sion,
A poor, sad thing, and victim of despair,
And dies despairing—even when 'tis fallen
In its cold ashes, memories pure sleep
there.

or crown of thorns, or wreath of whitest No heart that lived hath ever laid it down.

> It must be worn by each for good or evil: Passion's wreath, bride's garland, or nun's And hidden in the hearts of all who wear it leeps,-or hymn of joy or sorrow's wail.

VOLUME XIX.

Love.

BY REV. A. J. RYAN.

In ev'ry soul a secret sleeps, a-dreaming, Like tabernacled Eucharist, or a shrine; It is of love: and victor, or as victim, Or, as both, it never maketh sign.

E'en when it falls down in the dark of pas

Yes, sleeps a dream or real or unreal, That tinges inner thought and outer

That tinges inner thought and outer speech:
The heart's own idol or the soul's ideal Haunting—but hidden from the world's rude reach.

THE MISSION OF CATHOLICS.

The Church's Mission to go Forth and

Archbishop Ireland, in the magnificent address which he delivered in the Cathedral of Baltimore, on the occasion of the hundredth anniversary of the establishment of the Catholic Hierarchy in the United States, remarked that "we are advancing towards one of these great epochs of history, in which mighty changes will be wrought. The multitudes rules the world. It was the world is in throes; a new age is to be born." Few truer words has preacher ever uttered, says the Liverpool Catho lic Times in its issue of week before last. Look where we will, we see evi dences of the fact to which the great Prelate of the North-West alluded in the elequent address from which we have quoted. The old world seems to be crumbling away. Its traditions, that have enshrined the hopes and conse crated the actions of men for centuries on centuries, are in process of disinte-gration. Seme lands have thrown off monarchy altogether. Others have tempered it by constitutional privilege. Others again, that still retain it in the to us unenviable form of autocratic Caesarism, are spectacles to the world of a tacit revolt of the subject populations -a revolt, not yet a revolution, that fearfully terrifies the crowned ruler with the spectacle of red handed. Anarchy or dissolvent socialism. The electoral lesson of this year, more even than in years past, has shown the great advance made by those varied forms of opposition to established rule that bear one or other of the unsavoury imaginary griefs. Even in our own country, where, with all the drawbacks that the most captious critic can opportunities for good which our freeallege, the pyramid of freedom is broader based upon the popular will than in any other land, with the sole exception of the United States, even with us there are heard, in no uncertain tones the ground-murmurs of that great advance of the proletariat which makes thinking men tremble for the days to come. No one can shut his eyes to the fact that at the polling the most progressive people of to-day booth, where, if not upon the throne, What the Roman was of old for the the workman wears the crown of monarchy, questions are being, and will be still more in future, decided by the popular vote which tend, as their direct result, to take power out of the control of the classes, and hand it over to the keeping and the direction of the

lics we mean the Church herself-cannot be indifferent to the trend of this movement from feudalism to democ-The Kingdom of God, which is for all the ages, and which carries in her Divine Teaching the panacea for the woes of every century, knows no distinction of government, provided always that it be established on the broad basis of the popular will, and consent or the people's choice. She knows nothing of the divine right of kings. Every one is "rex" to her who is authorized to rule. But she may have, and she has had, to adapt her actions to the changed circumher actions to the changed circumstances of the holders of power. In the days when power passed from above below she directed her attention to those whose words counted for the wills of many. But now, when power passes from below above, when the rulers are little more than the accredited agents of the ruled, she has to reckon with the multitudes from whom authority is in the first instance derived, and from whom, through the press and the

Catholics-and when we say Catho-

The Catholic Record.

material and intellectual progress

way to escape blame. But this apathetic inertia ill becomes the heirs of all the ages. Who rests, rusts. Cath-

are of the dominant people, must be at

dom allows, and to hasten the dawning

of that day when the great English-speaking world shall be as Catholic and

as devoted to the Holy See as was that old and now decadent Roman

world that alone in the annals of the

history of man can be placed in com-

parison for extent and for power with

the world that speaks the language of

What the Roman was of old for the

Church that we must make the Briton

Rogation Days.

The three days before the feast of

the Ascension are Rogation days. The word Rogation, which has hardly

any use in English outside of the

liturgy, means prayer or petition.

In a compound form we still employ it

in the Euglish word interrogation. Where the liturgy is fully observed,

these days are still kept by a public procession and the litanies, and even

now every priest who recites the Roman Office is bound to say, at least

in private on Rogation days, the Lit-

anies of the Saints.

mihi nomen est. Catholicus vero Cognomen."--(Christian is my Name, but Catholic my Surname.)--St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY, MAY 22, 1897.

of influencing the minds of the many who themselves guide the decisions of the elected few. She must be keenly alive to all the aspects of

that with which tradition and use had made them accustomed. And so men now, Creakers on all sides fear the future; harp unceasingly on the risks they can do, and the few priests who have been set apart to preach to Protestants cannot cover the ground. The field is too big for them. The harv of change. But, as Archbishop Ireland truly remarks, "the conserva-

rot." Men who struggle to ameliorate the sorrows of an imperfect world will have plenty of criticism—often the only contribution from those who think that to do nothing is the safest way to escape blame. But this and the contribution is the safest thetic inertia. except by example—they can use the printed word. They can make good books and papers speak sermons for them.

olics to-day, in face of the Protean development of popular ideas, must be Every Catholic family ought to own on the alert to keep in intimacy of touch with the movements that in from one to a dozen or more copies of such books as Smarius' "Points of Controversy," Keenan's "Controversial Catechism," Milner's "End of Controversy," Gill's "Oar Faith the Victory," Bruno's "Catholic Belief," Gibbons' Faith of Our Fathers," and Searles' "Plain Facts for Fair Minds;" and they ought to keep their copy or copies circuity of their non Catholic actions and the gloom of their uncanny and the gloom of their uncanny from one to a dozen or more copies of many lands have, through their regretable inactivity, forced the masses to drift further and further from the multitudes that Christ saw to be ripe ought to keep their copy or copies circulating among their non Catholic acing amid the gloom of their uncanny for harvest in the fields of the Heavenly Kingdom. All that interests them, all that may be utilized to make them quaintanaces.

Moreover they ought to make use of

accept the good tidings of the Gospel, must be seized and used. It is no sat isfaction to have grand churches, and magnificent altars, and decorous services if the portals of the holy fanes paper that they take, but should hand it around among their separated brethren; and they should subscribe for other copies to be utilized in a similar are never crossed by the weary feet of the majority of men. To us in Great

Britain, and wherever indeed the English tongue is spoken, a great work lies ready to do. And it is a work sketched out for us by the hand nissionary spirit.

Now the Columbian desires to take Now the Columbian desires to take part in this Apostolate for the conversion of America. It wishes that it had the means to send free copies of itself to all the non-Catholics in Ohio and the surrounding States. In this city alone there are 10,000 Protestant families that would be benefited by reading it; that would have their prejudices retrained by reading it; that would learn the converse of the immediate past italicizes this fact. of the Vicar of Jesus Christ. Where-ever men are outside the influence of the teachings of the Church; wherever men are thirsting for a draught of truth purer and clearer than they have tasted yet ; wherever men are turning or have turned with loathing from the moved by reading it; that would learn the immediate past italicizes this fact. fountain of muddy waters to cisterns that hold no water at all; there the reading it; that would be made more Catholic who reveres the words of Peter's successor must direct his energ-

reading it; that would be made more friendly and Christian by reading it; that might be converted by reading it.

Cannot a fund be contributed to spread the faith, to put the Columbian fiction in the English language. The ies to spread the humanizing and spiritualizing influence of Divine Truth. spread the taith, to put the Common netton in the English taily evoked from its future of the world is with the into the hands of these neighbors of great novelist fairly evoked from its long sleep the brilliant, tawdry, restricted in the part of the world is the long sleep the brilliant, tawdry, restricted in the part of the world is the long sleep the brilliant, tawdry, restricted in the part of the world is the long sleep the brilliant, tawdry, restricted in the part of the world is the long sleep the brilliant, tawdry, restricted in the part of the world is with the long sleep the brilliant, tawdry, restricted in the part of the world is with the long sleep the brilliant, tawdry, restricted in the part of the world is with the long sleep the brilliant, tawdry, restricted in the part of the world is with the long sleep the brilliant, tawdry, restricted in the part of the world is with the long sleep the brilliant, tawdry, restricted in the part of the part of the world is with the long sleep the brilliant, tawdry, restricted in the part of t

> care and subscribe to the paper for rise before us with a marvellous verithe Protestant ministers, the lawyers, the doctors, the manufacturers, the merchants, the public officials, the this community?

Where are the souls of your brethren? and the American—divided but in name. Let them know the Church

## and her victory is won. But she must go to them; they will not come to her.

MAY 27.

Forty days after Easter our Lord appeared for the last time to His disdisciples, were present. It was noonday when He appeared to them, and He led them to the Mount of Olives,

crowd, and soon a bright cloud re-The Rogation days seem to have ceived Him out of their sight.

Since then, the glorified body of Jesus Christ has been in a supernaturstarted in France during the fifth cen-tury. Mamertus, the Bishop of Vienne, in Dauphiny, about the year al and ineffable condition, of which 452, A. D.—according to others, 479—instituted these solemn litanies and idea. Although having a body truly instituted these solemn litanies and prayers on the occasion of a great human, He is invisible to our earthly earthquake which was working havoc in the country. But when the particular calamity which had suggested digns, in His great love, still to dwell between the deigns, in His great love, still to dwell between the deigns, in His great love, still to dwell be a country. still maintained and spread through-

appearances of bread and wine.

sistent Christians, who have not the constancy to remain faithful to the holy engagements of their baptism .-Sacred Heart Review.

### THE PRIEST IN FICTION.

ENGLISH FICTION MISREPRESENTS Nearly half a century ago Cardinal Newman in his famous lectures, dereligion. And as it was fifty years Moreover they ought to make use of the Catholic press. They should not destroy their own copy of the religious paper that they take, but should hand vestigation," and the "growth of a more liberal spirit" and the "passing of prejudice," with which we are regaled in the secular press and in the non - Catholic religious press, those peculiarly accurate exponents of com

THACKERAY'S FATHER HOLT.

When Thackerary gave the world

names that men give to the modern movements in which the multitude thinks to find the redress of its real or Cannot well to do Catholics each take tender, the great Marlborough, the one non-Catholic neighbor under his world of fashion and the world of arms him, so that it would be sure to go to similitude which has been at once the wonder and despair of more recent novel-writers. The one shadow of unto pander to the lowest prejudices of their readers. So lacking in form and reality in the picture is the Jesuit, Public school teachers, and other per-sons of intelligence and influence in Thackeray accepted the great Proteststyle, so puerile, and above all so shock ingly vulgar, is the work of these two ant tradition regarding the Jesuits-If those who can take part in this the tradition that they are political inpass it by unnoticed, with the vain hope good work, will not do so, will they triguers—is that figure unreal, but give to the Lord when He asks them: rather because the power of prejudice is so inimical to true art that the craftthe answer of Cain?-Catholic Colum- man's delicate touch became clamsy under the influence of the poison, and THE ASCENSION OF OUR LORD. he has given us, not a life-like portrait but a caricature. Prejudice said the Jesuits are mysterious, and so poor Father Holt is made to revel in a very debauch of mystery. We are led to suppose that he took a perverse delight in entering upon and leaving the scene ciples, near to Jerusalem. The eleven by means of sliding panels and secret apostles, and more than five hundred stairways. He becomes a veritable Jack in a box, popping into sight and out again with a knowing smirk like the clown in a pantomime, flaunting and to a place of which the exact spot his craftily gained knowledge of men holy places.

Institute of the tradition of the and affairs after the manner of a court-fool with his bauble. Now, however And even as our divine Lord was fondly a man may choose to hug to his speaking to His apostles this last bosom the Protestant prejudice regarding the heroic sons of St. Ignatius able majesty above all the prostrate Loyola, no intelligent man can deny that they have ever been men of ex-traordinary mental and moral strength, brave, clear-headed, heroically in earnest, and to represent one of them as a sort of priestly "lightning-change actor, parading with childish glee a by no means mystifying sort of mystery, is unquestionably both bad art and bad

DISRAELI'S PRIESTS. Does any one read Disraeli's novels them was passed, the litanies and the processions of the Rogation days were still maintained and spread throughdiamond-seller's counter, so characterdirection of the legislative or executive acts is so largely furnished. She must, therefore, and her children with her and for her, be intimately con-

cerned with the operation of any method | took up these Rogation days and incor- certain hope of meeting their Lord in | one's self as unfashionable in literaporated them into her liturgy. As on heaven when their earthly pilgrimage st. Mark's day, the people formed in is done. His glorious Ascension is the procession and walked with the sacred emblems above them from church, singing the litanies and invoking God's mercy.—The Sodalist.

Lis gave a stand most wonderful of those mir twins. The Catholic priest would cago a little while ago he knocked seem to have had a great fascination of the divine nature of the land and in Lothair the clergy are not like. Next week he is going to she must watch carefully the movements of thought in the political and social sphere; she must keep her fingers upon the popular pulse and see how things are likely to forbed good or threaten ill. In a word she must ever strive to guide the natural that it forsake not the channel of that which is supernatural. She is herself opposed to no progress that is true, for all that is true is good, and progress towards good is progress towards good i We have no need to fear the future. Timid minds in all ages have dreaded change. When feudalism was in its death bed throes fearsome people be lieved the world would sink into a universal ruin. They could not imagine a state of things other than that with which tradition and use had made them accustomed. And so men they can do, and the few priests who made them accustomed. And so men now, Creakers on all sides fear the future, have been set apart to preach to proceed to the control of the catholic faith, which rests upon the future, have been set apart to preach to proceed to the surject towards oriental extravagance, creates to wards oriental extravagance, creates to wards oriental extravagance, creates to wards oriental extravagance, creates to the Bishops, and to practice religion to the limit his natural bent towards oriental extravagance, creates to wards oriental extr Let us guardit carefully in the midst of a world which blasphemes the faith it others are all peculiarly fortunate in an endowment of majestic, or ascetic, or winning countenances. And their knows not. Let us guard it carefully from a danger greater still-from the mental acquirements are simply bewildering in their wealth and variety. The Cardinal is a walking encyclopædia of useful as well as ornamental knowledge; but he is in this respect no whit the superior of Father Coleman, whit the superior of Father Coleman, a domestic chaplain, who not only "iknew everything" but was "mild have many imitators. It is an excellent chance for the laity to share in lent chance for the Gospel. Liter-"knew everything" but was and imperturbable in his manner," a lent chance for the laity to snare the happy combination of omniscience with happy combination of omniscience with the propagation of the Gospel. Literary societies and dramatic associations which is quite attaching. happy combination of omniscience with humility which is quite attaching. Then there is Mgr. Berwick, "formed and favored by Antonelli," who was possessed of the pleasing faculty of "sparkling or blasing" to order, quite like a Roman candle. And these preternaturally "noble" and "majestic" and "ascetic" men, with their brilliant minds and stupendous accomplishments, are steeped to the lips in intrigue and

are steeped to the lips in intrigue and deceit. Disraeli, by a peculiarly malicious touch, gives all his priests one marked peculiarity—they never walk, they glide. Cardinal Grandison "glides" from the room after his first interview with Lothair. Father Cole man "glides" from the scene after a crafty interview with that hapless hero. And so they all "glide" in and out, and to and fro, quite as though the Catholic clergyman's method of locomotion was intrinsically different from that of other men. Thackeray's Jesuit is a mystery-mad chatterer, while Dis raeli's priests are cheaply glittering human snakes, and in neither case is there a hint of a regard for facts. CARLETON AND LEVER. In the case of Thackeray, but scarcely in that of Disraell, it is possile to excuse much on the plea of a lack of personal knowledge of the actual character and general manner of life of the Catholic clergy as a class, par icularly those who are members of the Society of Jesus. Thackeray, with his perforce limited knowledge of the Jesuits, cannot justly be accused of malice for accepting, without question, malice for accepting, without question, the popular Protestant legend regard that the sensitive Gauls have so long ing them. At the worst, he was guilty only of a more or less unconscious big-otry. But what can be said in excuse for such men as Carleton and Lever?men who with full consciousness of their own malice went to work deliberately

that our end of the century reading public is at least too well instructed to ecept such maudlin chatter as litera-But the knowledge that during the ast year a now edition of one of Carlen's most offensive books has been printed, while three years ago a comumptuous dress, was brought out by New York publisher, proves only to conclusively that even now no misre presentation of the priest is too gross oo monstrous to suit the vitiated taste of a large class of readers. And, as if to accentuate this fact, the book of Carleton's chosen for republication was the one containing his most impiously shameless attack upon the Church and elergy; a sketch, the genesis of which is satisfactorily explained when it is stated that it was written in the first instance for a venomous anti-Catholic sheet published in Dublin and called the Christian Examiner. Carleton's work was done largely for the delectation of a group of rabid bigots by whom he was patronized and exploited as that rare bird, a pervert, is always patronized and exploited, unless it happens he is too outrageously disre-putable even for prejudice blinded eyes. The fact that Carleton posed as pervert, and wrote his books primarily to please a clique, has made him less well known perhaps to the world at large than is Lever.—Charles A. L. Morse, in the Catholic World, for May.

Irish novelits that one is tempted to

NO. 970.

## CATHOLIC PRESS

When Colonel Ingersoll was in Chi-

a Catholic Truth League for the purpose of collecting and distributing Catholic literature, counteracting malicious or ignorant misrepresentation of the Church, and spreading the truth in every possible way. Aided and encouraged by a pastor like Father Halligan, there is no end to the good which such an organization can do. It is a fair example the Wellswille apprents have sat, it aught to Truth League is a real Church society with the missionary spirit. - Ave Maria.

The short sighted bigotry that obtructs the development of any country by drawing creed lines about public ffices and public honors, recently received a merited rebuke from the eminent Archbishop of Sydney, Cardinal Moran. We quote his words, as applicable in our own land as they are peneath the Southern Cross: -Ave Maria.

Maria.

To our Catholic people I would say: Go hand in hand with your Protestant fellow-citizens to advance the interests, to develop the resources, or promote the welfare of Australia. This fair land justly claims the united energies of all her sons; she stands in need of the conservative strength of all her citizens to achieve her glorious destiny. He who sets himself to sow dissensions should be regarded as an enemy no less of roligion than of his country. Discord being banished from us, how happy will be the result! Our citizens, all united in harmony and concord, emulating one another with friendly rivalry in eagerness to promote the common good, who can doubt that a grand future must await such a land?

All decent Frenchmen, and we opine that the majority of the nation belongs to that category, should give a rousing reception to Ferdinand Brunetiere when he returns to his native land, for the happy way in which he disposed of Zola. The latter has posed too long Zola. The latter has posed too long as the faithful delineator of French life olerated him. The gross caricatures and indecent images he parades are no more protrayals of the real France than a representation of Coney Island during the season would be of this country. It is a matter of universal congratula tion that decency has at length aroused a champion, and that champion a re-presentative of the highest culture of La Belle France. The fact will give rise to the hope that the particular species of literature represented by Zola has seen its day. France is apparently squaring herself to get back where she rightfully belongs — the nursery of religion and the fine arts. M. Brunetiere returns to France this week, and the Zolaists are commencing already to howl-N. Y. Freeman's

In an article in Zion's Herald, on Curious Customs of the Old Colony, we find the following:

we find the following:

"They had no religious service at funerals. Not till after a hundred years from the landing at Plymouth did it become common to offer a prayer or make an address on such an occasion. This omission, like their disregard for Christmas, was due to their extreme horror of the practices pursued or sanctioned by Roman Catholics. They feared that ceremonies over the dead would grow into prayers for their souls and the invocation of saints. It was perhaps for a similar reason that civil marriages were the rule throughout the earlier generations. Not until 1692 were the clergy first authorized to officiate at weddings. Before that, magistrates tied the knot. And there were cases not a few when couples married themselves; but this was regarded as disorderly, and visited with fines. Richard Bellingham, governor of Massachusetts in 1641, was brought before the General Court for marrying himself. But as he presided there, and refused to leave the bench during the trial, the case was postponed, amid much excitement, and was not again called up."

This last is funny enough to be made the theme of a comic opera of the Gilbert & Sullivan type. "Iolanthe" can not produce a more ludicrous sit-uation than that of the governor who

will receive tenders to be t their office in the Parlia-onto, and marked 'Tenders on on Tuesday, 25th May, of coal in the sheds of the below on or before the lith except as regards the coal d Hamilton Asylums and oted:—

INSANE, TORONTO. INSANE, LONDON.

ns small egg size, 300 tons coal), 205 tons stove size, 70 soft coal, 40 tons for grates, 10 may not be required till 50 tons Scranton egg. INSANE, KINGSTON. ons large egg size, 225 tons ons chestnut size, 400 tons 00 tons soft screenings, 5 ns stove size (hard). INSANE, HAMILTON

ons small egg size, 174 tons chestnut size; Straitsville; for pumphouse, 130 tons ons hard screenings. Of 2,192 tons may not be rery, 1898. R INSANE, MIMICO. ons large egg size, 175 tons oal, 75 tons lump, 150 tons 5 tons soft screenings; 50

R IDIOTS, ORILLIA. tons, 100 tons stove size. 20 NSANE, BROCKVILLE. ons large egg size, 130 tons grate. PRISON, TORONTO.

s nut size, 60 tons small egg 50 tons Reynoldsville screen. The scit coal to be deliv-ons monthly. FOR DEAF AND DUMB ons large egg size, 90 tons tons stove size, 22 tons No. 4 grates, 4 tons. FOR BLIND, BRANT-

ons egg size, 150 tons stove out size, t REFORMATORY. ons small egg size, 100 tons

received for the whole quan-ed or for the quantities redution.

que for \$500, payable to the
t. the Provincial Treasurer
by each tenderer as a guarfides, and two sufficient sured for the due fulfilment of
pecifications and forms and
lers are to be obtained from
the respective institutions,
y tender not necessarily ac-

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Would Be Covered with Blood. We had a great many doctors to see her out they did not help her in the least. It was a terrible task to care for her. When we took her away from home, people would ask, 'How did that child burn her face?' She was completely covered with scabs for a long time. She suffered everything. At last we concluded to try Hood's Sarsaparilla, because I had great faith in it, and after awhile we could see that sh was getting better. People said she would certainly be left with scars on her face, but she was not. It is now a year since she was cured by Hood's Sarsaparilla, and her face is as

Smooth and White and Soft as that of any child. I believe Hood's Sarsaparilla to be the best family medicine that can be obtained. I take it my-

self for headache and that tired feeling, and I have found nothing to equal it. One peculiarity about Hood's Sarsaparilla is that it is pleasant to take and it is no trouble to induce children to take it. The doctors pronounced my little girl's disease to be eczema, or salt rheum." Mrs. WILBUR WELLS, Warren, Connecticut.

N. B. Do not be induced to buy any substitute. Be sure to get

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In from three to five days all crave for stimulants is removed, and at the end of twenty one days treatment the patient is restored to the condition he was in before he acquired the habit.

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

Many cases in this city have been cured since August last, and only such families can truly appreciate the great happiness they now enjoy, seem. Thus, Coffey.

Publisher CATHOLIC RECORD.

THE SIGNING OF THE CON-

ANNA T. SADLIER, IN THE AVE MARIE Mathurin at the saw mill was going to marry his daughter, and the whole of the mountain village and the river viliage down by the Richelieu was interested. It was regarded almost as a national event, before which the St. Jean Baptiste celebration, on the 24th, was momentarily eclipsed. The signing of the contract was fixed for the evening of June 15; and, as a large proportion in both villages were related by consanguinity or by intermarriage to the bride, a numerous attendance was expected. Grandparents and parents, brothers, sisters, were reinforced by cousins to the fifth and sixth degrees. After that, the precise degree of relationship was merged in the obscurity which overhangs degrees of French Canadian kinship.

What a lovely June day it was! Those only who know the mountain village can picture a June day in that delightful spot. The hedges bordering he station road as it wound upward to the mountain, had burst into bloom, displaying trailing masses of wild roses. The mountain air, fresh yet balmly, was fragrant with the scent of resurrected forests and with the breath of sweet-briar and clover. The moun-tain was clothed anew with tender green : its hoary age had taken on the habiliments of youth. Below stretched the Richelieu, between banks of living The mill-stream danced merrily, as

if rejoicing that it had escaped "the grip of the frost." The mill itself was warmed and illumined. On its great. shelving roof pigeons cooed lazily all day, in the joy of the June sunshine. Piles of timber emitted a pleasant odor under the genial warmth. The trees around—for it was a shady spot—had not yet shed their blossoms, the deli cious perfume of which blended with the fresh smell of the young leaves. The interior of the mill was festive to a its big, low-ceilinged rooms were gaily festooned. Huge bowls of wild flowers rivalled bright-colored plants; and by nightfall lights ap peared - sconces, candelabrums, and lamps in every available place. The supper had been arranged from

much of it the work of the bride's own hands; though skilful neighbors had assisted, and her mother had superin tended everything. Pork pasties, roasts of pork or veal, hams and young chickens, were flanked by custards, ellies, and a variety of highly colored and ornamented cakes and pastry.

Mathurin looked over his epectacle at these culinary triumphs with a gra tified air. The signing of his little girl's contract should be properly cele brated. Truly, his neighbors should have no cause to complain.

The miller's wife - a thin, dark skinned woman, with eyes still bright ly black, and hair gray streaked-less easily pleased than her husband, ran around till the last moment to see that all was right. She had barely time to don her new brown lustre dress before she was called to stand with her hus band in receiving the guests.

The bride elect, tall, slender, grace ful, with the traditional black eyes of her race, and profusion of dark hair stood elaborately arrayed in a costume like Joseph's coat, of many colors; but the effect was not inharmonius.

The old mill clock, from a prominent corner of the largest room, had wit nessed the signing of several contracts in its time; it had heard the tinkle o he cure's bell coming to bring the Viaticum to the dying, and had seen the shrouded form of more than one miller carried across the threshold : it had beheld children pass smiling from arms into the grea Altogether, it was not dis turbed by so frivolous an occasion as the present; and, having pealed out 'clock, relapsed into a decorous ticking, despite the portentous sound of the first carriage on the stony road out

The guests began to appear in a steady stream. There was M. le No-taire, who lived in the river village near the church. This central figure of the occasion was a portly man of rubicund visage, and, as befitted his calling, spectacled eyes. He was wondrous wise in the law, it was said; and the array of parchments in his office rose in testimony of his knowledge. He was accompanied by M. le Cure. The latter was hailed with great cere



Linseed and Turpentine is not only a popular emedy, but the best known to medical science or the treatment of nervous membranes of

DR. CHASE compounded this valuable c. CHASE syrup so as to take away unpleasant taste of the turpentine and eed. It was the Doctor's last and greatest edy, and more of it is sold in Canada than other cough medicines combined.

A Banker's Experience HEREAFTER HE INTENDS TO . . . . BE HIS OWN FAMILY DOCTOR

"I tried a bottle of Dr. Chase's Symp of Linseed and Turpentine for a troublesome affection of the throat," writes Manager Thomas Dewson, of the Standard Bank, now of 14 Melbourne avenue, Toronto. "It proved effective. I regard the remedy as simple, cheap and exceedingly good. It has hitherto been my habit to consult a physician in troubles of this nature. Hereafter, however, I intend to be my own family doctor."

mony-though he came in with none at all-exchanging hearty, unaffected greetings with the bystanders.

The appearance of M. Prefontaine, who comported himself with the dignity demanded of the wealthiest man in the place, was followed by that of wisdom personified. Mere Lanctot, the oldest living villager, was also the most "knowledgable." With her came her sister, Mme. Goulet, the straw hat maker, who sat all day in summer upon her veranda opposite the saw-mill, plaiting the straw. The city folk who came to the hotel during the son commended the durability of her wares; whilst they admired the classic regularity of her features, surmounted by snow white hair and close-fitting

M. Auclair, from the post office was accompanied by his neighbor, the barber. Other Auclairs, who were, respectively, carters, farmers or orchard owners, and who enjoyed a tenth cousinship with the bride, came in detachments; those of "the stone house" taking precedence. Mme. Bourgeois came in with her handsome 'Joe"; and the Mademoiselles Picard, the butter women of the lane, entered with winning smiles and the most amicable expressions. M. Larue, who owned all the bees and supplied the district with honey, was second in importance only to M. Pre-fontaine. However, he had one advantage or disadvantage, according to the point of view: he had a wellpreserved and comely wife. M. Pre-fontaine was a widower. He had a son, who had been nominated for the Provincial Parliament at Quebec. He had not been elected; indeed, he had received scarcely any votes. But the glory of that nomination was an abidng aureole for the Larues.

The Seigneur put in an appearance just before the signing. This was an honor, and Mathurin and his whole household received and conducted him to a place near the notary and beside the cure. The latter greeted him with a good humored ncd. The Seigneur was unmarried, young, good-looking, and a general favorite. If he were the least in the world tempted to magnify his own importance, it was but natural, when that importance was so great amongst his people. The seigneurial system is abolished, but in the hearts of the habitants dwell an inrooted reverence for their old lords and a sincere affection toward them.

When all was ready, the prospective bridegroom was elbowed into the room by a comrade. He was pitiably bashful; the more so that, being a stranger from another parish, he was supported only by a small contingent. His oiled hair was brushed over his forehead his black suit, on which the local tailor had exercised his art, concealed the young man's well knit frame, which appeared so much greater advantage in ordinary working clothes. bowed awkwardly to the cure, and seized the Seigneur's outstretched hand as if it had been a sheet anchor. Seigneur's outstretched He replied to the salutations of the

with a forced smile; and never glanced at Melanie, who sat near her There was an indescribable gavety and good cheer in that company once the formality of signing the contract came to an end. That was a very pompous affair. M. le Notaire fully upheld the majesty of the Having prepared his papers, adjusted his spectacles, and surveyed his auditors, he summoned the prospective bride and groom to sign their names, with much the same tone and manner he might have employed in ordering them to execution. awful glance from over the spectacles transfixed the unhappy pair, as though bridegroom elect felt the full fascination of that dreadful stare, and gazed fixedly in return at the notary. But the bride-elect dropped her eyes in mingled alarm and confusion. very name and that of her betrothed sounded like some vague but terrible accusation against them. Parents. grandparents, cousins, petit cousins, trembled, as they were proved to be accomplices and included in that ter rible list. The man of law contrived to throw the oppressive shadow of his dry as dust formalities over all present The Cure alone was unmoved; though he, too, was a witness. He took a pinch of snuff behind his red handker chief and boldly signed the document

Presently the blithe sounds of fiddle brushed away the legal cobwebs The notary became a mere ordinary human being, like an enchanter whos spells cease at cock crow. The room was cleared for a genuine country dance, which the good curé applauded and in which the Seigneur joined with right good will. The dance was followed by a ring, into which the old people laughing and protesting, were inveigled; all joining heartily in the exhilarating strain of-

En roulant, ma boule, roulant; or the following:

Le fils de roi s'en va chassant, Avec son gros fusil d'argent.

In the pause which ensued, eyes in voluntarily turned toward the supper-M. Prefontaine gave room. amiable consideration for a moment to the prospective groom, whom he regarded with patronage, as not be-longing to the mountain, and as being far removed in wealth and importance from himself. This done, he called M. Larue aside, and his man-ner became impressive. It was magnate conferring with brother magnate on a public question. The problem was the ever-new and knotty one of the improvement of the roads.

M. Auclair was trying to make himself agreeable, after his bustling

fashion, to the Mademoiselles Picard. Mathurin sat placidly in conversation with Mère Lanctot and her sister, whilst his good wife was absent on culinary business. No sadness at her daughter's approaching departure seemed to disturb that worthy woman. Marriage, save when the bon Dieu called to the cloister, was woman's destiny; and some of the wrinkles in her face were the fruit of anxiety respecting the settlement of her daugh

During this pause the bride-elect slipped out upon the gallery, under the eaves, for a breath of air. The room seemed oppressive, the gayety an effort. Melanie remembered remembered the signing of other people's contracts, when the occasion had seemed so enjoyable. She leaned against the wall and heard the sigh of the pines, clad in their new spring vesture. The perfume of the blossoms was rich with old and happy associa-The machinery of the mill was tions. silent, but the stream gurgled merrily, as she had heard it from childhood The trees towered above her head; as a child, she had wondered if they could not touch the sky. The birds which she had fed were all asleep in their nests; they did not join in the songs of her betrothal. The mountain stood white in the moonlight. Like an echo, thoughts passed through her mind in succession: "The mountain -I am going to leave it; I shall not see the next moon shining on it. I shall no more hear the cheerful sounds of the mill. They were so gay, and the stream dancing in the sun. I have to leave all the people, too, whom I know well." Yes, she knew them well. They had lent a hand to guide her toddling infant steps; they had sped her on her way to school with morning greetings; they had been interested in her courtship, -they had had a part in every concern of her

Melanie was not, ordinarily, a sentimental girl; she was eminently prac-tical, and had early decided to accept the first good offer of marriage. But the sense of coming departure smote her sorely, and threw her back upon the past. If Onesime had only been of the mountain village. Presently the practical side of her nature—a direct heritage from her mother-began to assert itself. Would she like Catherine's tresses," like — Melanie shuddered as she recalled one or two specimens of spinisterhood which the neighborhood knew. No, it might be hard to leave the mountain and the mill, and her friends and parents; but, as M. le Curé had said, "it was the will of the good God;" and no doubt she would be happy in her new state of life. And there were so many compensations: her future was assured; "Madame" would sound so well; the parish of St. Charles was not so far away, and she could see her friends often. She already had in mind a certain Sunday when she should first re-visit the sweet places which her childhood had known. She pictured the arrival at the mill in Onesime's new buggy; the news spreading; friends and associates ar riving, congratulatory or envious, studying her bridal finery. Meantime M. Auclair, at the post office would be kept busy sending letters to her and receiving her answers. And-again that soft sigh of the pines, and the voice of her mother calling :

"Where, then, art thou, my daughter? Supper is waiting.'

So M. Charles the Seigneur takes her in to supper, and places her near M. le Curé. Her health is drunk, her praises sung-pompously by M. Prefontaine and the notary; a little wistfully by Mathurin, who begins to realize that he is losing her. gether, she is treated with a tion which is the reflex of future honors. The banquet is a great success, and Onesime is complimented on the ors. culinary skill of his future house keeper.

After supper Mére Lanctot drew Melaine aside for a talk, interlarded with advice. The good woman had been married twice, so that it was with a knowledge of her subject she warned Melanie that all men were difficile and

required to be managed.

Melanie smiled incredulously. Her Onesime difficult! Why, he ran if she only held up her little finger. She listened patiently, however, to the old woman's homily; for Mere Lanctot's wisdom was proverbial, and her maxims were a kind of unwritten law at the mountain.

The straw-hat maker also came to talk to Melanie, patting her hand softly.

"La bonne petite Melanie, whom I have known since her christening, going to be married! Ah, me! but Time has wings."

Unlike her sister, she offered no advice. But, then, you know, as M. Prefontaine was heard to say on one occasion, "Mère Goulet is not half so wise as the other." She was a very silent woman, moreover; sitting plaiting her straw under the great trees, with thoughts simple and serene. as might be expected of one who lived forever in presence of an unchangeable mountain, with uneventful village life around.

"Last May," she said, "it was fifty three years since I signed my contract; and, Melenie, it doesn't seem

long."
Melanie smiled again. "Why, it

wheel turn, the water flow, and the mountain grow green in spring or brown in autumn? Would a time ever come when she would look back over fifty years on the signing of her contract? It was an uncanny thought. She was glad that the Cure came to say good-night.
"So, my child, you will soon be leav

ing us? Be good always and you will be happy. Eh, Mere Goulet, I baptized Melanie; then, a few more years gone like a breath, and I prepared her Melani for First Communion and Confirmation his Lordship came from St. Hyacinth for that. Now she is asking me to perform her marriage ceremony. Mere Goulet, we are old, you and I—no mistake. Bon soir, ma bonne Melanie Bon soir, Onesime mon brave!'

The Curé having given a signal for departure, the mill door swung wide light issuing thence garish in the flood of moonshine glori fying the mountain, silvering the mill stream, idealizing the piles of timber It made a shining path between the trees, along which walked the departing guests, save those who, like M. le Curé, the notary, and

some others, lived at a distance.
These latter brought out their conveyances, driving downward by the station road with its rose covered hedges. But, walking or driving, all talked of the evening's event. To the old, as was befitting, it had brought memories of similar scenes in the life of the parish; of the fortunes of those who had been the brides of a quarter or a half century before. To the young it brought the present—the supper, Melanie's dress, the appearance of the groom, the guests. they went forward into the future : the life that was now about to begin for Melanie in the parish St. Charles, and the prospects of her future husband. But all the stream of reminiscence of comment flowed around the central point-that the saw-mill had witnessed that evening, once again in its quaint existence, the signing of a marriagecontract.

## Holy Water.

On entering a church all Catholics are in the habit of dipping their hands n the holy water font and blessing themselves. While the sources of information regarding this practice are numerous and of easy access it is surprising how few have ever taken the pains to enlighten themselves on this subject.

Holy water is one of the sacramentals of the Church. It does not wash the soul from sin or infuse grace, but by reason of the power given to the Church her blessing being attached to it, it aids the soul in the formation of pious desires. For this reason it is placed at the door of the temple so that all may by its use properly prepare difficulties and trials cease. May you all may by its use properly prepare their minds for their devotions within the house of God.

The use of it in religious rites is older than the Christian Church. entered into the ceremonies of the Old Law. In the Book of (chapter v., verse 17) we find the following: "And he shall take holy water in a earthen vessel; and he shall cast a little earth of the pavement of the tabernacle into it." The Law of Moses speaks further of a water of expiation and a water of jealousy.

When the Church began its use we cannot say. It is a very ancient practice, and we believe that it must have been co-eval with the establish ment of Christianity. Pope Alexander I., who reigned from 109 to 119,

speaks of it as an established custom There are three kinds of holy water: Baptismal water, which is blessed on the Saturday before Easter, Pontifical water, blessed by a Bishop and used in consecrating churches, and the ordinary holy water, which a priest may bless. The authorities on the question would seem to indicate that the habit of using blessed water is not of divine but of ecclesiastical origin. It is one of those forms which the Church has adopted for the aid and edification of the faithful, the power to do which was given to her when Christ presented to Peter the keys of of the kingdom of heaven and earth.

It is a fortunate day for a man when he first discovers the value of Ayer's Sarsaparilla as a blood-purifier. With this medicine, he knows he has found a remedy upon which he may rely, and that his life long malady is at last conquered. Has cured others, will cure you.

Try it.—It would be a gross injustice to confound that standard healing agent—Dr. THOMAS' ECLECTRIC OIL with the ordinary unguents, lotions and salves. They are oftentimes inflammatory and astringent. This Oil is, on the contrary, eminently cooling and soothing when applied externally to relieve pain, and powerfully remedial when swallowed.

Throat Trouble Cured.

Throat Trouble Cured.

"I used Dr. Chase's Syrup of Linseed and Turpentine for severe throat trouble," writes Mrs. Hopkins, of 254 Bathurst street, Toronto. "It proved most effective. I regard it as one of the best household remedies there is. It is easy and pleasant to take and drives out the cold with surprising celerity."

Mr. Thomas Ballard, Syracuse, N. Y., writes; "I have been afflicted for nearly a year with that most-to-be dreaded disease Dyspepsis, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmelee's Valuable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money."

Cholera and all summer complaints are so

otheract; and, Meienie, it doesn't seem long."

Meianie smiled again. "Why, it was an eternity—fifty years!"

"Fifty-three years ago," continued the old woman, pointing to her cottage, "I came yonder a bride."

Melanie had heard the fact before, but it came to her in a new light, and she regarded her old friend wonderingly. Was it possible that for half a century she had watched the mill

TEMPERANCE NOTES.

Sacred Heart Review. The devil has every advantage over the man who drinks to excess.

No man dreads death more than the drunkard, yet how often is he heard saying that he wants to die.

The drunkard leaves behind him a ruined character, a wretched example, a memory that soon rots. He bequeaths poverty, ignorance, and the memory of a life of wretchedness and shame.

A schoolboy of Australia put his youthful enthusiasm into an effective ssay on total abstinence, as follows: "I abstain from alcoholic drinks be ause, if I would excel as a cricketer, Grace says, 'abstain'; as a walker, Weston says, 'abstain'; as an oarsman, Hanlon says, 'abstain'; as a swimmer, Webb says, 'abstain'; as a missionary, Livingston says, 'abstain'; as a doctor, Clark says, 'abstain'; as a preacher, Farrar says, 'abstair'; asylums, prisons and workhouses repeat the cry, 'abstain.'

Dr. A. Baer, of Berlin, a royal medicounsellor, and admittedly the best informed man on alcohol, says: "Alcohol is not a food in the sence that it gives one the power of endurance or preserves strength and health." In stead of being a preventive of malaria, cholera, and other diseases, alcohol actually predisposes one to these evils. The mental and moral effects of alcoholism are beyond description terrible. "Alcohol destroys the individuality of men, paralyzes the will and the physical energy and makes the individual a slave of his passions."

Money is independence. Money is freedom. Money is leisure. Money is the gratification of taste, benevolence and public spirit. The man is a fool or an angel who does not try to make money. A clear conscience, good health, and plenty of money, are among the essentials of a good, joyful existence. Still, unfortunately, it too often happens that people who have an abundance of money are destitute of character. While it is desirable that men should have both, notwithstanding all the advantages of money it is bette to have character. The drunkard, however, usually has no character and no money.

Sunday is a sad day for the drunkard's wife. She takes her children to Mass with her while their demented father is drinking. Her heart aches when she sees other husbands and wives receiving Holy Communion together. She offers her poor bruised heart to her Saviour, and believes He will not forsake her. She begs Our Blessed Lady and her spouse, St. Joseph. to comfort her and restore happiness to her neglected family. Poor, suffering, at last succeed in bringing your husband, repentant and forgiven, to the feet of his crucified Redeemer.

In an address before the Catholic Knights of America the president of the Nebraska council, Wilbur F. Bryant, eloquently exhorted for total abstinence. He said, among other things, referring to Paul's injunction to Timothy to use a little wine for his stomach's sake, that " it contains no more moral precept than does the request of Paul to Timothy to bring his cloak and books down from Troas. And yet the bloated sot, lying in the gutter, hiccoughs the text from Timothy. Had wormwood occurred in the text in place of wine would the text have received any such liberal construction as has been put upon it?

## The Irritable Husband

Some homes are afflicted with an irritable husband.

This man can be patient with all the world besides, but for his wife he has no sweetness. When he is in a good humor, his miserable trait is out of sight; but, at the least contradiction or annoyance from her, lo! he is raw to the touch and angry words pour forth from him like water from a spiggot. He has no consideration for her feelings, makes no allowance for vexations, expects no irritation in her, and endures no discomfort from her. He must be shown all respect by her, she must bear and forbear with him, she had better look to his moods and mark his whims, she must walk the chalk line in her treatment of him; but he must not be asked to put up with anything from her, to refrain from letting his temper run riot against her, to sacrifice any of his inclinations to humor her. be free to look black, to talk sharply, to sulk, and stay "mad" for days at a time, making the whole house miserable, because of the fury and the bitterness ra, ing within him.

And this i ritable husband was before marriage gentle and deferential to the woman who became his wife. She loved him for his courtesy, for his thoughtfulness, for his self-denial in kindness to her. His tenderness towards her won her heart.

And at marriage, he vowed to love nd cherish her. To cherish her! and cherish her. And this is the treatment that she gets -surliness for affection, rebukes for endearments, irritation for longanim-

ity.

The irritable husband should take a look at himself in a mirror when he is in one of his tautrums-and then swear off "getting hot" at short notice, without grave reasons, against the one being he has taken a solemn oath to love. - Catholic Columbian.

Tired Mothers find help in Hood's Sarsar parilla, which gives them pure blood, a good appetite and new and needed STRENGTH.

MAY 22. HEA

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### HEARING MASS

Theology teaches that divine worship is three fold, says a writer in the Monitor. First, Latria, or the worship given directly to God, by adoration and sacrifice. Second, Dulia, or the indirect honor given God through the devotion we render to the saints. Third, Hyperdulia or the highest indirect honor to God, through the devo-tion we give to Mary the Mother of God.

The supreme or absolute worship of Latria given in the sacrifice of the Mass to God may, and does, admit in it the indirect worship of the Almighty through the worship we give therein to Mary and the saints. That worship of the saints tends to and goes on to God and cannot be called by any enightened or pious Catholic a "Side Service" even when given during the end recover the state of grace, and

As regards our attention during The attention at Mass is two-fold: First, Internal, by which we actually advert and apply our mind to what the priest is doing. Second, External, which consists in avoiding every external action which would impede the said application of our mind, such as conversations, sketching, etc.

Now internal attention is three fold: First, To the words and actions of the priest. Second, To the sense of the words and sacred mysteries. Third, To God Himself by praying and meditations.

The three following principles are maintainted by the Church as a guide to the manner of hearing Mass:
1. To hear Mass validly external

attention is absolutely required; because no one can truly be said to be present at the Holy Sacrifice who performs actions incompatible with internal attention. Some internal attention is also re-

quired and at least the wish to hear Mass; because the presence at Mass to be a human, a moral and, from its ob ject, a religious presence, requires that much internal attention, at least. The internal attention in any of the above three ways suffices, that is,

whether to the words of the priest, the sense of the sacred mysteries, or in any way to God. The reason is that by any of these to the worship intended by the Mass. It is truly no vocal prayer is absolutely

required because a religious and pious presence honors God, and nothing more has been prescribed by the Church. In practice, however, according to Saint Ligouri and the common opinion of theologians, the faithful, and especially the unlearned, are to be exhorted to recite in the first place the customary prayers at Mass or the rosary of the Blessed Virgin, lest they be too much exposed to distractions. Finally no one should be anxious from the scruple of reward, and they satisfy for temof not having had the attention required, since it suffices to have had the general intention of worshipping God. Vide Saint Ligouri. "De Auditione

#### Missae," N. 313 How Converts Are Made.

The late Cardinal Manning, in his "Religio Viatoris," gives a splendid idea of how and the series of reasons by which such men as he became con-

and greater than I, from whom I come, and to whose image I am made. My perfection and welfare consist in knowing Him, in being conformed to Him. I am sure that He is good, and that He desires my happiness; and that there-fore, He has not hid Himself from me, but has made Himself known, to the end that I may love Him and be like Him. I find that the light of the knowledge of God has filled the world, and has been ever growing by fresh accessions of light, waxing brighter and clearer until it culminated 'in the face of Jesus Christ.' In Him God and man were perfectly revealed. In Himself, in His words, and in His Com-mandments, I find the most perfect knowledge of God that the world has ever known; the most perfect knowledge of Himself that man has ever reached; the most perfect law of morals towards God and towards man, that men have ever received. All this is to be found in Christianity alone. Christianity is, therefore, the fulness of the revelation of God. Marcoura I find that the of God. Moreover, I find that the maximum of human and historical evidence proves this true and perfect Christianity to be coincident and identical with the world-wide and immutable faith of the Catholic Church.

"On these foundations-four square and imperishable-rests the faith to which God in His mercy has called me, in which I hope to live and die, for which I also hope that, by God's grace, I should be willing to give my life.

Pulmonary consumption, in its early stages, may be checked by the use of Ayer's Cherry Pectoral. It stops the Ayer's Cherry Pectoral. It stops the distressing cough, soothes irritation of the throat and lungs, and induces much-needed repose. Hundreds have testified to the remarkable virtues of this preparation.

this preparation.

Fever and Aque and Bilious Derangements are positively cured by the use of Parmelee's Pills. They not only cleanse the stomach and bowels from all bilious matter, but they open the excretory vessels, causing them to pour copious effusions from the blood into the bowels, after which the corrupted mass is thrown out by the natural passage of the body. They are used as a general family medicine with the best results.

One of the greatest blessings to parents is

### HOW TO WORK FOR SALVATION

The time in which the Easter Communion should be made is now drawing towards its close. All, therefore, who have not yet performed their duty should begin to think seriously about it.

There is a very weighty considera-tion which we wish to lay before those who are still negligent. Indeed, what we have to say concerns all who remain for any length of time in the state of sin. This consideration is not merely the danger of dying in this state, and of consequently being lost forever. This, of course, is a point which no prudent man will neglect. What we wish specially to point out, however, is that, even supposing that those who are in the state of sin could be certain that they would before the

requires of each of us that we shall work out our own salvation. The happiness which we shall obtain, if we obtain it, will be the just reward of our labor. This reward must be earned. The crown of glory is not an an alms thrown to a beggar; it is the payment due in justice for work done. But this is only a part of the truth. We have, indeed, to earn, to deserve the eternal recompense which God has promised; but that we may be able to do so God's grace is necessary. Not necessary merely in the sense that God's actual help must go before us and accompany us in all our good actions, but necessary in the sense that he who merits must be in the state of

grace. Now, given that a man is in the state of grace, every supernatural work at least — that is to say, every work which springs from faith and hope-is a meritorious action, and deserves for him who performs it an increase of never ending joy and happiness. may, perhaps, go even farther than this; for there seems to be good reason for thinking that not merely every supernatural action, but every good action, even though it springs from merely naturally good motives, is meritorious in God's sight. And not only are the actions of a man who is in ways the mind is sufficiently applied the state of grace meritorious, but the greater part of them have also another fruit of great value. The temporal punishment to which, there is reason to think, the larger number of men are liable, must be satisfied for before we can enter into the kingdom of heaven. Now, almost all the actions which are performed in the state of grace satisfy for the temporal punishment which otherwise should have to undergo. So that the works done in the state of grace have a two fold value: they are meritorious

poral punishment. But now suppose that these same works are done by a man not in the state of grace, but in the state of sin, what are they worth? We will not say that they are worth nothing; that would not be true. But this is certain -they are neither really meritorious nor satisfactory. They do not earn for us the recompense of eternal life, which must be earned. All the works which such men as he became contributed the Catholic Church:
"I know that I am: I know that I ters not how difficult or how good in duty, and thereby obtaining such a value for our actions as to make our life really worth living.-Sacred Heart Review.

Ave Maria. What tender associations cling around the name of mother, even the coldest and most unfeeling must admit! There is scarcely a criminal so de graded as not to feel a real sense of sorrow and shame for his crimes, if his memory reverts to the thought of a once loved and tender mother, who would grieve over his fall, yet, through good report and evil, will love and pity

her erring child.

How much more must one feel sorry for those who so cruelly forget to honor her whom God Himself delighted to honor! She who from all eternity He predestined to become the mother of His Oaly Begotten Son, who, spotless by the will of her Creator, in all the years of her pure life, delighted to serve Him in preparation for that highest honor which God had predicted for her—her Divine Maternity. Imagine the feelings of this tender Jewish maiden when, confronted by the angel of God, she heard for the first time those words dictated by Almighty God Him-

words dictated by Amilgaty Southern Self — Hail Mary!
Mary, the most perfect of created beings, is the idea which has entered into Catholic literature, Catholic thought and Catholic sentiment down through the glorious ages of faith to our own day. It rose in hymns and canticles from quiet old cloisters throughout the length and breadth of Europe. It penetrated into the Sagas of the North and was sung by Olafs and Valdimirs, sweetly displacing the old pagan Freda, who, perhaps, had her origin in some glimmering of this truth. In the depths of the Canadian forest, by the Red River of the North and near the river Cartier discovered, the Indian heard of it from the missionaries, and together their songs arose to

Mary, the perfection of womanhood. A Member of the Ontario Board of

### Catholic Aspirations.

"No one who is at all familiar with the representative utterances of Roman Catholics can doubt that it is the pur pose to make America Catholic," says Abram Herbert Lewis, D. C.

when they abandoned their nets and went about preaching, to make the world Christian; just as it is Dr. Lewis' purpose to make America Seventh Day Baptist, and the Methodists' purpose is to make it Methodist, and the Presbyterians' to make it Presbyterian. The only difference is that the Catholic is more frank than his Protestant fellow citizen, and labors with greater prospects of America will never become Protestant. That institution is undergoing the fate should actually do so, and so secure of all human institutions, and is pass-eternal happiness, yet, for all that, the ing rapidly through the process of disintegration. Many of its ministers ing of the Church taken verbatim from her commonest manual of instruction. loss is no triffing one. Now, this loss is no trifling one.

As you well know, Almighty God the Bible, and are applauded from the as the sailors treated the prophet Jonas, throwing it to the sharks. No,

this young and vigorous nation, full of life and vitality, will never marry a

bride on whose forehead are written,

so plainly as to need no Daniel to

interpret them, the words: Decay, Dissolution; "Mene, Tekel, Upharsin." America is destined to become pagan, Infidel or Catholic - Catholic be cause Catholicity is positive, concrete, united Christianity. It is not a sentiment, a school or a sect; it is a divine organism, animated by a divine life and, therefore, indestructible. And it is only through this divine energy o the Church that Christianity, as a re ligion, is to be perpetuated on earth. This is why the Catholic hopes to make America Catholic. He loves his coun try and its people, and wants to see them right, prosperous and happy here, and on the road to eternal happiness. clusive. He wants to see others enby the blessings that he himself enjoys; to see all, including Dr. Lewis, possession of the inspiring and well grounded hope of a happy immortality. This being his historian and the philosopher of the presmental and proper place among the dead religious of the dead past; to be remembered only as a transient, feverish and erratic social phase, and to be dealt with by the historian and the philosopher of the future with the same remote eye that the ent treats of the religion of ancient Egypt, or as the anatomist treat the inodorous and innocuous

## St. Peter's Sisters.

mummy.-N. Y. Freeman's Journal.

St Peter's mother has been the subect of many popular legends in Italy, but his sisters have figured less in traditionary lore of the kind. They are the heroines, however, of the pointed little story: St. Peter had two sisters, one large, the other small. The little one had entered the convent and be-came a nun. St. Peter was delighted at this, and tried to persuade his big sister to become a nun, also. would not listen to him, however, and said, "I would rather marry." After St. Peter had suffered martyr have the light of reason, the dictate of conscience, the power of will; I know that I did not make all things, nor even myself. A necessity of my reason compels me to believe in One higher terms not how difficult or how good in other respects these works and actions porter of heaven. One day, the Lord may be, they do not deserve eternal said to him, "Peter, open the gates of heaven to day as wide as you can, and get out all the heavenly ornaments and decorations, for a deserving soul is going to arrive here." St. Peter did as he was told with great joy, and thought, "Certainly my little sister is dead and is coming to heaven to day." When everything was ready to day . there came the soul of his big sister, who had died and left many children, who bitterly lamented her loss. The Lord gave her an exalted place in heaven, much to the astonishment of St. Feter, who thought, "I never should have imagined this; what shall I have to do when the soul of my little sister comes?" Not long after, the Lord said to him: "Peter open the gate of heaven to day a little way, but a very little; do you hear?" St. Peter obeyed, and wondered, "Who is coming to-day?" Then came the soul of his little sister, and had so

much trouble to squeeze through the gate that she hurt herself; and received a much lower place in heaven than the big sister. At first St. Peter was amazed; afterwards he said, 'It has happened differently from what I imagined; but I see now every profession has its merits and every one f he only wishes can enter heaven. Very comforting for the laity !- Cath olic Union and Times.

Diseases of the Throat and Lungs Diseases of the Throat and Lungs are extremely frequent in this climate, and their danger lies in the opinion too often entertained that they will wear themselves out. That they do not, and that hundreds are being nurried in consequence, to untimely graves, is one of the most patent facts of our existence. The only rational treatment is to employ Maltins with Cod Liver Oil and Hypophosphites, a preparation of inestimable value in all pumonary complaints. In addition to supplying the oil in a form in which it may easily be assimilated and without disturbing the sbmach, it represents the nutritive properties of wheat, oats, and barley, and is therefore a reconstructive and tissue former of emilent value. Not less important is the action of maltine on starchy foods. These are rendered digestible and capable of replacing the wastes of the body. This is Naure's own method. Try Maltine with Cod Liver Oil and Hypophosphites.

the body. They are used as a general family medicine with the best results.

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## A DIMINUTIVE PREACHER.

Pere Ollivier is Obliged to Stand Upon a Stool When in the Pulpit.

Pere Ollivier, who has succeeded the late Mgr. d'Hulst as Lenten preacher Certainly that is their purpose, just as it was the purpose of the Apostles, of the common belief that men of exceptionally strong intellect are of exiguous stature. It would appear that length of body is somehow opposed to breadth, of mind. Pere Ollivier is so short that in order that he may be able to see his congregation properly and gesticulate teachers. freely while preaching he is obliged to stand upon a stool in the pulpit. elequent Dominican possesses all the boldness with which short men are credited. There is no preacher of the day who hesitates less to say right out swayed many audiences. what he thinks. This partly explains the great attraction that he undoubtedly exercises upon the public. On a recent occasion, wishing to characterize the spirit of so many Catholics of the day, he said: "Gentlemen, we are afraid!" But after a moment's pause he added: "Pardon, gentlemen, it is you who are afraid, for, thank God, I am not one of that sort." The distinction that he drew might have given offense, but it did not. Such sorties on the part of Pere Ollivier are quite understood. The subjects that he prefers to deal with are those that particularly interest society of the present day, and it is said that, monk though he is, nobody understands the world better than he.—Catholic Times, Liver-

## A WITTY IRISH LORD,

Brilliant "Mickey" Morris Disturthe Serenity of the Upper House.

Lord Morris, one of the Irish law Lords in the Upper House, better known as "Mickey" Morris, is well known to possess a superabundance of Irish huhappiness. Are not his hope and desire laudable? He is not exmor. His Lordship has a brogue also ber of the House of Lords made that laughter a few evenings since during the debate on the new financial com-mission. Never was the Irish side of the question put so clearly. Lord Morris showed how Ireland had been ruined in use of crutches. cordial attitude, he very naturally the present century- because England wants to see Protestantism take its sidering how it would affect Ireland. You have the crops disappearing ,the people disappearing and the taxes creasing. "Was there ever such a state of things in a civilized country Was there ever such a before?" asked Lord Morris, looking down at Lord Lansdowne. There was a fine touch of humorous scorn in the way Lord Morris dealt with the argument that Ireland had been repaid in try them and see if they will not help ment that Ireland had been repaid in loans what had been unfairly extract. "You?" You?" "I said, 'No, there is no use of get ed from her in other ways. "Why," he said, "most of these loans have come out of the Irish Church Fund. It is like feeding a dog on its own tail and then expecting the poor animal to bless the suggested seem to help my case. good Samaritan that put it in his mouth." There was also a funny bit about the argument which had never been used-that whisky should be diferently taxed in Ireland and England. That would necessitate the setting up of separate customs arrangements, And just fancy the inconvenience,' said Lord Morris, in tones of deep pathos, "that such an arrangement would cause, for instance, to my noble friend the Irish Lord Chancellor, who goes backwards and forwards so con- had a good night's sleep. stantly, and who would have the customs officers opening his portmanan for that bottle of whiskey every

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## BISHOP B. W. ARNETT

Sways Audiences With his Masterly Eloquence,-He Writes a Letter of More Than Usual Interest to Suffer-

At Wilberforce, Ohio, three miles north of Xenia and near Dayton and Springfield, is located Wilberforce niversity and Payne Theological eminary.

These two institutions of learning have educated many ministers and

In this somewhat noted educational centre, resides Bishop Benjamin W. Arnett, D. D., a divine who is of

thrilling eloquence with which he has Among the high officials of the



BISHOP B. W. ARNETT.

Before being elected Bishop he was a leading minister in his Church and also a very prominent Republican. He represented his county in Ohio

Legislature for several years. Having given this sketch of the bishop, the following testimonial from him will be found very interesting reading and fully explains itself:

To whom it may concern : "In April, 1894, while on my way home from Philadelphia I caught a very severe cold, which soon developed into rheumatism. It was impossibl most sedate of chambers ring with for me to rest by day or sleep by night. About the first of June I was compelled to take to my bed, where I remained for some time. When I was able to

"The fall came on and the rheuma tism grew worse, lasting all through the winter of '94 and '95. I suffered as I never suffered before. I thought that the spring would bring me relief, but it did not; consequently I was forced to cancel a number of engage-

"One day in June, 1895, my wife said, 'Bishop, I read so much about Dr. Williams' Pink Pills, suppose you

ting them, for we have tried almost everything that has been recommended to us, and none of the remedies "She said no more, but went to Xenia, Ohio, and bought a box of the

pills. On her return she gave me a dose at noon and another at night She was only called one time to attend to me during that night. For months previous she had been

called three to four times during the night. The next day I took three doses of the pills, and the second night I was not disturbed. My wife, for the first time in more than ten months, "I have not lost a night's sleep since

that time on account of the rheumatism. I carry a box of Dr. Williams' ime he landed on either side of the Pink Pills in my pocket wherever

Channel." This sally was too much, even for the Lords, so most of them had "I cheerfully bear testimony and hope that others may find relief as I did. I have recommended Dr. Williams' Pink Pills to several people.
'' Yours for God and Man.

Benjamin W. Arnett.' Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bear ing the full trade mark, Dr. Williams Pink Pills for Pale People.



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and you preserve your youth. "A woman is as old as she looks," says the world. No woman looks as old as she is if her hair has preserved its normal beauty. You can keep hair from falling out, restoring its normal color, or restore the normal color to gray or faded hair, by the use of

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Author of "Mistakes of Modern Infidels."

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Approved and recommended by the Archibipps of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamiton and Peterboro, and the clergy throughout the

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrears must be paid in full before the paper san be stopped.

#### London, Saturday, May 22, 1897. THE CASE OF MANITOBA.

An anonymous writer in the Globe of the 8th inst., who is asserted to be a "competent authority," and who says that he is a Catholic, undertakes to lecture Mgr. Merry del Val on the course he should pursue in dealing with the questions he has been commissioned, or is believed to have been commissioned, by the Holy Father, Pope Leo XIII., to settle.

The writer speaks in the first place of the part taken by Bishops and priests of the Province of Quebec in regard to the Dominion elections, and next of the so called settlement of the School Question by Messrs. Laurier and Greenway.

In reference to the School settlement the writer says:

"The Manitoba School Question is closed in the sense that the Laurier-Greenway settlement cannot be reopened without the consent of the Manitoba Legislature. All that Mgr. Merry del Val can do is to counsel the Catholics up there to see if something more cannot be got from the Legislat I for one do not believe that the Protestant majority in Manitoba or Ontario means to be unjust. British community in modern times at least has ever failed to respond to the appeal of a minority for British

As the whole matter dealt with by the writer in the Globe turns upon the Manitoba School Question, we shall first consider the stand he takes upon

We have no desire to harp on circumstances which might lessen public confidence in the justice of Protestant majorities in any of our Provinces, but the position taken by the writer of the article in the Globe obliges us to say that from the beginning of the Manitoba trouble there has been no disposition manifested by the Government or Legislature of that Province to do justice, and the presumption is that the people of Manitoba are disposed similarly to their representatives. The writer continues:

"There is a wide differences, however, between appealing to a man's sense of justice and brow-beating him. Those who pretend that there is still hope for the Remedial legislation at Ottawa are

trying to mislead or are themselves

is any browbeating in asking that the law should be carried out, and this is exactly our position in regard to the Manitoba school question. The Manitoba Act is the law which the Legislature did not respect, and no attention was paid by the Government of the province to representations made to it on behalf of the minority. The minority had no recourse but to apply to the law, and finally the law was declared by the Privy Council to be in favor of the Catholic demand.

If the Manitoba Legislature had not violated the law there would have been no right of appeal to the Gov ernor General in Council, so the Privy Council by deciding that Catholics have the right of appeal decided that they had the right to ask from the Dominion Government a redress which Manitoba persisted in refusing.

This is not a mere matter of sentiment, nor is it an imaginary grievance of which we have to complain. It is a matter which concerns the proper education of present and future generations. Of such importance is it that during the six years of persecution the Catholic schools have been kept up, even though the Manitoba Legislature declared their abolition, and unjustly imposed a second tax upon their supporters, and refused them all participation in the school appropriation made by Government. By what right or justice does this Montreal Catholic ask that Catholics should endure without complaint this crying iniquity? It is a disgrace to our religion that there should be even nominal Catholics who advocate such a course, and we all know that it is only the selfinterest which ties some men to a particular political party which could induce them to recommend it.

"Mr. Greenway promises to administer the settlement in a generous spirit, can meet their views to a further to consider it." The settlement is not botching of it can make it satisfact-If Mr. Greenway is serious in the

above declaration, and will only open his eyes, he will see how the views of Catholics are to be met. We want the Constitutional guarantees to be observed as well for Catholic as for Protestant minorities. There are at this moment Catholic schools in operation in Manitoba, and we have the guarantee of the supreme law that the supporters of these schools shall not be harassed with vexatious conditions obliging them to maintain another set of schools for which they have no use, and we want this to be carried out. and that the same Government aid be given to Catholic as to any Public schools which have been or may be established. With less than this the Protestants of Quebec would not be satisfied. We know from past experience that the Protestants of Quebec have been always ready to complain whenever there was the slightest appearance of a wrong inflicted on them, and their co-religionists throughout the Dominion have shown a readiness to sustain their demands, the most forward of those who maintained Protestant rights being the very men who have opposed the concession of their guaranteed rights to the Catholics of Manitoba.

But the Catholics of Quebec never had any desire to treat the Protestant minority unfairly, and before the Protestant champions of Ontario had time to raise any agitation any real causes of complaint on the part of the Protestants were removed. Why does not Mr. Greenway deal similarly with the Catholics of Manitoba if he is as anxious, as he pretends, to treat them generously?

The Confederation of Canada is a very one sided affair if this condition of affairs is to be allowed, and for our part we say unhesitatingly we do not mean to endure it patiently or silently for the sake of any party considerations, whether for Reformers or Conservatives.

We have confidence in the independent spirit of the Catholics of the Dominion that they also will not endure this injustice, thereby acknowledging that they will submit to be deprived of the protection of the Constitution, while Protestants are to enjoy it to the fullest extent. Partisans, like the writer in the Globe, may for a time throw dust into the eyes of some Catholics, but we have confidence that the protests of the independent Catholic press of the Dominion will help to enlighten the Catholic body as a whole, While it is true that no one desires and to show up plainly the injustice to be browbeaten, we deny that there which has been done, and will bring about a united Catholic demand that it be remedied in the only way possible, by the re-establishment of Catholic schools in Manitoba. Where the Government of a Province trespasses upon our rights we must stand firm in the demand for justice, and we feel assured that justice will be obtained in the end.

> We have confidence even that the fair-minded Protestants of the Dominion will eventually see where injustice has been inflicted, and will assist in rectifying it; but we cannot expect them to take the lead in the matter. We must first show ourselves in earnest before we can expect their co-operation.

The Globe's correspondent holds up before our eyes as a bugaboo that 60 per cent. of the population of the Dominion are Protestants, and that we shall discredit the Catholic Church in their eyes if we continue to agitate this matter. We have no such fears. The number of non-Catholics is not quite 60 per cent, being somewhat less than 58 per cent., and this includes unbelievers as well as Protestants; but, such as they are, we intend and propose no injustice to them. We only ask the liberty to teach our own children as our consciences tell us we should do, and we ask as a matter of justice that they concede the right. We have a right to expect that they will in the end support our demands if we remain true to ourselves.

In regard to the references of the Globe's correspondent to the part taken by the Bishops and clergy of Quebec in maintaining Catholic rights, we need only say that both in their capacity of handed measure, M. Grosclaude says citizens, and as guardians of the faith, that the Governor is an able and just it was and is their right and duty to administrator, and that he delivered

The writer in the Globe tells us that instruct their flocks to maintain it, and it is to be expected that they shall do so, without fear of the abuse which and if the Catholics can from time to partisans like that correspondent will time suggest any way by which we heap upon them. In regard to this abuse we shall only say that it is not extent, we shall always be prepared by calling them ecclesiastical bullies and disturbers of the peace that he will the thing Catholics want, and no terrify them from fulfilling their duty. He will thereby only show that he is influenced more by partisanship than by a desire to see justice done to the Catholics of Manitoba.

> THAT STORY FROM MADAGAS. CAR.

We had occasion already, two weeks ago, to call attention to a very unlikely story related by one of the Protestant missionaries from Madagascar in reference to the French Jesuit missionaries on that island, and the means adopted by them for securing converts to the Catholic faith.

It was stated that they were securing converts by working on the fears of the native Protestant Hovas, representing that if they remained Protest ants they would be regarded as rebels to the French Government, and would thus bring upon themselves the suspicions of the civil authorities, and that, besides, with the aid of the authorities, they had possessed themselves of a number of Protestant churches, which are now used for Catholic worship.

We stated that such a story was entirely incredible, even though it was impossible to arrive at once at the partic ular facts which have been thus misrepresented. There has been, however, some recent news from Madagascar which throws additional light on the matter, though the circumstances in detail have not all been explained.

A couple of weeks ago the question f the treatment of the Queen of Madagascar was brought up in the French Senate by M. Trarieux, who stated that he had received information to the effect that she had been banished because she had declined to become a Catholic. This was another of the charges emanating from the Protestant missionaries, but M. Lebon, who has the charge of the French Colonial office. declared that there is no foundation for such a statement.

M. Lebon has certainly no special attachment to the Catholic Church, nor probably to any form of religion, but he explained that whatever Protestantism may be in other countries, in Madagascar it is chiefly a political organization, and is made a cover for onspiracies against French authority in the island, and M. Lebon added that those who are accusing the French Governor, M. Gallieni, of unduly favoring Catholics, are really political agents of England, working with the rebellious Hovas for the overthrow of

A letter was also produced from M Grosclaude, an able French Protestant writer, who has been on a six months' visit to Madagascar, and who is quite disinterested in the local affairs of the colony. M. Grosclaude declares that there is not really a Protestant conspiracy, but he admits that the Protestant missionaries were blamable for having openly espoused the cause of the anti-French party on the island. and encouraged their rebellion, whereby it became necessary for the Governor to restrain them.

M. Grosclaude believes that the religion of the natives is not very profound in one direction or the other but it has been usual for the Hovas to connect the Catholic religion with France, and Protestantism with English influence and sympathies, and it was on the ground of their Protestantism that the Hova rebels appealed to England against France. The British Government, however, left France to manage its own affairs on the island, but some of the Queen of Madagascar's officials openly proclaimed that the French Governor would not dare to punish the Queen or her Ministers for their rebellion, as Great Britain would not allow it.

GeneralGallieni appears to have been induced partly by such boasts to show once for all that France is an independent country, and that England has no control over French colonies, so as to make it be understood that he acts independently of all foreign influence. He, therefore, surprised his own Government by sending the Queen into banishment, and by putting to death two of her Ministers for treason, soon after his arrival on the island.

While it may be admitted that the banishment of the Queen was a high-

ive rule of the Queen and her court, and he adds that if French Protestantism unfortunately allied itself with France's enemies it must take the consequences.

M. Grosclaude declares that as a Protestant he knows of many instances when General Gallieni would not allow any advantage to Catholics which he would not allow to Protestants, and he denies that the General is at all partial to Catholics in his dealings. This sets at rest the assertion of the Protestant missionaries that the Jesuits had been backed by the French authorities in forcing the Hovas to become Catholics, or in taking possession of Protestant churches. The tale of religious persecution, told by the missionaries, bears upon its face the evidence of its falsehood, and this view of the case is confirmed by M. Grosclaude's narrative, which states that it would be a serious mistake for the Government to recall Governor Gallieni, and would compromise French authority in Madagas-

The French Government has been persecuting the Catholic Church in France for the last twenty years, and it is not at all probable that its officials would uphold the Church in the colonies, for the sake of suppressing Protestantism as a religion; but it is easy to understand that they would be intolerant of a political Protestantism which aims at the subversion of French rule.

#### PALESTINE.

When the present condition of Palestine is compared with the description of it given in the Bible, it is difficult to believe that it is the same country which thirty-four centuries ago was described by Moses as a land flowing with milk and honey, and which to-day is a mere waste. If it was so rich and fertile as the Bible describes it to be, how does it come to pass that with the same climate, and being as favored as ever as far as the gifts of God conferred through the laws of nature are concerned, it is now such a barren waste that the Jewish colonists who have recently settled there through the colonization efforts of Baron Hirsch, the Rothschilds, and other wealthy Jews, have had but poor success in agriculture?

So difficult of comprehension is the fact that Infidels like Col. Ingersoll and others have seized upon it and paraded it as if it were proof positive that the Bible is merely a myth, and that the books of Moses were written hundreds of years after he was smouldering in dust.

An interesting article in a recent number of the Literary Digest gives a solid and simple explanation of the paradox. It is quite possible to-day to make Palestine what it is described to have been so early as in the time of Moses, and the means of making it the fertile tract it was then are easily within reach of any fairly enterprising settlers; but under the rule of the Turk it can never be anything but an arid and barren waste for there is so little encouragement to industry and serious cultivation of the soil that as soon as a ing unjustly with Ireland, inasmuch resident becomes fairly well off in as history is full of instances of the worldly goods he is made a prey to the cruelest injustices to Ireland. The hungry officials of the Government, Archbishop was a patriotic Irishman and is soon robbed of all he possesses, unless he belongs to the favored minority of Turks who are the ruling race, and even then he will frequently not

There is evidence, too, that in former years it was well cultivated. Before the Bedouins of Arabia took possession of the country, there were hundreds of villages and cities scattered through all its extent, and their ruins are still to be seen. There is evidence also that it was artificially irrigated, and it would be a most easy matter to irrigate it again, for nature itself supplies the means for so doing.

There are abundant rains during the winter months, and there are natural lake beds which become filled try to that of our native land." with water, and which with a little aid from industry would be sufficient to supply an immense population with a sufficiency of water for all their needs during the dry season. There are also numerous wells, and ruins of used for irrigation, so that the country consequently fertile. Finer oranges, cotton, sugar cane, tobacco, oils, daes, and grapes could be raised there than in any other country in the word, and all sorts of vegetables of the best quality can be grown there. But b government is required. Palestine insist upon Catholic education, and to the island from an intolerably oppress- end comes to Turkish domination.

THE ENGLISH VOLUNTARY SCHOOLS.

The Voluntary Schools Bill introduced into the British Parliament by the Government has passed the ordeal of the House of Commons, and is now before the House of Lords, in which it is certain to pass, as the Lords are known to be in favor of giving to parents the power of deciding in what way their children shall be educated.

At the Voluntary schools about twothirds of the children of England are educated, notwithstanding that the Board schools have been favored with larger Government patronage. The present bill, however, will increase the grants to the Voluntary schools, and, though the increase is small, this will undoubtedly enhance their efficiency.

The Voluntary schools for the most part are established under the control of Anglicans, Catholics and Methodists, and many of them will be much benefited by these small grants.

It is noteworthy that Mr. John Morey, though opposed to the principle of the bill, during the debate paid a high compliment to the Catholic Voluntary schools, which, he said, "owe their existence to the splendid self-sacrifice and devotion of the poorest among the population of England, who are for the most part the poor Irish.'

The contrast between the course of British statesmen and that of statesmen of lesser calibre is very marked. The statesmen of Great Britain understand the rights of parents, and seek to give them every opportunity to educate their children in accordance with their conscientious convictions, but the small fry of Manitoba and Ontario deem it proper to interfere with parental rights and to harrass parents in the performance of their duties to their children. But there is this difference between the two cases: The English denominational schools are for the most part Protestant, while in the case of Manitoba and Ontario only the Catholics want religious education. The motive of opposition to the Catholic demands is clearly an unwillingness to concede to Catholic parents even the right of doing what is their duty according to the natural law.

#### AN UNEXPECTED CONVERT TO HOME RULE PRINCIPLES.

The Reverend Dr. Kane, of Belfast, has created a sensation among the Ulster Unionists by a recent sermon which he preached on the death of the Anglican Primate of Ireland, Lord Plunkett. The doctor praised the Archbishop for his personal qualities, but still more for his patriotism in standing on the same platform with the Catholic Archbishop of Dublin to denounce the injustice with which England has treated Ireland in the captivity captive; thou hast received matter of overtaxation.

Dr. Kane said that "many Irishmen speak as if it were criminal and sin of our first parents, is re-opened, treasonable to regard England as for with Jesus the saints who died becapable of treating Ireland unjustly, fore Christ, and to whom He anas if England could not be unjust to the weaker partner to the Union. But," he continued, "it is quite reasonable to suppose that England is dealand an honest man, and his speech on the question of overtaxation was as luminous and convincing as any that has been delivered on the subject in or out of Parliament."

The doctor's concluding words were especially strong, and if they were sincere they would seem to betoken a determination on his part to co operate in future with the Nationalists in demanding justice for Ireland.

He said:

"We are living side by side with cople who love Ireland dearly, though they differ from us in religion, and we cannot but lower our religion in their estimation if we are indifferent to Ireland's welfare, or if we prefer the welfare of another coun-

What gives special significance to these utterances is the fact that Dr. Kane has hitherto been a power in Belfast and throughout Ulster, in keeping the Orangemen in opposition to Nationalist demands for justice aqueducts, all of which were fornerly to Ireland. He was, besides, the leading figure at all Orange demmust have been highly cultivated, and onstrations, and the most vio-Every twelfth of July he preached and delivered most inflammatory and intolerable sermons, or addresses, and when Mr. Gladstone introduced his bring back this state of affairs good protested that the Orangemen of Ulster that his present attitude has created a tion of the feast of the Ascension was

sensation, but his sincerity is very seriously doubted. His present kind words for Catholics have also caused surprise. If ever there was an Irish. man who maintained all the injustices of England, Dr. Kane was the man.

## THE ASCENSION.

On Thursday, the 27th inst., the feast of the Ascension of our Lord Jesus Christ into heaven is celebrated with great solemnity.

St. Mark's Gospel speaks of the Ascension briefly. After relating the many appearances of Christ to His Apostles after His Resurrection from the dead, and His instructions and the commission given them to go into the whole world and to preach the gospel to every creature, the Apostle says: "And the Lord Jesus, after he had spoken to them was taken up into heaven, and sitteth at the right hand of God.' St. Luke gives further particulars of

the Ascension in the Acts of the Apostles. He tells us that during forty days after His Resurrection Christ remained on earth, showing himself alive, and speaking of the kingdom of God. It is thus indicated that He remained so long on earth to show the reality of His Resurrection, and to prepare the Apostles for their missionary work by instructing them in the way of salvation that they might be able to teach others, and it was while they were in the very act of receiving instruction and Apostolic authority that the moment of the Ascension arrived: "And when He had said these things, while they looked on, He was raised up, and a cloud received Him out of their sight .

And whilst they were beholding Himgoing up to heaven, behold two men stood by them in white garments, who also said: Ye men of Galilee, why stand you looking up to beaven? This Jesus who is taken up from you into heaven, So shall He come as you have seen Him going into heaven." This occurred on Mount Olivet, and the spot from which He ascended is still pointed

The Apostles then returned to Jerusalem and remained in prayer and retirement in an upper room till Pentecost Sunday, when His promise was to be fulfilled that He would send the Holy Ghost, the Spirit of truth, to teach them all truth and to abide with them forever.

The Ascension of Jesus to heaven in this manner was foretold by the prophets. It is referred to by David in the 7th Psalm which thus speaks of Christ's triumph: "The chariot of God is attended by ten thousand thousands of them that rejoice: the Lord is among them in Sina in the holy place. Thou hast ascended on high, thou hast led gifts in men." By His Ascension heaven, shut against mankind by the nounced the glad tidings of redemp tion, ascend into heaven, being delivered from the Limbo where they had been detained, even as St. Peter tells us, from the time of the deluge. These are the rejoicing thousands of whom the prophet speaks.

The Ascension of Christ is therefore not only a triumph of Jesus Himself, but the occasion of man's liberation and triumph also. The feast of the Ascension was

celebrated by the Church from a very early date, for it is mentioned in the early regulations known as the Apostolical Constitutions. It is not certain that these laws come from the Apostles themselves, but they originated very nearly in Apostolic times. The feast was, however, universally kept at all events in the fourth century. as St Augustine at that period declared that its universal celebration then was proof of its Apostolic institution, and he ranks it with Easter and Pentecost in importance, adding that "whatever is universally celebrated, being prescribed by tradition and not by written laws, must be held as coming from the Apostles or, ordained by general councils." A celebrated canonist reasoning on these words says: "But no general council ordained these festivals" (that is Easter, Pentecost, and the Ascension, which are enumerated by St. Augustine,) therelent of anti-Catholic preachers. fore they come to us from the Apostles themselves." The devotion of early Christians to the mystery of the Ascension is further shown by the fact that when St. Helena, the mother of Congreat Home Rule measure, Dr. Kane stantine the Great, visited Jerusalem early in the same fourth century, she would be ready to die, the last man in erected a church on Mount Olivet in could easily support millions of inhab- the last ditch, rather than submit to remembrance thereof, and Venerable itants, but it will not do this until the such a law if passed. It is no wonder Bederstates that in the East the celebraalmost as sol day. It be whole Mount ing fields v blaze of a there was a EDI

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SCENSION.

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almost as solemn as that of Easter Sun- powerful movement to make it once day. It began at midnight and the whole Mount of Olives and the adjoining fields were illuminated with the disuse. blaze of a multitude of torches, and there was a solemn extra mural procession.

EDITORIAL NOTES.

WE should be glad at any time to send, free of charge, back numbers of the CATHOLIC RECORD to any subscriber who would distribute them amongst his non-Catholic acquaintances: and to the Superiors of our charitable institutions we desire to make the same offer. In the RECORD, from week to week, will be found many interesting and instructive articles the reading of which cannot fail to be productive of beneficial results. If conversions do not ensue, in nearly every case much good will be accomplished, only if the outcome be a conviction on the part of our separated brethren that the Catholic Church is in truth not the monster they have always been lead to believe

Another plan we would recommend to our subscribers is, after they have finished reading their copy of the CATHOLIC RECORD each week, to lend it to their non-Catholic neighbors We might be permitted also to suggest given in the Christian Guardian of to our more wealthy Catholics a project | the 12th inst. The preacher said : which is, we believe, being adopted to some extent in the neighboring republic, viz., of subcribing for one or more copies of the CATHOLIC RECORD and having them addressed each week to non-Catholic friends or acquaintances.

IF our Canadian Catholics would only take an active and persevering part in this particular work of the apostolate of the press great and good results must inevitably follow.

THE Toronto News some time since published a report to the effect that the people of Ireland are in sympathy with Turkey in the war which is being waged between that country and Greece. Late numbers of the Dublin Freeman's Journal and the Cork Examiner just to hand, show that the feeling of the people of the Emerald Isle is entirely on the side of Greece. are slow to condemn the ministers for Where did the News get its news?

A person, signing himself "Catholic," writing to the Toronto Globe a few days ago made a reference to the Manitoba School question, with which we deal in another column. To one remark of this writer we wish to draw special attention, viz.: "No British community, in modern times at least, has ever failed to respond to the appeal of the minority for British fair play." Judging from this remark we are forced to conclude that the writer is not aware of the existence of such a place as Ireland.

Times last week celebrated its silve jubilee in grand fashion. The issue was beautifully printed on fine paper and contained capital illustrations of the Catholic Union and Times book store and printing office. The Union and Times was established in 1872 by the late Bishop Ryan; and to that saintly prelate's fosterin care it is in debted for the proud position it occupies in the Catholic press of America to day, as well as to the prudent and brilliant editorial management of the Rev. Father Cronin, who will, we trust, be still at the helm when its golden jubilee comes around. Father Cronin has reason to be proud of the great success of the Union and Times, as also have the Catholic people of Buffalo.

THE Emperor of Germany has shown a better feeling towards France by occasion of the recent disaster in Paris, than it was thought he entertained. He has ordered 10,000 francs to be sent to the committee of the charity bazaar whose work was badly crippled by the terrible fire which cast a gloom over Paris two weeks ago. The Emperor's the condemned to Siberia has been the donation, together with 937,500 francs sent by an anonymous donor, will enable the charitable work to be carried on as usual.

According to statistics published by the Gaelic League the Irish speaking population of Ireland in the beginning of the present decade, 1891, was 680,-157. In 1828 the number speaking Irish was set down as 3,740,217 as against 3,061,610 who spoke English. It appears, therefore, that the Irish language is rapidly giving way in Ireland, and it must soon disappear almost entirely or be studied only by antiquarians, unless there be some

more the language of the country, or His Visit to Toronto-Enthusiastically at least to prevent it from falling into

THE Provincial elections in Quebec have resulted in the total overthrow of the Flynn Government. In the new Legislature there will be 52 Reformers against 21 Conservatives. Mr. Flynn himself narrowly escaped defeat, having been elected in Gaspe by a majority of 8. All the other members of the defeated Cabinet were elected except Mr. Beaubien, Commissioner of Agriculture, who was end Mr. badly beaten. Mr. F. J. Marchand of St. Johns will be the new Premier. The Liberals lost two seats which they held hitherto, and the Conservatives lost 20. In the last house there were 46 Conservatives and 23 Liberals, with 4 vacant seats. A Liberal victory was generally expected, but it is a surprise to all that it was so sweeping.

FROM the report of a sermon delivered in the Metropolitan (Methodist) church of Toronto, on Sunday, 2nd of May, it would appear that the objectionable style of sensational and slang preaching so common in the United States is making its way insidiously into Canada. We take the following specimen from the official report as

"You remember Tennyson's Northern Farmer,

"Proputty, proputty's everything 'ere' an,' Sammy, I'm blest
If it isn't the saame oop yonder, fur them as 'as it's the best."—

"Proputty" is heaven, and hell is the terror of not making money. Get money and you'll be good—

"'Tisn' them as 'as munny as breaks into 'ouses an' steals. Them as 'as coats to their backs, and taakes their regular meals."

Becky Sharp thought that it would be very easy to be good if she had £5,000 a year. There are a good many Beckys in the com-We are sorry to see such levity creeping into the Canadian pulpit.

Ar last Toronto is to have Sunday street cars. By a majority of 300 in a total vote of 32,000, taken last Saturday, the citizens have so decided. The Ministerial Association have come out of the fight with skirts very much soiled. The leading Toronto papers their action, because, we presume, they have a certain regard for the cloth. A correspondent of the Buffalo Express says that bank ers, manufacturers and merchants of irreproachable integrity were abused and accused of questionable motives by those who were opposed to the running of Sunday cars. He also says that the extreme lengths to which the ministers went in the name of religion, has shocked the community and dealt religion itself a severe blow. With the exception of the Catholic clergy, the Express correspondent goes on to say, nearly all the min-THE Buffalo Catholic Union and the advocates of Sunday cars. Letters isters of the city vilified and traduced were sent to many voters stating that they would be criminally prosecut ed if they voted for the cars, while drunken men, pretending to act as agents for the Street Railway Co., were hired to canvass for votes in order to bring the Sunday service advocates into disrepute; and all this, the Express concludes, took place in a city where a few months ago pulpit and press thundered against the Quebec Catholic hierarchy because they asked their parishioners to vote for candidates who were pledged to restore Catholic education in Manitoba. Verily we are living in strange times It is some satisfaction to know, as the outcome of this election, that puritan-

> a sound drubbing. THE Berlin correspondent of the London Times says that by order of the Czar, all criminals hereafter condemned to imprisonment in Siberia shall be conveyed thither by railway, instead of being made to walk by way of Tomsk and Irkutsk, as has been the case hitherto. This mode of sending cause of thousands of deaths in the past and of fearful sufferings to many more. The change seems to be an indication that the future government of the country will be more humane. Certainly all who were sent to Siberia were not criminals, though they are so termed under Russian law. Many of those who endured untold sufferings were guilty of no other crime than fidelity to their religious belief, and in other cases the crime has been love

Nothing offends God like pride. True piety is in accord with all reason-

of country and hatred of oppression.

MGR. MERRY DEL VAL.

Received Everywhere.

The Toronto Mail and Empire stated that on Monday, the 10th, a State luncheon was tendered Monsignor Merry del Val in the Speaker's dining room at the Parliament buildings. The Delegate was formally welcomed by the Outario Premier, and an opportunity was given for a number of gentlement to meet him. His Excellency arrived at the Parliament buildings at 1 o'clock, accompanied by his secretary. He was escorted to the dining room by the Premier, where a representative company waited.

Mr. Hardy sat at the head of the table, with the Apostolic Delegate, the Archbishop of Kingston, and Sir Casianir Gzowski upon his left. Facing the Premier, at the other end of the board, the Hou, G. W. Ross sat. Mr. W. R. Brock, and Mr. Christie sat on his right, and then J. E. Davis, Mayor Fleming, and Mr. Robert Jaffray on his left. The other guests were Mr. Justice Mc-Mahon, Hon. John Dryden, Dr. Parkin, Rev. Father Bremnan, Rev. Father Teefy, Mr. R. U. McPherson, Ald. Graham, Mr. Frank Anglin, Mr. Charles Foy, Vicar-General Kyan, the secretary to his Excellency, Rev. Father McCann, Ald. Leslie, Mr. Frank Denton, Mr. John Ryan, Mr. O'Reilly, Prescott. Ald. Scott, Mr. Thomas Long, Ald. Lanb, Mr. J. R. Kerr, Mr. L. V. McBrady, Mr. B. B. Hughes, Mr. O'Keefe, Mr. P. Hughes, Mr. Edward Farrer, Mr. J. S. Willison, Mr. Justice Moss, Professor Loudon, Rev. Father Walsh, Mr. Peter Ryan, Mr. Patrick Boyle.

At the conclusion of the luncheon the Within Wit

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At the conclusion of the luncheon the

At the conclusion of the luncheon the Premier proposed the health of the distinguished guest, and took the opportunity of welcoming him to Ontario.

THE DELEGATE'S REMARKS.

His Excellency said he desired to acknowledge the most gracious and cordial welcome which had been extended to him. He expressed the hope that these friendly relations which had been indicated would continue, and he would, he said, have pleasure in conveying to his master the many expressions of good-will which had been shown him. He was sure it would be gratefully received. In reference to his mission, he said that as far as he saw at present the principles of conscience would be reconciled to the surrounding educational conditions.

be reconciled to the surrounding educational conditions.

A number of other short speeches were made before the affair, which was a very pleasant one, broke up.

AT LORETTO ABBEY.

In the afternoon the pupils of Loretto Abbey extended a reception to the delegate. A formal programme was rendered in the lecture hall, which was crowded to the doors. Mons. Merry del Val occupied the chair of honor on a dais in front of the platform, with henor on a dais in front of the platform, with Archbishop Walsh on his left and Archbishop

Mons. Merry del Val occupied the chair of honor on a dais in front of the platform, with Archbishop Walsh on his left and Archbishop Cleary on the right. Among the many clerical representatives of the Church prosent were: Vicar-General McCam, Rev. Pather proceedings, J. Kelly, and Kelly.

Many well-known citizens were also in attendance, including Hon. G. W. Ross, Hon. Wm. Harty, Sir Frank Smith, O. A. How land, M. P. P., P. F. Cronin, Mayor Fleming, J. J. Foy, Q. C., Major Cosby, H. T. Kelly, Hugh Ryan, J. Ryan, Eugene O'Keefe, Geo, Plaukett Magann, John Long, and Dr. May, Mrs. Kirkpatrick was the first, at the close of the programme, to greet the visitor, and add hers to the many hearty welcomes to Toronto which have greeted the Delegrate. Mrs. Kirkpatrick was accompanied by Commander Law.

At the commencement of the proceedings beautiful bouquets of roses were presented to Mons. Merry del Val and the Archbishops. The young ladies of the Abbey school were dressed in white, and wore orange sashes. The choruses, solos—instrumental and vocal—and readings which they rendered were creditable, not only to themselves, but to the conductor, Mr. E. W. Schuch.

The programme was carried out in the following order:—"Grande Marchd'Entree," "Gloria," Misses Lynn and Jones; Chorus of Welcome, "d'Auria;" address to the delegate, Miss McMahon; "Ave Maria" (adapted to intermezz) from Cavalleria Rusticana,) Mascagnii, Miss Shea; "Mazourka," harp solo, Hasselmans, Miss Keating; "Jephtha's Daughter," recitation, N. P. Willis, Miss Hughes: "Roma!" vocal duet, Campana, Misses Flannigan and Chapin; "Canfique d'Amour, "piano solo, Liezt, Miss McMahon; "Ave Maria" (adapted to intermezz) from Cavalleria Rusticana,) Mascagnii, Miss Shea; "Mazourka," harp solo, Hasselmans, Misses Connors, Gormally, Horaboom, M. Parkes, Bailargeon, Evans, Norman, Smith; mandolins, the Misses Aha, Doherty, Hannas, Mueller; organ, E. Masou.

ing; 'cello, Miss Rioux; violins, Misses Connors, Gormally, Hogaboom, M. Parkes, Bailargeon, Evans, Norman, Smith; mandolins, the Misses Aha, Doherty, Hannas, Mueller; organ, E. Mason.

The address presented to the Delegate was handsomely engrossed, and bound in morocco. It contained expressions of sincere welcome to the abbey and Toronto; hoped for complete success for Mons Merry del Vai's mission; and, in conclusion, also hoped that he would take away with him happy impressions of his visit to Canada.

In reply, the Delegate offered sincere thanks, in the Holy Father's name, for the welcome extended to him. If there was one thing to regret, he said, it was that the Holy Father himself could not be present. He (the Pope) gave much of his thought to young people. He constantly thought of them and manifested keen anxiety in their capabilities, in their training, in the preparations they went through to fit themselves for the duties of society. The reason for that perhaps was his love of generosity, for he knew that youth was the age of generosity. After all, that was what was wanted. There was too much selfishness. If there were more generosity it would be better for the world. They knew, and he (the speaker) did not think that with the total selfishness. and he (the speaker) did not think that with in the walls of the abboy they would be allowed to torget it, generosity, to be true began in the service of God. Serving Him ism, hypocrisy and cant have received Il the year round was not easy, but if the rished to reach the higher land and wear in wished to reach the higher land and wear im-mortal crowns they must work on that prin-ciple. It was the principle of putting God first, their neighbors next, and themselves last. All had a duty before them, and they all had talent—of this they had given a not indifferent need.

We welcome your Excellency on account We welcome your excenency on ach dis-your nation, which has given such dis-jushed saints and doctors to the Church is se universities have been for centuries homes of Catholic scholarship; and showes of Catholic scholarship; and lose govereigns were erst so closely and riously associated with the discovery of sociations. And while to the sons of ser lands is due the progress of civilization this Canada of ours, your Excellency may lit take pride in the thought that it was a seen of Spain who first unlocked the gates America to the Old World.

'In conclusion, we respectfully ask the ntifical blessing for the staff, the students, it their friends.

Pontifical blessing for the stan, the will carry and their friends.

"We hope that your Excellency will carry back pleasing recollections of Canada, and that not the least pleasing will have been your brief visit to St. Michael's College.

"J. R. Teefy.

"Superintendent."

His Excellency, who was seated in the centre of the row of Bishops, gave an address which deepened the respect and admiration that has been so unanimously accorded him in Toronto. He said that he had listened with the said that he had listened 

jon, Brennan, McBrady, Mungovan, Walsh, Murray, Martin, Teety, Frachon, Aboulin, LaMarche, Jeffectt, Kelly, Dodsworth, Gregan, Hand, Noonan, Minehan, and many other priests on the platform, and in the front seats in the study hall of the college, where the reception was held, were a few laymen, among whom were noticed M. Teefy laymen, and the laymen among whom the laymen and the laymen among whom the laymen and the laymen among whom the laymen and the laymen among laymen among whom the laymen among laymen amo ately applauded the idea, thus committing the delegate to a grant of three days, and, as he laughingly acknowledged being caught, gave them the holiday that was suggested, and one for himself, and the third in the name of the Holy Father. Addresses, no doubt, he has received in abundance, but, in passing out in his departure from the hall, the students welcome took a different form, and they greeted him with the college yell, which was continued until the clergy had left the room. It would be a mere repetition of what has been stated, to comment on the mastery of the English language at the command of the Delega'e, and his remarkably pleasant and beautiful pronunciation. A tow of the lay visitors were then presented to his Excellency and he drove off to visit the Convent.

AT ST. JOSEPH'S ACADEMY.

AT ST. JOSEPH'S ACADEMY.

the College, intermingled with the Papal colors, and the background of the platform was decorated with the Papal colors and arms, and with shandsomely painted streamer, bearing words of welcome and the motto of the College. Two numbers were well rendered by the Glee Club of the College, and the orchestra also gave a selection. Rev. Father Marijon, on behalf of the community of St. Basil's, read a Latin address of welcomes to His Excellency, and Rev. Dr. Teefy read an address in English on behalf of the community of St. Basil's, read a Latin address of welcomes to His Excellency and Rev. Dr. Teefy read an address in English on behalf of the faculty and students. The musical part of the programme was concluded by a solo sung by Mr. J. J. Costello, of the College, which was rendered with excellent effect.

The following is the English address:

"May it please your Excellency—On behalf of the faculty and students, it is my pleasing duty to welcome your Excellency to St. Michael's College. Nothing is more gratifying to teachers than the presence of distinguished visitors. But this is certainly a red letter day in our annals.

"As representative of Our Holy Father the Pope, your Excellency is most welcome. Within these halls you will meet the scale have the there of the poperator of the search of the students you will see the ripening fruit. Nor must we forget the barvest that has been grathered in the day, and in the ranks of the students you will see the ripening fruit. Nor must we forget the barvest that has been grathered in the years gone by. We are proud of our honor foll. Many who once had a seaf on these forms now hold bonorable positions in the Church, while four west content of the patronage of our believed and distinguished Archibshopt the good work continues, the eart of our Supreme Positions in the called the patronage of our believed in the world, many are zealous priests in God's first patronage of our believed in the case of Catholic education. With fillaid devotion, therefore, we welcome your Excelle

colors in roses, while the little girls were dressed in white with yellow sashes. The programme rendered was of superlative excellence. Following an opening chorus of welcome by the pupils, the following beautifully worded address was read by Miss Washs:

"Your Excellency,—So many, so varied, so heartfelt, the warm words of welcome that rise to our lips and press for witerance; so deep and so true they add greetings our souls would fain convey, that we can but say in that sweetest, most touching of all languages—the language of the soul—that we greet. Your Excellency with sincerest soulful feeling, that we welcome, borned that the comes, that we greet you are conventioned and by fully mingle our glad congratulations with that chorus of jubilant welcomes that resounded through our fair Dominion when Your Excellency, the representative of our Holy Father for our dear country be realized, his wishes obtain their fullest fruition, and Canada rest henceforth in the golden sunlight of holiest peace. We pray your excellency with success. Your Excellency with the convex of the Sovereign Pontifi our deepest veneration, our profoundest homage, our fealty, our love. Though our fair land possesses not the dream like beauty of matchless litaly, not he gorgeous loveliness of your own sunny clime, still, despite the rigour of its climate, the hearts of it children are warm and true, and prought the bearts of it children are warm and true, and prought the peace will be a solution of the gorgeous loveliness of your own sunny clime, still, despite the rigour of its climate, the hearts of it children are warm and true, and prought the peace will be a solution of the gorgeous loveliness of your Excellency that the solution of the gorgeous loveliness for Christ's Church and His Vicar on earth, they great wishes, those prayer these of the soil, are the converted to the soil and the province of the continue of the soil and the province of the soil

all, hat dain—of this they had given a new leaf properly they had given a properly they had given a properly the secret of his success. In the concluded by shifted the troubles that they had given a properly the secret of his success. Continuing, a second plant of the special devotion of the properly that the population of the abbye be given a holiday in commemoration of the abbye be given a holiday in commemoration of the abbye be given a holiday in commemoration of the day, and in conclusion prayed that the population of the abbye be given a holiday in commemoration of the abbye be given a holiday in commemoration of the day, and in conclusion prayed that the population of the day, and in conclusion prayed that the population of the day, and and the control of the secret of the success. Continuing, the was lower and the properly that the population of the day, and the saked that the papila of the abbye be given a holiday in commemoration of the day, and the control of the secret of the commemoration of the day, and the constitution of the day, and the control of the secret of the commemoration of the day, and the troubles that the pupils of the abbye be given a holiday in commemoration of the day, and the control of the secret of the commemoration of the day, and the constitution of the day, and the control of the day and the con

and that the omission is made up for by the performers themselves, who, representing such names, are competent to produce everything representative of all other countries and of Canada."

His Excellency went on to assure them of the interest the Holy Father took in their welfare; he commended to them devotion to Our Lady. It was not a mere sentimental element of Faith. It was one of the most doctrinal dogmatical, and practical teachings of the Church. In both literature and art, Spain, Italy, Germany and Flanders had drawn from devotion to Our Lady their highest inspiration. Lately a modern poet intending to refer in a kindly way to this Dominion could find for it no more beautiful title than one bestowed upon our Blessed Lady—"Our Lady of the Snows." The more they knew of Our Lady the more they knew of Our Lady the more they knew of God, and vice versa.

The ceremony concluded with the singing of the National Anthem.

TREETING OF THE SEPARATE SCHOOL CHIL-

To His Excellency, Hight Rev. Raphael Merry del Val, Apostolic belegate to Canada:
May it Please Your Excellency — We, the pupils of the Catholic schools of Toronto, are assembled here to day within the sacred pre-centes of our grand cathedral to extend to Your Excellency a most cordial welcome. Our young hearts are filled with joy in being permitted to blend our voices with the many expressions of thanks for the great honer conferred by your distinguished visit.

As the worthy representative of our Holy As the worthy representative of or Holy Father, Pope Leo XIII., we greet you as our illustrious benefactor in the cause of Christian education.

charge of the Christian Brothers.

A downpour of rain that was entirely out of place in any but a purely agricultural district where the crops were withoring from drouth kept many persons from leaving their homes at a clock to attend the public reception at St. John's Grove. Nevertheless some three hundred people, including many prominent citizens, made their way to the Archbishop's residence. His Excellency received the guests in the drawing-room and chatted pleasantly with all comers. He was accompanied by Archbishop Waish and Archbishop Cleary. Among the guests were:

Mr. and Mrs. Frank A. Anglin, Mrs. Arthur Anglin.

nglin. Mr. Lawrence Baldwin, Mrs. E. Brown, Miss A. Brown, Mrs. F. Barr, Miss Nellie A. agley, Miss Anna Beale, Mr. and Mrs. H.

Igney, 1915 Anna Cock.
Mrs. E. Currie. Miss Theresa Codey (Dunco), Mr. P. F. Croniu, Mr. A. J. Cottam, Dr. 19, Mr. P. F. Croniu, Mr. A. J. Cottam, Dr. 19 Mrs. Cassidy, Miss Cassidy, Mr. Thos. P. offee (Guelph), the Christian Brothers 1-1-11 Col. G. T. Denison, Miss Mary Doran. Mrs. John English.
Mrs. John English.
Mr. and Mrs. John Foy, the Misses Foy, Mrs. J. Farrell, Mr. James J. Foy, Mrs. F. Ford, fr. James Fisher (Winnipsg).

Mr. and Mrs. John Foy, the Misses Foy, Mrs. J. J. Farrell, Mr. James J. Foy, Mrs. F. Ford, Mr. James Fisher, (Winnipeg).

Mrs. Robt. Graham, Major and Mrs. Henry A. Gray and Miss Gray (M. L. C. E.), Miss Elmore Goldlite, Mrs. Wm. Gormally, Miss Alice Jormally.

Hon. Wm. Harty, Miss Hart, Mr. R. R. Holt, Mr., Mrs. and Miss Hirschielder, Mr. W. S. Hodglins (Waterloo), Miss Mary Hughes, the Misses Hayes, Mrs. W. D. Hodgson, Mrs. Arthur B. Harrison, Miss Ida Hughes, Mr. Arthur B. Harrison, Miss Ida Hughes, Mr. Arthur B. Harrison, Miss Ida Hughes, Mr. G. A. Howland, M. P. Mr. Vincent J. Hughes, Mr. and Mrs. B. B. Hughes, Miss Hughes, Mrs. G. W. Kiely, Mr. and Mrs. W. A. Kayaoagh, Mrs. Kernahao, Miss Kernanan, Mr. H. T. Kelly, Miss Kearns, Mr. Geo. Kappele.

Mr. V. Law, Commander and Mrs. Law Mr. Mr. V. Law, Commander and Mrs. Law Mr.

A. Kawangh. Mrs. Kernahao, Miss Kernahan, Mr. H. T. telly, Miss Kearns, Mr. Geo. Kappele.

Mr. V. Law, Commander and Mrs. Law, Mr. and Mrs. Thos. Long, Miss Long.

Miss McLaughlin, Dr. McDonagh, Dr. C. McKenna, the Misses McGraw. Mrs. Miles Macdonnell, Mrs. A. J. McDonagh, Miss MacNamara, Mr. and Mrs. M. J. MacNamara, Mrs. A. D. Macdonnell, Mrs. M. J. MacNamara, Mrs. A. D. Macdonnell, Mrs. McEntee, Dr. Walter McKeown, Vicar-General McGann.

Mr J. H. Murphy, Mr. John Monaghan, Miss Monaghan, Mrs. J. H. Muller, Mr. James W. Mallon. Miss Naughton.

Mr. J. Edward O'Connor, Miss O'Donoghue, Miss O'Connor, Mr. John O'Grady, Mrs. O'Rielly.

Mr. James Pape, Mrs. A. D. Perty, Mrs Peter J. Rooney, Mr. Hugh Ryan, Mr. W. H. Riddell (Waterloo), Mrs. E. Kyan, Mrs. Wm. Ryan, Mr. and Mrs. John Ryan, Mr. J. J. Ryan, Mr. Russell Warner, Miss E. Russelle, Mr. Wm. Thompson, Mrs. M. Russell Warner, Miss E. Russelle, Mrs. Wm. Russell Warner, Miss E. Russelle, Mrs. Wm. Russell Warner, Miss E. Russelle, Mrs. Wm. Russell Warner, Miss E. Russelle

A Life Lesson.

There, little girl, don't cry.
They've broken your doll, I know,
And your tea set blue
And your toy house, too.
Are things of the long ago:
But childish troubles will soon pass by
There, little girl, don't cry.

There, little girl, don't cry.
They've broken your slate, I know
And the glad wild ways
of your schoolgirl days,
Are things of the long ago;
But life and love will soon come by;
There, little girl, don't cry.

There, little girl, don't cry.
They've broken your heart, I know,
And the rambow gleams
And your youthful dreams
Are things of the long ago;
But Heaven holds all for which you sigh;
There, little girl, don't cry.

-James Whitcomb Riley.

## MODERN SPIRITISM.

The spiritualists have been celebrat ing in Rochester the forty-ninth anni versary of modern spiritism. called modern, not because it differs essentially from the necromancy, sorcery and goety of the past, but be cause it dates from the rappings and table turning that took place in 1848 at Hydesville, N. Y.—a village in the vicinity of Rochester. From this latter circumstance the manifestations were known as the "Rochester Knockings." By means of the rapping an alphabet was established which served as a medium of commun ication, and answers were rapped out in reply to questions.

Intercourse with intelligences be yond the sphere of physical existence has been known as far back as history traces the human race. All peoples have believed in the existence of invisible beings capable of harming or of serving them. Both the Old and New Testaments make frequent reference to this belief and to the practices growing out of it, and while they condemn the practices they invariably imply the truth of the belief itself. Moses, in Deuteronomy xviii., 10, forbids the consulting of spirits in those words:

consulting of spirits in those words:

"Neither let there be found among you any one " that consulteth sooth sayers, or observeth dreams and omens; neither let there be any wizard, nor charmer, nor any one that consulteth pythonic spirits, or fortune tellers, or that seeketh the truth from the dead. For the Lord abhorreth all these things." The same prohibition is found in Leviticus xix., 31, "Regard not them that have familiar spirits; neither seek after wizards, to be defiled by them. I am the Lord, your God." And in Chapter 20—6 and 27, "The soul that turneth after such as have familiar spirits, and after wizards." I will set my face against that soul and will cut him off from among the people. A man or a woman that hath a familiar spirit shall surely be put to death."

From these and other prohibitions it

From these and other prohibitions it is evident that the evil practice was common enough among the Israelites to attract the attention of this great Law-giver. They had these practices from the surrounding heathen peoples whose gods, the Scripture tells us, were demons.

There are many instances of the same spiritism in the New Testament. Mat-thew tells us that "they brought to Him (Christ) many that were possessed with devils, and he cast out the spirit with His word "(viii., 16.) "They brought to Him a dumb man possessed with a devil. And the devil being cest out, the dumb man spoke" (ix "And when He called His dis ciples together He gave them power over unclean spirits, to cast them out

It is to be noted that these spirits that possessed or observed men are invari ably called devils or unclean spirits in the New Testament.

the New Testament.

"And there was in the synagogue a man with an unclean spirit, and he cried out, saying: "What have we to do with the Jesus of Nazareth? Art thou come to destroy?" (Matth., i., 32.)

"And when He (Jesus) was come on the other side of the water into the country of the Gerasens, there met him two that were possessed with devils, coming out of the sepulchres, exceedingly fierce, so that none could pass by that way. And behold, they cried out, saying: What have we to do with Thee, Jesus, Son of God? Art Thou come hither to torment us before the time?

He said to them: Go." (Matth., viii., 28, and following verses.)

In Acts 16—16 to 19, we find the fol-

In Acts 16-16 to 19, we find the following account of one of St. Paul's experiences: "And it came to pass as we went to prayer a certain girl, pos sessed with a pythonical spirit, met us who brought her masters much gair by divining. This same following Paul and us, cried out: These men are the servants of the most high God, who show you the way to salvation. And this she did many days. Bu Paul, being grieved, turned and said to the spirit : I command thee, in the name of Jesus Christ, to go out of her And he went out the same hour. But the masters, seeing that the hope of gain was gone, having apprehended Paul and Silas, they brought them into the market place to the rulers. If this girl, possessed with a pythoni

cal spirit, lived in these times she would be called a medium, as would also the Witch of Endor, who brought up out of the ground the ghost of Samuel at the request of Saul. (1. Kings,

Modern spiritism has been set up as a sort of religion, a ghastly caricature of the true religion, pretending to be a third dispensation that is to supersede the Mosaic and the Christian. Its adherents accept the spirits as their teachers, who speak through mediums, of whom they take possession and whose organs of speech they use. Their meetings are called seances, and usually take place in the dark.

The Church has always condemned this superstition, whether in its ancient pagan form or in its modern The Council of Laodicia and that of Carthage condemned it under pain of excommunication, and would not admit pagans who were guilty of it to baptism unless they promised to renounce it forever. The theologian Gury teaches that even a passive outlived all assistance at a seance is sinful, because protesting d it is co operative in a thing intrinsically evil .- N. Y. Freeman's Journal.

WISEMAN PREPARED THE SOIL.

The Great Cardinal's Work Resulted in the Glory of Catholicity.

The Rev. William Henry Sheran, writing from Oxford to the Northwestern Chronicle, on historic incidents connected with the University of Ox-

ford, says : Cardinal Wiseman, as I have al ready observed, led the English people through the gateway of art to the temple of Catholic truth. For three cen turies they had wandered in the wilderness created by Protestant iconoclasm, when this prophet appeared and pointed out the beautiful gate of the Temple. Art was his life long study, and in those days he was probably one of the best art critics in Europe. I do not forget his linguistic attainments, nor his excellence as an historian, novelist, orator, dramatist, nor that profound and varied scholarship which ranks him so high above a Manning or a Vaughan. For the present I deal only with his mission here-the preparation of English soil for the resurgent glory of Catholicism.

At the very outset he called the attention of the British public to their ancient cathedrals so rich in Catholic memories, so disfigured now by "reform ing"hands-the pristine beauty marred by whitewash, by huge wooden boxes and by all kinds of eighteenth century abominations. In this disfigured state they witnessed as eloquently to a depraved public taste, as a New England Art gallery or the Boston dialect. And if New England is essentially vulgar to day we know that rampant Protestantism has prevailed there as it did in Old England when Cardinal Wiseman began to exorcise the unclean spirits of Geneva and Wurtemburg. In his first lecture relating to art he observed that Protestantism In his first lecture relating is the mother of deformity, whether artistic or moral; and no more convincing proof of his assertion could be adduced than the plundered shrines and whitewashed walls of those grand old English cathedrals.

Here at Oxford is a fine specimen of these early monuments of Catholic piety-Christ Church cathedral. witnessed a visitation from the spirits that Wiseman exorcised, but is now "restored" according to the lights of Anglo Catholicism; the whitewash and wooden boxes are removed; horses are no longer stabled in the stalls, and its marble decorations are no longer burnt for lime. But rampant Protestantism destroyed much of the historic treasure before the Wiseman exorcism drove it abroad ; it demolished St. Frides wide's statue and shrine; it cut down and burned priceless paintings which it smashed the hung on the wall; mosaics and hacked the beautiful re redos to pieces ; it made fragments of the choir glass, and lime of the marble statues of the twelve apostles; and thereafter paying like respects to other cathedrals in Old England it crossed the sea in the May Flower and porrowed the paint brush of the Indian and the dialect of the negro, to cover its nakedness!

Christ Church cathedral was built on the ruins of Frideswide's shrine, about the year 1,015. The priory which this saint founded at Oxford had been in existence 300 years when the foundations of Christ Church were laid. Shortly after it was completed a band of pillaging Danes anticipated the destructive Puritan by several centuries, and reduced the cathedral to a shapeless mass of ruins. A Norman Baron rebuilt it on a some scale, in 1,300. As such it stands today, with a few additional frescoe from the famous Cardinal Wolseley. The architecture is transitional marks a time when builders like Henry de Blois or William of Sens, well versed in theory and skilful in detail, were exerting themselves to perfect the roundarched style, while at the same time the pointed arch was gradually being duced. Architectural art was undergoing a complete transformation. Wolseley made a greatmistake in shortening the nave and encrusting the great vault and arches with Greek lintels and pediments. In taste, if not in politics, this celebrated Cardinal seems to have been a precursor of Puri tanism. Yet, notwithstanding his bad composition of Greek and Roman style, the cathedral in its main features, reflects the artistic glory of that age es pecially the Norman masonry of the tower, the beautiful arcades of the nave and the great northern transept. From Merton meadows on a bright afternoon one may gain a complete view of the high pitched tower, and spires, in which there is a delightful blending of Romanesque and Nor

man elements It was to these light houses of art, solid and unmoved through the cen-turies, while the mad waves of Protestantism chafed and broke at their feet that the Cardinal pointed. They spoke, so he said, even in their defacement, of the faith which had been in England of the older time and would be agair, please God! as soon as the unclean spirits were driven out The Faith of their Fathers! It taught the Sign of the Cross which formed the ground-plan of those mighty monu ments. The predestined vandals might hack and burn and mangle and slay; Puritanism might sanctify itself by such good works as the demolition of an altar or a shrine or a statue ; reformers rioting in righteousness, might bring in the horse and the wooden box and the whitewash. Yet the Sign of the Cross which the Cathe dral typified, outlived in stone all the riotings of righteousness. It the delirium of depravity, and now and Cromwell are mouldering, cold

and low, the Cathedral speaks its symbolic language to a people who under-stand once more the Sign of the Cross. Wiseman was their great instructor he taught them the symbolic art which was a portion of their Catholic heritage, and as they became enamored of the eternally Beautiful, they were brought to love the eternally True. And if the name Catholic is reverenced to day throughout Britain, and the term Protestant considered an epithet of contempt and a synonym vulgarity and depravity, this radical change is due to the initial efforts of Cardinal Wiseman. In his day and generation he was a Titan. He opened the eyes of Englishmen as no man before his time had done. I venture to assert that when the Catholic Revival has scored a complete victory the British public will raise a magnificent monument in his honor, and a suitable design, it seems to me, would be a massive marble figure with one foot on the head of the sixteenth century serpent. How many memories of bygone

years come thronging as we gaze upon these old cathedrals or linger beneath their over arching Kings and saints have knelt and prayed where we stand and marvel. Here from generation to generation have come the warrior in his strength. the old man with his gray locks, the sinner with his burden, the maiden with her joy. Here generation after generation bowed in lowly thanksgiv-ing while the priest offered up the living sacrifice for the quick and the dead, and the great laudamus rose on organ wings to heaven. Gone are the mighty multitudes that moved, age after age, down those stony corridors to eat the Bread of Life; gone, the consecrated priest and the consecrated Host, the incense, the altar boy, the lighted candle, the long procession, the shining Cross; gone, the confessional and the cowl, the golden chalice and the gorgeous cape ; gone the creed that gave Altar and assemblage a meaning, and the Architect himself, inspiration. All are gone of that com-muning multitude and sacrificing priesthood, and in their places the awe struck, solitary visitor—perhaps a pil grim from the Western world—whose footstep echoes in silent, gloomy aisles, while anon perchance the legalized ghost of the ancient Faith flits white and lonely to some ancient shrine, there to mumble a meaningless commemor ation as if in mockery of the dead.

Butover the stony gloom and mumbl ing mockery the dawn is breakingthe dawn of which Wiseman was the herald star. To the English people Catholicism has spoken the beautiful word of her Founder-resurgam.

## TWO PROTESTANT ADMISSIONS

Here are two Protestant admissions, one taken from the Living Church and the other from the Independent. In an editorial that lately appeared in its columns, the former Protestant paper had this to say on the difference between Catholicism and Protestant

"One thing is clear; namely, that the difference between Protestantism and Catholicism is a radical one. It is there that we come to the parting of the ways; there that the choice must really be made. Catholicism is a religion of authority, of which the Holy Catholic Apostolic Church is the living embodiment and the perpetual witness. It is here, and here only, that the idea of a real revelation and supernatural religion have their true, logical relations. Here they rest upon a secure basis—a basis both historical and rational. The difficulty with Protestantism is that, beginning with a revolt from the only principle of authority Christianity had ever asserted, it proceeded to invent a new basis of authority, and to construct a substitute for the Church. Such a basis is insecure, it could not be logic ally reconciled with the original sertion of private judgment, and the Church so formed could inspire no absolute loyalty. Hence the growth of sects and the multiplication by degrees of unattached individuals who have not ceased to consider themselves Protestant Christians.

The reader hardly needs to be told that the Living Church affects to be lieve that the sect which it represents constitutes a part of the Catholic hurch, whereas it is nothing more nor ess than a curious phase of Protestant sm. In fact, that denomination i but one of those almost innumerable ects of which the Independent makes this humiliating confession:

"The division of our American Christendom is its sad reproach. Our Roman Catholic brethren never tire of declaring that they are Catholic, and that we who have inherited the unfortunate name Protestant are split into a hundred competing and con flicting sects. It is true that we are Some of these sects recognize and fellowship each other in a limited way and others do not. Yet most of them are ready to admit that others besides themselves are true and regular Christian churches, and are willing to receive from them courteous messages at their national meetings. Yet these hundred and more denomination nations have no public, visible, formal bond of union — the Evangelical Alliance is hardly such. For all the world can see they are rivals, and such they very often are. They do not come together in towns, or cities or counties or states or in the nature of affectionate fellowship and consulta-Their more Christian young people's societies may do so, but the churches themselves do not. Now this attitude of scarce more than armed truce is simple wrong. It is a when those Art hating hordes of Calvin sin before God. It ought to be

And yet the Independent, which clearly recognizes that the present divided condition of Christendom, for which Protestantism is primarily and wholly responsible, constitutes a sin in God's sight, opposes the adoption of the only method which can correct that sin-to wit, the recognition by all Chris tians of the one supreme authority which Christ constituted in the Church which He established for the salvation of all mankind .- Sacred Heart Re-

### CATHOLICS AND SOCIAL UNITY.

The Right Rev. Matthew Harkins, D

D, Bishop of Providence, R. I., at the closing festivities in honor of the tenth anniversary of his episcopate, made a strong plea for the increase of th; community spirit among Catholics.
"If I were called upon," said the Bishop, "to construct a platform for the Catholic body in this diocese for th, next ten years, my first and stronges plank should be that of social unity. I could build on the union of faith and the union of discipline. These are assured. Now I desire to see you come together as a Catholic body distinctly Catholic unions clubs and societies, where, meeting another outside of one church, the laity may grow into the knowledge of their own strength and

alf sufficiency. This advice is as applicable to the Catholics of every diocese in America as to those of the Diocese of Providence. Catholics, even in our great cities, where they are often the majority of the population, hardly realize their numerical strength and its sig-nificance. Apparently, the bulk of them never think of what they could do for their common betterment, intellectual and material, or for the fur therance of any good cause, if there were any parity between their social unity and their religious unity.

Why are some Catholics of fair means so slow about giving the benefit of their names and membership fees to approved Catholic organizations Why are they blind to the merits of rising men in their own ranks unti these are discovered and stamped with the seal of non-Catholic approval Why is their criticism of Catholic edu-cational and charitable work always of the destructive and never of the con structive order? Why do they con sider that their social importance creases exactly in proportion as their social intercourse with members of their own Church diminishes?

The true answers to these questions are not flattering to the intelligence and self-respect to the Catholics in

All this anxiety for the social countenance of non-Catholics; all this abect fear of social identification with the children of that Church which alone of all religious bodies is large enough for poor and rich, betrays a painful and doubtless well-founded consciousness of personal inferiority.

That the best of the non-Catholic

element, especially in New England, takes this view of the case is evident from their comments on the Catholic who seeks to advance himself by depreciating his religious constituency.

No one is counselling Catholic social exclusiveness. Let Catholics advance themselves on citizen lines, as John Boyle O'Reilly, most loyal and self respecting Catholic, advised them. Let them do good to all men, though never forgetting the primary claim on their helpfulness of those who are of the household of faith. But let them remember what Bishop Harkins expresses so well

Surely the Catholic view of life is such that it includes every department of human activ-ity and brings it about that Catholics natur-ally ought to get on better with one another than with those who differ radically from them on the root questions of life and death.

If prosperous Catholics throughout the country united in patronizing Catholic educational institutions; in join ing Catholic literary and benevolent societies, if only to secure the right to amend from within what heretofore they criticized from without : in stand ing by the business enterprises of their fellow-religionists, how our force for good in Church and State would be multiplied! Reproaches made against us with some show of justice in certain sections, would be speedily taken away : popular misconceptions of Cath olicity dispelled; and attempts at re ligious proscription in politics made odious to the entire body of American citizenship. - Boston Pilot.

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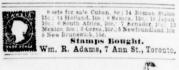
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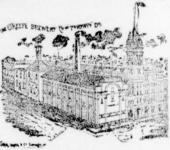
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The Ascension

The joy of our Blessed Lady on the day of the Ascension—a joy tempered with fond re-gret—is happily described by Father Faber in the following lines:

Why is thy face so lit with smiles, Mother of Jesus! Why? And wherefore is thy beaming look So fixed upon the sky?

From out thine overflowing eyes Bright lights of gladness part, As though some gushing fount of joy Had broken in thy heart.

Mother ! how canst thou smile to day ?

How can thine eyes be bright, When He, thy Life, thy Love, thine All Hath vanished from thy sight.

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His rising form on Olivet?
A summer's shadow cast:
The branches of the hoary trees
Drooped as the shadow passed. And as He rose with all His train Of righteous souls around, His blessing fell into thine heart, Like dew upon the ground.

The feet which thou hast kissed so oft, Those living Feet are gone;
Mother! thou canst but stoop and kiss
Their print upon the stone.

Why do not thy sweet hands detain His feet upon thy way?
Oh why does not the Mother speak
And bid her Son to stay?

Ah no! thy love is rightful love From all self-seeking free; The change that is such gain to Him Can be no loss to thee! True love is worship: Mother dear!
Oh gain for us the light
To love, because the creature's love
Is the Creator's right.

FIVE-MINUTE'S SERMON

THE CONSTANT STRUGGLE. Be prudent, therefore, and watch in pray

What a happiness many Christians have at the Easter-time through Con-fession and Communion, and how desirable it is that this happiness should continue! I will tell you how to be always thus happy. Wage a constant warfare against your evil passions; for sin is the only thing that can deprive you of the joy which you now have. But you will say, "It is hard to be always striving." I answer, that the victorious in any contest do not notice the labor which their triumph costs. Defeat is what makes warfare painful. For your consola tion, remember that you have only to be resolute and arm yourself with God's grace, which is given most abundantly, and defeat is impossible. God has provided help for you in all possible difficulties. He will not abandon you unless you throw down your arms. You have already gained much in obtaining God's friendship. Your hardest fight was when you were do ing penance to get this friendship. What a pity it would be to throw away what has cost you so much labor !

"Be prudent, therefore," and do not let yourselves be ensnared again Consider the great happiness which you now have, and compare it with your great misery when you were in danger of being lost for ever. Experience is a great teacher, and it is folly not to profit by it. See how it has been with you. When you consented to sin you were cheated by a pleasure that you found to be unreal, you had to suffer an hour of pain for every moment of gratification, and your soul was agitated, depressed, and sorrowful. Besides, in this unhappy state you deserved only everlasting pains.

Now that you have the happiness of being in God's favor, how you ought to strive not to lose it! Show your prudence by "watching in prayers." since the Paschal Communion have you watched yourself? or have the old habits of neglect once more begun to and encourage another. It is one appear? Have those morning and thing to give undue praise or to say appear? Have those morning and evening prayers been omitted? Watch. These are the beginnings which prepare the way for a fall into sin. Your prayers are your chief defence. God's assistance is continually necessary for all, and it is granted through prayer.

The assistance of God continues while the habit of prayer lasts, but no longer. Pray, and all will be well with you. If you do not pray, nothing can save you. Watch for your failings in the duty of prayer, and continually repair and correct them. No temptation can move one who is faithful to prayer. Such a one's salvation is infallibly certain. If you do not pray, you are without excuse, because all, even the greatest sinners, can pray. It is a maxim of the spiritual life that one who is faithful in prayer is faithful in all things. Prayer cures all the disorders of the soul, diminishes one's daily faults, takes away the temporal punishment due to sin, increases one's merits, and finally conducts to Paradise.

Father Clark, the Paulist missionary, describes in an attractive way the story of a missionary campaign through Arizona in the May Catholic World Magazine.

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OUR BOYS AND GIRLS.

Little Things.

It was only a little thing for Nell
To brighten the kitchen fire,
To spread the cloth, to draw the tea,
As her mother might desire—
A little thing; but her mother smiled
And banished all her care
And a day that was sad
Closed bright and glad
With a song of praise and prayer.

Twas only a little thing to do,
For a sturdy lad like Ned
To groom the horse, to milk the cow,
And bring the wood from the shed,
But his father was glad to find at night
The chores were all well done,
"I am thankful," said he,
"As I can be
For the gitt of such a son."

Only small things, but they brighten the life Or shadow it in its care, But little things, but they mould a life, For joy or sad despair; But little things, yet life's best prize, The reward which labor brings, Cames to him who uses es to him who us

The power of little things.

-(Selected.) For the Boys to Join.

a boys' bicycle club, or anything is to have something for them to "be

Our Lady's Month.

Catholic Standard and Times.

Tis like the birthday of the world,
When earth was born in bloom:
The light is made of many dyes,
The air is all perfume;
There's crimson buds and white and blue;
The very rainbow showers
Have turned to blossoms where they fell
And sown the air with flowers.

—Hoo

-Hoo Delicate May is here to drape the world in blossom garments. How long we have been "weary waiting for the May!" Now that it is here, let us enjoy its dawn like freshness before it warms into the dazzling glory of June. There is a bud opening into flower : observe the beauty of its uncurling petals; here is a tree shining in the gloss of its new leaves; there i a bird upon a lower branch, watch his sudden spring to the topmost bough; see his poise as he prepares for the aerial flight which must ever remain a mysterious power to wingless humanity. All this we may see without the eye of science, although it is an added pleasure to examine the bud-beauty magnified or to follow the bird-flight with a field glass.

But blossom-time is not only a feast of beauty; it is also a time to inspire thought. May is youth. The bloss-oms in the orchard are promises of the fruit to come, just as the thoughts and the studies of youth are to ripen some time into the fruitful actions of maturity. When blight falls upon the blossoming orchard there will be no autum-

nal fruit; when neglect withers the blossoms of youthful promise, no fruitage shall crown the tree of life. There's a little sermon for human blossoms !

Again we may liken the leaves to thoughts, the blossoms to words and the fruit to deeds. All three are beautiful, all three are necessary to complete perfection. Now there are many young people who think good thoughts and who are ready to do good deeds, but who are ashamed or afraid to say good words. That is omitting the blossoms. Some of us are so afraid to appear flattering or deceitful that we hesitate to say a word of appreciation when that word might greatly comfort what we do not feel : it is quite different to voice our appreciation of real merit. There is no harm and there may be much good in the kindly little

"I like what you have done, because —" That is not flattery; it is merely acknowledgment, and the development of the "because" proves its sincerity. Unappreciated work has its leaves of thought and its fruits of accomplish ment, but it sadly misses the invisibl flowering of unspoken words. The idea is better expressed in Lucy Larcom's "Apple Blossoms:"

Words are more than idle seeming Blossoms of good-will.

O Rose of May. O Rose of May! thy blushing brings
The tufted month of love, that rings
To music of the lilac bells,
Where love lies bleeding in the dells,
With pale marked jasmine's starred wing.

Thy soul a liquid sweetness flings Around where dew-capped tulip swings; With seraph's breath thy gold heart swells O Rose of May. O Rose of Sharon, from thee springs
The hallowed peace of life that sings
Thy praise, and, sweetly soothing, quells
The passionate heart. Thy love dispels
The awe that round thy splendor clings,
O Rose of May.

L Elmo Berry

-J. Elmo Berry.

May is the month of Mary, that Blossom of Galilee, whose fruit was Christ. Upon her myriad altars the wide world over May flowers are heaped, blissfully content to die at Our Lady's feet. As Father Ryan sings:

Methinks that the flowers that were fading—
Sweet virgins that die with the past,
Like martyrs, upon her fair altar—
If they could they would pray with the
priest:
And would murmur "Our Father," "Hail
Mary,"
Till they drooped on the altar in death,
And be glad in their dying for giving
To Mary their last sweetest breath.

Humility is not necessarily the companion of ignorance; for ignorance is often arrogaut, while ripe learning is, quite as often patient and gentle towards the unlettered and dull of understanding, — Eliza Allen Starr,

How to Succeed.

President James H. Canfield, of the

Ohio University, gives the following answer to the question What are the characteristics that will give a young man a welcome and active and helpful place in this world of ours to day In the first place he must be an active and energetic young man.
To take any worthy part, to hold his

own at all in the ramping, roaring, swelling tide of this century, he must be accurate and quick. He cannot loiter by the wayside. The world has no time to wait for him to have his play spell. If he is to lift at all he must keep at the front; if he is to put his shoulder to the wheel he must keep up with the wagon. He cannot fall had a complete the state of the state back on his family or on his pedi-gree. To wait till the people recognize the past of some ancestor as ground for his own preferment is about as enterprising as to expect to hatch out addled eggs by placing them under a tin weathercock. We know no kings in America, except that American sovereign who puts a man Almost every boy or young man wants to "belong" to something. It may be a club for collecting stamps, or a boys' bicycle club, or anything which has a name, officers, badge, or know no elite of the race in the sense uniform, will strike him favorably of some special governing class, or some class which is by reason of birth man is fishing, he does not question whether the fish is foolish or not, but whether it will bite, and if a young whether it will bite, and if a young stock " is scattered all through our stock" is scattered all through our men's society desires to reach boys at society, and is found in every stratum. a time when they are likely to get into foolish and hurtful ways, a good thing when it gives men clearer hands and swifter feet in the service of their fellow men; but it counts for very little because it happens to appear in some human "herd book" and for even less because it chances to be found on the muster roll of state or national officials. The world will not ask from whose loins have you sprung, but what are you, and what can you do? The world, with all its faults, is quite in accord with Whittier when he

> The stream is clearest at its fount, And blood is not like wine; Greater by far than he who heirs Is he who founds a line!

sings:

And to-day all things are done in haste-not always wisely or well, not always in the most dignified manner, not always with due regard to the proper relations of time and place and action, but always and everywhere done quickly. The ox team gives way to the quick-stepping horses, and the horses to steam. The mail becomes weekly, then semi-weekly, then triweekly, then daily, then almost hourly -and even then is largely superseded by the telegraph and the telephone. The old-line merchantman gives way to the clipper, and the clipper to the steamer, and the latter to the best of its kind, the ocean greyhound. Travel continues by night as well as by day. The world is constantly brought closer and closer together. All men have the advantage of all markets; the reports of buying and selling of the world is on your break-fast table. Men think no more of "running up" somewhere five hun-dred or eight hundred or a thousand miles, to attend to some business, than they once did of a day's journey by stage. You may leave Chicago, that marvelous city, after a full day's work is done; be in Omaha early the next morning : have an entire business day there; ran up to St. Paul that night attend to whatever may interest you there on the following day—and be in Chicago again on the morning of the third day. Your journey has covered a distance nearly equal to half across

equalling alert and nimble minds in the business world, the race between the two being constant and intense and straight to the finish. The slow man and the idle man are crushed out between the two. He may be fortunate enough to secure a place by favor, out he can never hold it so, in this The fellow who hangs on behind the civilization of the nineteenth century as a boy hangs on to a farmer's wagon on a cold morning, now running a little, now dragging his feet and grasping with his hands while he takes breath, then running again, then begging and whining to be taken in, and then dragging again -anything but getting in and taking the lines-the man who hangs on the century in this way is practically lost from the very outset. No! Now is the time more than ever before for the clear, cool dominant eye; the ready brain, the quick perception, the men-tal and physical alertness, that must win if there is to be such a thing as victory. We live an age in a day. We annihilate distance, we master time. Life never meant so much be-The opportunities for creative genius, for administrative skill, for executive ability were never so great Be a man, and enter into this part of

your inheritance in the spirit that knows no failure, no standing at the foot of the ladder with your mouth open and longing, but always and everywhere knows hard work. Have aspiration—plenty of it, always, every-where—but do not forget that you need perspiration as well. Remember,

"The energy of life may be Kept in after the grave, but not begun; He who diagged not in the early strife, From strength to strength advancing—only he. His soul well knit, and all his battles won, Mounts, and that hardly, to eternal life."

Young men must be active, energetic in order to succeed. They must be also intelligent and well-trained young en if they are to get on at all. proud, and take no care who chafes, There never was a time when intelli- who frets, or where conspirers are." men if they are to get on at all.

CHATS WITH YOUNG MEN. gence counted for so much. There never was a time when there was greater impatience—sometimes unreasonable, unsympathetic impatiencewith the man who can bring into the market only his muscle. In the economic world—do not misunderstand me—in the economic world—he is but little above the brute. Nay, even at times below the brute, as the brute can bring in more muscle than he can com mand All processes have become more intricate, all relations more com-plex. Inventive genius never before had such incentive, and never before has it in turn so spurred men on in all production and transformation of material things. Never in the world's history has there been so little mere drift, so little acceptance of things as they happen to come, so much of plan and of purpose, so much determination to lead a masterful existence, even though it be not a righteous existence Never before have we understood what divine intelligence means, and never perhaps, have we come nearer putting ourselves in touch with this.

The man who is to day master of the three R's and in all else is as unlettered as the other side of a tombstone, has almost no chance at all for anything but the most wearisome and unremun-erative toil. The common school was once sufficient for "common people." But we are in an age which demands uncommon people, and the man who stops with the common schools is but a common man. He who is spurred by higher thoughts, which come as an inspiration with all higher culture, has some chance of attaining a higher life. But the man who does simply what is expected of him, what is put before him, in a dull and listless way, soon goes down.

A man is worth to himself just what he is capable of enjoying, and he is worth to the state just what he is capable of imparting. These form the exact and true measure of every man. The greatest positive strength and value, therefore, must always be asso-ciated with the greatest positive and practical development of every faculty and power. Without this, a man wrongs not only himself, but the state.

He withdraws himself from the very highest and purest pleasures. Finding ontentment in lower and more material things, he may not recognize the loss; but the sad fact of loss still remains. In this way state and society are deprived of valuable thought life and work. Men cease to get life, and think only of getting a living. And men who from necessity or choice fall to that point are a constant menace to all forms of social and political existence.

Modern civilization has no use for Bourbons-the people who are never open to a new idea, and who are simply incapable of taking on death. You must "come out from among the stuff," young men, if you expect to be anointed king and stand head and shoulders above your brethren. The ignorant man is as much out of place to day as one of the awkward squad on dress parade or in skirmish drill. He can neither mark time nor march, and is soon hustled ignominiously out of the battallion. May God have pity on him, for man has none! If a young man is to succeed he must

not only be active, energetic and in-telligent, but he must be unselfish and independent. By this unselfishness I mean that if

he wishes to surely hold a fifty dollar position he must do sixty dollars' worth

of work. He must always be ready to do a great many things for which he a distance nearly equal to half across will receive no direct and personal rethe continent, and you have not lost ward. The best and most lasting work public affairs, taking as they must to be successful time and means to a greater or less extent, come under the same category. All over the country are men interested in public and private schools, in the administration of muni-cipal affairs, in the care of public parks, in the maintenance of libraries and art galleries, in the erection of hospitals, in the direction of churches and Sunday schools and missions-in a thousand and one things from which they will never receive any material returns. Someone must take the places of these men as they pass off the stage They are not necessarily very rich men, nor very old men; they are never idle men; they are simply intelligent and unselfish men. Without such lives the world would be a great deal more of a workshop and less of a paradise than it is to day. These are the men who know something of the inspiration that is to be found in the higher walks of learning, who believe that the world ought not to be dead level or common place with nothing but the sweat of labor, and that everywhere, that we should not be content with a simple multiplication of vulgarity and a sub stitution of quantity for quality, and a bartering of the dignity of life for mere creature comforts, that civilization means far more than more to eat and more to drink and more ribbons to wear, that we ought to get life rather than a living. The places of such men must be filled, and you of the coming generation cannot shirk the responsi bility nor safely neglect to take up the work

> It is for such labor that you receive the richest benedictions, that there comes to you that which is the greatest of earthly rewards—the remembrance of the thousand loving hearts who when you have passed within the low ly tent whose curtain never outward swings, will keep your memory green.
>
> And I think he should be an independent young man: "Lion-mettled,

Waverley Bicycles were sold last year at \$85 eachright price for the finest bicycle of the year. New principles of construction involved in 1897 Waverleys make them so expensive to build, the price must be \$100. Worth more than \$100-They have the only true bearings on any bicycle.

Still making 1896 Waverleys, improved and perfected. Saving in tools and labor cost brings the price to \$75. A safe, reliable bicycle for marvelously little.

Catalogue free from us or the dealer.

INDIANA BICYCLE COMPANY, - Indianapolis, Ind. 

Say what we will, the world is not in confidence where formerly the head of passively, who are mere ciphers among the figures that go to make up the sum of life; who are dependent upon their party for their politics, and on their next door neighbor for such ideas as a profusely floating round in that small and decidedly nebulous mass of gray matter bestowed on them by a wisely frugal Providence and kindly spoken of by their relatives and friends as their brains. These are the drones in the hive — the cowards in the regiment, who are soon drummed out of camp. We need men who, in their professional, social, political and commercial worlds, will determine where their paths ought to lead and resolutely go that way without one backward. ly go that way without one backward Two hundred million exchanges than make port under the enemy's

"Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor—men who will not lie;
Men who have honor—men who will not lie;
Men who can stand before a demagogue
And dann bis treacherous flattery without
winking!

Tall men, sur-crowned, who live above the
for
In public duty and in private thinking.
For while the rabble with their thumb-worn
creeds,
Their large professions and their paltry deeds,
Mingle in petty strife—lo! Freedom weeps,
Wrong rules the lands, [and waiting Justice
sleeps."

flag :

I have left until the last the characteristics of which I write at present, not because they are of the least importance but because I desire to give them the greatest possible emphasis. The young man who succeeds to day must be an honorable and an upright where there seems to be one case sustaining this theory there are hundreds servants, proves how vital a matter in

that disprove it. whose general accounts were never and fraud must go down. He who confused or short, and whose personal account was never overdrawn-that find at length a bone to choke him. such a young man, with other characteristics that fitted him for business, could command an assured place and a long spoon who would sup with the a large salary at an hour's notice in devil.

any city.

The magnitude of all business inter-

love with the man who dares not say his soul is his own. There is really very little demand for these fellows who are neither impressed or impressing, who neither give nor receive save in g, who neither give nor receive save the save and t

are profusely floating round in that small and decidedly nebulous mass of whose word can be taken as to the

step—who will urge others to go with them, kindly, firmly, persistently—but failing of companionship and satisfied of the rightness of their choice will go alone if needs be, without one backward look, well knowing that God and there are friction and loss all along the line. We are always and everywhere at the line. We are learning by daily one are always and everywhere a the line. We are learning by daily majority; men who will turn their experience and observation that these ship's prow toward the bright horizon exchanges cannot be to any great exof justice and mercy and truth, and tent controlled by law. Now add to sink their craft in mid-ocean rather these all the other almost innumberable relations of the commercial world including the vast system of credit, and think how completely the whole rests back on human character, and you will begin to see why the world has come to demand integrity and cannot forego it.

It is not an integrity that is confined to some particular time or place or creed, that is put on with one's Sunday clothes and disappears with Monday's working garb. It is an integrity that means full weight, full measure, no adulteration, good quality, and no credits other han those that are met with prompt payments.

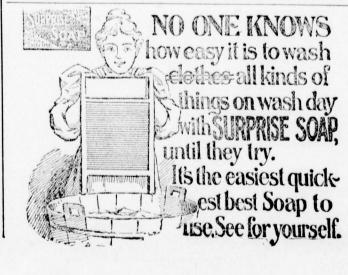
Men have already begun to see that business cannot be conducted success fully or intelligently when it is conducted under the simple impulse to get money at any rate and in almost a business hour!

The alertness and nimbleness of mind that have made this possible have been pressed into service by made the practical manifestations of interest in least and most fasting work must be an honorable and an upright syung man. I know all that can be any way. The vast counterfeiting of the other side of this: that men honesty is in itself a good sign, for a succeed who are dishonest and that have made this possible have been pressed into service by practical manifestations of interest in knavery and trickery seem at times to a worthless dollar. The fact that the a worthless dollar. The fact that the hold the palm as against large hearted, men who are themselves engaged in large brained and righteous life. But the most questionable transactions em ploy only the most tried and faithful tegrity has become in the world It is not long ago that one of the of to day. There is a very most successful financiers in the West said to me that a young man could be implicitly trusted whose conscience recognized to exist, that right thinkimplicitly trusted whose conscience recognized to exist, that right think-would hold him fast like the best of ing and right feeling and right action anchors in a storm, who would not are absolutely essential to lasting handle a dollar of money that did not belong to him, who could not be induced under any circumstances to speculate with the funds of the firm, who could be relied upon to keep from the world the secrets of the firm, even God governs the stars. We know that though sorely tempted to do otherwise, in the long run trickery and chicanery devours the substance of the poor will

The magnitude of all business interests to day compels the extension of Sarsaparilla. Hood's Sarsaparilla sells be cause it accomplishes GREAT CURES.

God does not pay at the end of every

week, but He pays at last. He needs



### C. M. BA.

Tenth Anniversary of Branch 56.

Branch 56, Hamilton, Ont., celelebrated its tenth anniversary by holding a smoking concert in their hall on Tuesday evening, May 11. The chair was occupied by B. J. Conway and the hall was filled by a happy assembly of stalwart young Catholics and their friends. Rev. Father Hinchey, the popular Spiritual Adviser of the branch, delivered a brief address to those present. He dwelt on the benefits to be derived from societies in general and from organizations such as the C. M. B. A. in particular. "Nothing," he said, "more clearly shows the contrast between civilization and barbarism, between paganism and Christianity, than the fact that while the barbarian and the pagan left his poor and unfortunate, his widow and his orphan to die by the waysids, while it is not only the duty but the pleasant privilege of the Christian to aid those on whom Fortune has turned her gloomy frown.

Athens in all her boasted culture, and Rome 'mid her Imperial sway, was not arrayed with the mantle of Cherity which so befittingly covers the humblest Christian organization. The Rev. Father spoke with pride on the progress which the C. M. B. A. has made in the twenty years of its existence, and claimed that it must succeed, because its foundations were laid on the everlasting principles of love for God and love for mankind. The society educates men in sobriety, integrity and frugality, and its tendency is to elevate and ennoble those who come under its influences. Tenth Anniversary of Branch 56.

to elevate and ennoble those who come under its influences.

Beginning twenty years ago with fifty-seven members and \$57, it has gone on and prospered until it numbers at the present time about fifty thousand members, and has distributed \$7,00,000 among the heirs of those who have passed to the Great Beyond.

The local branch consists of ninety-seven members—men who look on the serious side of life, who feel their responsibilities, who are alive to the needs of the order and at whose hands the interests of those depending on them are entirely safe.

on them are entirely safe.

During the evening songs were sung by
Messrs. E. G. Payne, V. B. Whipple, H. N.
Thomas A. T. Filgiano, M. F. O'Brien and
B. J. Conway, J. M. Bayes and J. F. Mor
risesy played instrumental solos and P. Mc
Garrity and P. Obermeyer contributed recitations.

The evening was a most enjoyable one, and those present were loud in their praises of the committee having the entertainment in hand.

in hand.

The committee was composed of J. J.
Bucke, E. J. Freel, J. Burns, M. T. Fitz
patrick, B. J. Conway and W. A. D. Baby
who was the committee's energetic secretary.

## Resolutions of Condolence.

Petrolea, May 4, 1897.

At the last regular meeting of Branch 27,
Petrolea, the following resolutions were unan
imously adopted:

Resolved that whereas it has please A
michter Cod to remove by death Mrs. Me.

Resolved that whereas it has pleased Almighty God to remove by death Mrs. McPharland, mother of our esteemed Brother, Arthur McPharland, Resolved that we, the members of Branch 27, hereby express our heartfelt sorrow for the loss sustained by him and extend to him our most sincere sympathy and condolence in his sad affliction.

Resolved that a copy of these resolutions be inserted in the minutes of this meeting, a copy tendered to Brother McPharland and published in the CATHOLIC RECORD and Canadian.

C. McManus, Rec. Sec.

At a regular meeting of Branch 27, Petrolea, held on Tuesday April 29, 1897, the following resolutions were moved by M. Kelly, seconded by W. Gleeson and carried

Kelly, seconded by W. Gleeson and carried unanimously:
That whereas it has pleased Almighty God to remove from our midst, by death, our worthy and esteemed Bro., William John Cowan, be it therefore
Resolved, that, while bowing to the will of Divine Providence, we, the members of this Branch desire to express our sincere sorrow for the sudden death of our late Brother, and to convey to the wife and family of our late lamented Brother our unfeigned sympathy for them in their sad bereavement, and we pray that God in His infinite mercy will comfort and sustain them in their loss of a kind and loving husband and father. Beit further Resolved that these resolutions be spread upon the minutes and a copy of the same sent to the CATHOLIC RECORD and Canadian for publication.

blication.
John T. Hoban, President.
Charles McManus, Rec.Sec.

Toronto, May 15, 1897,
On Sunday, May 9, Division 1, Gananoque,
was organized. The organization of this
branch is chiefly due to the untiring efforts of
Bro. W. L. Flanigan, of Kingston, ably sun
ported by the newly elected County President of Leeds. Bro. John Lee. It is to be
hoped that, the infusion of new blood
into the eastern part of the Province.
it will awake some of the older members
to a sense of their duty. The Provincial
officers congratulate Bro. Flanigan, on his success and hope he will continue in the good
work until every man of Irish birth or descer,
in his district and worthy to be a member is
enrolled. The following is a list of the officers
of the new Division: John Lee, County President; John Mooney, President; David Bryon,
Vice President; John, Lee, ir., Recording
Secretary; Phillip Conlin, Financial Secretary; Michael Edward McCov, Treasurer.

Respectfully transmitted,
H. McCaffrey.

## C. O. F.

St. Joseph's Court. No. 370, meets every second and fourth Thursday in each month, in Dingman's Hall, corner Queen and Broadview. The meetings are largely attended, as Court 370, has a good staff of officers. The expeditious and harmonious system of conducting the business of the court is certainly inviting. At last meeting four candidates were initiated, five propositions received and four on the way—a repetition of previous meetings.

were initiated, five propositions received and four on the way—a repetition of previous meetings.

Eligible applicants learning the aims and objects of our noble order become imbeed with the desire of joining at once. From our efficial organ figures tell us close on four thousand members have been initiated since January 1897, to May the 1st.

In the reports of suditing committees the chairman, Bro. R. J. Howarth, presented his report from Bro. M. J. Cannon secretary of annual concert, and found correct, showing a hardsome net balarce. A unanimous vote of thanks was then returned to Secretary and Treasurer, Brothers M. J. Cannon and H. Sloman, for their diligent services with the concert. Brother Cannon responded in a suitable manner, followed by Brother Sloman. Brother Wm. Mitchell. D. H. C. R., as chaftman of audit committees on books and finances of the Court, presented a most satisfactory statement, showing the Court to be in a good financial standing, the treasury well secured and also a good sum in the contingent fund. This shows well the promptness of the members in paying their dues and assessments.

A well selected committee was appointed to make all arrangements for the annual excursion, also in responding to a passing invitation from the Executive Committee was appointed to make all arrangements for the annual excursion, also in responding to a passing invitation from the Executive Committee was appointed.

An ell selected committee was appointed to make all arrangements for the annual excursion, also in responding to a passing invitation from the Executive Committee use appointed to make all arrangements for the annual excursion, also in responding to a passing invitation from the Executive Committee use appointed to make all arrangements for the annual excursion, also in responding to a passing invitation from the Executive Committee the magnetical Catholic between the ages of eighteen and torty-five desiring membership into our order may apply to J. J. Howorth, Court Ranger, 39 Brooklin ave., or C

## COMPLIMENTARY.

Mr. P. J. Neven, of London, representing the CATHOLIC RECORD, was in town this week calling upon the subscribers of that excellent journal. The CATHOLIC RECORD is a first class, all around family newspaper, and every one of our Catholic friends should subscribe for their Church organ. In Mr. Neven the publishers have a real gentleman to represent them.—Wallaceburg News.

#### ARCHDIOCESE OF TORONTO.

THE FORTY HOURS IN BARRIE.

The Forty Hours adoration was opened in St. Mary's Church, Barrie, on May 11, with a solemn High Mass, celebrated by the pastor, Very Rev. Dean Egan. Fathers Gearin and Sweeney assisted as deacon and sub-deacon, with Father Colin as master of ceremonies.

Two very eloquent and instructive sermons were delivered on the occasion—one on Tuesday evening by Rev. Father Laboureau and the other on Wednesday evening by Rev. Father Laboureau and the other on Wednesday evening by Rev. Father Kiernan, Duffy, Canning, and Father Kiernan, Duffy, Canning, and Father Kilcullen who celebrated the closing Mass.

The large number (over five hundred) who approached the sacraments and thronged the church while our Blessed Lord was exposed gives ample evidence of the faith and devotion of our people, and cannot fail to bring a bountiful blessing upon the parish.

It was a grafitying spectacle for the pastor, Very Rev. Dean Egan, and is certainly a source of encouragement for him to see that his zeal and labors are bearing abundant fruit.

### DIOCESE OF HAMILTON

The Forty Hours Devotion of the Blessed Sacrament and Easter mission at St Patrick's church, Hamilton, was largely at tended, Chancellor Craven and Father Frank O'Reilly were kept busy during the Patrick's endren have the devotion attended, Chancellor Craven and Father Frank O'Reilly were kept busy during the devotion attending to the spiritual welfare of their people. Very Rev. Father Kreitz, of the Carmelite Monastery, Niagara Falls, contributed very much by his eloquent sermons towards the success of the mission. His Lordship Bishop Dowling was present Austral the devotions: he assisted at the clos-

His Lordship Bishop Dowling was present during the devotions: he assisted at the closing exercises and expressed his gratification to see so much piety and devotion manifested by the people of the parish.

On Friday last the forty hours devotion began at St. Lawrence. Solemn High Mass was celebrated by Father Brady. Father Kreitz, the eloquent Carmelite, conducted the mission exercises. The devotion closed Sanday evening, when an immense audience was present. Father Kreitz delivered an instructive sermon on devotion to the Blessed Sacrament. The Bishop change the litany of the saints and prayers, assisted by Fathers Kreitz and Brady, and he the carried the Blessed Sacrament in process by Fathers Kreitz and Brady, and he then carried the Blessed Sacrament in procession. After the solemn service was over Father Brady announced that the Bishop would give the Papal Benediction, with Plenary Indulgence attached, which he was empowered to give at three places in the diocese every year by consent of the Holy Father. The usual documents were read and the blessing was given. The Bishop took occasion to congratulate the pastor and people on the success of the devotion. It was grantifying to observe the growth of the parish from year to year, both to members and in spiritual good.

## WEDDING BELLS.

Heffernan-Hanlon.

The Guelph Mercury of April 25 says that a pretty wedding took piace in that city on the morning of April 26 in the Church of Our Lady, when Mr. Thos. P. Heffernan, the well-known grocer on West Market Square, son of Mr. Thos. Heffernan, the late respected Collector of Customs, was married to Justinia Hanlon, daughter of Mr. James Hanlon, farmer. Puslinch. The bride looked charming. She was attired in blue and pink shot silk. The waist was trimmed with chiffon, embroidered with gold finished with a corsage of white satin-hat and gloves to mitch. She carried a beautiful bonquet of white roses. The bridesmaid, Miss Julia Hanlon, the bride's sister, was dressed in bluet poplin, the waist being trimmed with shot silk, embroidered with silver. She carried ab bauquet of pink rose. The groom was supported by his cousin, Mr. Wm. Gay, grocer, Gueiph. The bride was given away by her brother, Mr James Hanlon, jr. The ceremony was performed by Rev. Father Ravanagh, S. J. The music at the Mass was very fine. After the ceremony the wedding party drove in carriages to the residence of Mr. Hanlon, where the wedding breakfast was waiting. The room was beautifully decorated with flowers of variand handsome. The happy couple left in the atternoon by the 250 train for the west, amid the well-wishes of their large circle of friends. The Mercury wishes the young people every happiness in their new relation — a wish in which the Cathold Record and desires to HEFFERNAN-HANLON.

## OBITUARY.

MRS. JOHN AMYOTT, ST. THOMAS.

We are pained at being called upon to chronicle this morning, the death of Mrs. John Amyott, who, after two weeks painful illness, departed this life on the 13th inst., at her late home in St. Thomas. Mrs. Amyott (nee Fere) was born at St. Eustache, Que., about lifty-nine years ago. Since her marriage she lived in Toronto about ten years, but for the past twenty years had been a resident of St. Thomas. On account of her exemplary piety she was elected President of the League of the Sacred Heart of Jesus, from the day of its establishment in this parish by the Jesuit Fathers Devlin and Prendergast. She has been always formost in every work of religion and charity. She is leaves to mourn her sad loss, besides her afflicted husband, two sons — Dr. John Sophie Amyott, Sacred Heart convent, Halifax, N. S. The two former were at her bedside several days administering all the comfort their skill and power could confer up to the last moment.

High Mass of Requiem was celebrated in the Church of the Holy Angels, where her remains lay on Friday afternoon until train time. They were conveyed by the C. P. R. to their final resting-place, the family burial aground at St Eustache, Que. MRS. JOHN AMYOTT, ST. THOMAS.

MRS. S. CORBETT, ST. THOMAS. The almost sudden death of Mrs. S. Cor-cett, relict of the late Stephen Corbett, of St. homas, was the cause of much poignan rief to her sorrowing orphan children, as i yas a surprise and a shock to the very large

grief to her sorrowing orphan children, as it was a surprise and a shock to the very large circle of surviving friends.

Mrs. Corbett—nee Hampton—was born in this parish sixty years ago. Her respected father, Michael Hampton, long deceased, was one of the first occupants of a comfortable homestead in the county of Elgin. About eight years ago she was left a widow with five children, since which time she has been a model of Christian resignation, and of unfeigned piety. Her zealous cooperation in all works of a religious or charitable character shall be often missed in the parish of St. Thomas. Although her call was very sudden, she was vouchsafed the time necessary to share in all the comforts and consolations which the Catholic Church dispenses to her faithful children at the hour of death. Her funeral was largely attended to the Church of the Holy Angels, where High Mass of Requiem was sung by Rev. Father Quinlan. P. P., of West Lorne, The sermon was preached by Rev. Dr. Flannery from the text, "Blessed are the dead who die in the Lord."

May she rest in peace!

May she rest in peace !

MR. PATRICK BUTLER, Sr. THOMAS.
Died on the 3rd May, much regretted by
his afflicted family and a very wide circle of
friends, Mr. Patrick Butler, in the sixtyfifth year of his age. The deceased was well
known and highly respected in St. Thomas
and Lucan, in which places he resided alternately almost from his childhood. A man
of sterling worth and practical piety, he was
ever found true to the cause of country and
religion. After battling courageously
through life's difficulties and overcoming
prejudices of a denominational character
without making one enemy in this world, he
received the reward that always attends
honesty of purpose, patient toil and sincerity
of profession—viz., abundant prosperily in
his old age and grateful children to inherit
his virtues and profit by his example. MR. PATRICK BUTLER, Sr. THOMAS.

The deceased belonged to a priestly generatica, his uncle, Rev. D. O'Flynn, having been at one time parish priest of St. Thomas. A solemn High Mass of Requiem was cleebrated, Rev. M. J. Brady, P. P., of Woodstock, being celebrant, Rev. Dr. Flannery, P. P., deacon, and Rev. P. Quinlan, P. P., West Lorne, subdeacon. Mrs. C. Broderick and Mrs. Jas. Brady sang at the Offertery and Communion appropriate selections. The sermon was preached by the rev. pastor from the

Requiescat in pace!

### MINSTRELS AT MERRITTON.

THE CAMERA CLUB BOYS PLAY TO A

THE CAMERA CLUB BOYS PLAY TO A
CROWDED HOUSE.
A couple of carloads of the Camera Club
Minstrels visited Merritton on Thursday
night and gave a couple of hours entertainment in the town hall. The building was packed with an appreciative audience who, to judge from the applause, thoroughly enjoyed the programme presented. Owing to the lack of accommodation and the small size joyad the programme presented. Owing to the lack of accommodation and the small size of the stage, the show had to be cut, and the drill corps could not appear, but the boys put up a good entertainment. The end men were the same as formerly, and their songs went splendidly. The tramp specialty of Messrs. Moore and Devaney took like hot cakes, while the dancing of Jos. Locke was much enjoyed, and great applause was given W. Carney for his mouthorgan solos. "Don't Give Us Away," is the name of a new song, which was rendered capitally by Chas. O'Donnell. This song was composed by David Battle, of Thorold, and is extremely pretty, both in words and music, and the audience was quick to applaud at the end of the song. It promises to be a great success;

end of the song. It promises to be a great success.

The orchestra work was especially fine, and the members received a hearty round of applause for their rendition of the overture.

The proceeds will be handed over to John Wright, of Merritton, a young man who was unfortunate enough to lose a leg in an accident. He will reap a nice little sum. At the close of the performance last night he returned thanks to all concerned for their kindness to him.—St. Catharine's Journal, May 14.

### "ST. PATRICK'S SETTLEMENT."

Temiskaming Lake, May 8, 1807.

Dear Sir—Allow me for the third and last time a place in your valuable publication. Since my two last letters published in the CATHOLIC RECORD I received a great many letters asking for information about the White river, better known perhaps as "St. Patrick's Settlement," at the head of the great Lake Temiskaming. My purpose in writing this Temiskaming. My purpose in writing the third letter is to give to every one whom it may concern, a collective answer.

First, I maintain as true all I have already written on this subject, and declare my intention of wishing to deceive no one. But everybody must remember that the settlement mentioned is as yet only in contemplation. Conse-

Praying that my great desire be realized for

## I remain, dear sir. (Rev.) M. C. Mourier, O. M. J.

A NOVENA FOR ENGLAND'S CON-VERSION.

# The introit for the fourth Sunday after Easter exclaims: "Sing to the Lord a new canticle, alleluia: because the Lord hath done wonderful things:

He hath revealed His justice in the sight of the Gentiles. His right hand and His holy arm hath saved us." The collect asks that God, Who makes the faithful to be of one mind, will grant that His people may love what He commands, and desire what He promises. And the epistle bids us receive with meekness the engrafted word, which is able to save our souls.

These things have, to day, their special application. The general intention of the Sacred Heart League for May is that the thirteenth centenary

is notable, also, that St. Celestine's feast day is that of St. Dunstan, Archbishop of Canterbury in the tenth century; while the next day is the feast of St. Simon Stock, who was born in Kent, and who entered the Carmelite monastery founded there in the year 1212. He became eventually the general of the order.

May 21 we have another English

a monk of Cluny. He dauntlessly dared to resist Henry of Germany; and, also, as we are told, "from the very commencement of his pontificate was full of the thought of driving the Mohammedans out of Europe, and of delivering the Christians from the yoke of the Saracens." God accepted his heart's desire, for, on the very day that he died in Salerno, the conquering armies entered Toledo, and replaced the sign of the crescent by the sign of the cross, after four centuries of Saracen bondage.

May 25 is the feast of Our Lady Help of Christians, that title added to her other glorious titles by the saintly Pope Pius V., whose feast we kept on May 5. He added this title in thanksgiving for the victory gained by her intercession over the Turks at Lepanto. His holy successor, Pius VII., instituted the feast in memory of his triuphant entry into Rome, after his five years' captivity under Napoleon I. God, in whose hand are times and seasons, ordered it that Napoleon should die May 5, that very feast-day of St. Plus V., whose name was borne, and not unworthily, by the meek pontiff whom the French emperor had insulted and imprisoned. May 26 is the feast of St. Philip Neri,

who founded the religious community known as the Fathers of the Oratory In our own century it was this com munity which the illustrious convert, Cardinal Newman, joined, and which he introduced into England. To this, also, Father Faber belonged, and Father Bowden, and Father Delgairns, to name no others. We must men-tion, moreover, that May 27, the eve of St. Augustine's feast, is, this year, Ascension Day; and on his feast begin that first of all novenas, the noveha to the Holy Ghest.

Thirteen hundred years ago, the Benedictine monk Augustine came to England, sent by another Benedictine, Gregory the Great, Pontiff and saint. Gregory would have gone gladly or that missionary journey, but he could not; so he bade Augustine go instead. Between them was the tie, not only of prothers in religion, under the one Benedictine rule, -- not only of fellow-Christians in the one Church of God there was another link in the three fold chain which can not easily be broken, the link formed by the power of mission and jurisdiction on the one hand, and of loyal submission and lov ing unity on the other. In that union was strength; England became Cathoshe became, moreover, the Island of the Saints. Men could cry Sing to the Lord a new canticle His right hand and His holy arm hath saved us.

Where is the Island of the Saints, the Dowry of Mary, now? The saints are few to-day on her calendar, for the bend of submission and unity was snapped asunder, by the will of a guilty king, on an evil day. They who spurned the unity of the Christian Church on earth, ceased to ask the prayers of the blessed ones gone on to God, and their comprehension of what 'the Communion of Saints" implies

The thirteenth centenary celebra tion must make men thoughtful. They will ask: "Who was this saint? Whence did he come? What did he do in England? Who sent him there?" They will learn that he is not, as is sometimes ignorantly supposed, the great author of the "Confessions," pishop of Hippo in Africa; and also they will learn that each St. Augustine looked to Rome, taught with Rome, and obeyed Rome. They will ask themselves whether, in case the St. Augustine of St. Benedict and of England could return to their land again, he would feel at home with their Anglican Bishops: or whether he would take his place with the cardinal and the papal legate, missioned, like St Augustine with his forty monks, from the successors of St. Peter in the holy

city of Rome.
"Whom the gods mean to slay," says
the old proverb, "they first make
mad." Looked at from human standpoints, the men would seem wrapped in proof armor of invincible blindness, who could convoke the Anglican assemblage that has been summoned for St. Augustine's year. We must pray, as we have never prayed before, that the darkness of their minds may pass away, that they may receive with meekness the engrafted word that is able to save our souls; and that, loving only what He commands, and desiring only what He has promised, we may all become of one heart and mind in Him. - Sacred Heart Review.

## NEW BOOKS.

may hasten England's conversion. The feast of this great apostle of England occurs on May 28.

Wednesday, the 19th, is the feast of a Pope, that holy and humble St. Peter Celestine, who had founded, under the rule of St. Benedict, the congregation or community known later as the Celestines. After a while he meckly resigned his weighty charge, laid aside the tiara, left the pontifical throne, and entering again his quiet cell, he resumed his life of prayer. St. Augustine belonged to the Benedictine order, and brought with him forty monks to England. It is notable, also, that St. Celestine's feast day is that of St. Dunstan, Arch-bishon of Cartanykayar.

## TEACHER WANTED.

CATHOLIC TEACHER WANTED FOR Public school No. 3. One holding a 2nd or 3rd class certificate. Must be thoroughly conversant with the French and the English languages, and prepared to take charge of school on August 16, 1897. Address R. Reaume, Sec., Dover South, Ontario. 970-11.

NEALON HOUSE saint of whom Butler tells us,—Godrick the hermit and pilgrim: and, May 25, another Pope, the illustrious Hilder brand, St. Gregory VII., who had been Terms \$10.0 per day.

## MARKET REPORTS.

LONDON.

LONDON.

LONDON.

LONDON.

LONDON.

LONDON.

LONDON.

LONDON.

LONDON.

Peas.

1 to 20 2.5 per bush. Peas.

1 to 20 2.5 per bush. Peas.

1 to 50 see per bush. Bariey, 19 15 to 31 1.5 per bushel. Buckwheat, 14 1.5 to 32 2.5c per bush. Bariey, 19 1.5 to 31 1.5 per bush. Eas.

1 to 50 see per bush. Bur bush. Corn.

22 5.5 to 33 3.5 c. per bush. In the meat market first sas beef sold at 30 per cett. Veal.

1 to 9 cents a pound by the carcas and totol. At 35.50 to aplece. Desse during lamber of the cents a pound to 35.50 to aplece. Desse during lamber of the cents. The former sold at 30 to 35 cents a pair. Butter was duil. at 11 to 14 cents a pound, the former for crock and the latter for best roll by the basket. Eggs, 7½ to 8 cents a dozen. Potates, 25 to 35 cents a bag. A few barrels of good apples sold at 31 per barrel. Wood was nominally steady, at 17 to 18 cents a pound. Hay 35.50 to 57.00 a ton. A number of milch cows were offered at 350 to 845 aplece.

Toronto, May 20,—Wheat white, 77c.; wheat,

were offered at \$30 to \$45 aplecs.

Toponto, May 20.—Wheat white, 77c.; wheat, red, 78c.; wheat, goose, 66c.; barley, 25jc.; oats, 24 to 25jc.; peas, 45jc.; rye, 31jc.; buckwheat, 25 to 52c.; turkeys, per lb., 11 to 18c.; ducks, per pair, 40 to 50c.; chickens, per pair, 30 to 50c.; gasse, per lb., 8 to 9c.; butter, in lb. rolls. 15 to 16c. eggs, new laid, 10c.; onions, per bushel, \$1.00 to \$1.25; potatoes, per bag, 35c.; apples, per bbl., 40c to \$1.50; hay, timothy, \$12.00 to \$1.50; straw, sheaf, \$6.00 to \$1.50; straw, rye, \$1.00; beef, forces, 2 to 3jc.; lamb, carcass, per lb., 5 to 6jc.; mutton, per lb., 4 to 6c.; dressed hogs, \$5.50 to \$9.7.5.

MONTREAL.

Montreal, May 20.—Grain—Fairly active demand; oats, No. 2, white, 55 to 20c; peas, 40 to 50c; No. 2 white, 58c; buckwheat, 58 to 88jc; rye, 49c; Ontario corn, 35 to 38jc. Flour—Millers more cheerful; spring patents, 84.25 to Millers more cheerful; spring passors, such as 4.50; strong bakers', s4 10 s4 25; win patents, 84.25 to 84.50; straight rollers, 83 to 84. Millfeed — Easier, and \$10 would penase either Manitoba bran hags includ or Ontario bran in bulk. Meal offered at 82. Provisions—Fairly steady; Canada shortuness, new pork, \$12.50 to \$13.50; bacon, per Provisions—Fairly steady: Canada short cut ness, new pork, \$12.50 to \$13.50; bacon, per lb. 10 to lie; hams, per lb., 10½ to 12½c; lard compound, per lb., 5½ to 5c; lard, pure, per lb. 6½ to 7c. Cheese—Rather easier in tone, at 9% to 10c. Butter—Quiet at 16c. Exgs—9 to 14c. Maple sugar is seiling slowly at 6 to 6½c, and syrup, in wood, at ½ to 4%c. Baled hay quot able at \$10 to \$10.50, and No. 2 at \$9 to \$9.25 Hops are worth 12 to 13c. Beans offered at 50 to 55c.

PORT HURON. Port Huron, Mich., May 20,-Grain-Wheat eroush., 82 to 81c; oats, per bush., 18 to 9c; corn, per bush., 20 to 22c; rye, per bush. 11 to 33c; buckwheat, 20 to 22c per bush. bar nosoc puckwheat, 20 to 22c per bush, bar-, 45 to 50c per 100 lbs; peas, 28 to 33c per sh; beans, unpicked, 25 to 30c a bush; ked, 30 to 40c a bush; 2rodace — Butter, 12 to 14c per lb,; eggs, per doz.; lard, 5 to 6 ceuts per pound; ey, 8to 10c per pound; cheese, 105 to 12c round.

per pound.

Hay and Straw—Hay, \$8.00 to \$8.50 per ton
in the city market; baled hay, \$6.00 to \$9.00
per ton in car lots; straw, \$5.50 to \$4.00 per n. Vegetables and Fruits.—Potatoes, 15 to 20c

ish.; turnips, 2) to 25 cents per bush.; ps, 20 to 25 cents per bush.; vegetable s. 25 cents per dozen bunches; apples, 25 to 50c per bush.; dried, 3 to 4c per

green, 25 to 50c per bush.; dried, 3 to 4c per pound:
Dressed Meats. — Beef, Michigan, 85.00 to 8,75 per cwt. Live weight, 82.50 to 83.75 per cwt.; Chicago, 95.00to 87.00 per cwt.
Pork—Light, 84.00 to 84.50; choice, 84.76 to 85; heavy, 84.00 to 84.25, no sale. Live weight, 83.95 to 83.50 per cwt.
Mutton—87.00 to 88.50 per cwt.
Lamb—88.00 to 88.50 per cwt.
Spring lamb, 82.50 to 83.50 each, alive.
Veal, 85 to 95.50 per cwt., choice, 86.00.
Poultry—Chickens, 8 to 10c per pound; alive, 6 to 7c per lb.; turkeys, 11 to 12c per pound; pigeons, 15c per pair, alive; ducks, 12c per pound; Hides and Tallow—Beef bides, No.1, 6 to 6 to per lb.; No.2, 5 to 6c. per lb. for green; calif skins, No.1, 8 c per lb.; No.2, 6 to 7c, per lb.; shearlings, 15 to 20c each; lamb skins, 30 to 66 cents each.

#### -23 to 3c per 1b. Latest Live Stock Markets.

TORONTO.

TORONT

from 3\to 3\tilde{t} per pound. We had a few stockers, selling slowly at from to 3e per pound. Milkers — Anything good will fetch from (3 Calves-For anything good prices ruled from to \$5 each. Good sheep are wanted at from 3 to 3 c per

pound.
There is a demand for good yearlings: choice grain-fed stuff is worth from 5 to 5e per pound. We have also a fair market for spring lambs, and they will go at from 85 to 54 each.
Hogs continue steady and unchanged at from 5 to 5ke per pound for choice off car hogs. Thick fat and light sell at 44 to 5c per pound, sows 3c, and stags 2c per pound.

EAST BUFFALO.

East Buffalo, N. Y., May 20.—Cattle—The feeling is steady, and the outbok is considered tair for next week for good quality. Hogs—Prices were 10e. lower; mixed packers' grades, 3.85 to \$3.87; Yorkers, fair to choice, \$3.85 to \$3.87; Yorkers, fair to choice, \$3.85 to \$4.87; Yorkers, fair to choice, \$3.85 to \$4.90 to \$5: native lambs, choice to prime, \$4.95 to \$5: native lambs, thoice to prime, \$4.95 to \$4.95 to \$4.95 to \$4.05; fair to choice mixed sheep, \$4.25 to \$4.40; culls and common sheep, \$2.26 to \$3.65. EAST BUFFALO

## PROVINCE OF ONTARIO.

## FORTY-YEAR ANNUITIES.

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

The Annutites will be in the form of certificates signed by the Provincial Treasurer, in which certificates the Provincial Treasurer will agree to make half-yearly payments at his office in Toronto, of sums of \$100, or larger sums, on the 30th day of June and Sist day of December in each year, for forty years from the 30th day of June next, the first half-yearly certificates being payable on the 31st December next.

er next.
The total amount of Annunities to be issued a 1897, and for which tenders are asked, is 7,000 annually, but tenders will be received for my part of the same not less than \$200 annually.

so the same of less than \$200 annually, but tenders will be received for any part of the same not less than \$200 annually part of the same not less than \$200 annually part of the same not less than \$200 annually part of the same not less than \$200 annually part of the same part

R. HARCOURT,

Provincial Treasurer. Provincial Treasurer's Office, Toronto, April 21, 1897.

Note.—Illustration of calculation on interest basis—at the rate of \$\frac{3}{2}\$ per cent. per annum (or in strictness 1\frac{3}{2}\$ per cent, half yearly) a present payment of \$2.229.55 would represent an annuity of \$100 for 40 years, payable half yearly.

N. B.-No unauthorized advertisement will be paid for.

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## T. TANSEY,

14 Drummond St , - Montreal, Que,

TENDERS.



## TENDERS FOR COAL 1897.

The undersigned will receive tenders to be addressed to them at their office in the Parliament Buildings. Toronto, and marked "Tenders for Coal," up to noon on Tuesday. 25th May, 1897, for the delivery of coal in the sheds of the institutions named below on or before the Ended at the coal for the London and Hamilton Asylums and Central Prison, as noted:

ASYLUM FOR INSANE, TORONTO. Hard coal, 1,050 tons large egg size, 200 tons tove size, 75 tons nut size; soft coal, 425 tons amp, 100 tons hard screenings, 100 tons soft creenings.

ASYLUM FOR INSANE, LONDON Hard coal, 1,800 tons small egg size, 300 tons egg size (Scranton coal), 205 tons stove size, 70 tons chestnut size; soft coal, 40 tons for grates, 0f the 1,800 tons 1,000 may not be required till January, 1898; also 50 tons Scranton egg.

ASYLUM FOR INSANE, KINGSTON. Hard coal, 1,100 tons large egg size, 225 tons mall egg size, 35 tons chestnut size, 400 tons and screenings, 400 tons soft screenings, 50 ons soft lump, 20 tons stove size (hard).

ASYLUM FOR INSANE, HAMILTON. Hard coal, 3,150 tons small egg size, 174 tons tove size, 100 tons chestnut size: Straisville, or grates, 74 tons; for pumphouse, 130 tons oft screenings, 50 tons hard screenings. Of

ASYLUM FOR INSANE, MIMICO.

Hard coal, 1,950 tons large egg size, 175 tons slove size; soft coal, 75 tons lump, 150 tons hard screenings, 75 tons soft screenings; 50 cords hard wood. ASYLUM FOR IDIOTS, ORILLIA.

Screenings, 1,500 tons, 100 tons stove size, 20 ASYLUM FOR INSANE, BROCKVILLE. Hard coal, 1,600 tons large egg size, 130 tons.

CENTRAL PRISON, TORONTO. Hard coal, 50 tons nut size, 60 tons small egg-size; soft coal, 1,500 tons Reynoldsville screen-ings 100 tons lump. The soft coal to be deliv-ered in lots or 160 tons monthly.

INSTITUTION FOR DEAF AND DUMB Hard coal, 650 tons large egg size, 90 tons small egg size, 15 tons stove size, 22 tons No. 4 size; soft coal for grates, 4 tons.

INSTITUTION FOR BLIND, BRANT-

Hard coal, 425 tons egg size, 150 tons stove size, 20 tons chestnut size. MERCER REFORMATORY. Hard coal, 500 tons small egg size, 100 tons

stove size.

Tenderers are to name the mine or mines, from which they propose to supply the coal, and to designate the quality of the same, and if required will have to produce satisfactory evidence that the coal delivered is true to ame.
Delivery is to be effected satisfactory to the

An accepted cheque for \$500, payable to the order of the Hon. the Provincial Treasure must be furnished by each tenderer as a guarantee of his bona fides, and two sufficient sure ties will be required for the due fulfilment of each contract. Specifications and forms accorditions of tenders are to be obtained from the Bursars of the respective institutions. The lowest or any tender not necessarily accepted.

R. CHRISTIE.
T. F. CHAMBERLAIN.
JAMES NOXON.
Inspectors of Asylums, Prisons and Public Charities. Parliament Buildings, Toronto, May 10

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WANTED Farmers' Sons and other industrious persons of WAN LIJ industrious persons of fair education to whom 860 a month would be an inducement. I could also engage a few Ladies at their own homes. T. H. LINSCOTT, Toronto, Ont.

AGENTS "Queen Victoria" is a yal Family and the people say: "The best daily. Some make twice that. Particulars tree.—The Bradley-Garretson Co., Ltd., Toronto.

VOLUM

LAS TO THE CHILDREN

In the mystical In the dream-The sunlight spo gray, Let us meet at the And ere her fa Let us weave the To deck the la

The tapers were And the steps le Flashed brigh sheen; The sungleams heavens Like angels, t And they seems shadows

That crept to The singers, the Had chanted And the last Vespers On the far sh And there—at t The sun wove While the han weaving A fringe for t

And wavelessly Three banner They bore the h And beneath kneeling. Whose faces, Seemed sinless, And woeless. Their heads wo Their brows

And their hea banners, Were stilled Their shadowle Whose glad g That from eye heavens
The dark rain The banners we Beneath ther

That fell from

And he signed standard With a sign What stirred t evening Or a breath Then came, two The young, a Their faces the They came for For love of C And I believe Mary, The Angels of

Ah, faith! simp You still sha Ah, love! simp You still wan And the beauti Far out in th Finds a home dren. And a rest w Swept a voice

Heard you e

Where it sleep time? Heard you brings From the hea summer Heard you springs To the clouds, A song of a Came a voice: Rose out of a The souls of

Never flower It faded away With its per Then back to t The white v And the holies Flashed out And they laid whose hear hue;

A voice with t

And thus, in t The Angels ar Met ere th the shae And wove A mantle of g

For the last The Reli

Whose loves

One of the remarks on the nail on tl "Men m please. The and all the b verse can no not to pay th in this negle false swearing

promise to pa to meet his made to feel honest men b may be a ve der which to not make a r worth havir