Church teach that we must be saved by good works?

The Bible also says that "If I should have all faith, so that I could remove mountains, and have not charity, I am nithing "(I. Cor. xiii., 2:) and again, "the doers of the law shall be justified" (Rom. ii., 13); again, "Except fied ye do penance, you shall all likew (Luke xiii., 5;) again, "Bu perish be doers of the word, and not hearers only, deceiving your own selves," etc. (James i., 22 27); "Even so faith, i "Even so faith, if it hath not works, is dead, being alone "(James ii., 17, and balance of chapter.

Catholics who have questions put to them by non-Catholic friends and are not prepared to answer them, may by addressing "Question Box," Catholic Standard and Times, 211 South Sixth street, Philadelphia, have the same given attention. Make our separated brethren acquainted with this department of the paper.

THE PASSING OF GLADSTONE.

A great mind has gone out of the world. Full of years and honors, the greatest moral force of the present cen tury next to the great Leo XIII., Will iam Ewart Gladstone, has gone over to the illustrious dead. Two continents are saddened by the loss. In this country, which he never saw, and in which his name was yet a household word, he will be mourned by many In Europe he will be regarded as an almost irreparble loss.

Mr. Gladstone stood for something new in politics, in the latter half of his He represented the view public life. that politics have a higher sanction than successful intrigue and perior material force. His political views were the reflex of his private morality were factors that should not be overlocked in the business of the statesman. Yet so curious is human nature that the pursuit of these very ob jects may often lead a man into the perpetration of wrong. We cannot forget that the statesman whose impas utterances against sounded the death-knell of Bulgarian oppression sent the armored fleet of ngland and the army of England to crush the national movement of Arabi Pasha in Egypt—a movement which was as just as any for which a man drew a sword in any age. Similarly, while Mr. Gladstone will always be remembered in Ireland as the man who lifted from her the incubus of the Estab lished Church, the founder of a new principle in her agrarian law, and the ramer of her Home Rule scheme of government, he will also be regarded as the man whose unjust financial policy imposed upon her a load of taxation which crushes her to this hour and is out of all proportion to the country's ability to pay as well as to her just share of the burdens of the imperial system. It was by his action that the income tax was extended to Ireland, in violation of the express disclaimer of the Act of Union. and it was his financial policy which fastened the enormous spirit tax upon Ireland now chiefly instrumental in the extraction from the country of several millions of dollars annually

These discrepancies in public action do not, however, blur the departed statesman's fame. There are ragged dints in the surface of the silvery of night, but they do not mar the beauty of its spherical outline.

beyond her fair proportion.

Since Edmund Burke's time there has been no figure in English politics comparable to Mr. Gladstone. He brought into public life a stainless personality, a scholar's mind, a philosopher's grasp of human things in conception, splendid in debate, full of that personal magnetic force which marks a man out as a party leader, he stood for the past half century absolutely without a rival.

It is something for Americans to be proud of that this great man found in their country a model on which to form his own character. Writing to an American correspondent when nearing his eighty-sixth year, he said: "I am reading with much interest your contribution to Washingtoniana, as I have almost idelized him for sixty years, since I read Marshall's life of him in five quartos." Years ago Mr. Glad-stone wrote: "Washington is to my mind the purest figure in history. And on another occasion this: "I look upon Washington as among great and good men one peculiarly good and great; he has been to me for more than forty years a light upon the path of

Catholics will always remember Mr. Gladstone with gratitude for the part he played in completing the work emancipation by disestablishing and disendowing that monstrous fraud, the so called Irish Church. His own leanings toward Catholicism strong, but his political entanglements kept them from having their natural direction. Newman, who had been his friend for years, had great hopes of his ultimate conversion. On the eve of Mr. Gladstone's first visit to Rome in the year 1838, we find him making this remarkable declaration: "I am most earnestly anxious to become acquainted with the practice of the Roman Catholic Church, with its moral and spiritual results upon its members. It is of the utmost import ance to the adjustment and development of my own conviction regarding the doctrine of the visibility of the Church, and the necessity of that doctrine to counteract the tendency to indefinite subdivision and ultimate infidelity which springs from the motion of a limitless private judgment.

Whether Whether he was formally the body of the Church or in his later days, Mr. formally not stone was a profoundly religious nan, and almost one in spirit with the Cnurch in many things. We may trust that his good dispositions will count for much in this regard. His name is bright here below; let us hope his spirit will find light above. Philadelphia Catholic Standard and Times.

THE ROOD SCREEN.

The question as to whether or not the rood screen in St. Peter's Church, Sunderland, England, should be re moved gave rise to a long and heated discussion at the annual Vestry meet ing last month. Some of the members contended that the screen was "wrong and idolatrous," and deplored the rapid strides the Church of England is making toward "Romanism"; while others held that symbols of the early Church were not to be despised. discussion illustrates the deplorable feature of Ritualism. In the outward imitation of Catholic practices, which is all well enough, many lose sight of the doctrinal teaching of the Church. There is the danger for Ritualists, of

whom the gentle Faber once said : They are a sect playing at Mass, putting ornaments before truth, suffocating the inward by the outward, bewildering the poor instead of leading them, reveiling in Catholic sentiment instead of offering the acceptable sacrifice of hardship and austerity. This is a painful, indeed a sickening, development of the peculiar iniquity of the times—a masterpiece of Satan's craft.—Ave Maria.

MEXICAN RAFFLE FAKE.

A Statement Regarding it From Rev Herbert Thurston, S. J.

delphia Catholic Standard and Tin About a month ago reference was made in these columns to a statement anneared originall Christian Endeavor World and after wards received wide circulation in the Protestant press regarding an alleged raffle for the souls in purgatory onducted by priests in charge of a church in Mexico. The Christian En deavor World's authority for the pub lication was "Rev. Francis Borto missionary in Pueblo." Mexico is a big place and the churches and clergy men there have names, but the Rev things and "a church in Mexico" is as far as he could go in the matter of loca tion. But neither his memory nor his imagination was at fault regarding the terms of the alleged raffle. As a matter of fact he was able to give the following "copy" of a notice posted on the door of this "church in Mexico:"

the door of this "church in Mexico:"
"Raffle for Souls—At the last Raffle for Souls—the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are forever released rom the flames of purgatory:

"Ticket 841—Th soul of the lawyer, James assured from purgatory and ishered into heavenly joys.

"Ticket 41—The soul of Mme. Calderon is made hanny forever.

ade happy forever.
"Ticket 762—The soul of the aged widow, rancisca de Parras, is forever released from

meisca de Parras, is forever released from flames of purgatory. Another raffle for souls will be held at this ne blessed Church of the Redeemer on unary 1, at which four bleeding and torded souls will be released from purgatory Heaven, according to the four highest tets in this most holy lottery. Tickets, To be had of the father in charge. Will 1, for the poor sum of \$81, leave your loved is to burn in purgatory for ages?" 'cuching appeals for the name of the hurch in Mexico' and of the city or town which it is located have been addressed to Protestant press which so readily grabbed and passed around this choice morsel of i-Catholic literature, but the information to forthcoming.

forthcoming.

Well, the story got to England, and ome one suggested that Rev. Herbert Thurston, S. J., who will be remembered as the learned priest who forced Rider Haggard to retract certain stories about the immuring of live nuns within stone walls, was well qual-fied to bring the Rev. Mr. Borton to In this instance Father Thurston finds it impossible, of course, to bring direct evidence of falsehood because the name and location of the

church are not given, but he nevertheless explodes the calumny in the following letter to the Liverpool Catholic

Times:

"It may be worth while to say that lotteries to benefit the holy souls do take place in Mexico and, I believe, in some other Spanish speaking countries. A number of people contribute money which goes to support the poorer among the clergy, and in return Masses are said for the holy souls, the intentions for which they are more particularly offered being decided by a lottery. The winner of the first prize in such a "raffle" has usually at his disposal a tree tal of Masses, which he is free to apply as suffrages for his deceased relatives and friends. Times:

As to the becomingness of this practice as to the becomingness of this practice express no opinion. It will be differently judged by different people. The principa involved does not seem to me to be very different from that by which many good Catholics make no scruple about 'betting a pain of beads' or playing a game of beaute.

ones make no scrupie about 'betting a pair of beads' or playing a game of chance, the stakes of which are to be given in charity to the object designated by the winner.

'One thing, however, is certain. If any Mexican priest—which lutterly disbelieve—ventured to assure the winner in such a lottery that 'the soul of Madame Calderon is made happy forever,' etc., he would render himself liable to the severest censure, if not a succession if the case were reported to his numself liable to the severest censure, if not to suspension, if the case were reported to his Bishop. A friend long resided in Mexico, who gives me the above information, also assures me that this part of the statement quoted by your correspondent is a pure calumny."

ADMIRAL DEWEY A CATHOLIC.

Philadelphia Catholic Standard and Times. Several times has the question been asked "Is Admiral Dewey a Catholic? In the numerous biographical sketches of the hero of Manila that have appeared in the press of the country care has been taken to speak of his early Protestant associations, but of the admiral's later religious life nothing has been said. It has come to be generally accepted, therefore, that he still clings to the Protestant belief of his youth Such, however, is not the case. following positive statement on this point, and the first we have seen, is made by the Catholic Universe, of

"Catholics have every reason to be proud of the part they are taking in the conduct of the war, though they are loath to refer to this and would not do so, except to silence the offensive mouthings of stay at-home bigots.

"Those who express doubts as to the spirit of American Catholics in the existing emergency will be surprised to learn that this spirit is manifested in Admiral Dewey's brilliant achievement at Manila. Admiral George Dawey is a Catholic, a convert to the faith, and on the anthority of one who was closely associated with the hero in the navy we are informed that he is a very consistent and practical Catholic, too. There are scores of Catholic officers serving with equal loyalty and valor in Uncle Sam's vessels who only await the opportunity to demonstrate the same spirit displayed by the brave and successful commander of the Pacific squadron. A very large proportion of olue jackets who work the ships and man the guns are of the same faith.

state of things exist in the army. At least two and probably more of the recently appointed major gener als are Catholics, and in every grade of the service Catholics hold their own with others in proportion to their numbers, until we come to the men who carry muskets, in whose ranks they far outnumber those of all creeds com bined, computed according to the re ligious census of our population.

"A knowledge of these facts might be expected to silence the tongue of cowardly insinuation, and it would if our critics prized the truth as they do their mean little prejudices.

A FORCE WITHHELD.

What a much more enjoyable world would be if the tendency praise honestly merited were half as common as the propensity to play the carping cynic or to indulge in perpet-ual fault finding! How many a fainting heart is suffered to lapse into hope less discouragement for want of a drop or two of that stimulating elixir, the kindly commendation of relatives, associates, or friends! How many a smug Christian takes large credit to himself that he is no flatterer, and makes a virtue of what at bottom is possibly nothing else than disguised

While it is no doubt true that, as Josh Billings well says, "flattery is like cologne water: to be smelled of, not swallowed"; while it may even be granted that the too frequent or too protracted "smelling" is likely to result in more or less disastrous intoxica tion: it is nevertheless certain that ordinary men and women err most often in giving, not too much, but too little praise. The fictitious apprehension that a child, or, for that matter, a friend of any age, will be spoiled if cordially and unstintingly commended for some act or work that has won for him our interior approval, has, in all probability, been accountable for worse consequences, than have ever followed from even the most injudicious plaudits.

"Give him a cheer !" said one in a crowd gathered around a burning tenement-house, as he saw a brave fireman hesitate and falter for a moment at the final effort that was needed to save a woman's life. "Give him a cheer!" And as the crowd responded with an admiring huzza, new life and courage seemed infused into the hero. The needed stimulus had been applied with a bound he gained the blazing room, only to reappear a moment later with the half-smothered woman in his arms. Yet there were probably in the crowd some pragmatical, self conscious individuals who frowned a the demonstration as being quite un called for, "seeing that the fireman was merely doing his duty; and was moreover, well paid, sir, by the city for doing it."

effect upon a public speaker of the anplause received from a sympathetic and responsive audience? How it spurs him on to higher flights, to more animated delivery, to nobler action, and more persuasive earnestness! As Mr. Gladstone once put it, the speaker gets from his audience "in vapor what he gives them back in flood " is a constant action and reaction going on between orators and hearers; and thus, between them, "they zigzag up the mountain pathway until they reach the summit, whereon are conviction, decision and enthusiasm.

And so is it, in a lesser degree, in countless instances in our everyday life. A word of praise judiciously bestowed is a more potent force than the bestower may be aware of; while the approbation which, though evidently eserved, is intentionally withheld is ofttimes more disheartening than outspoken fault finding . - Ave Maria.

NON-CATHOLIC MISSIONS.

The movement for preaching missions to non-Catholics grows apace. Permanent bands of missionaries have been organized for some time in a few dioceses, and occasional missions are given by zealous priests in many others. But the laity should not for get that they, too, have a share in this work, and that their duty toward non-Catholic missions does not end with a money contribution. It ought to be realized that the explanation of Catholic truth will be coldly received if the faithful themselves are indifferent and wanting in zeal; and the proclamation of a lofty standard of conduct will be without effect if Catholic lives contradict Catholic preaching. In explanation of the success of one of his missions, Father Elliott wrote in the

Catholic World: Let us do justice to those who mainly caused it—the practical Catholics of the parish. When appealed to to be missionaries with us, to pray and to work as sent by God to save sinners, they took us at our word. They beset sinners with every form of spiritual attack and gave them no rest till they surrendered and came to the services. Even Protestants helped. These saw the big sign. Protestants helped. These saw the big sign or read the press notices which we managed or read the press notices which we managed to have inserted in the city dailies, and chaffed their Catholic friends—not all in joke either—about attending to their religion. Two Protestants working down town with a "hickory" Catholic of the parish saw the sign, and one of them said: "If I were a Catholic I would show my appreciation of my religion by going to that mission." The other Protestant backed him up, and their careless friend was finally shamed into making the mission, and related the incident to one of the missionaries—an illustration, by the way, of the decadence of Protestant prejudice.

This experience-by no means a rare one-is full of significance. All men respect earnestness and energy; and "the decay of Protestant prejudice" will be accelerated just in proportion as Catholics, clergy and laity, are energetic in preaching Catholic truth and earnest in practising the virtues which their religion inculcates -Ave Maria.

THE OBSERVANCE OF THE LORD'S DAY.

The Sabbath Recorder, of Plain field, N. J., is publishing a long series of testimonies, from Baptist, Methodist, Congregationalist and Presbyterian ources, to the decline of Sundaykeeping, in the old Puritan sense, in this country. This decline is due, not, as these witnesses suppose, to the growth of irreligion; still less, as the erratic Recorder holds, to the un-lawful substitution of Sunday for the Sabbath (Saturday)! The inherent weakness and transitoriness of error is being manifested, in this case, by the gradual disappearance of the false notions of Sunday observance invented by the Paritans and Presbyterians o England and Scotland, and the sub stitution, among the God-fearing part if the community, of a method of servance more in keeping with the spirit of the day. But there is danger of carrying the reaction against Pari-

The Catholic Church, on whose authority alone the keeping of the Lord's Day and other holy days rests, while requiring only participation in the Holy Sacrifice and abstinence from servile labor, has always recommended the devoting of a considerable portion of such days to religious worship, pious reading, edifying song and other spiritual exercises, and has discouraged noisy and boisterous public amusements during those sacred hours. Innocent recreation is perfectly lawful on any feast-day, and even particulary appropriate; but to forget God on His own day, or to remember Him for only one short half hour in the morning, is conduct unworthy of any calls himself a Christian. Church Progress.

The Church teaches that men may be inculpably out of its pale. they are inculpably out of it who are, and have always been, either physic ally or morally unable to see their obligation to submit to it. only are culpably out of it who are both physically and morally able to know that it is God's will they should submit to the Church; and, knowing it, will not obey that knowledge, or not knowing it, are culpable of that ignorrance. - Cardinal Manning.

Cardinal Vaughan's statement that the number of converts received into the Church every month in England is between six and seven hundred, brought a storm of protests and challenges upon the devoted Cardinal's head. The London Tablet, however, declares positively that these figures understate rather than overstate the progress of Catholicity in England. What a sowing of seed there was when Who has not observed the marked Newman went over to Rome!

On page 76 of "Romanism and the the author declares that a Cardinal of Rome among us " is a foreign prince exercising authority in the United States, contrary to the Constitution and the laws."

Now for the last twenty-three years.

saving one interval of about nine months, we have had continuously in the United States a Cardinal of the Holy Roman Church, not merely of American citizenship but of American birth and therefore eligible to any civil office under the United States, although, perhaps, as a clergyman, not as a Cardinal, still excluded from office in one or two States. During this time five presidential terms have passed and a sixth is passing. Seven presidents have held office, all of them Protestants, three of them adherents. and one a communicant of the Method ist Church, of which it may certainly be said that she has never trained her sons to negligence of the laws, above all, for the advantage of Rome. Two of them have been Presbyterians, one Presbyterian elder, belonging to Bhurch stern and staunch in character, and in doctrine the antipodes of Rome. Each of these high functionaries has taken, and has kept, a solemn oath that he would, according to the best o his ability, "preserve, protect and de fend the Constitution of the United Yet not one of these seven States. presidents has made inquiry whether there was among us "a foreign prince exercising authority contrary to law Now as this indifference has certainly not been perjury, it is only explain able out of the fact that every presi dent has been aware, first, that there was among us no such thing as a fereign prince, in any sense known to the law, second, that if there were, the authority which he has exercised was of a kind with which the federal gov ernment has not the slightest concern. There has been, therefore, no violation of the Constitution, and accordingly no call for any one to vindicate it. Even Lansing, and the A. P. A

and the rest of this motley rout, have never ventured to present a remon strance to any president as neglecting his oath. They have known very wel in their inner souls that though it was very pleasant to fling about such dis honoring charges of disloyalty against their fellow-citizens, their allegations would not stand a moment's inquiry by a jurist.

I have spoken at length, and shall have occasion to speak more at length of the inconceivable ignorance of Lans ing concerning almost every point of the history, doctrine, and discipline, of the Roman Catholic Church. however, is perhaps a point of religiou with him. Nothing is so dangerous, if you want to hurl out exasperating charges against this vast and ancient body, as to know too much of it. However unfavorable your final impression might be, you would have to make so many restrictions and exceptions, and to con tradict so many prevailing opinions that the popular effectiveness of your attack would have vanished. How very uncomfortable, for instance, to with good Doctor A. P. that Judge Fallon is bound to believe that Leo XIII. can shut him out of heaven, and then to learn that it is heresy to believe that a Christian man can forfeit heaven for any possible reason except an unrepented mortal sin of his own! Or to taunt "the Infalli-ble One"-as somebody else does-with having owned that his French policy has been a tailure, and to learn, first, that he thinks his French policy a decided success, and next, that, success or failure, it has about as much to do with his doctrinal infallibility as with the procession of the equinoxes bring up a string of odious propositions as a specimen of papal morality, and then to find out that the Pope put them under the ban two hundred years ago Or to dilate on the bigotry and intoler ance of medieval Rome, and then to learn from the great Protestant histor ians, Creighton and Neander, that the mediæval Papacy was a potent correct-ive of popular fausticism, and the chief ss of the hunted Jews, and to be told by Paul Sabatier, who is the extremest of Protestants, if he can be called a believer at all, and who has no excuse to give for the cruel persecu-tions of the Waldenses, that the Papacy in crushing the Albigenses saved so ciety from lapsing into gloomy insan-Or to explain a venial sin as meaning a sin of no consequence, and to find out that a sin which should plunge the soul into torments unutterble from now till the day of judgment would still be a venial sin

least for our country, as perhaps the David who is chosen out to smite down the Roman Golisth. He, therefore, seems to argue with himself that to know too much about Roman Catholicism would be to encumber himself with "The end sanctifies the means" is evidently his principle in this holy warfare, whatever we may say of the Jesuits, and the less he knows, the more confidently will be be able to rail. Yet he has gone too far in extending his ignorance to the Constitution of the United States. If he does not know Latin, or very little, he at least knows enough of English to be able to read it. Copies of the Constitu-tion are easy to find. If he had condescended to look through it before charging our American Cardinals with being law-breakers, he would have found that "prince" is used but once with which the Cardinalate has nothing to do. It occurs in the phrase, "King, prince or foreign state," designating, copate. The civil prerogatives and efficacy,

Now Mr. Lansing holds himself, at

as we see, a sovereign of rank inferior to king. Now neither of the two Am-erican Cardinals has ever had so much as a square yard of land under his civil sovereignty, or exercised civil authority over the person of a single human being. He could not have it among us. He certainly could not fine, im prison, banish or hang without the sentence of an American court, of which he would then simply be the delegate. This he could not be unless he were sheriff or marshal. As Cardinal he signifies no more before the law than plain John Smith. The Constitution does not take the trouble to forbid a citizen to exercise civil authority by delegation from abroad, for the simple reason that such a thing is impossible without an armed insurrection, in volv

ng the penalties of treason.
As to civil authority exercised abroad by one of our citizens, the Constitution says nothing about it. A Cardinal, as Masonic titles or functions. What a grand master does, or what a Pope does, is in no way affected, juridically, by the documents of the second such, can not have it, for the Pope does not have it to give. His Holiness is himself exempt from Italian authority, but not the Cardinals nor his servants. Although the Vatican and St. Peter's Basilica are, as I understand, sacred from invasion by Italian soldiers or of ficers of justice, yet I also understand all contracts formed or crimes commit ted there to be triable only in the Ital ian courts. An American Cardinal therefore, could not receive civil author ity, for there is none to bestow.

Suppose, however, the Pope became again king of Rome. Then, I take it, if an American Cardinal consented to be included in a congregation en trusted with the temporal administration of the Eternal City, he would thereby forfeit his American citizenship, as acting under a foreign civil allegiance. The Pope might not choose to distinguish his two spheres citizens would be bound to distinguish or to give up his citizenship. O. membership in a spiritual congregation would in no way prejudice his home allegiance, any more than membership in the Elders' Conference at Herrnhut, in Saxony, wauld prejudice the citizenship of an American member of the Brethren's Unity.

What if an American citizen acceded to a foreign sovereignty? Then, of course, there would be no transfer o allegiance, for it is nothing to our law how many subjects a citizen has abroad, so that he still owns the United States for his own sovereign and acknowledges no other. Could we conceive such a thing as that the Tsar of Russia, being sane and acting in good sith, putting his empire under a vice roy, came over and swore allegiance to our republic, this would simply mean the virtual extension of American authority, during his life, over a mighty empire. He, meanwhile, living with us, would be competent to any office from which he was not shut out by his foreign birth. Here, then, we might conceivably-of course, only conceivably-have a foreign prince, of the retaining his most exalted rank, stiil transatlantic sovereignty, yet exer-cising temporal authority among us, as subject to our own national juris diction. Of course, on the other hand, were an American Cardinal chosen

political system, but by his own act. The late Bishop Coxe, however, showing a voluntary ignorance of the Constitution as unworthy as that of the Lansing himself, has re proached our American Cardinals with a violation of law in contravening the provision that no citizen shall accept a le from any foreign prince. Profess or Nippold, of Germany, in his protracted and virulent attack on the Roman Catholics, copies this blunder, naturally supposing that so eminent a prelate would not bring such a charge without knowing what he was talking about. Yet this is just what the worthy, but hot headed, and where Catholics were concerned, contumel ously ill-mannered Bishop has done. ansing is bad enough, but Lansing has never descended to personal abuse of an Italian prelate as a garlic eater. as if eating garlic checked the stream of the apostolic succession! It must have been checked very early, then, for, in all probability, St. Paul and St. Peter, on coming to Rome, ate garlic with the other Romans.

The Bishop's knowledge here is about on a par with his manners The Constitution forbids federal func-tionaries, and no one else, to receive oreign titles, that is, as the whole na ture of the instrument shows, civil Even this prohibition is not absolute, for Congress may remit it. private citizen, asking nobody's leave, is free to accept all the foreign dignities that may be offered him. He may allow himself to be created a duke the Queen of England, a marquis by the Kaiser, a count by the Tsar, a aron by King Humbert, a grandee by King Alfonso, and may accumulate his own person all the decorations o knighthood known to mankind from the Garter of England to the White Elephant of Siam. So long as he swears allegiance to nobody abroad, he is perfectly safe in his citizenship at

However, there has been pending, for perhaps ninety years, a constitu-tional amendment, providing that no citizen whatever shall receive any title from a foreign prince. If this should be ratified by three fourths of the states, would an American be thenceforward inhibited from receiv ing a Cardinal's hat from the Pope? This was contended by the Evening Post, when Archbishop McCloskey was raised to the purple. The contention is manifestly talse. The cardinate, in its stick and substance, is a purely religious dignity, as much as the epis-

time heaped upon it are distinctly extraneous and separable. "Prince" of itself simply signifies "Chief Dig " and that, not of a State, but of nitary," and that, not of a Sta the "Holy Roman Church." as an American does no act inferring civil allegiance to a foreign power, his religious allegiance and his religious dignities, at home or abroad are something into which the Constitu tion rigorously forbids the national authority to make any inquiry. It would not be more unreasonable to say that if old Kaiser William I., being grand-master of the Freemasons, had conferred some exalted Masonic dig nity on an American president, th latter, accepting it, would thereby have forfeited his office. American federal law, as concerns political rights, knows no more about ecclesias ical titles or functions than about

master is also an emperor, and the Pope also a king. CHARLES C. STARBUCK. Andover, Mass. TO BE CONTINUED.

by the accidental fact that the grand-

THE CONVERSION OF A SALVA-TIONIST.

As you desired me to relate how and by what steps I was led to the Church, will endeavor to give you a few of the nany reasons why I came to accept the

The very earliest tendency acquired in this direction was on the occasion of a visit with my father, when only twelve years old, to the cathedral in Atlanta, Georgia. There were no servof authority in Rome, but one of our ices in progress at the time; we simply stepped in to view the inside beauties of the church, but the impres sions of that moment have never left me, and I was seized, as it were, by an apparition that inside its walls was a boly place.

My very first idea of what the Church was, or what it should be, was how it should come fron God to man, and the importance of its being handed down and taught by a leader, who would make no mistake in governing it for

Being raised amongst Baptists, earnestly entreated to accept that faith, but for some reasons never could be given up to that persuasion. I had attended, and knew some of the tenets of fifteen different denominations, when I came in contact with the Salvation Army, which I then looked upon as the prettiest picture of Christianity I had ever beheld - only later to see the ideal and practical realized in the Catholi-Church

Soon after entering the ranks of the Army as an officer, and viewing its work in different cities, and later having an insight of its work from divisional headquarters, I was forcibly reminded of the Catholic Church, its

government and customs. Again, as to the Army's regulations I knew of commands that I could not conscientiously obey, and be what a Protestant avows himself to be ; yet in the supposition I saw proceeding from Pope, he would demit his citizenship, the Church of Rome an authority however, by any necessity of our could obey, and commands which

would rather die than disobey. In a certain city I stole away from an Army meeting, and attended the Catholic church attired in full uni form. And on another occasion left off my regalia in order to attend the Catholic Easter-day services. It seemed that I was gradually getting nearer the Church, and that her great vershadowing light was dawning

upon me by degrees.
A visit to Old and New Mexico, and the historic old missions of Southern California, had a tendency to revive my interest in the Church. Having read the dark stories of some of the unhappy Protestant emissaries in Mexco. I had supposed from such accounts that Mexico was an accursed country. But when I found there a happy and contented people, I straightway luded that what ailed these missionarles was that these simple and believing people possessed something that they

hemselves had not. Having now become particularly in terested in Catholic literature, which aided much in bringing about a definite decision, I made known my resignation to Major Sully, which was later accepted by Commander Booth, and entered the true and authorized Church, not wishing to borrow one single trait of Protestantism, and from that time, nearly three years ago, have never attended services elsewhere.— Laurence P. Adamson, in The Mission

Every child should be trained to be quick, cool and helpful in case of un-expected trouble. Even should no mergency arise for their application, he lessons will not be lost. Represthe lessons will not be lost. sion and self reliance once cultivated never go to waste. They are as applicable to the common as to the un-common needs of life. The training of the average child is calculated to in duce rather than to repress nervous excitability. Not only is the curb necessary, but it is needful also to Not only is the curb teach the child how to curb himself.

Maltine With Cod Liver Oil for Consumption. Colds and Bronchitis.

No objections can be urged against the reperally acknowledged remedial properties re cod liver oil beyond its tender t the stomach and impair the app for its nutritive value, one starchy foods, throwing getic action upon starchy foods, throwing into circulation a largely angimented supply of nutrition available for the replacement of the waste. A trial will convince all of its By enrich STRONG,

dignities that have been from time to ON HEARING THE WORD OF GOD.

Every adult Catholic has heard hundreds of sermons on moral subjects has listened Sunday after Sunday to explanations of the duties incumbent on a Christian, or to denunciations of a life of indifference, worldiness and sin; and it would seem that, had even one tenth of these sermons been really fruitful, the number of exemplary Catholics in the ordinary parish should be tenfold greater than it actually is. Why are so many instructions fruitess? Clearly because the seed of od's word fails to fall upon good ground. Certain conditions must ex st in the soil that is to yield a plentiful harvest, and certain dispositions must be found in the heart that is to be truly benefited by a sermon.

The first of these dispositions is a

profound respect, and assuredly this s not a difficult one to acquire. we been present when God spoke to Moses amid the thunder and lightning of Mt. Sinai, had we been living in the time of Our Lord, and heard one of His admirable discourses, we should certainly have considered it a crime to lend to so divine a word an indifferent ear. But is that word of God any ess worthy of our respect now in the mouth of His appointed minister who delivers it from the altar or the pulpit? True, the minister in commenting upon it may mingle with it his weakness or his ignorance; but, nevertheless, it is the word of God. Water is water, whether we drink it from an earthen mug or a silver goblet; gold is gold, whether it be tied up in the corner of a cotton handkerchief or de posited in a silk embroidered purse wrapped in the swaddling clothes o Jesus Christ was not less adorable when Bethelem than when clad in the reful gent glory of Mt. Thabor; and so the word of God is none the less vener able, none the less worthy of our respect, when dressed in the simple garb of mediocrity than when obed in the most magnificent colors

with which genius can array it. Sermons should be listened to not only with respect, but with attention listen to the news of the world with vivacity that loses nothing ; we read etters from relatives or friends with an interest that engraves them upon the memory. Why is it, then, that when the preacher gives us news of heaven, ur true home, and lessons on the eans of arriving there, we become hitless, so careless and indifferent? Why is it that, instead of listening in he depths of our hearts, as Jesus Christ rders us to do, we are so ofter ccupied about two points only: the ength of time that has elapsed he sermon began, and the period like y to elapse before it will be finished and we may go out and forget all about

It is, in all probability, because w lack another disposition for properly hearing the word of God-we lack the spirit of faith. We listen to a sermon as to a profane discourse, to a political speech, a scientific or historical lecture We listen with more or less of curiosity, of carelessness or of indifference We see in the preacher simply a man We criticise his language, his tones his delivery, his presence; and settle in our own minds the important ques tion whether he is a first-rate or a fifthrate speaker. Now, were we animated with the faith that should be ours, we would view in the priest who announces God's word the ambassador of God Him self. We would listen with no other design than to seek in His divine touch our hearts, and give us strength o put in practice His holy Unless we forget the man who speaks in the words that are spoken, unless we behold in the ambassador the Sover eign whom he represents, sermons will avail us nothing.

And even if we have this spirit of

faith, even if we listen to the priest as to God Himself, unless we apply it to our individual selves, the word will still prove ineffectual. It will be merely a seed carried away by the wind One reason why so many instructions have proved of little or no profit to us is that, while we have often in the course of a sermon said to ourselves, That just suits so and -so," we have very seldom said, "That just suits me. Had we acted otherwise, had we opened our hearts to the divine word, it would have revealed to us the secret affections, the hidden passions, the deliberate sins even, that deform our souls And this, perhaps, is the best test of a profitable sermon; for, as a distin guished preacher of our time has said No sermon is of any use which does not make people examine their con sciences." However, this quality of a sermon depends as much upon the people as upon the preacher.

Fidelity in taking practical resolu ions is the final essential to the fruit fulness of our listening to the word of od. Of little use will it be to behold our miseries in the mirror of the preacher's words, if, forgetting what we have seen, we take no means (correcting ourselves, no resolution to effect a reformation in our mode life and action. We profit by God's word only inasmuch as we have patience to reform and vanquish ourselves, even as those of whom Christ "Who, in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience. Luke, viii, 15.)—Ave Maria.

Catarrh Cured for 25 Cents. I suffered from Catairth for years, and have cound Dr. Chase's Catairth Cure the best that have used, and gladly recommend it to sufferers. Yours truly, Harry Stone, Rainham Centre, Out.

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It was of medicating the air passages.

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OUR BOYS.

Remember, boys, that you have to vork, whether you handle a pick or pen, a wheelbarrow or a set of books; digging ditches or editing a paper, you must work. If you look around you must work. you will see that the men who are most able to live the rest of their days with out work are the men who work the hardest. Don't be afraid of killing yourself with work. It is beyond your power to do that. Men cannot work so hard as that, on the sunny side of thirty. They die sometimes, but it is because they quit work at six and don't get home until 2 a. m. It's the interval that kills. Work gives an appetite for meals; it lends solidity to your slumbers, it gives the appetite appreciation of a holiday. There are young men who do not work, but the world is not proud of them. It does not know even their names, it simply speaks of them as Old so and so's boys. Nobody likes them, nobody hates them, the great busy world doesn't even know they are there. So find out what you want to be and do, take off your coat and make a dust in the world. word the neans of becoming better; busier you are the less mischief you would beseech Him to enlighten us, to will get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will

the world be with you. The boy who spends an hour of each evening lounging idly on the street wastes in the course of a year three hundred and sixty-five precious hours which, if applied to study, would familiarize him with the rudiments of almost any of the familiar sciences. If in addition to wasting an hour each evening, he spends ten cents for a gar, which is usually the case, the amount thus worse than wasted would pay for one or more of the leading periodicals of the country. Boys, think of these things. Think of how much time and money you are wasting, and for what? The gratification afforded by the lounge on the corner or the eigar is only temporary, but positively hurtful. You can't indulge in them without seriously injuring yourself. You acquire idle and wasteful habits which will cling to you with each suc-ceeding year. You may in after life shake them off, but the probabilities are that the habits thus formed in early life will remain with you to your dy ing day. Be warned, then, in time and resolve that as the hour spent in idleness is gone forever, you will im prove each passing one and thereby fit yourself for usefulness and happiness.-The Working Boy.

Want to Keep Your Neuralgia? Of course you don't; so you should take Scott's Emulsion. It is a fact this remedy curses it; and it curse nervousness, nerve debility and insomnia also.

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

Hairy Stone, Rainham Centre, Ont.

Nerves must be fed on pare, rich blood.
Hood's Sarsaparilla is the best nerve tonic.
By enriching the blood it makes the nerves

For Table and Dairy, Purest and Best

on application to

H. BOURLIER, Toronic,
T. R. PARKER,
T. R. PARKER,
Or. H. A. ALLAN, Montreal.

For Conscience's Sake.

Girard, the infidel millionaire of Philadelphia, one Saturday ordered all his clerks to come on the morrow to his wharf, and help unload a newly arrived ship. One young man replied quietly :

"Mr. Girard, I can't work on Sundays.

You know our rules?"

"Yes, I know. I have a mother to support, but I can't work on Sundays "Well, step up to the desk and the cashier will settle with you."

For three weeks the young man could find no work, but one day a banker came to Girard to ask if he could recommend a man for cashier in a new bank. This discharged young man was at once named as a suitabl person.
"But," said the banker, "you dis

missed him.

"Yes, because he would not work on Sundays. A man who would lose his place for conscience's sake, would make a trustworthy cashier." And he was appointed.

Let not malice make you to reveal that which friendship bound you once

If you are ill you need a doctor in whom you have confidence.

If you need a remedy you want one that has been tested for years; not an obscure, untried thing that is urged upon you, or on which you save a few cents-that is no consideration as against health.

For wasting in children or adults, Scott's Emulsion of Cod-liver Oil with Hypophosphites has been the recognized remedy for twenty-five years.

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Pen THE HO "I will ask the Fath another Paraclete, the forever. (St. John, xi

FIVE - MINU

Ten days ago th the Ascension of days after His redead, He had be Mother and the A kingdom of God. throne of God, who He ever liveth to those whom He h fore He left this w ciples that they w ated from Him, th ing when they sho Strange to say, Hi no loss to them, w be an advantage truth: It is exped to you that I go. separation might good and that of t Why? Our Lore answer: "If I will not come to will send Him unt Therefore, acco

to be deprived of ence, no longer to to hear Him, beca ence stands in the Ghost, the descer fire, we celebrate How true our L pears clearly from

descent of the Hol while our Lord blind to spiritual and very coward the time of day when they should prayed, seeking f wn advancemen other, and often u After the descen what do we find come down upon darkness of min they began speak Pentecost, three added to the Chui fervor of their came even the lo which is still sup most men.
They sold the goods, and divide

ing as they had themselves, forme joiced that they w to suffer repros Jesus. We hear and envyings; seek for honor ar did they treat th and unkindness. to give up their l others, to spend a tering to the war barians and the making themsel men that they mi of seeking each o they preferred or and much more ing down of the hearts and minds was effected by I Lord's words wer 'it is expedient

And, now, deselves can it be s

have profited by Lord? That it that He went aw to many it may has gone, and the bodies. I am s must be said tha little value to th have not opened receive Him. us, if He does n hearts and char else is in vain. eloquent preach the examples as dearest friends shall go on in darkness and But if He comes. measure in whi will be well: for pentance. He is the spirit of t He will in our trials ; f bring us joy, ar is poured forth Holy Ghost who in the words gift of the Holy

From the fir our angel has t most tender brother father own ; and he ergies simply Father Faber.

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FIVE - MINUTE'S SERMON.

Pentecost.

THE HOLY SPIRIT "I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever. (St. John, xiv., 16.)

Ten days ago the Church celebrated the Ascension of our Lord. For forty days after His resurrection from the dead, He had been with His Blessed Mother and the Apostles, and had in-structed them in the things of the kingdom of God. At the end of that time, He went up into heaven to the throne of God, where, as St. Paul says : He ever liveth to make intercession for whom He has left behind. fore He left this world, He told His disciples that they were soon to be separated from Him, that the time was coming when they should see Him no more. Strange to say, His departure was to be no loss to them, was on the contrary to be an advantage. "I teil you the be an advantage. "I tell you the truth: It is expedient, it is profitable to you that I go." Painful though the separation might be, their spiritual good and that of the world required it. Why? Our Lord Himself gives the Why? Our Lord Himself gives the answer: "If I go not, the Paraclete will not come to you: but if I go, I will send Him unto you."

Therefore, according to our Lord's own words, it is better for us Christians to be deprived of His own visible pres ence, no longer to see Him, no longer to hear Him, because His visible pres ence stands in the way of a yet greater gift. This greater gift is the Holy Ghost, the descent of whom upon the Apostles, in the form of tongues of

fire, we celebrate to day.

How true our Lord's words were appears clearly from what happened to the Apostles themselves. Before the descent of the Holy Ghost, they were, while our Lord was with them, very blind to spiritual and religious truths and very cowardly, running away in the time of danger, going to sleep when they should have watched and prayed, seeking for the most part their own advancement, very jealous of each own advancement, voy jeanus to each other, and often unkind to poor people. After the descent of the Holy Ghost what do we find? No sooner did He come down upon them than all their darkness of mind disappeared, and they began speaking with such power and effect that on this very day of Pentecost, three thousand souls were added to the Church. So great was the fervor of their converts that it overcame even the love of worldly goods which is still supreme in the hearts of most men.

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They sold their possessions and goods, and divided them to all according as they had need. The Apostles themselves, formerly so timid, now rejoiced that they were accounted worthy to suffer reproach for the name of Jesus. We hear no more of jealousies and envyings; no longer did they seek for honor and esteem, no longer did they treat the poor with coldness and unkindness, their delight now was to give up their lives to the service of spend and be spent in ministering to the wants of slaves and barbarians and the outcasts of this world, making themselves all things to all men that they might gain all. Instead of seeking each one his own, in honor they preferred one another. All this and much more resulted from the coming down of the Holy Ghost into their hearts and minds. This great change was effected by Him. In this way our Lord's words were shown to be true-'it is expedient for you that I go.'

Lord? That it has been better for us that He went away? I am afraid that to many it may be said that our Lord them in recalling the past. He was has gone, and that the Holy Ghost has very lonesome, so far away from his not yet come to dwell in their souls and dear old Irish home, if it was only a bodies. I am sure that of all of us it must be said that we have attached too little value to this great gift, that we have not opened our hearts wide to receive Him. And yet if He does visit us, if He does not come down in o our hearts and change them, everything else is in vain. The words of the most eloquent preachers will not move us, the examples and the prayers of our dearest friends will have no effect. We shall go on in our sinful ways, in our darkness and blindness till the end. But if He comes, and in the degree and measure in which we admit him, all will be well: for He will show us our sins and give us true sorrow and repentance. He will bring light, for He is the spirit of truth, and will teach us He will comfort and console us in our trials; for He is, as our Lord says, the comforter. He will even bring us joy, and the "charity of God is poured forth in our hearts by the Holy Ghost who is given to us." Pray, therefore, during this week especially in the words of the Church, for the gift of the Holy Spirit. Say with all your hearts: "Come, Holy Ghost, our souls inspire and lighten with celestial

From the first moments of our life our angel has taken charge of us with most tender love, beyond that of brother father, or mother, and that without any end or advantage of his own; and he employs his entire energies simply for our greater good .-Father Faber.

It is only necessary to read the testimonials to be convinced that Holloway's Corn Cure is unequalled for the removal of corns, warts, etc. It is a complete extinguisher.

A Dinner Pill.—Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a bail of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmelee's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open secretions and convert the food partaken of into healthy nutriment. They are just the medicine to take if troubled with Indigestion or Dyspepsia.

OUR BOYS AND GIRLS. A REMEMBRANCE OF VISITING DAY.

The boys' ward of the hospital, with ts snowy curtains and counterpanes, looked refreshingly cool on the warm August afternoon. The occupants of the little beds, nevertheless, were hot and restless, longing impatiently for visiting hour to come. All the week they had been looking forward eagerly to this day, and, with the exception of a few who were too ill to take an interest in the outside world, seemed imbued with an unusual amount of animal spirits.

There were boys of every character and nationality, it would seem, if one were to traverse, with the white-capped nurse, the length and breadth of her small territory. The sad little faces brightened noticeably as her cheerful counterpass came within cheerful countenance came within view of the different cots. Teddy, only a few months from the isle of saints, held her apron in both his bands to attract her attention. It did him more good than all the hospital treatment, he told his neighbor, to treatment, have a smile and word from her. Opposite the young Irishman lay a fair-haired German, with whom the former carried on frequent conversations in pantomime.

Teddy's chief ambition in life was to

be a fireman. His aunt, who had brought him to Canada, lived close to an engine house, and Teddy asked no better fun than attending fires. Every time the gong struck he made a wild rush to be on hand when the engines started off. The excitement was perfectly delightful to a boy of his temperament, but after the first few weeks of leisure had quickly passed, Mrs. Fegan announced her intention of placing her promising nephew at

A greater penance could not have been imposed upon the twelve year old lad, who, bright and agile enough elsewhere, was strangely awkward and ill at ease within the narrow limits of a class-room. The locality in which this particular school was situated did not bear a reputation for refinement. The majority of the boys were rough, uncouth specimens of humanity, who greeted the appearance of the "green horn" in the recess yard with a howl of derision.

They proceeded to test his physical courage later in the same day, but Teddy soon proved to them that it would be wiser to avoid than attack

ALCO DE The brogue was a source of much amusement to these native-born Canadians, and Teddy keenly felt, as well as saw, the contemptuous glances exchanged whenever he was called upon in class. The teacher, Miss Sanford, kept her boisterous youths pretty well in subjection. She was not afraid of using the rod, and if her record of whippings, which the school committee demanded, was more lengthy for the first month than those of the other instructors, it was noticeably briefer during the remainder of the scholastic She had a grip of iron, and the most desperate character knew, that, once in her clutches, he was doomed to submit and suffer.

So the sneering smiles disappeared quickly when her sharp eyes fell on the culprit, and as Teddy was too manly to tell tales she knew nothing of his silent persecution. After awhile school became a long extended martyr-dom to him; it was so hard to tadopt have profited by the departure of our Lord? That it has been better for us that He went away? I am afraid the dear old Irish home, if it was only a poor, cheerless-looking cabin. The aged grandmother, who had clung to her native soil until death gave her a resting-place therein, tenaciously kept possession of her daughter's boy.

"Let him go to Ameriky, is it? Och, no, sure, he's all I have in the world," she would moan, when the neighbors urged upon her the advisability of accepting the offer of his father's relatives. The boy did not want to leave his granny, and the two lived together, happily and very frugally, as may be surmised, on the fruits of the little patch of ground which the landlord gave them, rent

Poor old granny did her best for the boy. She sent him to the village school every day, and saw that he attended Mass and catechism regularly Perhaps he was shabbier than the other lads, but, if so, he was unconscious of the fact. The farmers' boys shared their lunches with him, and helped in the care of his tiny farm.

All that was changed now. The shamrocks were growing over the kind, worn face he loved so well. Money came from this country to buy an outfit and pay his passage to Canada. There was nothing left for him but to accept. Father Patrick, himself, came to Queenstown to see him off, and Teddy found it hard to say good-by. From the simple kindliness of his old neighbors, his lot was cast among strangers in a strange land.
As stated before, the fire brigade

was his one interest and ambition. The men from the captain down, had a kind word for Teddy, who loved to watch them making preparations to answer a call. In rain or shine he followed the engine, and this poclivity accounts for his stay in the hospital.

One June afternoon the thought of school was intolerable. The city seemed like a big furnace, and on every side people were wishing for cooling rain. Teddy betook himself to the Public Garden, radiant in its summer beauty. He watched the swan-boats beauty. He watched the swan-boats One June afternoon the thought of school was intolerable. The city

the gorgeous floral display until dis-missal time. Then he started home-ward, but, unluckily, the fire-alarm sounded just as he passed the engine-house. Despite the weather he pursued the flying horses down towards the business part of the city. A great warehouse, packed with fireworks and combustibles of all sorts, was in flames. To the boys who congregated around, it was quite a Dominion Day celebration to hear the cannon crackers exploding. Teddy was an interested spectator. His friends were among the firemen who Teddy

were doing noble duty at the risk of their own lives. A terrific report, followed by flying bricks, caused a stampede. Teddy got under the horses' feet somehow. The heavy team passed over him, and he was carried home to his aunt, a sorry-looking object. That good woman was in terrible distress when the doctor told her that Teddy's injuries consisted, besides the very evident bruises, of a brolen leg. With a house full of boarders to attend to, how could she take proper care of a helpless boy? At the physician's sug gestion, she applied for his admission into a hospital, and, so, just as vacation time was coming on, Teddy found him self undergoing a novel and unpleasant experience. The nurse and doctors were very kind, but imagine, stay. ing in bed week after week, for good ness knows how long! Then his aunt was too busy to come to see him often, and before many days had gone by reddy regretted his affection for con flagrations. Indeed, he quite decided to abandon the idea of adopting the avocation of a fireman.

While the other patients entertained their callers on this particular visiting day, Teddy lay and watched the scene with interest. Directly opposite, Heinrich was quietly crying himself to sleep—nobody cared whether he lived or died. At the little German's right, two bright-faced boys exchanged confidences. Next in order was a dark-haired lad whose father sat near the foot of his cot. Teddy heard the doctor say that morning.—
"Number Five needs great atten-

tion. It looks now as though the poor fellow's days were numbered. Follow my directions closely; before twenty-four hours there will be a great

The Irish lad who listened felt deep sympathy for his fellow sufferer. He could do nothing but pray for him, however, and all day long he begged Our Lady's help. The thought of death was so terrible—the more Teddy considered it the sadder he became. The poor man looked so disconsolate as he sat beside his boy that Teddy knew he realized the sad truth. If it were not for that miserable old leg of his, he would have gone over to them,

tried his best to give some consolation. One after another the visitors went away. Number Five's father was the last to leave, and as he bade his boy good by, Teddy decided that he would be willing to exchange places with the dying boy just to have some one so near and dear. Quiet settled down on the ward again. During a short interval, in which the nurse was absent. Teddy managed to get out of bed. It was a risky proceeding, but he could not bear the strain any longer. He painfully shifted himself- no other expression is applicable-across the room, and gently pushed his indulgenced crucifix into the hands of the dying lad. The big, dark eyes opened slowly, and rested for a moment on the little cross. Then the weak hands raised the symbol of salvation reverently to his trembling lips, kissing it repeatedly and passionately. Teddy, repeatedly and passionately ... riedly that the crucifix was blessed for a happy death. He got back to his cot again, and sometime after the nurse found him in a dead faint. When he returned to consciousness, bed five was

empty.

Teddy's departure from the hospital was retarded a whole month by one imprudent act, the physician asserted. He felt satisfied to suffer, however, when he remembered the spiritual comfort which the image of Christ crucified brought to a soul in its hour of need. With the world fading from view, the dying eyes beheld Jesus expiring upon the cross. Sentiments of tender and contrite love overflowed the innocent, boyish heart at this touching reminder of God's mercy, and clasping the crucifix in his hands, he went forth to meet a loving Saviour. Thus reasoned Teddy, and now, in planning for his future, he wonders if there could be greater happiness than in preparing the dying for their journey o eternity.-Adapted from The Work

ing Boy. The Lodge Replacing the Church.

The experience of Wichita, where the Masons, who a few years ago bought the First Baptist Church at foreclosure sale, recently purchased the Y. M. C. A. building under similar conditions, gave point to the words of a Topeka clergyman, who said that the lodge room was superseding the church in Kansas.

Found,

This Tells Where Health May be And that is more important than making money. If your blood is impure, Hood's Sarsaparilla is the medicine for you, It cures scrofula, salt rheum, rheumatism, catarrh and all other diseases originating in or promoted by impure blood and low state of the system.

Hood's PILLS are easy to take, easy to operate. Cure Indigestion, headache.

gliding about on the pond, and admired CHATS WITH YOUNG MEN. a kindly interest in me as a stranger,

Catholic Universe

The matter of association in all its bearings has much to do with character and life. A great deal, if not every-thing, depends on the kind and quality of our intimate companionships. We need not expatiate on the advantages of having really intelligent and com-petent parents. What influence is so potent for our good all through life as that of a wise, good mother? A mother's goodness embraces more than tender devotion to the physical comfort and transient pleasures of her chil dren. A father's worth implies some thing in addition to providing well for the bodies of his offspring. The value of true friendship lies deeper than the intellectual satisfaction which one derives from congenial comradeship. on through the whole list; the benefits of personal intercourse with those around us are commensurate with their intrinsic merits. Many a man has been permanently saved from a wrong course by the silent influence of an un conscious mentor, in the person of a friend whose excellence impressed it-self upon the character of those with whom he came in contact. It is natural that in the vast majority of cases this savior happens to be mother or father, but it is liable in some in stances to be a total stranger. That is the secret of the tremendous force of good example. Each one of us is consciously or unwittingly moulding in some degree the characters of others, and in time the character of each of us is being influenced more or less from without in the same way. It is clear, therefore, that it lies within the power of all to enjoy the salutary effects of propinquity and contact with superior natures by a judicious selection of in timates. If we chance to be blessed timates. with uncommonly good home in-fluences we are more apt to drift into the way of advantageous friendships than if we be less fortunate in that particular. It must be plain to anyone who seriously considers the subjec that more than to anything else of an extraneous nature, we are indebted to the character of our associations for the good or ill of our

Our observant and philosophical friend of Youngstown, Noble Sims, to whose suggestions we have occasionally called attention, enlarges on this point and makes a special application of it for our instruction, in a communication just at hand. He writes "The young men's department is a sort of a school for the youthful reader of the masculine peruasion in particular, but I venture to say that young women readers of the Universe patronize this column quite if not more ex tensively than their brothers. In this circumstance, wouldn't it be well to address yourself now and then directly to things of special interest to this portion of your clientele? With this thought in view I shall, with editor's permission, endeavor to hold the attention of the gentle reader for brief space in relation to the question of the enduring charm of her sex and the power which is exerts on the lives of the other gender I have frequently noted the high esteem and reverence in which some wo man are held, despite the fact that they do not possess those external attractions, a beautiful face and figure, which are usually so potential in eliciting the admiration of men. I have striven to discover the key to this when I changed the town of my abode may serve as a useful illustration for a ertain class of young men doubtless represented among your readers, who are at a loss to understand how a woman not personally endowed with traordinary grace of face and form, c in be regarded as attractive. I went to Wa-- perfect stranger.

t was not long, however, before I made the acquaintance of quite a large circle of young men of the place. From them I acquired all the knowledge I responsed for a long time of the place. edge I possessed for a long time of the town and its people. In the course of events, I grew into the social life of the community. I became a part of it. From the first I had heard the name of a certain young woman mentioned more frequently and with a greater unanimity of amiable regard than any other. I was informed many times by my young men friends that she was a person I ought to know. The cause of this general high opinion I found sprung from the fact that she was so good and kind. Long before I had the pleasure of knowing her personally I had formed very glecided notions concerning her appearance, as people will. Somehow I associated the fine traits of character and beautiful manners and accomplishments attri-buted to her, with a well-defined con ception of physical loveliness. I imagined she must be beautiful externally as well as morally and intellectually. I confounded her with the accepted paragon of beauty who ordinarily achieves bellehood in a large town. When I first met her I was disappointed, I must confess. The picture which I had drawn in my mind bore no resemblance whatever to the original, in blance whatever to the original, in point of looks. She was what one would call plain, but I perceived at once the reason of the general affection in which she was held. She was frank, unaffected, sympathetic, quite different in this respect from the fair crea-

and as she talked I took a hasty mental inventory of her external characteristics. Her neat figure was cad in a gown of rich material but severly plain and her raven tresses were crowned with a becoming headdress suitable to the season. There was nothing particularly striking in her appearance that would lead a stranger to bestow upon her a second glance, though she had fine eyes, regular features and an expression of great intelligence and benignity. Her manner, however, was most engaging, and could not fail to make an agreeable impression upon a

keen judge of human character. I understood at once why everybody liked her and spoke well of her. With that inherent hospitality which distinguishes good and generous souls, she invited me to call on her at her home, arranging the date to suit my convenience. I gratefully availed myself of the opportunity, and the favorable impression first created was deepened and became more firmly fixed as the result of closer acquaint ance under the most auspicious cir cumstances. I was not surprised to find her indifferent to the frivolities and hollow vanities of the social swim, but cultivated, well-read and convers ant with serious concerns of general interest. Our conversation passed from literature with the best of which discovered she was on terms of easy familiarity, to the subject of the war She was enthusiastic on the subject of going to the front as a nurse in the event of such services being needed and showed that she was intelligently patriotic. She played and sang with unaffected sweetness and grace and manifested in every act the charming points of innate cleverness and self mastery. The evening passed very rapidly and almost before I realized

The moral I would draw is this wish all our Catholic young men were fortunate enough to number among their young lady acquaintances Marys of the type I have attempted to de scribe. Associations of that sort would prove tremendously beneficial and ele vating. Then the young men would be inspired and impelled by an ambi tion to be worthy of the privilege. They would study and improve their the gainers thereby."

the gainers thereby. Young men can

the time for departure arrived.

quite free to confess when it was all

enjoyable and satisfactory evening.

ver, that I had never spent a more

Sims is right. Young men can learn a practical lesson if they will from his experience and the moral of it ought not to be lost either on the alert and supple minds of our dear girls in whose behalf the tale is told. The surest safeguard for our youth lies in innocent and intelligent associations, the duty of our young women is to provide them. How many of our youth act up to this ideal?

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There are thousands of bakers in Canada. Each one bakes hundreds of pies every year. There are thousands housekeepers in the Dominion. mystery, which isn't so much a mystery after all, when we come to examine it. An experience which I had pie does every person in Canada eat in

a year! Now, the pie is called the "seed of Dyspepsia." And the pies baked in Canada, in a year would cover acres of

Think of it! Acres of dyspepsia! And this means hours, days, weeks, months of terrible suffering! It means ill health and ruined constitu-tions! It follows that the Canadian tions! race will become weak and unhealthy unless some means of checking this dyspepsia be found, for people won't give up their pies.

Fortunately there is no need to seach for a way to check dyspepsia. It has been found already. Dodd's Dyspepsia Tablets, not only check the worst cases of dyspepsia, but cure them outright. So you may eat your pie in peace, if you only take one or two of Dodd's Dyspepsia Tablets after each meal. Then you can laugh at

dyspepsia.

Dodd's Dyspepsia Tablets cure dyspepsia and all stomach troubles by removing the cause. They digest the food, clean the stomach, rest and strengthen it, and regulate the bowels perfectly. One or two taken after each meal, will cure the worst case in a few weeks.

There's no uncertainty about it, but you can satisfy yourself, and cure your dyspepsia, indigestion, heartburn, etc., by buying and trying a

Dodd's Dyspepsia Tablets are sold by all druggists, at 50 cents a box, six boxes \$2 50, or sent on receipt of price, by The Dodds Medicine Co., Limited, Toronto.

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THOS. COFFEY.

CATHOLIC RECORD OFFICE London, Ont.

APING CATHOLICITY.

Kensit, the frantic and fanatical Protestant, who created the disturbance during the "Veneration of the Cross" in an Anglican Church in London on Good Friday, was brought up for trial about three weeks ago. The evidence at the trial showed the ridiculous position of the ultra-Anglicans, who ape everything Catholic. The preacher stole the ceremony from the Roman Ritual without any authority or permission. The following synop. sis of the testimony in the police court

is taken from a London paper:
Mr. Lewis Herbert Winckworth, a solicitor, of Eardley crescent, South Kensington, a regular attendant at St. Kensington, a regular attenuant at St. Cuthbert's, said he was present at the service on Good Friday, and saw the defendent with some nine others enter the building. There were between three and four hundred people present. The services consisted of the lesson for the day the grapal and savaral colthe day, the gospel, and several col-lects. Afterwards, the worshippers walked, two by two, towards the altar steps, where was placed a crucifix. They knelt before it and kissed it. This service was not mentioned in the book of Common Prayer. Mr. Kensit pushed past some of the worshippers, and picked up the crucifix, and with it in his hands he turned round facing the congregation, and exclaimed, "I protest in the name of the Lord against this idolatry." As he uttered these words he commenced advancing toward the nave, and his friends surrounded him, shouting out, 'Down with idolatry."
"This is Popery," 'This is the way
to Rome." (Laughter.) The vicar
then approached Mr. Kensit and took

women came to the chancel yelling. "Oh, you wicked people," and another woman began hammering him (witness) in the back. (Laughter.) Mr. Kensit, after shouting murder said "I die a martyr for the Protestant faith." (Laughter.) No necessay violence was used in expelling the disturbers, but Mr. Kensit, before leaving, loudly asked: "Where is my wife?" (Laughter.) At the time of the occurrence he had not the pleasure of knowing the defendant. (Laughter.) Several ladies were very much

away the crucifix. There was con-siderable confusion at the time. Three

upset and were in tears.

Mr. Hughes: Did Mr. Kensit and his friend enter the church very fast?

—Yes. They made a noise with their Can you point to any place in the

Book of Common Prayer where this "Veneration of the Cross" is to be found?—The greater part of the service comes from the Bible.

But is this particular portion of the

service to be found in the Book of Common Prayer?—No.

Do you know there is a book called

The Office of Holy Week?"—Yes.
That is the Roman Catholic Ritual and part of the service of the Roman olic Church ?-It may be. The "Veneration of the Cross" is in

this book?—It may be.
Is it not a fact that a member of the

congregation endeavored to put a handkerchief into Mr. Kensit's mouth to prevent him speaking ? - I don't

Mr. Robert Bickersteth of Cromwellroad, W., said he heard one woman exclaim, "It's about time we did protest." (Laughter.) The impression on his mind was that Mr. Kensit intended carrying away the crucifix. (Laughter.) Several ladies were in tears, but he could not say whether this was due to the character of the service.

Mr. Charles Lang Huggins, of Cromwell-road, stated that he heard Mr. Kensit crying out "Murder," although no one was touching him (Laughter). Major G. E. Wyndham Malet de-

clared that he saw no attempt to strike the defendant or try to put a handker chief in his mouth to prevent him speaking. The Rev. Henry Weall was the

cross-examiner and Mr. Geoghegan. He said he had been in holy orders for thirty-six years.

At the time of your ordination you signed the following declaration: sent to the Thirty-nine Articles of religion and to the Book of Commor Prayer, and of the ordering of bishops, priests, and deacons; I believe doctrine of the Church of England, as therein set forth, to be agreeable to the word of God, and in public prayer and administration of the sacraments I will use the form in the said book prescribed, and none other, except as s far as shall be ordained by lawful authority ?"-Yes.

You acknowledged at the time of your ordination the authority of the Thirty-nine Articles ?- Yes.

You still hold yourself bound by that declaration of assent and by those Articles?-Yes.

The second commandment deals with the worship of graven images?-It

In this service you used a cross with a figure of the Saviour upon it?—Yes.

Were the collects read from the Book of Common Prayer?-Three of them

Is a part of the service of the " Veneration of the Cross" taken from "The Office of Holy Week?"—It may be.

The full title of that book is "The Office of Holy Week, according to the The figure of the Roman Rite. Saviour was kissed?—Yes.

When the officiating priest partly undraped the crucifix he said, "Behold the wood of the Cross," and the choir replied, "On which hung the Saviour of the world :" and the worshippers were then invited to adore it?-They were invited to adore Him.

The priest kissed the crucifix, and

was followed by the choir ?-Yes. Is that a legal proceeding ?-I should

not have done it if I imagined it to be

illegal.

By what lawful authority did you include this "Veneration of the Cross in the service?-That is just what I should like to know. (Laughter.)
Did your Bishop give you any
authority?—I never asked him.

But in your declaration of assent you said you would only use the form as prescribed in the Book of Common Prayer and none other, except as shall be ordered by lawful authority. By what lawful authority did you do this

—I don't know.

Do you call this ritual—which is better fitted for the Pro Cathedral than for the Church of England—part of

or the Church of England—part of divine service?—Yes.

Can any proceeding be taken against a clergyman without the consent of his Fishop?—I think not; I cannot tell.

Have you read the Clergy Discipline Have you read the Clergy Discipline
Act? — No. (Laughter.) Re-examined by Mr. Hardy, the vicar said this
particular service had been conducted
on Good Friday for something like
eight years. No interference had ever
been made with the service; indeed,

the congregation had increased. It was customary in the Church of England for services to be held which were not contained in the Book of Common Prayer.

Mr. Geoghegan: My point is that this is a service of the Church of Rome which has been introduced into the Church of England.

The vicar, continuing said the three

hours' service which was held all over London and at St. Paul's Cathedral on Good Fridays was not contained in the Book of Common Prayer. The bend ing of the knee was an act of homage. Mr. Geoghegan, in addressing the magistrate on behalf of Mr. Kensit,

said the service could have been quite proper in the Pro-Cathedral or some Roman Catholic church, but it was not a service which should be conducted in the Church of England. His client, who objected to practice distinctly ish" being carried out in the Church of England, of which he was a member, found it difficult to stop such proceed ings, as no action could be taken without the Bishop of London's sanction, and Dr. Creighton

had declined to interfere. Mr. Kensit had not been guilty of riotous, violent, or indecent behavior. These "Romish" practices were carried on in a church by a clergyman in direct viola tion of his oath of assent and of the Thirty-nine Articles he had signed. He must confess, however, that his client had been guilty of a trespass, and laid hands on something which did not belong to him.

DIOCESE OF LONDON.

Tuesday, May 10th, 1898, will be long remembered in the parish of Port Lambton. On that day the Right Rev. Bishop O'Connor of London came to reopen the church and bless two new side a stars. Unfortunately it rained, but that did an large numbers, and nearly every one present received Holy Communion at the Bishop's Mass. At 10 a. m. solemn High Mass began, with the pastor, Rev. Father Aylward, as celebrant, assisted by Rev, Father Fernes, of Marine city, as deacon, and Rev, Father Gnam of Wyoming as sub-deacon. The fishop occupied a throne in the sanctuaries, with Rev. Fathers Ronan and Hogan as chaplains.

Just after the Gospel His Lordship delivered a very beautiful sermon and in the choicest language explained the reasons why our churches are the Sanctuary of God's love for man and man's love, for God. In the church all feel at home, rich and poor, but in particular the poor and the afflicted, for here they realize that the church is truly the House of their Father, hence in beautifying our churches we perform a great act of charity. His Lordship took occasion to speak in reprise of the holy year ago he himself had suggested a little improvement in the church and suggested a little improvement in the church and was most agree ably surprised at the amount of work done, and impirered on all who worked so well the choicest blessings of God for them and their amilies.

ably surprised at the amount of work done, and implored on all who worked so well the choicest biessings of God for them and their families.

The artist who frescoed the church was Mr. Jas. Yard of Sarnia. This gentleman has every reason to feel proud of the work, for he has succeeded beyond the expectation of every one. The decorations are in water color, chaste in design, rich in execution—relieved by bronze and goid, the delicate tinting of the different panels and the stenciling can be seen to advantage in all lights. We congratulate Mr. Yard on his work and hope he may always succeed as admirably as he has done to day.

The new altars designed and bright the eminently satisfactory, corresponding as they do with the pretty main altar, Nyard as eminently satisfactory, corresponding as they do with the pretty main altar, Nyard was almow a stranger of the promised to supply fine windows were put in the church by a firm whose reputation is increasing in popularity day by day—we mean the Hobbs Manuf. Co. of London. Mr. Hobbs promised to supply fine windows and we are pleased to supply fine windows and we are pleased to supply fine windows and we are pleased to supply fine windows and we have the cift of the Founder of the church. Rev. Fr. B. J. Wasters, whom we expected for our reopening but come the other, the sixted of the Altar Society; (2) the League of the Sacred Heart of Jestical Heart of

[We regret the above was received too late to

The Drum.

BY JAMES WHITCOMB RILEY.

Oh the drum!
There is some
Intonation in thy grum
Monotony of utterance that strikes the spirit
dumb,
As we hear
Through the clear
And unclouded atmosphere
Thy rumbling paipitation roll in upon the ear.

There's a par',
Of the art
Of thy music-throbbing heart
That thrills a something in us that awakens
with a start,
And, in rhyme
And exactitude of time,
Goes marching on to giory to thy melody
sublime.

And the guest And the guest
Of the breast
Of the breast
That thy tolling robs of rest
Is a patriotic spirit as a Continental dressed,
And he looms
From the glooms
Of a century of tombs,
And the blood he spilled at Lexington in living
beauty blooms.

And his eyes
Wear the guise
Of a nature pure and wise,
And the love of them is lifted to a something
in the skies
That is bright
Red and white,
With a blur of starry light
As it laughs in siken ripples to the breezes day
and night.

While the prayer
Rising there
Wils the sea and earth and air
As a heritage to freedom's sons and daughters
everywhere.

Then with sound

As profound
As the transferings resound,
As the transferings resound,
shakes the ground,

And a cry,
Flung on high
Flung on high
Like the flag it flutters by,
anturously upwards till it nestles in

Oh the drum!
There is some
Intonation in thy grum
Monotony of ulterance that strikes the spirit
dumb,
As we hear
Through the clear
And unclouded atmosphere
Thy rumbling palpitations roll in upon the ear.

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

Barrie, May 10, 1898.

At a regular meeting of Branch 51, held
April 25, it was moved by Bros, Kennedy, and

At a regular meeting of Branch 51. Ready April 25, it was moved by Bros. Kennedy, and unanimously carried:

That we, the members of Branch 51. desire to extend our heartfelt sorrow and sympathy to our brethren who are relatives of the late Mrs. McBride, and

That while humbly bowing to the will of the Aimighty God, we, the members of this branch, heartily sympathize with her relatives in the loss of a kind mother and a faithful friend, and pray that God in his infinite mercy may console them in their very great affliction, and lead them to reflect that He has but called her to the just reward of well-spent life. Therefore be it

Resolved that copies of these resolutions be sent to Bros. E. Sevigny, A. W. Beardsley and C. T. Sevigny and to the CATHOLIC RECORD and The Canadian for publication.

John J. Kelly

Ass. Rec. Sec. of Branch 51, Barrie.

DEATH OF GLADSTONE.

The Aged Statesman Passes at Last to His Rest.

His Rest.

Hawarden, May 19.—Mr, Gladstone died at 5 o'clock this morning.

THE FINAL SCENES.

Hawarden, May 18.—At 19 o'clock this morning Mr, Gladstone was still in a comatose state, apparently hovering on the brink of death. Only by the feeble beating of his pulse could it be told that he was still alive.

All night long a weary vigil was maintained. The whole family was in and out of the sick room. Mrs. Gladstone remained throughout the night at the bedside of her dying husband. She could not be induced to leave him even to take refreshments.

The scene at about 4 o'clock this morning, when it was supposed Mr. Gladstone's last hour had come, was most painful. But he again showed his almost superhuman vitality, fought death away and relapsed into sleep. It is believed, however, that very few hours will see the end. The family expressed the opinion that Mr. Gladstone will pass away at about noon to-day.

1,20 p. m.—The temporary improvement in Mr. Gladstone's condition has not continued. But again very prostrate and is still unconscious.

During the crisis at 4 o'clock this morning.

Scious.

During the crisis at 4 o'clock this morning
Mr. Cladatopo's breathing was thinty six to the

scious.

During the crisis at 4 o'clock this morning Mr. Gladstone's breathing was thirty six to the minute, and the members of his family were summoned. The Rev. Stephen Gladstone read prayers and hymns, including Mr. Gladstone's favorite, "Rock of Ages." When this was concluded Mr. Gladstone was heard to murmur "Our Father."

The weather is fine and the window of Mr. Gladstone's room is open. Dr. Dobie, in an interview this afternoon, said: "Mrs. Gladstone does not leave the bedside. She is always holding Mr. Gladstone's hand, Although extremely distressed, she is bearing up with considerable fortitude. Mr. Gladstone lies on a small iron bed, peacefully sleeping away into the land of shades. His death chamber faces south. The family and others are all sitting around him, or moving noiselessly in and out. The scene is pathetic." Dr. Dobie doubts that his patient was conscious at any time on Tuesday, though he said "Yes" and "No;" nor does the physician believe that Mr. Gladstone recognized anyone. Novertheless he suffers no pain whatever, but just lies with his head facing the light, his eyes closed, his hands sometimes outside the conterpane and sometimes hidden beneath. His grand face bears an almost peaceful and context of the context of the

as ever. He looks, too, in wonderfully good color.

WHEN THE END CAME.
London, May 19.—(Special.)—Mr. Gladstone's family were by his bedside at the last moments. Mrs. Gladstone, exhausted by her long watching, only now and then reluctantly yielded to the persuasions of the physicians and her family to recline briefly on a couchin the same room with her husband. The death chamber is immediately above the terrace, from which Mr. Gladstone used to address admirers visiting Hawarden. The window is surrounded by blossoming creepers, through which the pale light of early morning fell upon the last scene. The London newspapers had gone to press before the end came, but all editorially refer with deep appreciation to the life that was known to be swiftly closing. They all paid ribute to Mr. Gladstone's devotion to duty, his lofty ideals, the religious fervor and his instory.

THE LAST SAD BAYS.

THE LAST SAD DAYS.

The whole world has followed with the keen-

was given in his journey from Bournemouth, a watering place on the south coast of England, to Hawarden. The aged statesman left Bournemouth on the morning of March 22nd, travelling in a royal salon carriage. At that time he was strong enough to walk firmly from his carriage to the train. He was greeted with frequent cries of "God bless you, sir," "God's richest blessings rest upon you." Upon entering the train Mr. Gladstone turned and said in a clear voice: "God bless you all, and this place and the land you love "Along the route to Hawarden special precautions were taken to avoid demonstrations when passing stations. It was noticed that Mrs. Gladstone seemed even feebler than he. Everywhere it was regarded as his last journey, and his words on entering the train at Bournemouth were taken as an expression of his farewell to the public.

Mr. Gladstone's journey from Bournemouth to Hawarden recalled that in one of his late speeches, after alluding to Liverpool as his birthplace, he continued: "With Hawarden, if it pleases God, my last nequaintance with light and air is likely to be connected."

When he made his last journey to Hawarden Mr. Gladstone evidently knew that his end was approaching, for he hade farewell to several out friends. Referring to his illness Mr. Gladstone said to a friend: "A final lesson—a final trial." The old statesman was sensibly happier at Hawarden than either at the Riviers of the several out of the several continued."

DIOCESE OF HAMILTON.

At St. Lawrence church, last Sunday, the Bishop administered the Sacrament of Confirmation to about eighty children and adults. He was assisted in the ceremony by the pastor, Rev. Father Brady, and by Father Mahony, The children's choir sang hymns to the Holy Ghost during the Bishop's Mass. After Mass the Bishop addressed the newly-confirmed, speaking for some time on the bower of the Holy Ghost in the Church and the efficacy of His seven great gifts.

The Forty Hours' Adoration of the Blessed

speaking for some time on the bower of the holy Ghost in the Church and the efficacy of His seven great gifts.

The Forty Hours' Adoration of the Blessed Sacrament took place at St. Joseph's church last week. Rev. Father O'Reily, of St. Patricks', Father Brady, of St. Lawrence, and others of the city clergy assisted the pastor. Father Hinchey, in carrying out the devotions. Willing hands had assisted in making the pretty altar attractive and beautiful with its array of choice flowers and colored lights. The Bishop and Mgr. McEvay were present for the closing exercises of the work of the coloring exercises of the music at the High Mass Sunday and at the Vespers in the evening was most pleasing ing of special praise for the efficient manner in which the divine praises are rendered. The pastor, Father Hinchey, Mr. J. M. Boyes, choir leader, and Miss M. McHenry, organist, have succeeded in making the choir one of the best in the city.

NUNS AT THE SEAT OF WAR.

The Windsor Record of a recent date con-tained the following items which will have special interest for the Catholics of Western

special interest for the Catholics of Western Ontario:

The following extracts from a letter of Sister M. Silverius (Miss G. Ramoth) to her mother in Windsor, written from the convent of the Holy Names at Tampa, Florida, where United States troops are at present massing and drilling, will be of interest at the present time to the large number of f. inds and acquaintances of that lady in this city. It will be remembered that allusion was made in a recent issue to the work now being done by the ladies of that institution down there. Her latter, of May 8 says:

to the work now being done by the sames of May 8, says:

"Do not feel anxious about me, dear mother, for I and all my dear Sisters of Tampa and Key West are quite safe so far, although the serioundings do seem very war-like, with anout fifteen thousand soldlers encanged not all sades. Some of the Sisters have goned no the camp with the children to see the choich we meet them at all hours, and in oil places. They distinguish themselves by their gentlemanly conduct and whenever between the product and whenever between the same they show greatest and deference. Several have come and quite a number are expected to any preparing scapulars and medas by the hundred to distribute amongst our brake Catholic soldier boys. In one regiment here of five hundred men, three hundred are Catholics.

five hundred men, three hundred are Catholics."

At Key West, Florida, the academy and two school buildings have dismissed school and have replaced the pupils' desks with beds and cots ready to receive the wounded soldiers and sailors. In Tampa the same preparation for hospiral work has been made by the good Sisters of the Holy Names of Jesus and Mary.

At Key West is Sister John, who was for many years at St. Mary's academy, Windsor. In the same service Miss Georgian Ramoth of Windsor is doing duty at Tampa. Madam Clara Whelihan, daughter of P. Whelihan, St. Marys, is a religuise at the convent of the Sacred Heart, Havana, Cuba.

The Honr of the Shadow.

Into an old cathedral, tall and gray, A homeless, world-worn pligrim came one day And, kneeling prostrate in the shadows deep. He closed his eyes and entered into sleep.

Above, along the many pillared walls. He saw white stars, and hats of cardinals.

Processions marched with cross and candles bright, An incense carried by an acolyte.

And far above the faces of the throng,

"Rest, rest to the weary,
Peace, peace to the soul;
Though life may be dreary,
Earth is not thy goal." But long the pilgrim marveled, thinking

At night a verger pacing on the floor Found him; and he was buried at God's door. Poor, homeless outcast, in the shadows dim, He knew not that the song was sung for him.

"O lay down thy burden. O come unto me; I will not forsake thee, Tho' all else should flee.

- John James Meehan, in the Independent. AN APPEAL TO DIRECTORS OF PIL-

The Franciscan Missionaries of Mary resid-ing at Ste Anne de Beaupre, beg to inform the Reverend Clerky and Directors of Pilgrimages, that they afford board and lodking to pilgrims on the same terms as at the neighboring

The Sisters have also a boarding-school where young girls are provided with a complete education in French and English. Tuition, \$6.00 per

cation in French and English. Tuition, \$5.00 per month.

Church vestments are made up ard repaired at moderate rates by the nuns, who also fabricate hosts and tapers.

The special vocation of the Franciscan Missionaries of Mary being to devote themselves to foreign missions, among heathen nations, omay, by purchasing the above-mentioned articles from the Sisters, contribute to the salvation of souts and thereby draw down the blessing of God on one's self and family.

Moreover, these nuns being, by virtue of their rule, adorers of the Most Blossed Sacrament exposed on their altars, pray incessantly for benefactors and for all those who are recommenced to their prayers.

Piease address:

The Lady Superior

Franciscan Convent

Sie Anne de Beaupre, P. Q. Canada.

(The convent is situated beside the Scala Santa.)

A GREAT TREAT.

IN GREAT TREAT.

[We regret the above was received too late to appear in last week's issue of the CATHOLIC RECORD. Father Aylward is to be congratulated upon the remarkable success that has attended his labors in the parish of Lambton during the last eight years. We trust he will be spared many more to continue the good work amongst his devoted flock, — Ed RECORD.

NEW BOOKS.

"The Black Lady and Robin Redbreast," by Canen Schmid, and "The Dumb Child," by the same author, are two very plensing stories for the young folk, recordly published by Benziger Bros. As they are decidedly elevating in tone and sold at a chean figure—Line, and to remay weeks pand shad a chean figure—Line, and to flate the point of the same author, are two very plensing stories for the young folk, recordly published by Benziger Bros. 21 mo. boards, 25 cents.

**Here Cake and Easter Eggs." by Canen Schmid, has recently been published by Messis. Benziger Bros.; 21 mo. boards, 25 cents.

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**Gladstone's last public message to the world and subject published by Messis. Benziger Bros.; 21 mo. boards, 25 cents.

**Here Cake and Easter Eggs." by Canen Schmid, has re

Napoleon of Military Bands," by the London Star: "The Garter King of Bandmasters," by the Ball Mail Gazette: "The finest military band in the world," by the London Figaro, and "Dan Godfrey's band, if it were halved, could stand on its head and beat Herr Edmund Strauss and his Viennese musicians into semi-quavers," by the London Standard.
This world-famed musical organization will visit London for one good performance at the Princess Rink, Friday evening, June 3rd. Popular prices.

HEART WEAKNESS

Must be Treated in Time or Ends in Certain Death.

SOME OF THE SYMPTOMS ARE PALPITATION AFTER SLIGHT EXERTION, SOMETIMES SEVERE PAINS, DIZZINESS AND FAINTING SPELLS—IT CAN BE CURED. From the Echo, Plattsville, Ont.

From the Echo, Plattsville, Ont.

The Echo has read and has published many statements from people who have been cured of various ailments by the timely and judicious use of Dr. Williams Pink Pills for Pale People, but never before have we had such personally convincing proof of their efficacy as in the case of Mrs. George Taylor, who with her husband and family reside in the village. To an Echo reporter Mrs. Taylor gave the following history of her illness and cure, and asked that it be given the widest publicity, so that others might be benefitted:—'I am thirty-two years of age,' said Mrs. Taylor, "and in 1885 my husband and myseif were living on a farm in Perth county, and it was there I was first taken sick. The doctor who was called in said I was suffering from heart trouble, due to no avail, and I steadily grew worse. The doctor who was called in one yous debility. All his remedies proved of another physician but mono better results. At the lest, two parts of another physician but mono better results. At her lest, twas frequently overcome we will be a suffering from the province of another physician but mono better my limbs would become coud and often my limbs would become coud and often my limbs would become coud and often my lusband thought I was dying. I tried several mine, but with no better results, and I did not expect to recover, in fact I often thought it would be better if the end came, for my life was one of misery. We moved back to the farm, and then one day I read the statement of a lady who had been cured of similar trouble by the use of Dr. Williams Pink Pills, so I said to my husband that I would try this medicine and it seemed to me that it was my last chance. Before the first box was finished I felt an improvement in my appetite and felt that this was a hopeful sign. By the time I had used three boxes more my trouble seemed to be entirely gone, and I have not felt a single recurrence of the old symptoms. Since moving to Plattsville I have used two boxes, and they had the effect of tuning u

or urge too strongly those who are afflicted to give it a trial.

It has been proved time and again that Dr. William's Pink Pills cure heart troubles, nervous debility, rheumatism, sciatica, St. Vitus' dance and stomach troubles. They make new blood and build up the nerves, restoring the glow of health to pale and sallow faces. Be sure you get the genuimas there is no other medicine "the same as" or "just as good" as Dr. Williams' Pink Fills. It your dealer does not have them they will be sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

ont, "God leads us by our own desires," after we have once offered the sacrifice of them with full sincerty. The "ruling love," the best-beloved good, which we offer to siay, as Aoram did Isaac, that very good is given back to us glorified and made indeed the thing which we desired. We have, with the Wise Men, to leave our own people and our father's house before we can see "Jesus with His Mother;" but, after that, God bids us "go back another way into our own country.—Coventry Patmore.

MARKET REPORTS.

LONDON.

London, May 26,—Grain per cental—Red winter, \$1.70 to \$1.75 per busnel; white, do, \$1.70 to \$1.75; spring, do, \$1.70 to \$1.75; corn. Suc to \$1 per busnel; oats, \$1.02 to \$1.05; corn. Suc to \$1 per busnel; oats, \$1.02 to \$1.05; peas, 90 to \$1; peas, seed, \$1.

Produce,—Eggs, fresh, 9 to 11c, per dozen; butter, best roil, 11 to 12c; creamery, do, retail, 17c; hay, per ton, \$6 to \$6.50; straw, per load, \$2 to \$5; cheese, wnolesale, \$ to \$4; corner, do, eretail, 17c; hay, per ton, \$6 to \$6.50; straw, per load, \$2.00; Seds.—Potatoes, per bag 75c, to \$1.00.

Seeds.—Clover seed, red, \$3.20; Alsike clover seed, \$3.25 to \$4; timothy seed, per bush, \$1.25 to \$1.75.

Meat.—Beef, by carcass, \$6 to \$7; mutton, by carcass, 6 to 7c; veal, by carcass, \$5.50 to \$6; pork, per cwt. \$4.50 to \$2.5; lamb, by carcass, \$3.50 to \$4.50.

Live Stock.—Milch cows, \$25 to \$40; live blogs, per cwt. \$4.50 to \$1.75; pigs, pair, \$3 to \$5; fat beeves, \$3.25 to \$1.25.

Toronto, May 26.—Wheat.—Cars of red winter west held at from \$1.10 to \$1.12; with bids from 2 to 3c, lower; Manitoba grades firm; No. 1 hard, Owen Sound, being quoted at from \$1.13 to \$1.45. Flour, quiet; cars of straight roiler quoted at \$5.25. Toronto freights. Millfoed quiet; cars of shorts quoted from \$2.25.

roller quoted at \$5.23, 10f0010 freignes. Annied quiet; cars of shorts quoted from \$12 to \$13, and bran at \$10.50 to \$11, west. Barley dul; brices nominal. Rye, firm; good enqury for export, and cars west quoted at 61c, and east, at 62c. Corn steady; cars of Canada yellow west quoted at 37c. and American at Toronto

prices nominal. Rye, firm; good enquey for export, and cars west quoted at 51c, and east, at 62c. Corn steady; cars of Canada yellow west quoted at 37c. and American at Toronto at 41c to 45c. Oats, dull; cars of white, west, quoted at 34c. Peas quiet; cars on white, west, quoted at 34c. Peas quiet; cars north and west quoted at 60c.

MONTREAL.

Montreal, May 24.—Sales of No. 1 hard wheat were made at a price equal at \$1.34c. affoat, Fort William, and buyers here were paying \$1.33c. affoat, Fort William. In Ontario red wheat business was quiet, and nominally quoted at \$1.05 to \$1.07 at. Western points. Oats were dull at 38c to 39c, affoat, and peas, at 68c. Flour—Winter wheat patents, \$6.00 to \$6.15c. straight rollers, \$5.50 to \$5.55; straight rollers, \$5.50 to \$5.55; straight rollers, strong oakers, \$6.50; extra, bars, \$2.45 to \$2.60. Ontario winter wheat brane, \$1.50 to \$4.00. Shorts, \$16.00 per ton, in bulk; Manitoba bran, \$11; shorts, \$16.00 per ton, in bulk; Manitoba bran, \$11; shorts, \$16.00 per ton, in bulk; Manitoba bran, \$11; shorts, \$16.00 per ton, in bulk; Manitoba bran, \$11; shorts, \$16.00 per ton, in bulk; Manitoba bran, \$11; shorts, \$16.00 per ton, in bulk; Manitoba bran, \$11; shorts, \$16.00 per ton, in car lots. Cheese is very easy, and buyers were not offering more than 74c today. Butter—The range is about 16½ to 150. Dairy rolls are moving quietly at 12 to 13c, the outside figure being hard to get. Canadian pork, \$15.50 to \$6.0; compound refined, 40., 55c, to 57c; hams, \$150 to \$1.50 pure Canadian lard, in pails, at \$1 to \$6.00; pure Canadian lard, in pails, at \$1 to \$6.00; pure Canadian lard, in pails, at \$1 to \$6.00; pure Canadian lard, in pails, at \$1 to \$6.00; pure Canadian lard, in pails, at \$1 to \$6.00; pure Canadian lard, in pails, at \$1 to \$6.00; pure Canadian lard, in pails, at \$1 to \$6.00; pure Canadian lard, in pails, at \$1 to \$6.00; pure Canadian lard, in pails, at \$1 to \$6.00; pure Canadian lard, in pails, at \$1 to \$6.00; pure Canadian lard, in pails, at \$1 to \$6.00; pure Canadian l

o Sils cents per dush.

Produce.—Butter, II to 13c per pound; eggs, to 3; cents per dozen; honey, 7 to 16 cents per sound; cheese, 8; to 10 cents per pound.

Hay and Straw.—Hay,\$5.00 to \$6.00 per ton, on he city market; baled hay, \$3.00 to \$6.50 per on in car lots; straw, \$3.00 to \$3.50 per ton.

Vegetables and Fruits — Potatoes, 80 to 90c, per bushel.

Vegetables and Fruits — Potatoes, 89 to 99c. per bushel.
Dressed Meat.—Beef, Michigan, \$5.50 to \$7.00 per cwt.; live weight, \$3.50 to \$1.25 per cwt.; Chicago, \$6.00 to \$7.50 per cwt.
Pork—Light; \$4.25 to \$5.00; heavy, no sale, live weight, \$3.25 to \$3.00; heavy, no sale, live weight, \$3.25 to \$3.00 per cwt.
Mutton—\$5.00 to \$6.50 per cwt.
Spring Lamb—\$3 to \$3.50 per cwt.
Veal—\$7.00 to \$7.25 per cwt.
Poultry—Chickens, 9 to 10e per pound; fowls, 7 to 9 cents per pound; ducks, 8 to 10 cents per pound; turkeys, 10 to 122e per pound.

For choice hogs (off cars) \$5 to \$5.10 per cwt. was paid this morning; for light and heavy hogs from \$4 to \$4.65 and \$4.70 was paid.

East Buffalo, N. Y., May 26.—Cattle —The market was about steady for all kinds of handy grades and slow for others; veals in light supply and stronger. Hogs fairly liberal; good to choice Yorkers, \$4.20 to \$4.25; fair to good light Yorkers, \$4.20 to \$4.10; mixed packers grades, \$4.30 to \$4.10; mixed packers grades, \$4.30 to \$4.15; beavy hogs, \$4.10; roughs, \$3.35 to \$4.10; beavy hogs, \$4.10; roughs, \$3.35 to \$4.10; bigs, \$4.55 to \$3.50. Sheep and Lambs—Native clipped lambs, choice to extra, \$5.20 to \$3.35; fair to good, \$4.85 to \$5.20; culls and common, \$4.25 to \$4.75; yearlings, fair mixed to choice wethers, \$4.15 to \$4.40; native clipped sheep, choice to selected wethers, \$4.25 to \$4.30; good to mixed sheep, \$4 to \$4.20; common to fair, \$3.60 to \$3.90; culls to common sheep, \$5.25 to \$3.50.

Financial.

MERCHANTS BANK OF CANADA.

PAID-UP CAPITAL, \$6,000,000. Rest, \$3,000,000.
A general banking business transacted. Loans made to farmers on easy terms. Cor, Richmond St. and Queen's Ave. (Directly opp. Custom House.

GRAND TRUNK BALLWAY REACHES MUSKOKA LAKES

MUSKOKA LAKES
In the Highlands of Ontario
The Muskoka region, with its many hundreds of lakes and streams, is undoubtedly the best place on the continent for Fishing, Shooting Camping. The fishing, consisting of brook or and salimon trout, black bass, maskalongs and pickerel, is unequaled; partridge (ruifled grouse) abound, and deer are belentiful. As a health resort it cannot be surpassed. These lakes are among the highest on the continent, being about 500 feet above Lake Ontario, 159 feet above Lake Superior. There can be no Hay Fever in so pure an atmosphere. A glance at our map will show how easy of access they are, and the fine equipment of The Grand Trunk stallway and the Muskoka Steamers ensures comfort in the highest degree.

One of the most noteworthy characteristics

Grand Trunk Kallway and the Muskoka Steamers ensures comfort in the highest degree.

One of the most noteworthy characteristics of this region is the entire freedom from Hay Fever experienced even by the most actue sufferers from this malady. This is due to many causes—its great elevation above the level of Lake Ontario, the balsamic odor of the surrounding forests of pine, cedar and balsam, and freedom from damp owing to the rocky nature of the country. Write for an illustrated copy of extract from "Outing" regarding this region, to M. C. Dickson, D. P. A., Toronto.

DIOCESAN PILGRIMAGE.

We call the attention of our readers to the date, July 19, prox, of the great Diocesan Pilgrimage to St. Anne de Beaupré, Quebec, of the Archdiocese of Kingston, under the patronage of the Right Rev. Monsignor Farrely, Administrator. Fare from Toronto and return on both the C. P. R. and the G. T. R., only \$6.75. Those who do not desire to visit the Shrine of St. Anne will have a grand opportunity by taking in this Pilgrimage, to visit the chief cities of the Province of Quebec, or to make a side trip from Montreal to the far famed Lake Champlain and vicinity, as all tickets will be good for a week and good to return on any regular passenger trains. BRITISH MUSIC FOR CANADIANS.

ENGLAND'S GREATEST MILITARY BAND.

The Historic Musical Event in the Annals of Canada.

LIEUTENANT

DAN. GODFREY'S BAND

"The finest Military Band in the world, -(Vide-London Figaro.)

40 Eminent Musicians who have served in the Guards Regiments, conducted by world's greatest leader,

LIEUT. DAN. GODFREY, R. A. M, For forty years Bandmaster of Her Majesty's Grenadier Guards.

One Grand Performance, Under patronage of Military and Leading Citizens.

PRINCESS RINK Friday Evening, June 3.

Subscribers Lists open at the following laces: Bell Piano Co., R. S. Williams & Co., and J. H. Cunningham's Dry Goods Store, East, onden, Subscribers have privilege of reserving seats one day in advance of general public, without extra charge.
Subscribers plan opens at Bell Piano Warerooms Monday, May 30th, at 10 o'clock, and for general public Tuesday morning same hour. Popular Prices. Reserved Scats, 75c. & \$1.00,

WEBSTER'S DICTIONARY THE CATHOLIC RECORD

(FOR ONE YEAR) FOR FOUR DOLLARS.

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

The Dictionary is a necessity in every home, school and business house. It fills a vacancy and furnishes knowledge which no one hundred other volumes of the choicest books could supply. Young and old, educated and ignorant, rich and poor, should have it within reach, and refer to its contents every day in the year.

As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life were so well employed in writing. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and definition of same, and is the recular standard size, containing about 300,000 square inches of printed surface, and is bound in cloth.

A whole library in itself, The regular selling price of Webster's Dictionary has heretofore been \$12.

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THE CATHOLIC RECORD, LONDON, ONT Third and Enlarged Edition.

FATHER DAMEN, S. J. One of the Wost Instructive and

Useful Pamphlets Extant Is the Lectures of Father Demen. They comprise five of the most celebrated ones delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church 'the Only True Church of God," "Confession," "The Reaf Presence, "and "Popular Objections Against the Catholic Church." The book will be sent to any address on receipt of 15 cts, in stamps. Orders may be sent to

THOMAS COFFEY. Catholic Record Office, - London, Ont.



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

The Ca London, Satu LACK

The address

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