LONDON, ONTARIO, SATURDAY, JUNE 10, 1893.

For the CATHOLIC RECORD.

The syrens are singing their witching strains. In their caves of amber and pearl, and they sport in the waves and laugh in delight.

As their banners the billows unfurl.

They see the good ship approaching their caves. caves.
And they sing a more luring note,
As, robed in their tresses of glittering gold,
Nearer and nearer they float.

And woe the mariner, gazing down, Who lists to their mystic song; To their shining caves they will drag him And his corpse will float along.

There are syrens on shore as on the sea;
And woe to the throbbing heart
That is lured by their songs, deceptive and false, From God and duty apart.

They will drag him down in the loathsome depths
Of sin, and with fetters strong
Will bring his soul in the lured caves,
While his corpse still floats along.

Reported for the CATHOLIC RECORD.

LECTURE BY REV. DR. SPETZ, BERLIN.

monks and nuns, their aims and doings. Therefore I have selected them for the subject of to-night's discourse. In the brief time at my disposal it is impossible to treat this important and interesting subject fully in all its bearings; that would require a whole series of more interesting and instructive learnings.

series of more interesting and instructive lectures.

1. What, then, are Catholic priests?

According to Catholic teaching they are, together with the Bishops the According to Catholic teaching they are, together with the Bishops, the successors of Christ's Apostles; and, as such, have the power of preaching the gospel, of administering the sacraments, of offering the sacrifice of the New Law and of ruling the faithful. It is not now my purpose to enter into a lengthy dissertation to prove this; but I want you to understand that to preach the gospel, to baptize, to forpreach the gospel, to baptize, to forgive sins, to offer the Holy Sacrifice of Mass, to visit the sick and prepare them for death, to direct and govern the for death, to direct and govern the following server to place the many faithful ones throughout the world in a more glorious light. But, why don't they marry? I will answer by asking another question them for death, to direct and govern the faithful in spiritual matters—in a word, to sanctify themselves and those under them—are the great and constant duties of Catholic priests. To attend to these properly the priest must be free from worldly cares and duties, so that he may be at the service of his flock at any hour of the day or of his flock at any hour of the day or mature age, and after a long and carenight. How could he be ready at all ful trial. If I wish to sacrifice myself

2. What are monks and nuns? after matter denotation after matter that the denotation after matter deno as hermits or in communities where they live under the triple vow of obedience, poverty and chastity, according to that saying of our Lord (Matt. 19, 29), "Every one that hath left home, or brethren, or sisters, or father, or mother, or wife, or children, or land for My name's sake, shall receive an hundredfold and shall necesses life over.

history knows that from the fourth century down the monks were the great his wife, and he is divided." successful preachers and missionaries Asia and North Africa. Scandinavia, Poland, Russia, etc.;

The monasteries were also so many centres of civilization.

The monks taught the people to cut down forests, to drain marshes, to clear and till the soil; to build houses, and in fact all the arts and sciences Every monastery was a school, and a free one at that. Nearly all the celebrated universities of Europe were founded, endowed and maintained by monks or Bishops.

ation and knowledge from destruction by copying the works of literature and science. They showed their zeal, Would you say that they are all given patience and skill in nothing better to the sin of impurity? If not, why

ligious subjects.

This was the work of the Basilian tine and Augustinian monks in the Capuchins, Jesuits, and a host of newer of the flesh? orders—all given to the service of God and man. Surely this is a noble work a work well worthy of our admira- other celibates will lay himself open to tion and praise-a work deserving our deepest gratitude! Eternal shame and for it is well known that we easily susdisgrace on him who has so little fairness and manhood as not to appreciate it—yea, to hate, to caluminate and condemn a large of the second o demn a class of people who have done

insane, and particularly to the instruc-tion and education of youth in elementary schools as well as in academies and High schools.

It is well known with what wonderful courage the Sisters of Charity follow the call to battle; how they neither fear the hardships of a campaign, nor the bullets and bayonets, if they can but bandage the terrible wounds, nurse the sick with a tender, loving care, and console the dying.

When a pleague breaks out, everybody tries to seek safety in flight, the Sisters and the priests rie with each other in their zeal and devotion to help the unfortunate, neglected victims; not for filthy lucre's sake, or in order to achieve celebrity—no, but in order to gain an eternal and inexpressibly

greater reward.

This, my friends, is the glorious vocation of nuns, priests and monks— many of the latter being also priests to sacrifice themselves, their whole lives and labors to the honor of God Delivered at St. Louis' Church Waterloo. Ont,

PRIESTS, MONKS AND NUNS.

(II.)

Among the various Catholic practices and customs there are perhaps none that were, and are still, more misrepresented than our views about priests, monks and nuns, their aims and isacquainted with their courage and self-sacrificing zeal, dare say this? "By

But, why don't they marry? I will

night. How could be be ready at all full trial. If I wish to sacrifice myself times to visit the sick, whether infected with cholera, yellow fever or the plague, if he had a wife and family to care and provide for?

2. What are monks and nuns?

They are non, and women who have consider mine?

hundredfold and shall possess life ever-Everyone acquainted with Church who is married is solicitous about the

If celibacy is against Scripture why successful preachers and missionators of all countries in Europe, Western did our Lord practice it. All the Apostles, except St. Peter, were un-Asia and North Africa. They spread Apostles, except St. Peter, even his the gospel in Italy, France, Germany, married; and Peter left all, eyen his Spain, England, Ireland, Scotland, wife, to follow Jesus. All the great wife, to follow Jesus. All the great Bishops and priests of the early cenand they are continuing this great and noble work in pagan lands to the know anything were celibates. St. present day with the same zeal and Jerome, who died a very old man, in 420, writes to Pammachius, "Bishops, priests and deacons are chosen from virgins or widowers, or at least they remain perpetually chaste after being elevated to the priesthood."

"But it is against nature not to wed. Would Christ and the Apostles practice and recommend what is against nature? And you claim that celibacy is impossible! If so, what about youths and maidens before their mar-What about thousands of riage? The monks saved ancient civiliz-bachelors and spinsters who do not marry; what about widows, soldiers husbands or wives travelling? than by copying and multiplying can not priests, monks and nuns live in continence when they have chosen in continence when they have chosen that state of life after mature deliberation and having their superiors to monks in the East, and of the Benedic- watch over them, their rules, the sacraments, retirement from the world West. Later there were added to their and prayer, to guard themselves number the Dominicans, Franciscans, against the dangers and temptations

Anyone that expresses suspicion about the priests, monks, nuns and the charge that he himself is impure,

prove that they do not understand the

themselves the trouble and keep their hypocritical advice for themselves; or if they are in earnest to improve and reform the world, let them go and practice one-half the noble virtues and self-sacrifice of priests, monks and nuns, and they will have little time or inclination to judge them so harshly

and so unjustly.

Now, if you still ask why priests, monks and nuns do not wed, I answer, 1st, because they do not want to : 2nd, because they prefer to renounce the world, its pleasures, cares and vexations entirely, in order to be free to serve God and their neighbors; 3rd, fulfilment of the great, the noble and arduous duties to which they chose to devote themselves; and 4th housest for all these, and other reasons, the Church forbids them to marry. If this does not satisfy you, I suppose the poor priests monks and nuns will have to bear it patiently; and you can rest assured that they will continue to prosper and grow and do their noble work, and perhaps some day you may need their kind, loving care and help; then you may perhaps learn that the despised, caluminated priest, or monk or nun will repay you with acts of the most disinterested love and Christian kindness.
3. "Priests, etc., cannot be true

3. "Priests, etc., cannot be true patriots, because they owe allegiance to the Pope, a foreign potentate." They owe spiritual allegiance to the Pope, but no temporal allegiance. Why this should make them bad citizens is a mystery. All Christians hold fast to the doctrine that "We must obey God rather than man." If our conscience tells us that something is essentially bad, no Government in the world has the right to force us to act against our conscience. This is what Catholics be-lieve, in common with all Christians. Why, then, should Catholics alone be singled out and reproached as if they could not be good citizens. Our Lord commands us to obey the powers that commands us to obey the powers that be—not for fear, but in sincerity, for conscience's sake. The Church inculcates the same doctrine. And have not the priests of Canada proved their contractions and again? Read patriotism again and again? Read the history of the War of Independence of the United States. When the United States sent delegates to Quebec to persuade them to join in the revolu-tion, the priests said "No!" and advised the French people of Canada to be faithful to the English, who had but recently conquered them. They fought bravely for England during that long war. In 1812 we find the priests and Catholics generally again on the side of the Government, against the United States. It was the ence of the priests that checked the rebellion of 1837 in Lower Canada. If it had not been for the missionary priests and the nuns in the North-West counselling peace to half-breeds and Indians, who can imagine the horrors that would have been caused by the

Riel rebellion? Go where you will, the priest is al-

nations proves; but he does his best, in the pulpit, in the confessional and in the pulpit an his social relations, to spread respect for authority rightly constituted, be it in the Church, or in the State, or be it in the school and family.

Outside edge of the challenge. The given. The the challenge. The the challenge with the challenge of the challenge with the challenge of the challenge with the challenge. The given when the challenge of the challenge. in the school and family.

AN "ESCAPED" A. P. A. MAN. He Relates What it is and Who Com-

The following account of the Know-Nothing conspiracy, which is known in Ontario as the P. P. A., will just now be read with interest. We have taken it from the Davenport, Iowa, Catholic Register of May 27. It is written by Mr. R. L. Quackenbush, a Protestant gentleman:

To the Editor of Catholic Messenger : DEAR SIR-For the enlightenment of the general public, for the benefit of our Catholic citizens, for the good of the country, and for my own personal satisfaction, I desire to encroach upon a few of your valuable columns, and explain fully the purposes, objects and aims of the society styled the American Protective Association, fully realizing the perils I incur, and the personal risk I run by so doing ; but, actuated by both a desire to expose the nefarious inner workings of this society, and a wish to vindicate my

charges held up against me by a

fanatical workers in the order, I shall

endeavor to explain what the mysterious A. P. A. is.

Were I a Benedict Arnold, phorically speaking, I would demand a price for my labor, but I call you, sir, to witness that this a voluntary con-tribution, and also is unpaid for. The origin of the order is by far too well known to both yourself and your readers for me to dwell long upon that

By initiated members Catholics (Romanists) are designated as No. 11's, A. P. A's are called No. 13's, and Protestants who are opposed to the A. P. A. are classified as No. 15's. The proper name of the society is "The Amoreans," which name is most carriedly guarded and kent secret from sacredly guarded and kept secret from all save the most trusted. Two pass-words are used in entering a ses sion of the lodge; one is called the permanent pass-word, and is "Omer" and the other is called the semi-annual word, and is now, I believe, "secrecy! At any rate this was the "semi-annual"

are posted, one designated the "out-side sentinel" and the other (who is stationed at the door of the lodge room proper) is called the "guard." At the proper time, usually 8 o'clock, p. m., the president of the council takes his seat and raps upon the desk in front of him with his gavel. The sentries then take their places, the the doors are locked and the president asks, "Have all present that mystic talisman by which are known the true friends? Is the sentinel at his post?" and then the sergeant at arms is ordered to take up both pass words from all present. After this ceremony the roll call of officers is the business in hand, and these are as follows: President, Vice-President, Chaplain, Seere tary of State, Recording Secretary, Financial Secretary, Sergeant-at-arms and Guard. To obtain entrance to the council now in session the members must go through with the following:

Approach the outer door and ring the bell, at which the outside sentry will lift the wicket, and the incoming member then gives the semi-annual password, "secrecy," after which he is admitted to the ante-room, and approaches the inner door, gives five raps, thus: ** ** * The guard inside then raises the wicket and the permanent pass word "Omer" is given, after which the wicket is lowered, the performance gone through with a second time and the member admitted Upon entering he to the chamber. Upon entering he approaches the altar, usually to be found in the same position in all lodge rooms, faces the President, places his right hand over his heart, throws it out in salute, and after a like salute from the President's left hand he goes through the same ceremony with the Vice-President, only the left hand is used by the member in this salute and the right by the Vice-President. After this the member is permitted to take a seat in the chamber, and a voice in the transaction of business.

In Council session woes of the mem-bers are discussed, boycotts instigated, Catholics cursed, fiery, patriotic (? speeches made and business transacted The dues of a member are very small, being only ten cents per month per man; the initiation fee is generally

To distinguish a member one draws the left hand, with the thumb at the base of the ear, slowly across the left side of the face and down the chin.

The Roman Catholic Church in the United States is free in its exterior action; it is equally free in its interior action; it is equally free in its interior. closer than a brother?" and is answered in somewhat the same strain. By this the "friends" (as the members are called) are known. If a member be in distress or in need of assistance he is supposed to call for assistance with the following cry: "Have I a friend?" uttered in a loud voice.

The oaths taken are something fear ful to contemplate, and many a candi date for membership blanch with fear and tremble while uttering them. They are in a series of five, but the last one, the "test oath, applied by the President, is the most intolerant and bigoted of all. It reads something as near as I can recollect as follows:

(I would state that during the ad ministering of this oath the candidate stands at the altar, facing the President, who stands on the opposite side, with one hand on the holy bible, and the other on a crucifix; two sergeants at arms pointing drawn swords within

three inches of his neck)
"I hereby denounce Roman Catholicism. I hereby denounce the Pope sitting at Rome or elsewhere and de pledge myself to do all in my power to destroy the Roman Catholic Church in in this country. I swear that I will self before the public of certain grave not employ the services of a Catholic in any capacity when I can procure the services of a Protestant, and I further promise and swear that I will not countenance the nomination in any caucus or convention of a Roman Catholic for any office in the gift of the American people, and that I will not vote for nor counsel others to vote for a Roman Catholic; but, on the contrary, will do all in my power to put into the

sick, caring for the aged poor and the themselves the trouble and keep their this band of the scum of the American even to the taking up of arms, if it public worship. The American Resolemnly promise and vow, so help me

In the speeches made at the Council meetings there breathes a sentiment of un-Americanism and bigoted intoler-ance, and the membership is, 75 per cent. of it, composed of ignorant, illiterate and uneducated laboring men who know absolutely nothing concerning good citizenship. other 25 per cent. is made up of intelligent men who are in the order for business purposes and pecuniary advantages.

I have heard the President of both the Muscatine and West Liberty coun the Muscatine and West Liberty councils affirm in secret council session that they each had over thirty members drilling with the best of Winchester rifles, and also that they were becoming "sure shots;" and yet these very people claim that our Catholic brethren are drilling and prepaging to clause. are drilling and preparing to slaugh

ter us, and are crying "treason" with all their lung power! Such is the order. I have here given a brief statement as to their plans and inner workings, and leave it to all fair-minded citizens to decide as to whether I have or have not done right in thus exposing these worthy "citizens." I presume that my life is now no longer safe, but at any rate I have appeased my sense of wrong at having ever connected myself with this "accursed gang." I am truly sorry at having ever done so, but adopt this means in reparation, and hope my Catholic friends will stand by me in this step. I am not a Catholic myself, but am a member of the Epis

copal Church, which is next to it. Hoping that you will pardon the length of this communication, I am,

Yours respectfully, R. L. QUACKENBUSH, Ex-Editor Tri-City Blade.

State of 10wa', ss.

L. R. L. Quackenbush, being duly sworn, on oath, do say that the foregoing article is correct.

Sworn and subscribed to this 15th day of May 1893, by R. L. Quackenbush before me.

John Heinz

Notary Public, Scott County, Iowa.

HOPE OF CATHOLICS. A Foreign Writer on the Church in

The following article will prove interesting to Catholic readers of this country. It was translated for the Paris (France) Correspondent, written Literary Digest from a paper in the by the Viscount de Meaux. It contains a remarkable tribute from a disinterested writer to the Catholic Church in the United States.

Among the diversity of forms of worship in the United States, liberty is the common right of all; liberty is the first object, the distinctive charac-teristic of legislation in the matter of religion. Among no people does religious liberty exist to a like intent; although it has not always existed in

the United States. The Roman Catholic Church in the tion: so much so that in some countries of the old world they are represented for being too servile to the Government of the day.

The priest is not only a good citizen himself, as the history of all nations proves; but he does his best, in the nulpit, in the confessional and in the model of the face and down the chin. The same manner or the nulpit, in the confessional and in the model of the face and down the chin. The same manner or the nulpit in the confessional and in the model of the face and down the chin. The same manner or the nulpit in the confessional and in the model of the face and down the chin. The same manner or the nulpit is the face and down the chin. The same manner or the face and down the chin. The same manner or the face and down the chin. The state in no wise to organization. The State in no wise to organization which that Church has seen fit to provide for itself. It is free from all those who ask of liberty resources. freely practices and propagates its form of worship, within it enjoys

entire autonomy.

If we study the old world and its history, we find that this latter liberty, this interior liberty, as I have called it, is still rarer than the other liberty. Doubtless, before our century, it appeared to Governments a difficult matter to allow among them Churches to which they did not belong; but they found it still more difficult to give freedom to the Church to which they did belong. The Roman Catholic Church, more an object of

SUSPICION AND FEAR than any other, has seen, not only heretical and schismatic States refuse it the right to live among them, even Roman Catholic States contest right to live independently. obtain a necessary quantity of this ndependence, it has had to resist, to negotiate, to compromise.

In the United States the common

law has been amply sufficient for the Roman Catholic Church. While its exterior liberty has been the result of the general religious freedom, its interior liberty has been the result of the general freedom in formi associations or societies. Liberty forming dear to all, but necessary for the American democracy. In the old monarchies a political proverb was current: "There can be no monarchy without a nobility." In the United States they appear to think, "There can be no stable and free republic, there can be no living and wellregulated democracy, without autonomous corporations." By such corporations the nation and the cause of justice have benefited in the mighty American Republic, and religion has benefited none the less. In Europe up to the present time, in the United of the world!

The nuns are doing a similar which the complete self-renunciation country of the complete self-renu

to this matter; not because it has ceased to esteem worship a public duty and a public need, but because, after having released religious societies from all subjection, it considered them more capable than itself of managing their own affairs. The Roman Catholic Church, more strongly organized than other religious societies, being the Church which has the keenest aspirations for liberty, and for the growth of which liberty suffices, has benefited by such a system. It has been developed in the United States more than any other Christian communion.

If you examine the books of juris-prudence of the Republic you will find that the Supreme Court of each State, and, above all, the Supreme Court of the Union, have constantly declared that courts of justice MUST LOOK WITH FAVOR on the acts of ecclesiastical bodies, and

uphold these acts, if it is possible to in-terpret them in a manner conformable to legality, and must not take a side in religious dissensions. From this resolution of the civil authority to have nothing to do with religious debates, it must not be inferred that such an authority is wholly indifferent to religion. The sentiment which animates it is, on the contrary, as can be readily recognized by its language, respect recognized by its language, respect for individual conscience and respect for that religion which is considered beyond its jurisdiction. Having found several forms of worship well rooted among the enfranchised people he had to govern, the American legis lator thought himself incompetent to decide between them; but the natural truths on which all are founded have continued to be the base of legislation. Without pretending to either impose or regulate the homage due by the creature to the Creator, the found ers of the new States bore witness to the legitimacy and the necessity of this free homage. It may be that several of them, like Jefferson, shared, in their inmost heart, the incredulity of their age; none the less did they conform, in their words and official acts, to the religious spirit. It is this religious spirit, not of such or such a man, at such or such a moment, but of the entire people, from its birth to our day, which, united with the spirit of liberty, has formed the laws as well as the manners. This religious spirit has left its imprint everywhere. Jurists of high reputation have not hesitated to declare that liberty of conscience and worship is, like every other liberty, not without limit, and that consequently the faith and morality common to all Christians alone have right of citizenship in the United

States. While among the INFINITE VARIETY OF SECTS, and in default of any recognized arbiter between them, it is difficult to determine with precision in what these Christian principles consist, it is certain that whatever differs from those principles in a marked degree is thought to conflict with public order. For this reason the Mormons have not been tolerated.

At the present hour the Roman Cathfor religion, and seek in religion and liberty, a safeguard for democracy Such have no need to be discouraged Not that the conditions in Europe and America are identical. They are very far from being so. It is evidently a much more formidable and dangerous thing to separate the Roman Catholic Church from a state in which Church and state have been united. however, a property of liberty to manifest itself in diverse forms, to animate with its breadth, according to times and countries, institutions which are not uniform. I have designed to show only that the country in which the Roman Catholic religion grows and develops most in our day is pre-cisely the country in which flourishes the freest and strongest democracy on the face of the globe From such a spectacle we are authorized to conclude that religion and democracy can live in harmony without either losing the independence which belongs to it; that this harmony is profitable for the progress of human societies and opens to them perspec tives on which all ought to fix their regard henceforward.

Converts vs. Renegades.

The Catholic Church can name five hundred upright and intelligent persons-men and women-of fairly high social standing who have been converted to it from Protestantism in this country within the past fifty years.
Protestantism of all denominations
cannot produce five eminent and virtuous Catholics who have gone over to it in that same half century. And the fine hundred do not make a tithe of "Rome's Recruits"—that number is used simply because the quota could be easily filled from the

P. A.

CENTS C.M.B.A. now un-893, and you in-nich will Write

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ondon. L SERVANT. AIR.

JUNE 10, 1898.

Many of the prevailing cerning the nature ar ecclesiastical authority s confusion of ideas as to civil and ecclesiastical not unusual for Protestan in question the allegiance the Constitution of our their loyalty to its in assigning to them relation civil authorities which h tion in fact. They als the extent to which Ca submission to the ecclesi and thus stir up agains loyal and law-abiding b bitter and unreasona It will not be amiss th forth briefly the Catl touching the relation in everywhere stand tow and so show how variance with the p teachings of the Church of those who insist that which bind Catholics to subordinate to and n with, those which bin

In the first place the teaches with the Apostl comes from God and to legitimately establish is no less a duty than o This fund Himself. places the power of the secrated pedestal when cavilings of Rousseau publican followers or assaults of Anarchists dislodge it. When the 'It is by me that prin lent a sanction to the State which it can i indelibly stamped it w of a divine origin. T cerning the divine power has constantly the Fathers and the Church, and surely st at once relieve Cathol putation that their su authority of the State

A few early Christi

joint heritage with t above the Gentiles th to have made them u civil law, but the ap abused their minds o by telling them plain be subject to the pow this has been the Church from the be Catholic writer from nineteenth century precept of submission constituted authorit has vigorously der and rebellion. The and rebellion. boldly unfurled the against civil power, of Faith paramount the arch reformer Lu in his work on "C that a Christian is Thus the head-wate tion were polluted b of ecclesiastical and sumed superiority of dividual to the law Luther f he lives. Luther f tical power, which directly in the pers through the intern And herein lies the perfect harmony w the civil power a Church, when the

properly understoo When God said t art Peter, and upo not only bestowed on an individual, that individual by designated deposit power. He thereb nature and extent grouped in brief a the duties to whi tion extended. the things of Cæs alone, while endo with supreme pow taining to the spi But God also d

source of civil podesignate by na whom it is bestow that function to s absolutely require it is but reasonab its own ruler and of government b ruled. Therefo guished Catholic society is the ch that it is by the sovereigns rule their power. T maintaining a p a ready and ch the part of the nized law of th guarantee agai abuse of civil po Of course th

power which i direct, special character to the

A DISTURBANCE

isn't what you want, if your stomach and bowels are irregular. That's about all you get, though, with the ordinary pill. It may relieve you for the moment, but you're usually in a worse state afterward than before.

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The Leper of the Cumberlands.

Will Allen Dromgoole, in the Arena High above the valley, in solitary grandeur, towers the weird old sum-mit of the Milksick Mountains. Too distinct to claim close kinship with the Cumberlands, too remote to among the brotherhood of the Great mokies, it stands alone; a monarch without subjects, a banished king of a proud old range trending off to the eastward, even away from its accursed companionship. It presents an awe-some front, even in its affliction refusing baser fellowship than the clouds which sometimes drop a kindly veil across its rugged brow. The very fence surrounding it has a pitiful significance, as if it said, "Set apart!

The verdure, true, is always green here, summer or winter, making tantalizing temptation for the cattle constantly grouped without the bars, watching with longing eyes the hardy uxuriance which crowns the Milksick Mountain. But woe to the cattle ven uring beyond the prohibitory bars voe to the cattle, and woe to the lips that drink of their milk!

It had brought woe enough, indeed, to the humble dwellers of the valley round about, had this "mountain of poison," as they called it; and one by one, as the deadly milksick had left its mark upon them, the afflicted familie had moved farther on, and away from the dangerous locality, until only Grandad Corbin's little cabin remained in the shadow of the "Stricken Monarch. This is the name scientists have given it; for the Milksick Mountain has baffled science, lo, these years.

To the people in Bear Cove it is nown as the "Leper of the Cumberknown as the land;" and what to do with it, how to protect themselves from its uncompre hended curse, was a question finally settled by the erection of a great fence entirely surrounding it, and made doubly secure by placing a fine of one hundred dollars upon the hand lifted to lower the bars for any cause what-

The fence might be scaled at will, but the bars were not to be removed, lest by a slip of man's memory the cattle should find an opening into the deadly pasture. True, the bars might have been been dispensed with alto-gether, only that the mountaineer never dispenses with them, and the fine was found to be an ample protection.

Secure in this safeguard Grandad Corbid and his wife, Granny, had dwelt for more than fifty years under the shadow of the mountain, guarding the eastern pass to Hickory Valley.

Poor grandad spent much wonde upon the nature of the poison which affected the bright, tender growth but to granny it was neither a matter worry nor conjecture.

"I air not questionin' o' the Lord's would declare. made the milksick ez it air, so I reckin t air all right, bein' ez I ain't never neeard ez He ware give ter makin mistakes. I reckin it air all right.'

All right! That is just what the people of Hickery Valley, and more specially that part of it belonging to Bear Cove, would have expected

Granny Corbin to say. Indeed, Ben Sykes, surly Ben Sykes declared: "Granny air mightily noted for that word. Everything air 'all right' ter her. That air the chorus ter her song, an' she air tolerable steddy ter sing it. 'All right;' it air allers 'all right.' All troubles an' ailments that comes ter folks air 'all right' an just what ought ter be body listens ter Granny Corbin. But I'm a waitin' ter see ef things'll be so mighty 'right' when the trouble lays at her own door. Granny's had at her own door. Grainly's had a precious little ter fret over, an' it's mighty easy ter say trouble an' afflictions air 'all right' when they air sent ter other folks. Granny's got her name up fur that. Im awaitin' ter

see how she bears her own troubles. So she had, as Ben said, "got her name up" as a comforter among her humble neighbors. Where trouble went they had learned to look for Franny Corbin, and it was seldom, indeed, that they looked in vain.

She had such a gentle way of carry ng hope to afflicted hearts, such natural way of making trouble seem less hard than it was, she was a very welcome visitor among the suffering was dear old Granny Corbin.

None knew this better than Ber Sykes; for, despite his braggadocio and scepticism, Ben had very sad and ten-der recollections of the day his only girl died, and all sunlight and warmth emed to have left the world together with the little form they were laying away under the dogwood trees on the side of the mountain beyond Lost Creek; and when they had left her there alone, under the blooming dog-wood, he had crept back, when the

What Can Cuticura Do





rest were gone, to weep by the little grave that held his heart. For Ben's ife at home was not a sunny one; his wife was quarrelsome, and hard to please; and now that the child was gone, he dreaded what it might beplace he called home-for himself and his son, Ruben. Ruben, he knew, would not stand it very long, for he was full grown at eighteen, and only before had threatened to leave "if the etarnal fuss went or

It was the child that held the divided house together-the little girl sleeping under the dogwood trees. The little heart would grieve no more for the harsh words spoken, the little lips would no more kiss away the furrows of care and frowns of Ben sighed for his impatience. future peace as he crept back for a last moment on the little red mound that covered his child. It had seemed so bare and desolate, just as her little life had been. If the grass would only hurry and cover it, he thought would not be so hard to leave her there. He longed for, and yet dreaded to see it - the little barren mound But when he saw it, his heart gave great bound, and the tears started to his eyes, and ran down upon his rough cheeks.

"Granny Corbin," he sald, "i ware certainly granny ez done it. The little grave was literally covered with the delicate dogwood blossoms. First the petals, creamy and pink and pure white, telling how the trees had been violently shaken, until the grave beneath them was well-nigh covered. Then there were sprigs of the pretty blossoms, armfuls, grouped about the little mound until it was, seemingly, only a mound of bright blossoms.

It was a very simple thing to do, a very little thing may be, but it helped him in his sorrow. He never thought of his child again as lying alone in the damp, dark earth. She was asleep in a bed of flowers. It was a very sweet and comforting thought and in his heart he blessed the hand that had decked the resting-place of his darling.

The next week she had come to him again - dear old Granny Corbincome to him, as she always came, on the heels of sorrow. Ruben had left—run away; "gone forever," he declared. And granny had come over to tell him it was "all right" that his son should desert him, and his child should die, and his house "be give over ter tor ment." He was very angry, and he told granny to "cl'ar out," and to go ome and learn what trouble meant before she went out as comforter.

"It's mighty easy ter tell folks trouble air 'all right' so long ez it air not yer own," he declared. "But wait not yer own," he declared. tell it stops ter yer own door, an' see ef it's all so right. Wait tell it stops, I say, an' then come a sayin' ez it air all right, an' mebbe I'll b'lieve ye."

Ben was not the only one who coffed, however, and wondered it affliction would not weaken the old voman's faith, but at the same time was comforted and helped by her.

There was the widow Larkins, whose son Jeff was brought home one day with a bullet in his breast, and the scent of whiskey still upon him. Granny had slipped in behind the men bringing the dead boy in; and when his old mother, blind with grief, had reached herh ands across the bed in a helpless, stricken way, they had me; Corbin's warm, friendly clasp come to meet her from the other side. Sympathy was not abundant in the Larkins' neighborhood, for many had

felt the effects of Jeff's drunken reck-Death is death in the consider that. ousehold, whether it takes the pet lamb or the black sheep. So she helped to wipe away the blood, and smoothed the tangled hair upon the white temples, and folded his hands gently upon his breast, and laid a sprig of sweet azalea blossoms upon his posom, and another against his cheek; and then carried his mother to look at her boy, lying so still and pale and gentle among the white sheets and the sweet azalea blossoms.

He had never seemed so clean, so pure and child-like since the days when he slept upon her bosom—the far away days of babyhood. Into her heart there crept a hope, a faith, that was to cheer her always, that he might per haps be fit to die after all. It was he boy, her babe, come back again, clean and white, in the arms of death.

"It's mighty easy," Ben Sykes said when he heard of it, "it's mighty easy er comfort when ye don't know what trouble air. Jest wait, I tell ye, tell it stops for her door; then ye'll see ef it air 'all right,' though it air 'sent of the Lord.'" So Ben said, and said it until others began to say it, and began to wait, without really knowing it, for he trouble that was to unsettle Granny orbin's faith.

And granny lived on in the cabin under the shadow of the Milksick Mountain, "blessed of the Lord," she declared, for her son Ab and his wife and their five little ones shared the chimney corner with her and grandad.

"Not a chick nor a child missin'," Ben declared, "how can she know the sorrer of death an' of descriation?" True, they were poor, as the world went, but wealth was a stranger among the Bear Cove people, and granny was as well off as the rest of them. She had the cabin and the patch of ground surrounded it, and "old Star," the cow that had, according to granny,

'literally raised the two last chillen, I

round ekal ter the mumps an' the 'hoopin' cough." But granny troubled herself very little about the mountain. Grandad worried some, to be sure, but after all it was more wonder than worry that made him sit for hours under the low eaves of the cabin with his faded eyes fixed upon the awesome old summit.

"I alters wondered what ailed it." he said one day, as he watched dreamful shadow clouds drifting above the forsaken height. dered what ailed the Milksick any how.

Granny looked up from the heel she

was turning upon her knitting needles "I air not questionin' the doin's of the Almighty," she declared. "He made the Milksick ez it air, so it air bound ter be all right, scence He done it. But grandad could not accept the riddle so quietly. For half a century he had lived under its shadow, to wonder at the curse.

"Waall," he insisted, "I'd jest like ter know, afore I die, what it be ez hev prizened the Milksick Mountain.

granny. "Smarter folks nor we-uns hev been a docterin' of it, an a wonderin', an' at the last they-uns haint no wiser nor we-uns.

"Parson Orman, he lowed," said grandad, "ez it air a leper, an' hed er be sot aside, count o'its bein' on-It ware a likely sayin' clean. Parson Orman's; fur whenever I look at the Milksick, fenced off ther' ter tse'f, it seems ter be a sayin,' 'On clean! onclean!' ever time I look.

'Yes," assented granny, seem ez ef the hand o' the Lord ware upon it. Yit,' I'm thinkin' it air all right, spite o' its ailmints.

"I ud like ter go over ther'," said grandad, "an' look about a spell, an' try ef I couldn't make out what ails it. Some o' the scienters lowed it ware the dew on the yarbs, an'ez it ware all right after the dew dried up. But the cattle ez went in in dew time went jest like them ez got in when the dew ware gone. All of 'em went a flyin' down ter the creek, ravin' mad, ter drink theirse'ves ter death. An' some lowed t'ware min'ral in the groun'ez pizened the yarbs above the groun'. But they digged, an' digged, an' ther' never ware no min'ral foun', not ter this good So they jest h'isted the fence, an

day. So they jest h'isted the fence, an furbid folkes a projeckin' with the Milksick Mount'n any more. But I ud like ter try ter find it; 'twould be wuth consider'ble ter find out what air hid over ther' in the milksick pen." Granny's voice was "Obadiah!" sharp in pronouncing grandad's name.

'Ye hev got no bizness ter be talking sech afore the chillen. Nex'thing we uns knows Burke an' David'll be lett'n down them bars, an' who's ter pay the hundred-dollar fine fur the life of me I can't see.

Grandad said no more; but he thought about it a good deal. always wondered at the old Milksick's curse. But public feeling was against any tampering with the poisonous growth. The folk had suffered too much from broken rails, and bars left down, and poisoned cattle, and deadly Their feelings were milk. emphatic on the subject. Grandad

knew it. "Ef a cow was ter git in fifty year from now, they'd say I done it, ef they once knowed I hed been in ther', "he said. So he never ventured beyond the bars : discretion was the bette

part of curiosity. But unfortunately grandad's caution did not descend to his grandsons Burke and David, or else they were too young for its development. old man was asleep that night, th boys lay awake in the trundle-bed,

whispering each other of the wonderful something which grandad had said was hidden in the milksick pen, and which must be worth so much to the finder. The moon was flooding the poison ous pasture with her full, soft light whe two figures slipped noiselessly

through the cabin door, and sped away toward the grim old mountain rising to the left of the garden patch. Click! clack! the bars were dropped from nervous little hands-carefully

But when a low "moo dropped. sounded among the azalea bushes across the road, both boys started with guilty fear, and the half-lifted rail fell with a crash that seemed to awake the Both took to their heels, but stopped

breathless and panting, when they heard old Star's bell tinkling among the azalea bushes. It was only the cothat had frightened them, but guilty consciences refused to face their fears They crept back to the trundle-bed where the little sisters were quietly sleeping. It was not long until they too were asleep. And while they slept, old Star was contentedly grazing within the poisonous limits of the milksick pen.

It was "sun-up" when Ben Sykes and Abner Corbin, returning from an all-night hunt, stopped at the gate of the Corbin place. Early as it was, Ab's wife had breakfast ready. The odor of broiling bacon came, deliciously appetizing, through the door when Ab's wife opened it a moment to bid Ben "come in an' have a bite of warm vittels along of Ab.

But Ben declared he must go on, and was about to do so when the sound of childish laughter made both men turn and look where the boys, Burke and David, were coming down the road, holding to old Star's tail, and shouting as they came.

In response to their shouts the cabin after mammy had the oldest ones after her." The land, true, was a trifle too near the Milksick to be of any great value; for the unknown poison was liable to spread, and had a way, the neighbors said, "of travellin" tin cups, bright and clean, came the mammy had the oldest ones appeared in the light of the light of the light of the misty morning. Polly and Docie, their frocks unbuttoned, and their tiny the neighbors said, "of travellin" tin cups, bright and clean, came the mammy had the oldest ones and timely wisdom is shown by She who had preached confidence must keeping Dr. Fowler's Extract of Wild Straw-now prove her own, and that, too, to cholera morbus, diarrhea, dysentery, colic, this man whose future might depend cup the light of the bowels.

The land, true, was a three blandes. Great and timely wisdom is shown by She who had preached confidence must keeping Dr. Fowler's Extract of Wild Straw-now prove her own, and that, too, to cholera morbus, diarrhea, dysentery, colic, this man whose future might depend cup the land. It had been standing in the sun-strate of wild straw-now prove her own, and that, too, to cholera morbus, diarrhea, dysentery, colic, this man whose future might depend cup the land. It had been standing in the sun-strate of the light of the land, true, was a provided the light of the land, true, was a provided the light of the light of the light of the land, true, was a provided the light of the land, true, was a provided the light of the land, true, was a provided the light of the light of the land, true, was a provided to provided the land, true, was a provided door opened again, and two tangled tow

Within the cabin another ear had eaught the familiar tinkle of the cow bell, and baby Bess turned in her

trundle-bed. Another turn, and the bare feet touched the puncheon floor; then came

a kind of swift, right-about move-ment, a half pull, half crawl, that brought her to the cabin door, where she sat, waving her hands and calling, 'Too Tow," as lustily as the rest.

Ben Sykes watched the little ones gathered about the docile animal. Burke was the real milker, and he sat with the piggin between his knees, guiding the streams of creamy milk safely through the tiny cups that were thrust now and then between his hand and the piggin, when the younger milkers found their own efforts a trifle slow. Close to Burke's side crouched David, estensibly "keeping off the calf"—in reality, waiting his turn on the milk-Polly and Docie crouched close well. to old Star upon the other side; so close "Ye can't l'arn it, Obadiah." said indeed, that more than once Burke called out .-

"Git back ther,' Polly, else ye'll be tromped ter death!" Or else, "Move back, Docie, afore ye upset the piggin!"

The two men at the gate watched until one tiny cup was full, and Polly ran to fetch it to the baby crowing delightedly in the cabin door.

"I declar," said Ben, "them babies of your air a plump pretty sight; an de Star air a wonder fur gentleness. "Yes," said Ab, "them youngsters would find it mighty dry livin' with And then Ben said out the cow." And then Ben said "good-day," and Abner Corbin went in to his breakfast, and his family grouped about the modest table.

A frown darkened Ben's brow as he trudged homeward. No cheery welcome and happy children awaited him at the cabin in Bear Cove. bit of broiled bacon and corn bread, seasoned with his wife's ill temper, was the best he could hope for.

"No wonder they uns kin talk s cheerful," he muttered. "Not a chick No wonder nor a chil' missin'. granny finds thing 'all right' allers. Wait till trouble comes ter they-uns, I say ; jest wait till it comes.

came - swift and sharp and terrible. One of those blows which reason itself falls in the grasp of despair.

Ben himself tottered with weakness when a messenger went through the cove milksick poison that had appeared, with terrible fatality, in Granny Corbin's cabin.

Ben Sykes visited the stricken house. He could not bring himself to go sooner; he felt somehow as if he had expected he told himself, "oh, my God, not all and finding in Alice all the virtues of a Catholic queen, asked her heart He had not expected patience and

forbearance in the face of this terrible trial; it was too much to ask of the human heart amid such dire misfortune. The neighbors had shrouded the

dead when Ben arrived, and made them ready for their humble burial. David. Polly and Docie lay on a little piness was once more complete, and trundle-bed, fast-locked, pretty, sinless lambs, not in the sweet sleep of restless childhood, but in the old, old sleep of death—that sleep which locks alike the lips of childhood and of age, and seals alike the laugh or sigh upon the lips of grave or gay—that old, old sleep of death.

But in 973 Otho died, and Alice once more left a widow. She still structed her royal son, and guided

der the white sheet on another bed, Bess, the baby that had crowed in the sunshine on the cabin doorsteps, lay still and white—a little frozen mountain flower, poor little dead babe -by the side of grandad.

As for him, the old man upon whose silver-crowned temples death had lain a gentle hand, the smile upon his face night have been the smile of childhood come again, or, perchance, the smile of knowledge gratified, when death made clear the mystery that had baffled science, and led the old man to the light through that self-same riddle,

the milksick poison. Burke crouched in a corner, sobbing beside the bed where Abner watched the course of the poison throbbing in his wife's veins.

Granny moved from bed to bed, where lay the living and the dead, ministering to one, tenderly stroking the dead brows of the other. plow had failen heavily, mercilessly More than once the assembled neigh bors sought to speak their sympathy but words were choked by sobs. She, indeed, the stricken and afflicted, was the calmest of them all. It seemed as if she needed sympathy of none, nor asked for it. But they understood, those simple folk, she leaned on a stronger arm than theirs.

Once she stopped beside the bed where grandad lay, and lifted up the sheet, and gazed down at the calm, of action will find a model and dead face of him who had travelled at patroness in the Empress Saint Alice. her side for half a century.

While she stood thus, tearless and

The words came back with startling meaning; her faith was in the balance.
She who had preached confidence must now prove her own, and that, too, to this man whose future might depend upon her strength, sorely tried. She

bounding out at the first sound of old lighted doorway, then at her dead stretched in solemn stillness under white sheets. The poor lips opened to speak. "It

hey come, neighbor," she said, "the hand of the Lord air upon me hesitated for a single instant, and the silence grew intense. But it they expected any faltering, any swerving of the faithful old heart, they were mistaken. One faded hand was laid on grandad's marble brow; the other pointed to the trundle-bed, where the poor dead babies lay :-

"It air all right; all right, else it had not a been.

There was a hush of awe, and not devoid of reverence, in the room, as many a humble, doubting heart took hold again on hope. To Ben, the troubles that had well-nigh crushed him down seemed puny things, indeed, before that majesty of faith which wrapped still in the pallid arms of pain, could rise triumphantly among the ashes of despair to say that "All is

ST. ALICE. For the CATHOLIC RECORD.

The life of St. Alice, or Adelaide, as she is often called in history, is filled with such romantic incident that we may well endorse the old proverb Truth is stranger than fiction. But in all these vicissitudes of fortune ve see the Christian, the truly Catholic maiden, wife and mother. At the age of six, Alice lost her noble

father. Rudolph of Burgundy, and herefore her mother sought to obtain for her daughter a worthy alliance at the earliest possible age. sixteen she was wedded to Lothaire, King of Italy. Here her life was one of happiness and union with her royal husband, who left nothing undone to add to her happi-

But Alice took great care to ness. preserve her heart from attachment to things of earth. Young, joyous and exalted as she was, she lived a life of piety in the midst of the joys of her court. Well it was that the helps of religion were hers, for, after two short years of wedded happiness, Lothaire died, and Alice was left without a guide or helper in a strange

land. Then came temporal calamities. The Margrave of Yorea proclaimed himself king of Italy, and cast Alice into prison at Pavia. Here, in spite of her hardships and anguish of spirit she resigned herself to the holy at sunset telling the awful story of the of God, who was so pleased with her submission that He soon delivered her from her enemies and restored in's cabin.

It was noon of the next day when He had deprived her. Escaping from her prison, Alice fled to Germany, but on the way met the Emperor Otho I., whom the Pope had called on the calamity until expectation had become a wish for it. "But not this," Otho, having lost his first wife, Editha,

and hand as the reward of the victory he gained over her enemy. Otto was then crowned Emperor at Rome by the Pope, and our gentle saint found herself the wife and empress of the noblest monarch in Chris tendom.

For eleven years her temporal hap son having blessed their union, the good empress strove to instruct him in all sciences that would make him worthy of wielding the power one day to be his. But in 973 Otho died, and Alice was

structed her royal son, and guided him n the government of his but, after a time, urged by his wife, a Grecian princess, he banished his pious mother, and reigned without a elping or restraining hand to guide him through his difficulties.

St. Alice employed her time of banishment in praying for her undutiful son, and at length God so touched his heart by calamities that he recalled virtuous empress, and ruled under her direction until his death, which occurred nine years after that of his father. His young widow now became regent, and her most ordinary pastime was to ridicule and despise her pious mother-in-law. But God was still with his servant, and this time He directly avenged her. The haughty young em press, in the flower of her youth and beauty, was suddenly striken down by the hand of death, and now the regency again devolved on St. Alice.

She busied herself exclusively with the affairs of the kingdom, and spared no fatigue in doing good to the least of her subjects, and promoting the interests of religion. At length her checkered life, so

filled with faithfully performed duties, forgiveness of injuries and charity towards all, was crowned by that greatest of all blessings, a happy death. Although all do not fill position which our saint did, every mistress of a family in her little sphere of action will find a model

Experience has Proved it.

While she stood thus, tearless and heart-broken, a shadow fell upon the doorstep. It was Ben, the scoffer, but silent now and full of shame.

Granny turned to him, and lifted up her face, pale with grief, and scarred full deep with age. The memory of his words awoke in the poor brain—words spoken when his own heart lay crushed and bleeding.

"Wait till trouble stops at yer own door, then say ez it's 'all right, an' I'll believe ye."

The words came back with startling

The words came back with startling

The words came back with startling

Timely Wisdom.

Timely Wisdom.

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Saint Alice.

CIVIL

Many of the prevailing errors concerning the nature and extent of ecclesiastical authority spring from a confusion of ideas as to the origin of civil and ecclesiastical power. not unusual for Protestant writers to call in question the allegiance of Catholics to the Constitution of our country, and their loyalty to its institutions by assigning to them relations toward the assigning to them relations toward the civil authorities which have no foundation in fact. They also exaggerate the extent to which Catholics profess submission to the ecclesiastical powers and thus stir up against a thoroughly loyal and law-abiding body of citizens bitter and unreasonable prejudice. It will not be amiss therefore to set forth briefly the Catholic doctrine touching the relation in which Catholics everywhere stand toward the State and so show how utterly at variance with the principles and teachings of the Church is the opinion of those who insist that the obligations which bind Catholics to the State are subordinate to and not co-ordinate with, those which bind them to the

In the first place the Catholic Church teaches with the Apostle that all power comes from God and that obedience to legitimately established government to legitimately established government is no less a duty than obedience to God Himself. This fundamental view places the power of the State on a consecrated pedestal whence neither the cavilings of Rousseau and his Red Republican followers or the truclent assaults of Anarchists and Nihilists can dislodge it. When the Almighty said "It is by me that princes reign" He 'It is by me that princes reign lent a sanction to the power of the State which it can never lose, and indelibly stamped it with the impress of a divine origin. This doctrine concerning the divine origin of civil power has constantly been taught by the Fathers and theologians of the Church, and surely such a fact should at once relieve Catholics from the imputation that their submission to the authority of the State is half-hearted

A few early Christians felt that their joint heritage with the Saviour to the kingdom of heaven lifted them so far above the Gentiles that ruled them as to have made them unamenable to the civil law, but the apostle quickly dis-abused their minds of such a thought by telling them plainly that they had be subject to the powers that be. And this has been the teaching of the this has been the teaching. Every Church from the beginning. Every by the "Old Catholic" Church of the Netherlands. In the "low countries" Netherlands. by telling them plainly that they must Catholic writer from the third to the nineteenth century has repeated this precept of submission to the lawfully constituted authority of rulers, and has vigorously denounced disloyalty and rebellion. The first, indeed, who boldly unfurled the standard of revolt against civil power, and made the law constituted authority of rulers, and of Faith paramount in all things, was the arch reformer Luther, who declared in his work on "Christian Liberty" that a Christian is subject to no one. Thus the head-waters of the Reforma-tion were polluted by that quintessence of ecclesiastical anarchy, viz., the assumed superiority of the Christian individual to the law of the land in which Luther failed to recognize the vital difference between ecclesiastical power, which is vested by God directly in the person of His own choos-ing, and civil power which God bestows through the intermediary of society. And herein lies the explanation of that

art Peter, and upon this rock, etc.," He not only bestowed all spiritual power on an individual, but He singled out that individual by name, and thereby made him His representative and the designated depositary of His delegated power. He thereby also defined the nature and extent of that power and grouped in brief and simple language the duties to which spiritual predic-tion extended. He intended to leave the things of Cæsar severely to Cæsar alone, while endowing His vice gerent with supreme power in all matters per-

taining to the spiritual order.
But God also declares that He is the source of civil power, only He does not designate by name the person on whom it is bestowed. He wisely left that function to society; for as society absolutely requires that it be governed, it is but reasonable that it should select it is but reasonable that it should select its own ruler and determine the form of government by which it should be Therefore the most distinguished Catholic theologians hold that society is the channel through which maintaining a principle which ensures a ready and cheerful submission on the part of the people to the recognized law of the land, and an ample guarantee against despotism and the

abuse of civil power.

Of course the Church deems the does not follow that it regards the one as superseding the other. They both flow along in separate and distinct channels and conflicts between them cess as superseding the other. They both flow along in separate and distinct channels and conflicts between them have arisen only when despots sought to plant their heels on the necks of the people and to arrogate to themselves the powers of God's annointed. And if those who sneer at ecclesiasticism and denounce churchly intervention in political affairs were but to read the record of the past aright, they would find that so-called Papal arrogance

AND ECCLESIASTICAL was at all the times the protest of the Church against kingly tyranny and the

hated rivival of Roman Cæsarism. What was the meaning of the struggle between the Pope and the Emperor, which has made the name of a Gregory forever memorable in the annals of Christian civilization? Was not that stuggle a Titanic blow aimed at Roman imperial absolutism and the execrable rule of inhuman might? When Gregory freed the inhabitants of Germany from their allegiance to Henry IV. he did more for the advancement of human freedom and the ment of human freedom and the triumph of sound democracy than all the theorizing scribblers of modern times. He then struck the first great Christian blow for the liberties of the people and stirred in their bosom the people and stirred in their boson the first instincts of popular sovereignity. But Gregory stood forward also as the uncompromising champion of ecclesiastical rights and independence. He proclaimed the supremacy of the Church in her own sphere and her superiority as a divine institution over superiority as a divine institution over all earthly powers and princi-palities. Hers is the domain of conscience, and through her influence over men's hearts she rules supreme upon earth. She leaves to the wearer of the imperial purple, to the crowned head of the monarch, and the chosen ruler of the republic, the burden and cares of civil rule and burden and cares of civil rule and protests she never wishes to interfere with their just and God-given prerogatives, but she claims that her sovereignity in things spiritual is supreme and that she is the visible arbitor and grateful of the human arbiter and custodian of the human conscience. If our would-be wise advocates of universal freedom could be made to understand once for all that the claims to sovereignty and supremacy she puts forward affect only the realm of her spiritual jurisdiction, they would not be so quick to accuse her of undue interference with men's relations to the State, and they would see that the spirit as well as the letter of her teaching is calculated to foster loyalty, to promote good citizenship, and to enkindle in the human breast the inextinguishable flame of true freedom. - N. Y. Catholic

The Fall of Pere Hyacinthe.

Definite information of the final dissolution of Pere Hyacinthe's congregation has come us by mail. Whatever fragments remain of the great "reform" movement which the expriest started when he left the Church the Jansenists have maintained an independent organization for a long time. They have one Archbishop, two lies of Switzerland and Germany.

Hyacinthe has tried to get practi cal affiliation with the Anglicans, and with certain heretical movements on the continent, but he failed. He met with poor success as the founder of an independent fraternity, and he goes out of the work a broken and disappointed man.

As the Jansenists insist upon a celibate priesthood, M. Loyson cannot become a priest of the Jansenist sect, for he has a wife. He has consented to take service, however, as a mission-ary, and in this obscure capacity he may be able to eke out a scanty liveli-hood. Broken down mentally and perfect harmony which exists between the civil power and the law of the Church, when the functions of both are properly understood.

When God said to St. Peter "Thou art Peter, and upon this rock, etc.," He not only bestowed all spiritual power not only bestowed all spiritual power to the Church in whose service he had not only bestowed all spiritual power to the Church in whose service he had not only best to the Church in whose service he had not only best to the Church in whose service he had not only best to the Church in whose service he had not only best to the Church in whose service he had not only best to the Church in whose service he had not only best to the Church in whose service he had not only best to the Church in whose service he had the civil and the missing tures altogether in His power, and that the willed her to do it for His Church what He made her worthy to do for Himself? If the Divine Word, how the strength to our disadvantage, and complaints that God is unjust! to the Church in whose service he had enlisted. His fall is a striking object lesson. His failure is a triumph for the right and for the Church which is founded upon everlasting truth. -Boston Republic.

Editor Dana's Impressions.

Charles A. Dana, editor of the New Charles A. Dana, editor of the New York Sun, has gone on a visit to Jerusalem, and in a report of his pilgrimage, he writes: "It is impossible without deep emotion to observe the throngs of pilgrims from east or west that visit the Church of the Holy Sepulchre. We were there one morning when a company of Russians severage of the second services of the second second services of the second services of the second second services of the second s ing when a company of Russians, several hundred in number, as we were told, came to make their devotions at the shrine. They were humble people, men, women and youths; but the intensity and sincerity of their feeling, as they prostrated themselves to kiss the stone pavement in front of the sepulchre, no language could exaggerall power passes to the Government, and that it is by the will of the people that fection of irrevence had never touched sovereigns rule and presidents hold their honest and faithful souls. How their power. Thus we find the Church much more enviable they appeared much more enviable they appeared there in their devout prostration than there in their devout prostration than the skeptic who contemns and the scoffer who jeers at their simple, un-questioning belief!" Mr. Dana him-self is reputed to be eclectic if not agnostic in his religious belief, but the Of course the Church deems the power which it has received in a direct, special and supernatural manner from God to be superior in direct, special and supernatural soul, and now that he is nearing the manner from God to be superior in character to the power which society receives in the order of nature, but it

FIVE-MINUTE SERMONS.

Third Sunday after Pentecost,

DIVINE PROVIDENCE. Casting all your solicitude upon Him, for He hath care of you. (1 St. Peter, v. 7.)

The doctrine of God's providence is

especially of man, ruling, guiding, and protecting them, "ordering all things sweetly," as holy Scripture has it, that each one of His creatures may attain to the end for which it was given existence.

God's work does not stop with creation. It would be absurd to suppose that He made all things and then left them to take care of them-selves. On the contrary, we know that His sustaining power is necessary in order to keep us in existence at all, and that if He were to withdraw His sustaining hand from us we should at once fall back into the nothingness from whence we came. But God's providence over us means something far more than simply keeping us alive. It enters into every circumstance of our life. Whatever befalls us, day by day, is with His permission, in accordance with His holy will. Whether He blesses us or smites us, it is all the same: everything comes

Our Lord's teaching concerning the providence of God is very clear and plain. He tells us that God cares for the lilies of the field and for the birds of the air, so that not one of them is forgotten before God; and, He adds, forgotten before God; and, He adds,
"Are not you of much more value
than they?" For "even the very
hairs of your head are all numbered."
"Oye of little faith!" He still says to
us, "Why are you so slow and dull of
heart to understand? Why will you not see the hand of God directing the whole course of your life? Men go on whole course of your life? Men go on in their carelessness, unmindful of God, taking the good things that come to them as a matter of course, or as the result of their own labor, forgetting that every good and perfect gift is from above. But God does not for-get them. In spite of their indifference, He still watches over them, pro-viding them with all things needful for their souls and bodies, and with His grace ever seeking to lead them to How many, too, spend their Him. time in foolishly worrying over their petty trials! It is all owing to a lack of faith; they refuse to recognize God's hand in their daily life. Yet again and again our Lord and His Apostles repeat the exhortation, "Be not solicitous"—that is, do not worry—the time all your solicitude upon Him.

"casting all your solicitude upon Him, for He careth for you."

But it is especially in the great trials of life that the doctrine of God's providence is necessary for us, and full of consolation, and perhaps it is at just such times that it is the most often forgotten. When some heavy trouble comes, how often does the sufferer fail to acknowledge that it is sent by Almighty God—that is, an ordering of His providence, and therefore to be submitted to with patience and humility. "Dearly beloved," and humility. "Dearly beloved," says St. Peter in the Epistle of to day "be you humbled under the mighty hand of God." To be humble is to acknowledge our true position in God's sight, to confess that we are His creacannot be. If you understood the full extent of the malice of even venial sin you would see that you receive but a small part of what you really deserve. Follow, then, the counsel of Solomon, and "reject not the correction of the

But if the burden seems too hard for you to bear alone, Jesus is ready to help you. "Come to Me," He says, "All you that labor and are heavy laden, and I will refresh you." Go to Him in the Blessed Sacrament, pour out your grief to the Sacred Heart, and to refleve a transient pang which had moved her gentle pity, and if He did this, as she evidently knew He would, though 'the hour was not yet come'—is it 'idolatry' to suppose that she still continues to call His attention to the wants of her clients or that He continues to supply and you shall find rest for your soul. out your grief to the Sacred Heart, and you shall find rest for your soul.
"Cast thy care upon the Lord," said David in the Psalms, "and He shall sustain thee." Then, having humbled yourself under the mighty hand of God, He will exalt you in the time of His visitation and fill you with His peace. And "the God of all grace, peace. And "the God of all glader, who hath called us unto His eternal glory in Christ Jesus, when you have suffered a little, will Himself perfect, and confirm, and establish you. To Him be glory and dominion for ever and ever. Amen."

How to Get a "Sunlight" Picture. How to Get a "Sunlight" Picture.
Send 25' Sunlight" Soap wrappers (wrappers
bearing the words "Why Does a Woman Look
Old Sconer Than a Man") to LEVER Bloos.,
Later Scott street, Toronto, and you will reective by post a pretty picture, free from advertising, and well worth framing. This is an
easy way to decorate your bome. The soap is
the best in the market, and it will only cost to
nostage to send in the wrappers, if you leave
the ends open. Write your address carfully. 1892, "The Cream of the Havana Crop."

"La Cadena" and "La Flora" brands of cigars are undoubtedly superior in quality and considerably lower in price than any brand imported. Prejudiced smokers will not admit this to be the case. The connoisseur knows it. S. DAVIS & SONS, Montreal. Worms cause feverishness, moaning and restlessness during sleep. Mother Graves Worm Externinator is pleasant, sure, and effectual. If yout druggist has none in stock, get him to procure it for you.

No other Sarsaparilla combines economy

No other Sarsaparilla combines economy and strength like Hood's It is the only one of which can truly be said: "160 Doses \$4."
Minard's Limment is the Best.

"BEHOLD THY MOTHER."

N. Y. Catholic Review

Dr. Quigley of New Brunswick, N. S., has published a brochure entitlet:
"Mary the Mother of Christ in Prophecy and its Fulfilment," in answer to some strictures by Anglican clergy men, in which the following beautiful passages occur:

"If the Incarnation is the sole foundation of life, grace and benediction to all God's intelligent creatures, and some receive more and some less from that Divine Treasury - is it 'idolatry ' to hold that she in whom the stupendous mystery was actually ac-complished, with her own consent, received a fuller measure than others, whose consent was never asked, who approach it from afar, and only accept it by faith? If to touch even the 'garment' of her Creator and so was to feel the might of His Divinity, so that 'virtue went out of Him' and the weak became strong, -is it 'idolatry' to say that she, who bore Him in her womb, who nourished Him at her breasts, who enfolded Him in her arms, and who Yet I possessed in the highest degree a caressed Him with her lips, was transfigured by a union with the living God which 'The Seven Spirits before the Throne' would not have been able to endure, and received from the Almighty the filial embraces which the Seraphim would not have dared to accept? If at the sound of His voice the dead stood up, the winds were hushed, and the demons fled away-is it 'idolatry' to believe that she, who listened to that voice for thirty years, speaking as it never spoke to man or angel, and revealing imaginable abysses of light which no creature could have seen and lived, that she derived some special benefit from what she saw and heard, and that her wisdom transcended all that human thoughts can conceive, because she alone had for her teacher the Uncreated Wisdom of God? If to look, for one brief moment, on His adorable Face, which is the Light of Heaven, would seem to us the most transporting joy which a creature could ask or obtain, what is it to have watched that Face with worshipful love day after day and year after year—to have dwelt for weeks and months together in the same house, and sat at the same table -to have touched at one time His omnipotent Hand, at another His sacred Head-to have looked to the eyes of the God-man and seen the movement of His divine lips—and to have done all this with unceasing adoration, by day and by night, more perfect than ever was offered to their Almighty King by the greatest princes of the heavenly court? Is it, too, 'idolatry' to claim that these souldazzling thoughts suggest motives to Mary, much more the conviction that she is the Queen of angels and men, as well as the Mother of God?

"Again: If the shares which He assigned to this Incomparable Crea ture in the work of our salvation was present to His thoughts even in the supreme hour of His agony, so that His last words from the Cross to each of His elect was this: 'Behold thy Mother! -is it 'idolatry 'to recognize an office so set forth, to call her our Mother be cause she was His, and to tremble lest we forfeit the protection which He wills her to extend to all His children and hers? If she was the Mother of the Natural Body of Christ, which derived from her its life, and the supply of all its needs,—is it 'idolatry' to believe that He made her the atry 'to believe that He Blade Ho Mother of His Mystical Body also, that the lower was included in the higher, verse—is it 'idolatry' to suppose that she had any influence over Him now, that He continues to treat her as a Mother, or that He grants requests which she presents to Him in Heaven because He obeyed so promptly those which she addressed to Him on earth? Lord, and faint not when thou art chastised by Him; for whom the Lord loveth He chastiseth."

because He obeyed so prompty those which she addressed to Him on earth? If He wrought His first miracle to give pleasure to her, and to relieve a tranpleasure to her, and to relieve a tran them at her word? If His Sacred Pas sion was the expiation of our guilt, who were not consulted about it, and neither approved nor dissuaded it but are constantly renewing it by our sins —is it 'idolatry' to praise and exalt her, who so generously acquiesced, for the love of us, in the death of that dear Son to whom she had given birth !"

From Friend to Friend

Goes the story of the excellence of Hood's Sarsaparilla and what it has accomplished, and this is the strongest advertising which is done on behalf of this medicine. We endeavor to tell honestly, what Hood's Sarsaparilla is and what it will do, but what it has done is far more important and far more potent. Its unequalled record of cures is sure to convince those who have never tried Hood's Sarsaparilla that it is an excellent medicine. aedicine.

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Many symptoms of Canadian cholera are similar to those of the real Asiastic cholera, such as vomiting, purging, intense pain, etc. For all these symptoms Dr. Fowler's Erract of Wild Strawberry is a safe and sure specific. Price 35 cents at druggists.

Guard Against Cholera.

specific. Price 35 cents at druggists.

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Keep the blood pure, the stomach in good working order, and the entire system free from morbid effete matter by using Burdock Blood Bitters, which cleanses, strengthens and tones the whole system. Cholera cannot attack the healthy.

Wity Sufffer from Coughs, Colds, Hoarse ness, Asthma or Bronchitis when perfect cure is so easy with Dr. Wood's Norway Pine Syrup.

CHILLS and FEVER, MALARIA, etc., are

MY DAILY ACCOUNT.

"One day," said a laborer to us, my employer, Mr. Lebrun, related us the story of his conversion."
"My father was pious and my mother

virtuous. Until I reached my twenty second year, I walked in their foot steps. At this age, I ceased to fre quent the sacraments, or, as we say to practice them. I was far from having lost my faith; I still prayed, I went regularly to Mass on Sundays; the confessional alone frightened me. It was not without feelings of remorse that I discontinued making my Easter Little by little I accustomed duties. myself tothis grievous omission. I was beginning to persuade myself that con fession and Communion were not con sistent with the habits of a man example, I promised myself faithfully to call a priest at my first serious ill-ness. The thought of dying without the sacraments terrified me. The unthe sacraments terrified me. godliness of civil burials caused me as much horror as displeasure. This be ssessed in the highest degree a Yet I possessed in the highest degree a spirit of order in my temporal affairs. It is this spirit that saved me.
"One day during Lent on which I

had gone to church, I heard a single sermon, familiar, but original, and which seemed to have been composed for me expressly.

"The preacher, a kind Franciscan Father, spoke of those Christians who, though having faith, lived apart from the sacraments.
"He compared this conduct to that

of a merchant who neglected for several years to take an inventory. "Take your inventory, wretched man,' suddenly the Father cried, 'take your inventory or beware of ruin, bankruptcy and dishonor!

"It is impossible for me to tell you the impression these seemingly simple words made upon me.
"You know that St. Augustine was

converted by a voice crying to him

Toll, lege: Take heed.

"I owe my conversion to a voice that

cried to me: 'Take your inventory wretched man, take your inventory!
"For a long time I fought against my forgetting the advise of the Franciscan Father if the spirit of order which was innate in me had not em

broidered on this canvas all kinds of other reflections and considerations. "Finally, one Sunday, after Vespers, I repaired to the preacher's home and said: "—— I come, Father, that you may assist me in taking my inventory. Very well, he answered with a smile, very well; kneel down, and let

us begin. "We began. "Ah! how well these men know the human heart! Never without the aid of my Franciscan friend, would I have succeeded in unravelling the skein of my conscience, notwithstanding that it was the conscience of an honest man. I pity those who leave this difficult and delicate exertion until old age, sickness and even the approach of

death. "What shall I further say? Franciscan Father had no difficulty in making me understand that an inventory once a year was not sufficient ; he induced me to make one every three months. At present, I balance my account every night.

Your account, Mr Lebrun?" "—Why yes, that is to say my examination of conscience. Follow my example, and I assure you you will find yourself much the richer for it." Western Watchman.

"Clear Havana Cigars"
"La Cadena" and "La Flora." Insist
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Are you a sufferer with corns? If you are get a bottle of Holloway's Corn Cure. It has never been known to fail.

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Catarrh and Neuralgia

Good authority has said that "neuralgia is the cry of the nerves for pure blood." The prompt action of Hogd's Sursapartila on the blood, combined with its toning and strengthng effect upon the nerves, make this a and medicine for neuralgia and also for arrh, etc. We commend this letter to all ring such troubles, and especially to

Suffering Women "For a good many years I have been suffering from catarrh, neuralgia and

Ceneral Debility

I failed to obtain permanent relief from medical advice, and my friends feared I would never find anything to cure me. A short time ago I was induced to try Hood's Sarsaparilla. At that time I was unable to walk even a short distance without feeling a

Death-like Weakness

overtake me. And I had intense pains from neuralgia in my head, back and limbs, which were very exhausting. But I am glad to say that soon after I began taking Hood's Sarsaparilia I saw that it was doing me good. When I took 3 bottles I was entirely

Cured of Neuralgia I gained in strength rapidly, and can take a two-mile walk without feeling tired.

I do not suffer nearly so much from ca-tarrh, and find that as my strength increases the catarrh decreases. I am indeed a changed woman, and am very grateful to Hood's Sarsaparilla

for what it has done for me. It is my wish that this my testimonial shall be published in order that others suffering as I was may learn how to be benefited." Mrs. M. E. MERRICK, 57 Elm Street, Toronto, Ont.

HOOD'S PILLS cure all Liver Ills, Billious-

STAMINAL

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The Vital Principles

BEEF & WHEAT -WITH-HYPOPHOSPHITES.

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THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES PURSET BELL METAL (COPPER AND TIM). Send for Frice and Chaldeny. When Burdock Pills are used. They cure where others fail.

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Unlocks all the clogged are use of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

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CHILLS and FEVER, MALARIA, etc., are promptly driven off by Milburn's Aromatic Quinine Wine, the potent invigorating tonic.

BOYS If you are intelligent and energetic gates, etc. Light, sweet, snow-whit gentlement of the potent invigorating tonic.

BOYS If you are intelligent and energetic gates, Johnny Cakes, Pic Crust gates, etc. Light, sweet, snow-white enough to make prompt returns, address J.J. Friend. Guaranteed free from alum.

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oath taken by the mer

The Catholic Record. Published Weekly at 484 and 486 Richmond street, London, Ontario. Price of subscription—82,00 per annum.

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and Peterboro, and the clergy throughout the
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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 can be stopped.

London, Saturday, June 10, 1893. SETTLEMENT OF THE BRIGGS

The case of Rev. Professor Dr. Briggs, which has caused such a flutter | Catholics. in Presbyterian circles during the last three years, has been finally settled by the General Assembly which sat recently at Washington; and, as was fully expected, the doctor has been condemned for heresy and deposed from the ministry.

Under pretence of teaching the proved results of scientific research and higher criticism he made an attack upon the truth and authenticity of a great part of the Old Testament, and was scarcely less vigorous and pronounced than Col. Ingersoll himself on this subject.

Public attention was at once called to the matter, and it was pointed out that such a teaching is the dispute will now result in a serious entirely at variance with the standard schism. Presbyterian belief. He, however, maintained his position with more than former virulance, and refused positively to yield anything which he had asserted in his now famous inaugural address which had given offence; though it was evident to all that a Christian theological college could not consistently teach such doctrines as he maintained. If the students of a theological college in training for the ministry could be taught the doctrines of the professor the next step would naturally be the discarding of all Christianity; yet, strange to say, the doctor has been stoutly sustained by a large and very militant section of the clergy, including the whole faculty of the Union Theological Seminary, with the exception of two members, who have since resigned their position, thus leaving the faculty free to promulgate their new system of theology without interruption.

It will be remembered that a large and influential portion of the clergy brought the doctor to a strict account, bringing up against him the charge of heresy; but the synod of New York State refused by a decisive vote to sustain the charges, and for the time being they were dropped, leaving it very clear that a large section of the Presbyterian clergy are strongly tainted with loose ideas on the truth of has shown that the old orthodox belief has not been overturned, though it has been greatly shaken, the majority by which Dr. Briggs was condemned being 409 against 143. An offer was made to him by the Assembly to retain his standing in the Church, if he would withdraw the objectionable doctrines which he held; but he positively refused to entertain such a proposi-

In the course of his speech he defined his position thus:

"If I could retire honorably from this contest I would count it a privilege to do so, but greater interests than my own are at stake. I am called to be the standard-bearer in the battle for truth and right. I cannot return my sword to its scabbard until truth and

He has evidently the courage to carry on his battle; but the orthodox party are equally determined; and, as they have the majority on their side, they must win as far as superior force in the Assembly must prevail; but the Union Theological Seminary is still to be carried on as an independent institution, Dr. Briggs retaining his professorial chair.

One of the Commissioners, Elder Hinkley, spoke very decisively against the toleration of Ingersollian views The question was before the Assembly the New York Synod, which had as far as it was in their power, by dis- are now making a tour of Ontario: missing the case. The decision of the Assembly was to deal with it, and they have so done. The friends of Dr. Briggs made every effort to send the case back to the Synod. It was in the discussion on this point that the Elder

that the New York Synod would ac differently in the matter than it had done? Let the Assembly act, and settle the question once and forever and stop the infringement of Ingersollian views on the doctrines of the Church.'

Another remark of this same gentleman was strangely out of place. After an admission that the New York synod had neglected to deal with the subject, but had brought in "a verdict of not guilty, but don't do it again," he took occasion to remark, "He did not see how the Church could gain anything by pattering in the dark passages of the Church of Rome." The pattering in dark passages was to be found in this discussion, but the only reason for mentioning the Church of Rome was apparently because the Assembly could not settle even its own family disputes without having some fling at

Some journals have been very bitter in their tone toward the prime movers in the case against Dr. Briggs, accusing them of despotic heresy-hunting and the like. We confess that we cannot see how they could have acted otherwise if they wish to preserve a particle of Christian truth in the Church. Nevertheless there is a most decided inconsistency in a Church exercising authority to impose special doctrines on its adherents while proclaiming the absolute right of individuals to be the supreme judges as to what they should believe. But this inconsistency is inseparable from the whole system. It is very probable that

THE LATE JAMES A. SADLIER.

In the death of Mr. James A. Sadlier, of Montreal, the Catholic Church has lost one of its most faithful and loving children. His work was the noblest that may be apportioned to a layman, and grandly did he strive and struggle to fulfil his mission. From the great publishing house of the Sadliers has come forth during half a century a flood of literature pure as it was beneficial, and many a Catholic house has been gladdened and blessed thereby. The subject of these few lines was a nobleman by nature. His greatest joy was found in the performance of good works: his greatest ambition to supply to our Catholic people and their children books in the faith and good citizens of our country. His was not the selfish, greedy nature. Naught cared he for gold and grandeur: the smile of the great and the smile of the lowly were to him of equal value. He was a model man, a model citizen, a model Catholic: and as holy Church placed about him her choicest of blessings, on his journey to the life beyond, may we not say she uttered the salutation "Well done thou good and faithful servant." May the loving arms of our Blessed Redeemer be extended to welcome to His eternal home the Bible. The final result, however, the soul of the gentle and honest on somewhat more smoothly, owing, Mr. A. S. Abbot, who has served the claimed to be Catholics, nothing less James A. Sadlier!

The Montreal True Witness refers editorially in the following terms to the death of Mr. Sadlier:

the death of Mr. Sadlier:

It is with deep and sincere regret that we record this week the almost sudden, the certainly unexpected, death of Mr. James A. Sadher, the well-known publisher and Catholic bookseller of this city. Mr. Sadlier was in his forty-fifth year when the summons came that called him to eternal repose. He had gone to New York for a few days; and on Sunday, the 21st May, he was attacked with pneumonia. Already of a somewhat weak constitution, in two days he succumbed. The funeral took place in New York. In Mr. Sadlier Montreal has lost one of its best and most highly respected citizens, and the Catholic Church has lost one of the toremost laymen of our religion in Canada. All that Mr. Sadlier has done for the cause of religion, and especially for Catholic literature, will never be really known. He was the very embodiment of devotedness, and his heart beat in sympathy with every good cause. Moreover, Mr. Sadlier's charities were as countless as his efforts in the interests of Catholic literature were limitless He went about doing good; and yet his was a humility that covered from the public eye his good works. The name Sadlier is a household word in every Catholic family on this continent, as well as in Ireland and England. The noble writings of Mrs. Sadlier have long years ago given an impetus to our national and religious aspirations; while the immense publishing houses of the Sadlier firm, in different cities of Canada and the United States, poured forth floods of literature that have seemed to counteract many a stream of immoral, irreligious and dangerous works. In all this Mr. James A. Sadlier have have been and unending reward.

ANOTHER FRAUD

ANOTHER FRAUD

whether the appeal should be dealt | We take from the Chicago Dispatch with by them or be referred again to the following extract, which will be read with interest in these parts, as already virtually acquitted the accused, the professor and his advance agent

safe to say he will never again dishonor Chicago with his presence, for the reason that if he does he will surely find the doors of the county jail and perhaps the penitentiary open to receive him. At present this crook is doing the advance work for one "Brofessor" Sims, who is an anti-Catholic lecturer and who is touring the Michigan towns, McCallum is well known from his connection with several papers in Detroit and Bay City, Mich. He is a systematic swindler, a deadbeat and a fraud—a rascal who has not even the redeeming qualities of a third-rate sandbagger or garroter. Pass him around.

DISESTABLISHMENT IN WALES.

Notwithstanding the fact that Mr. Gladstone was sustained at the elections in Wales by an almost unaninous vote, the Church of England has officially declared that it will resist to the last his proposed policy in regard to the Principality. This policy is mission no menance to American inavowedly to bring about the disestab lishment of the Church in Wales; and it is with this object that Mr. Asquith's Bill was passed to the effect that there shall be no vacant Sees filled in Wales for a limited time. Thus a preparatory measure is given instead of the actual disestablishment to enable the Government to weigh well the details of the disestablishment which is to be introduced.

Amid the onerous duties to which attention must now be given, and especially owing to the harrassing debate on the Home Rule Bill, which is recognized by all to be the most important measure of the present Parliament, it would be impossible for the Government to give that full consideration which is required for the preparation of a disestablishment bill. Mr. Asquith's bill is therefore merely a

mild preliminary to what is to come. Meanwhile the war is being con ducted on both sides with vigor. The Church of England dignitaries are doing much in the way of platform oratory; but they cannot hide the fact that Wales is absolutely against the Church.

Under the present law tithes are collected from all the people of Wales for the support of a Church detested by the great majority, who are non-conformists of various sects, but mostly Methodists. These tithes are enor mous, being nominally 10 per cent., but actually 40 per cent., of the profits. This bears very hardly on the small farmers and proprietors, who constitute the great majority of the people, and they resist the tithe collectors with such which would make them strong determination that in many cases collections are made only by an armed torce of police, and in many other instances tithes cannot be collected at

> This constant antagonism between the tithe collectors and the people increases the difficulties of living and the latter are determined to throw off the intolerable yoke. There are frequent conflicts between the police and people, and often the police are severely handled. Oftener, however, in the battles which take place many are injured on both sides.

At present it appears that things go probably, to the somewhat abated instill serious riots from time to time.

An attempt is being made at present by the clergy of the establishment to show that there is no general dislike they are met with rough usuage as well as rough language. At a recent meeting one of the non-Conformist clergy thus addressed the Anglicans:

"The history of your Church is a Her mother was a scandalous one. harlot and her father a murderer. She grew up an ugly and tyrannical creature. She robbed her neighbors and hanged the innocent, and put the heroes of liberty into prison. history is more disgraceful than that of any tribe of cannibals. Her clergy are either in their parlors smoking of in the fields shooting, preparing for the dance or sitting in tap-rooms.

Such is the general opinion held of the Church by the people of Wales; and that it is general the census returns show. The last statistics available show that the year's attendance at the Anglican Churches of the Principality had been in North Wales 86,438, and at the other churches or been the outcome of their valorous onchapels, 317,078; in South Wales at the Anglican churches 78, 195, and at other churches or chapels 423,077.

Mr. Dillwin, a Welshman, when he introduced his motion for disestablishment during Lord Salisbury's administration, said :

"The Welsh people complain of the Church in Wales because it is not the Church of Wales. The Welsh are a

Maintaining as we do the right of Ireland to Home Rule, we sympathize to have redressed an indefensible and gigantic grievance. This redress seems to be the only measure of Home Rule they desire now, and it should be granted to them.

MONSIGNOR SATOLLI.

Monsignor Satolli is securing for himself an abiding place in the hearts of Americans. The secular press does not hesitate to pay his ripe scholarship and many qualities of mind and heart the tribute of a praise as sincere as it is deserved. They see in his stitutions. They who look upon him with prejudiced eyes regard him as a mere intriguer pledged to use all means for the advancement of his Church but their protests and denunciations are drowned by the chorus of welcome that everywhere greets him. Men of all creeds and classes look upon him as a worthy representative of our Holy Father, and but lately have we heard a Protestant clergyman declaring publicly that he is a learned, large-hearted man-a wise representative of the Supreme Pontiff, who understands the needs of America. Such frank and liberal utterances are indeed a source of consolation, showing us that our neighbors across the border are too broad-minded to give away to calumny, and too astute to be misled by

misrepresentation. Many and serious questions demand settlement from the Ablegate; and, judging the future by what he has done since he arrived in the New World, we feel certain that the Scholar of Perugia will do all things well. "He is a sower of infinite seed, a woodman hewing towards the light." He is sowing in the hearts of an enthusiastic, earnest and justice-loving people the seeds of truth and charity that will bring forth a harvest to be gathered civilian's clothes, proceeded to arrest by the generations of the future.

HIS GOLDEN JUBILEE.

Kingston Freeman, May 31.

To-morrow will indeed be a day of congratulation for the good old City of Kingston. Fifty years ago our esteemed City Clerk assumed the reins of office. The people whom he has served so faithfully, whose respect and affection has won by years of honest service and by his unvaried courtesy are now about to honor him in a fitting and becoming manner. The initiative has been taken unofficially by members of the City Council who were called together during the past week in order that the movement might be set on foot. Last evening the adjourned meeting took place, when there were present the following gentlemen: Principal Grant, Mayor Polson, ex-Mayors Whiting, Carson, Smythe, Donald and John McIntyre, Gaskin; Judge Price, Ald. Wilson, Dr. Ryan, Behan; James Swift, Jas. Redden, Jas. Minnes, L. B. Spencer, R. M. Ford, W. R. McRae, ex-Ald, Fenwick, Mr. Harty, M. P. P., and many others. Speeches were made by Principal Grant, Judge Price, ex-Mayors Smythe, Whiting and McIntyre, culogistic of Mr. Flanagan as an official and as a private individual. It was finally decided that the City Conneil should be asked to give a grant to their old-time official, this to be added to by private subscription, and the whole to be presented to Mr. Flanagan at a public meeting in the city buildings.

We have in London a grentlemen Kingston Freeman, May 31.

ng in the city buildings. We have in London a gentlemen, corporation nearly half a century as vigorous and able to work. As a reward for his long service the corporation some time since reduced him to to send in his resignation. Not having complied with the request, the course of procedure will now most likely be to starve him out. All honor to Kingston for its manly and honorable treatment of its venerable and worthy city clerk, Mr. M. Flanagan!

KNOW-NOTHINGS.

The A. P. A.'s are gradually be coming convinced that their tactics are not appreciated by the people of the West. We do not pose as prophet, but we venture to predict that oblivion will in a year mercifully engulf the association, with its un-Christian methods: and we imagine that its chiefs are praying that a worse fate may not befall it. The glorious triumph they had hoped for has not slaughts. The Christian Union expresses regret that the A. P. A. has made use of the bogus encyclical and other devices; for these things, it

says, will only strengthen Catholicism. It repudiates the claims of the A. P. A, to the consideration of intelligent Protestants, and gives ministers the following salutary advice: "Every minister, where this monstrous effort to issing the case. The decision of the assembly was to deal with it, and they are so done. The friends of Dr. of the local journals, and as a result business made every effort to send the ase back to the Synod. It was in the discussion on this point that the Elder aid:

"What guarantee had the Assembly"

"The Welsh are a distinct nationality — more distinct national ing itself felt, ought, at whatever cost

istry can render no better service to society than to turn on the light upon the powers of darkness in such an exwith the Welsh people in their desire igency." This will be appreciated by the broad-minded divines of Toronto.

NO CATHOLIC NEED APPLY.

For over twenty years Mr. John M. Keary has been in the service of the corporation of this city, as assistant city clerk for twelve years and police court clerk for eight years. With the exception of a couple of policemen and a few men engaged on road work, he was the only Catholic in the employ of the corporation. After the last municipal election, when it was known that the Mayor and a majority of the Board of Aldermen were members of P. P. A. conspiracy, it was in the mind of everyone that John Keary "would have to go." And such has proved to be the case. At the meeting of the Board of Aldermen on last Monday evening a report from a special committee in favor of his dismissal was carried by the casting vote of Mayor Essery.

Yeas-Ald. Taylor, Heaman, Coo. Jas. Fitzgerald, Garrett, Dreaney, F. J. Fitzgerald, Parnell, Pritchett and the Mayor-10.

Nays-Ald. Connor, J. W. Jones, Moule, Thos. Jones, Carrothers, Steveley, Scarrow Welford and Shaw—

We will give a brief review of the

he

deprived of his position. Last October Phair and Mr. Keary were coming from dinner and saw them on the one of them was clinging to telegraph post as if was drunk. The detective went into a store close at hand and telephoned for the patrol wagon. Mr. Keary proceeded on his journey towards the police court, having told Mr. Phair that he would hurry up the conveyance. Phair, who was dressed in the man whom he had seen at the post. A struggle ensued; the prisoner was knocked down, and the detective

was in the act of handcuffing him

when his companion, one Wilson,

pulled his revolver and shot the detec-

tive, who died a few days afterwards.

A great crowd gathered ; the criminals

attempted to escape, but were captured

after an exciting chase. They were

tried at the last assizes in this

city, when a number of witnesses

described the occurrence and proved the shooting. None of them, however, saw the prisoner Burke breaking a city by-law when he was arrested by Phair; and on this point both judge and jury agreed that a verdict of manslaughter would meet the case. Both of the prisoners claim to be Catholics. Both judge and jury were exclusively Protestant. The Know-Nothing element was not satisfied with the outcome of the trial. Phair was an Orangeman; and as the prisoners than the extreme penalty of the law solence of the collectors; but there are faithfully as man could perform his would satisfy the conspirators. After duties. He is getting old, but yet quite the trial the chief of police and others were severely criticized for neglecting to have the dying deposition of the detective taken. The blame of it amongst the people of Wales, but the position of assistant city clerk, with for what was claimed as a miscarriage a reduced salary, and lately asked him of justice had to be placed somewhere, and Mr. Keary was made the victim. The Know-Nothings started a story that Mr. Keary stated he could have effect that Mr. Keary could not have

Welsh people is founded on justice and decided effect in that city. The min- jury. As the seat upon which Mr Keary and Mr. Kelly sat is exactly three feet nine inches, and as they are both large men, Perrin's statement places him in a tighter place than he would have had had he occupied a seat on the bench.

> There is no doubt whatever that the whole scheme was a conspiracy, set on foot for two purposes-1st, to shield a neglect of duty on the part of officers whose business it was to work up the case; and, second, to dismiss Mr. Keary from his position because he is a Catholic. P. P. A. Know-Nothings have thus carried out the letter and the spirit of the oath they take at initiation. We might add that Mr. Keary was most willing to testify, had he been called upon. Everyone in town knew that he was with Phair shortly before the shooting. From what we have seen during the past couple of mouths, we are sorry to say that London possesses a greater mass of brutal and ignorant bigotry than any city of its size on the contin ent - attributable largely to the influx of a foreign element which has proved itself unworthy of the ballot. This upheaval of the unfittest has, we know, brought the blush of shame to the cheeks of intelligent and respectable Protestants. They have hitherto displayed an apathy which has permitted the gross element-represented by Mayor Essery, pretext upon which Mr. Keary was Mrs. Shepherd's patron - to bring disgrace on our fair city. It is intwo tramps visited the city. Detective deed unfortunate that the credit of the municipality should be lowered to such a degree in the minds of right-thinkopposite side of Richmond street; ing people all over the Dominion. What can be thought of a city that will not employ a Catholic because he is a Catholic; and that has dismissed the last one in its service for the same reason! In years gone by Toronto, Kingston and other places were in bad repute in this respect, but London has outstripped them all. Even Belfast permits a few Catholics to hold civic positions; but London will have

> > A slight incident which occurred on Monday goes to show that there is a likelihood of an awakening on the part of our Protestant fellow-citizens. The following item, copied from the Free Press, speaks for itself, and is signifi-

A meeting of the ladies of London was called for the City Hall yesterday afternoon, in answer to a message from Lady Kirkpatrick, of Toronto, asking that steps be taken to aid in the raising of a fund by the women of Canada for the purpose of presenting a wedding gift to Princess Mary of Teck on the occasion of her marriage to H. R. H. the Duke of York. Only two ladies appeared, one of whom was Mrs. (Mayor, Essery, and after waiting for these two ladies appeared, one of whom (Mayor) Essery; and, after waiting quarters of an hour, they left.

PURITY IN ART.

THE eminent writer George Parsons Lathrop writes interestingly and thoughtfully on Purity in Art, in the New World of Chicago. According to his views, the true criterion of artistic work is the purpose of the artist. The Greeks portrayed figures faultless from the standpoint of physical beauty, but hey lacked the power that belongs to Christian art - the power to "make painted or sculptured effigies in human shape that could bring to the mind through a picturing of the body all the majesty of the soul which dwells in the flesh and gives it life."

He contends that Christian art is able to show the nude in pictures without immodesty, and with a result of inspiring pure and exalted religious feelsupplied the missing link, and that he ing. The artist must spiritualize the was in the court-room during the trial nude. We are in accord with the theory of and knew that his evidence would have the learned writer, but we have doubts served to convict the prisoners of its successful application. Throw of murder; but kept silent, because he open the art gallery of the World's and they were of one faith. Mr. Fair to the nude, and we fear that all Richard Wright, an Orangeman, gave sightseers may not experience the evidence before the committee to the noble and exalted feelings of which he speaks. The artist, whose practised seen the prisoners, previous to their eye may see the beauty, and whose arrest, breaking the law, as he passed artistic instincts, nourished by the by in his buggy at the time, and did visions of the spiritual, may feel its not see them doing anything wrong. grace and perfection, will profit by Mayor Essery told Mr. Wright that he their inspection; but what of the many would not believe him; upon which whose thoughts are of the earth earthy? Mr. Wright retorted that he was What of these whose thoughts never secretary of an Orange lodge from rise above a corner in stocks? We which Mayor Essery had been expelled, hardly think they will care to investiand therefore was not surprised at the gate the purpose of the artist: it will mayor's impertinence. He was a good suffice for them to gaze with morbid Orangemen, he said, but that did not fascination upon the pictured flesh. prevent him from standing up for a Let us keep the nude for the Catholic when it was intended to do eyes of artists, and give ordinary him an injustice. A postoffice em- men pictures that may not under any ployee, named Perrin, stated that he circumstances have power to arouse saw Mr. Keary in court during the the passions.

progress of the trial, and that he sat on It is understood that the directors the same seat with himself and Mr. of this department of the Fair are Kelly, the jailer. Two constables - endeavoring to keep out the nude, one of them High Constable Schram- and we hope their efforts may be said they could swear that Mr. Keary crowned with success. It will be a was not in the court during the trial, sore disapointment to these American and that they made way for him at the painters of the Realistic school who door as the counsel for the prisoners paint continually Venuses and imagine was summing up the case for the they are original.

P. A. We were there astonished to hear th ployees of the civil se the Post Office and Cus not only members of th but most actively enga ing its extension. I has come to our knowl

testants who refuse ranks of the conspirato to many taunts and secution and threaten not know any class conduct is so execrable vants who join the money of Catholics he bread and butter ; and solemn oath to prevent ing a livelihood, if t any one else, be he Atheist! The crime these men has a mea crisy attached to it w the blood to the cheek criminal confined in They will meet C street with a smili will associate wit will do business with their money; and yet hearts they hold to timents which are tian as they are ca sure Sir John the Postmaster Gen prised to find that p placed in the civil se so recreant to just humanity; and it is that some inquiry gard to the matte the public purse sho to the payment of sa

DIVORCE ST

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Statistical stateme frequency of dive countries are given of the Political Scie the pen of Walter the title "Marria The year for which for the most part gi reason that authent available whereby named could be con

recent date. According to the were in England divorces to the th in Italy, 3.75; in . Canada, 4.881; in t 25.97; in France, 35 64.49. In the Unite is much higher Christian country, 71. Japan, howe rate, the number Ireland has the sma is equal to 1 in 3,5 Of course it wi

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THE LOWEST STAGE.

I do most solemnly promise and swear ** * that I will not employ a Roman Catholic in any capacity, if I can procure the services of a Protestant; that I will not aid in building or in maintaining, by my resources any Roman Catholic church or institution of their sect or creed whatsoever, but will do all in power to retard and break down the power of the Pope.

The above is an extract from the

The above is an extract from the oath taken by the members of the P. P. A. We were therefore more than astonished to hear that many employees of the civil service, both in the Post Office and Custom House, are not only members of the organization, but most actively engaged in promoting its extension. Furthermore, it has come to our knowledge that Protestants who refuse to join the ranks of the conspirators are subjected to many taunts and no little persecution and threatenings. We do not know any class of people whose conduct is so execrable as public servants who join the P. P. A. The money of Catholics helps to buy their bread and butter; and yet they take a solemn oath to prevent Catholics earning a livelihood, if they can employ any one else, be he Turk, Jew or Atheist! The crime committed by these men has a meanness and hypocrisy attached to it which would bring the blood to the cheek of the ordinary criminal confined in our county jail. They will meet Catholics on the street with a smiling face; they will associate with them; they will do business with them, and take their money; and yet in their heart of hearts they hold towards them sentiments which are as un Christian as they are causeless. We are sure Sir John Carling and the Postmaster General will be surprised to find that persons they have placed in the civil service have proved so recreant to justice, to truth, to Ontario is very distasteful to the humanity; and it is time, we think, that some inquiry be made in regard to the matter. Money from the public purse should not be devoted to the payment of salaries of conspirators, whose business it is to create dissension between man and man.

DIVORCE STATISTICS.

Statistical statements regarding the frequency of divorce in different countries are given in the last number | States, that unless they mend and make of the Political Science Quarterly from the pen of Walter F. Wilcox, under the title "Marriage and Divorce." The year for which these figures are for the most part given is 1886, for the reason that authentic reports were not available whereby all the countries named could be compared at a more recent date.

According to these figures there were in England and Wales 3.79 divorces to the thousand marriages; in Italy, 3.75; in Australia, 11.14; in Canada, 4.881; in the German Empire, 25.97; in France, 32.51; in Switzerland, 64.49. In the United States the number is much higher than in any other Christian country, the rate being 88.-71. Japan, however, has the highest rate, the number of divorces being 608.45 to the thousand marriages. Ireland has the smallest rate, .28, which is equal to 1 in 3,571.

Of course it will be readily understood that the most powerful factor in preventing divorces is the Catholic law of the indissolubility of marriage. Some Protestant Churches have indeed pronounced against divorces; but such pronouncements do not exercise much influence in preventing divorces among Protestants, because their Churches are not able to control Protestant opinion, and because every Protestant claims the right to follow his individual opinion in religion. It is true that they profess to be guided by scripture; but we all know that a private individual not subject to authority is very apt to form his opinions to suit his fancy, and as a matter of fact this is what the Protestants have been doing all along, and this why there are so many sects. The truth is that it is the influence and example of the Catholic Church which has kept the marriage contract to be regarded even as sacred as is the case now. There is teaching of the Catholic Church could be set aside divorces would become

at once much more trequent. France is the only Catholic country which has a bad record in the large number of divorces. But the divorces are not among the Catholics. It is well known that the French Protes tants, Jews and Infidels, frequently obtain divorces, and this is what makes the French figures so large.

The figures for Ireland are very small, the reason being of course its intense Catholicity. The divorces there are almost exclusively confined tants, especially on the Education ques-

named, except Japan, which is heathen.

The rate for Canada is not nearly as high as that for the United States; nevertheless they show a progress toward the relaxation of the marriage tie which is sufficiently alarming, and unless there be a halt called the evil have as many divorces as our neighbors to the south of us.

The evil will probably grow in the United States, as it has been growing year after year, and it now is alarming thoughtful men. How is it to be in this Dominion, with Protestantism doctor, so we let him pass with what we predominating, it is scarcely to be ex- have said. pected that the Catholic doctrine of the sacred character of marriage will prevail. It is unfortunate for the country that such is the case. Divorce breaks up the peace of families and destroys especially the happiness of the woman and the children. The Catholie Church in maintaining that marriage is a religious rite, and that by the law of God it is indissoluble, protects the woman; and we cannot help regretting to see this evil growing. Probably the most feasible means of arresting it would be legislation prohibiting divorce; but if such legislation could not be passed in Parliament, it should at least be made more difficult to obtain.

MEDDLERS.

The Mail is quite astonished or having ascertained that the discussion of the educational affairs of Quebec in people there and calculated to thwart reforms, and wonders why such discussion should be prohibited, whereas we can freely speak of the matters of other countries. Well, we are certainly free enough under our laws to speak of the affairs of other countries, and there is no prohibition to speak of those of Quebec either; still there is a boundary of moderation and discretion. We might say of Russia or of Germany, or even of the United their laws to suit our notions we will send over our brave volunteers to whip them into submission, or our braves who are not volunteers. The talk would probably be simply laughed at, but it is just as probable that we might get into very serious trouble, especially if we carried the matter a little too far. Now Quebec is not as powerful as the States we have named, and it becomes a serious matter when it is made next to evident that her neighboring Province is actually hostile to her, and that there are some traitors within her own boundaries who declare that they are ready to help the invader. Does the Mail see Ontario, as a whole, is hostile to Quebec, her "beloved sister;" but we know that there is a considerable faction here which is hostile, and that is the point. Quebec is a sister Province,

in sisterly fashion.

and should be spoken of and treated

DR. DOUGLAS ONCE MORE. It appears that Dr. Douglas, of Montreal, is not to be repressed, and that the Ontario Methodist Conferences like his style. Last Saturday he assisted at Conference in Owen Sound and delivered a characteristic address. He did not abuse Sir John Thompson on account of his religion this time, but he has a new crotchet : " Why is there not a representative Methodist in the Ontario Cabinet as well as a representative Catholic?" He says: "Doubtless unintentionally, but none the less really does Mr. Mowat fling an insult into the face of the Methodist Church of Canada." We have not the objection to a Methodist which Dr. Douglas has shown to a Catholic; yet we may say scarcely room to doubt that if the there is a reason for Catholic representation which does not exist for special Methodist representation. The differences between Protestant denominations are not of a kind to require special representation, and all political questions between Protestants can be readily settled by a committee of Protestants indiscriminately chosen. We have no objection to offer therefore to one or several Methodists in the Cabinet, and we are sure the question was never seriously thought of. But there are serious differences in belief and opinion between Catholics and Protes-

tion; and the same holds good in that our interests and rights will be Princess showed her a picture of herregard to the other countries above protected. By numbers we are entitled to at least one ; but Dr. Douglas cunningly makes it appear that Methodists more than double the Catholics of Ontario. This is not the case. He gives the "Catholics 300,000," and the "Methodists 600,000 or 700,-000." Of course round numbers are never exact, but in this case they will continue to grow till Canada will are rounded with an evident purpose By the census Catholics number 358,300, and Methodists 653,942. If the doctor had wished to be honest in his round numbers he might have put "Catholics at 300,000 or 400,000, and Methodists at 600,000 or 700,000, ' or, remedied? It appears to us that there better still, "Catholics at about 350,is only one satisfactory mode, and that 000 and Methodists at about 650,000. is to admit the Catholic doctrine; but But we do not expect honesty from the

> THE P. P. A. DISCOUNTEN-ANCED.

The following article from the Huntsville Forester speaks well for the intelligence and liberality of the people of that vicinity:

people of that vicinity:

"Rev. Jas. Madill, at one time, years ago, owner and driver of the stage between Huntsville and Burk's Falls, now a resident of Toronto, and pastor of a church near the city, drawing a salary of \$1000 annually, was in town one day last week. He looked as though he enjoyed life. His mission here was in the interest of the P. P. A. (Protestant Protective Association), but to the credit of Huntsville, enough ignorance and bigotry could not be found in the place to start such an organization. The Rev. Jas. could be better employed than hunting up recruits for the P. P. A.—an organization that is a menace to any free country."

Doubtless this ex-stage driver ex-

Doubtless this ex-stage driver expected an easy conquust for the P. P. A. Surely his old friends would flock to the standard and protect themselves from the twenty-five or thirty Catholics of the village! He could whip them into line with all the ease and facility with which he drove his horses in days gone by! But not only does he fail to organize a branch of this obnoxious society, but he is told in plain language that his pet organization is composed of both bigoted and ignorant men; that it is a menace to the liberties of the country, and that he should mind his own business.

Huntsville is a prosperous village in Muskoka, on the North Pacific paying them marked honor in the Junction line of the Grand Trunk, between Gravenhurst and North Bay, and is beautifully situated in the midst of a fairly good country. There are some very fine residences, a number of stores and good hotels, besides a very extensive tannery which gives employment to a large number of people in the village. The population is about 1,000 or 1,200. There are about a dozen Catholic families (some in the country), whose spiritual wants are supplied by Rev. Father Maguire, of Bracebridge. As yet they are without a church, but it is the intention to build one at an early date. Huntsville and vicinity is a favorite resort for tourists.

We congratulate the pastor and the point? Well we have read over congregation on the fact that their and over again in its columns just such Protestant friends have thus evinced threats against Quebec as we have in a most practical manner their intenmentioned. We do not think that tion to live at peace with their Catho lic neighbors and to discourage any effort that tends otherwise.

A GENTLEMAN.

"Kit," the brilliant writer of the ladies' department in the Toronto Mail, last week gave us the following tid-bit, which will be read with pleasure and interest:

interest:

"What is a gentleman?" asks somobody. A gentleman is like a race horse, and has to be bred that way, though he may not necessarily come from palaces nor have cerulean blood in his veins. The finest gentleman I ever knew was the son of an Irish peasant who came over here and made a fortune, and kept the dear old people at home in comfort until, when his father died, and only his mother was left, he went for her and brought her to his lovely home because she wanted to be with "her boy." And there was no man nor woman too rich or grand to be presented to "my mother." and made feel what an honor it was, too. And here was where my gentleman showed the fineness of his gentlity. The man wasn't ashamed of his people, of his old home, of his humble origin. He dared call his soul his own, and dared to honor his mother, though she had never been to a ladies' college, and didn't bother her head about finger-glasses. Self-made, well educated, he was not afraid to stand on his own feet with the dear old mother on his strong arm and face the toadies who were glad to be asked to the rich house, but who never dared to fail in respect to the dear old lady, who was honored and respected by her manly boy in her tired old age. That's the stuff gentlemen are made of.

THE INFANTA EULALIE'S WIT.

The Spanish Infanta Eulalie, who is now on a visit to the United States, made a bonmot a few days ago which proved not only that she is highly educated, having an excellent knowledge of English, so that she can appreciate English humor, but also that she has herself a fund of humor and good nature, and that it does not offend her even when she is made herself the object of a witty hit.

A New York committee man who

to the Protestant portion of the popula- tion, and we need a Catholic to be sure had the honor of dining with the voted for national education in Ireself represented as riding on a fiercelooking Tammany Tiger. Below was the inscription "The Lady and the Tiger."

She enjoyed the joke greatly and

"Oh, I hope I shall not be like the young woman about whom it was written:

'There was a young lady of Niger Who went out to ride on a tiger They came back from their ride With the lady inside. And a smile on the face of the tiger.'

She had seen these lines in a paper a few days previously, and she was se impressed with their humor that she committed them to memory, and she was thus able to make her witty and prompt repartee.

EDITORIAL NOTES.

WE are informed that Margaret L Shepherd is about to address a thirtypage pamphlet to certain dignitaries of the Catholic Church and the CATHOLIC RECORD, and we are further advised that it is a most thrilling one. All we wish to say, Margaret, is, "Let it thrill." It pleases you, but it will not hurt us. You are in the cause for money; and doubtless you will reap a harvest from those who like to purchase the wares you have in your basket. This is a free country, and you and the German band (the latter will please pardon us for the comparison) have a legal right to pick up as many nickels as possible. But you will please pardon us if we decline to enter into a controversy with you. With respectable Protestant friends, lay or cleric, we are always ready to have a quiet chat on theological matters, and, if we cannot agree, agree to disagree. But with escapes and ex-criminals we wish to have nothing to do, save to pray that their feet may be directed in the path that leads to eternal life.

Our American friends are enthusiastic in attentions to Duke de Veragua and to the Infanta. It is perfectly right, but we cannot understand our democratic cousins preaching sermons on the distinguished visitors and churches. Surely democracy is departing from its pristine rigor.

Few Catholic writers of our day have attained such prominence as Christian Reid. Her charming tales are read by thousands. She is the daughter of a Colonel Fisher who was killed while leading a charge at the battle of Manasses. After his death she devoted herself to literary work that has gained for her well-merited fame. She discarded the opinions of some of her predecessors of Catholic fiction, that Catholic doctrine might compensate for crudity of style and poverty of diction, and proved that

papers chronicled the death of Mr.

of the man. He was a noble example

smach she discarded the opinions of some of her predecessors of Catholic herion, that Catholic doctrine might compensate for crudity of style and prevery of diction, and proved that a novel could be Catholic and yet interesting.

A shour time ago the New York papers chronicled the death of Mr. Lenez: and few who read the an nouncement thought of the noble life of the man. He was a noble example of a God-fearing business man. When the Metrorolitan bank, of which he was manager, failed, through the dishonest operations of the firm of Grant and Ward, he chose poverty rather than ovade the payment of debt for which he was legally responsible. He lost his money, but he found in comparative poverty the treasure of a more a disgrace to many communities than ovade the payment of debt for which he was legally responsible corrected of New York he devoted a great part of his fortune to charitable objects. "I am only a trustee," he used to say when remonstrated with by friends for what seemed them to be an excess of generosity. Truly a noble saying, and one that the other of the man who has money. A pitiable thing it is some one devoting wealth to selfish aims or to gratification of passions; but the most pitiable thing is to see one devoting wealth to selfish aims or to gratification of passions; but the most pitiable thing is to see a man, after long and fruitful labor in the service of the world, going to meet the God who blessed his efforts without be queathing a cent to charitable thing it to see a man, after long and fruitful labor in the service of the world, going to meet the God who blessed his efforts without bequeathing a cent to charitable where we have the God who blessed his efforts without bequeathing a cent to charitable where we have the general members of his family a model of the control of the cent of the control of the contro than evade the payment of debt for Divine mercy.

LORD RANDOLPH CHURCHILL astonished his adherents by his manly defence of the Christian Brothers, in the House of Commons. An Orange the House of Commons. An Orange member, with the characteristic liberality that is so distinctive of our saffron-hued brethren, undertook to saffron-hued brethren, undertook to the control of the contr pilot a bill through the House that would prevent the Brothers from obtaining their lawful share of the money we willied and made the objects of hatred and bigory.

We wish to express our disapproval and depilot a bill through the House that ing their lawful share of the money

pected rebuff. Churchill pleaded earnestly against the bill, and paid an eloquent tribute to the devotion and zeal of the Christian Brothers. They have, he remarked, "most wonderful methods surprised all present by answering at of teaching. I should say their methods of teaching are superior to ordinary schools in Ireland. They have gained -although they do not profess to go in for a very high standard of education - they have gained for many of their pupils in many parts of Ireland, scholarships and prizes in great numbers under the Intermediate Act, and, Sir, what is the fault of the Chris tian Brothers, who bestow undoubtedly the greatest possible educational benefit on Ireland. The fault is that they will not give up-and I declare I think it greatly to their credit, and I praise them for it-religious instruction." Irishmen will remember Lord Randolph for his kindly words. They were gall and wormwood for the Ulsterites, who imagine they have a

DIOCESE OF LONDON.

mortgage on the nobility.

LAYING OF THE CORNER-STONE OF

NEW CHURCH AT FOREST. From the Forest Free Press of June 1st we learn that on Tuesday, May 30th, the Catholic people of that parish had the pleasure of seeing laid the corner-stone of the new edifice which is to take the place of the old building in which they have worshipped for many years past. The stone was laid with the usual impressive ceremonies His Lordship the Right Rev. D. O'Connor, Bishop of London, assisted by the following priests: Rev. Jos. Bayard, of Sarnia; Rev. John Connolly, of Lucan ; Rev. H. G. Traher, Mount Carmel; Rev. Kenneth McRae, Brechin, Archdiocese of Toronto: Rev. P. J. Gnam, of Wyoming, and Rev. D. A. McRae, of Forest and Parkhill. There was a large attendance of the members of the congregation, adherents of the other churches in town and visitors from Sarnia, Parkhill, Watford and other places. In the stone were placed copies o the leading Toronto and London daily

papers; the Catholic Record and Forest Free Press; the various current coins of the country, and a parchment bearing an historical sketch of the parish down to the present time.

At the conclusion the Bishop stated that the Rev. Dr. Kilroy, of Stratford, who was expected to be present to

give an address, was unable to attend, owing to illness. His Lordship then He addressed those present briefly explained the nature of the ceremony just performed, and the necessity of proper place in which to meet for the purposes of prayer and praise. the duty of all to pray to God in private, in the family circle and in church, and all should praise God for the many advantages He has given us as individuals and citizens. All who would come to this church to worship the God of power and glory and good-ness in the spirit in which He should be worshipped would be strengthened in their faith, fear of God, and also in

one hour shall her judgment come."

The following expression of disapproval by a number of the leading citizens of the town speaks for itself:

We, the undersigned citizens of Forest and vicinity, and adherents of the several Protest ant churches in Forest, wish to hereby express our regret that some timeduring Monday night last, the 25th lint, a number of hand-bills containing matter of a blasphemous and obscene

nunciation of the distribution in our midst of the vile and slanderous bills referred to above. We also denounce as unworthy citizens any and all persons who had anything to do, directly or indirectly, with the printing and distribution of the said handbils.

(Signed)—Richard Karr, Mayor; R. A. Hill, Reeve; J. C. Pollock, Captain No. 2 Co.; M. A. Smith, J. D. Livingston, L. H. Smith, W. H. Bartram, G. M. Van Valkenburg, C. Wichmann, A. McFarlane, J. M. Mackenzie, S. E. Cornell, J. N. Dillon, Ralph E. Scott, John Shaw, W. Forte, Alex, Scott, M. D.; W. G. Owens, W. C. Beddy, N. Tripp, David Hamilton, O. Totten, M. D.; D. McDougall, T. A. Reid, Jas, Prichard, D. S. Hamilton, H. J. Pettypiece, W. Seaton, A. S. Anderson, F. W. Shaw, W. M. Scott, J. A. Łeigar, W. Lochead, R. R. Dickey, W. Lemon, Geo. Webster, Chas. Anderson, W. D. Griggs, F. W. Hall, H. Barron.

CORPUS CHRISTI IN LONDON

On last Sunday the feast of Corpus Christi was celebrated in a most solemn manner in St. Peter's Cathedral, London. In the morning there were three Masses—the first, a low Mass, at 7 o'clock; the second, at 8:30. The last Mass, at 10:30, was a pontifical High Mass, sung by Rev. Father Noonan, lev. Fathers Tiernan and Gahan acting as deacen and sub-deacon, respectively. His Lordship Bishop O'Connor presided. He also delivered a sermon explanatory of the feast we were celebrating—Corpus Christi—the feast of the Biessed Sacrament. Let us ever remember that Jesus dwells in our churches; that He remains with us to help, bless, comfort and protect us. If we could but see the myriads of angels that surround Jesus in the Elessed Sacrament, what adoring respect would we show! When entering the church we should salute Jesus in the Blessed Sacrament.

Christ instituted the Blessed Eucharist on

we should salute Jesus in the Blessed Sacrament.
Christ instituted the Blessed Eucharist on the eve of His Sacred Passion, on Holy Thursday. When we remember the extraordinary display of joy manifested throughout the Christian world on the feast of Corpus Christi, it is manifest that such exultation is inconsistent during Lent when we commemorate the institution; therefore the Church has added the feast of Corpus Christi in order to give full vent to her joy and happiness in possessing this Sacrament of Love.

Immediately after the High Mass there was a solemn procession in honor of the Blessed Eucharist, in the cathedral and around the grounds.

The honor of carrying the canopy over the Blessed Sacrament belonged to-four young gentlemen of the congregation—Messrs, J.

Blessed Sacrament belonged to four young gentlemen of the congregation—Messrs, J. Cook, F. Forestall, W. Coles and J. Garvey. During the afternoon the Blessed Sacrament was exposed for the veneration and adoration of the faithful, who, in large numbers, availed themselves of the opportunity of making reparation to Jesus for the lukewarmness and carelessness of negligent Catholics and for the insults of unbelievers, and of making acts of fath and love. The members of the Sodality of the Blessed Virgin Mary formed a guard of honor for the Blessed Eucharist during the afternoon.

of honor for the Biessel Eacharst during the afternoon.

In the evening at 7 o'clock there was a grand musical Vespers.

AT ST. MARY'S.

The usual number of Masses were celebrated at St. Mary's by the pastor, Rev. M. McCornnack, who also preached a sermon suitable to the occasion, at the last Mass.

THE LATE MR. JAMES A. SADLIER.

In our editorial notes we refer to the great loss which Catholic Montreal has sustained in the death of our fellow-citizen Mr. James A. Sadlier. This city was his home, and here he spent the useful years of his manhood. We take the following tribute to his memory from the columns of the New York Catholic Review. After speaking of the mournful event, which took place in that city, the Review says:

event, which took place in that city, the Review says:

It is difficult to speak with due appreciation of the high qualities of him, who has passed to his eternal reward. Death has unsealed the lips of many in this regard and made known the many beautiful deeds, the more beautiful that they were hidden, which he has carried with him into the after life. Innumerable were the acts of truly noble and always delicate charity, which marked each day of his busy and useful career. Truly his right hand knew not what his left hand did. Nor was he less charitable in word than in deed. Never was he heard to pass an uncharitable judgment on any one. His piety, always unostentatious, was deep, fervent and sincere. He was a daily assistant at Mass and a frequent communicant. It may be said of him:

"His faith was as the tested gold, His hope assured, not overbold. His charities past count, untold."

On Wednesday evening last some twenty men of the congregation of St. Stephen's Church, Cayuga, assembled at the residence of the pastor, the Rev. Dr. Bardou, to offer their the pastor, the Rev. Dr. Bardon, to ofter their congratulations to him on the acquisition of his new titles of Doctor of Divinity and Missionary Apostolic, recently conferred by Hollmess. An address was read by Mr. Jöhn A. Murphy, warmly congratulating the doctor on his new dignities, assuring him of the love and gratification of his parishioners, and closing with an earnest prayer that God might spare him to the chuich and the people of Cayunga and surrounding country. The address was accompanied by a well filled purse.

Who knows what graces he has lost, and may be losing at this moment from want of aspiration?

ANOTHER PREACHER GONE

With some preachers bigotry is a stock in trade. Quite a number are engaged in the industry at the present day, for the reason that the market is large and the prices good. Very few of the elderly ministers who hold important charges are to be found amongst the ranters, their ranks being chiefly recruited from striplings who are thirsting for a fat divine call, or the ne'er-do-wells whose duliness and illiteracy have emptied the pews in the churches of which they had been pastors. We suspect Rev. Mr. Sowerby, of Chatham, belongs to this class. In a lecture recently delivered to the Sons of England he made reference to to note, been called to account in a very clever manner by a Protestant gentleman of that town, Mr. F. Marx. We give the following extract from Rev. Mr. Sowerby's sermon, followed by the letter of Mr. Marx:

"We should cherish a hope that this Dominion of ours would some day be come a great nation of itself. If aliens wished to settle in our country let them strictly adapt themselves to its laws and its spirit. Canadians would strongly oppose French aggression and were averse in many respects to German colonization. But at the same time we welcomed all nationalities, provided they would adopt the Canadian constitution and evince the true Canadlan spirit. The fourth and last characteristic of the society, the one on which they might most pride themselves, and the one that they should foster above all else was "Protestant-They were strictly Protestants, and no Roman Catholic could ever enter within their lodge rooms. He could not fairly be taxed with going to extremes in pulpit utterances. Yet he felt impelled to the belief that ere very long Protestants would be called on to defend their religion against the onslaughts of the Romish Church.

The Romanist hates the Protestant Rome never made a concession that was not forced. To illustrate a declaration that there was no sympathy or the part of Catholics to Protestant institutions the preacher instanced the two hospitals in Chatham. To St. he said, Protestants had liberally contributed, but when the Protestant ladies went their rounds collect ing for their own institution, could one instance be pointed to where a Roman Catholic gave them one cent Anything that was granted by Protestants to Romanists was not appreciated. We pandered to them, and got

REV. MR. SOWERBY'S SERMON. SIR,—Rev. J. H. Sowerby's last Sunday sermon is, perhaps, sufficiently important to cause us to put on our

thinking caps.

He says, for instance, Canadians are averse in many respects to German colonization. It is not quite clear what the rev. gentleman means by that.

Nor is it when he says: We wel comed all nationalities, provided they would adopt the Canadian constitution

Is that condition not a sine qua non How else could anybody live here perup to the constitution? If there is difference as to loyalty at all, between the person who makes or made Canada his home by choice and the one who is accidentally born in Canada, the loyalty of the former is naturally more intense than the native's, be cause he has sacrificed his citizenship in the land of his nativity and adopted Canada with its freer institutions which even ignorant German immi grants are able to appreciate. Hence, being all equal colonists, the honors

I was not aware of a prevalent aversion to German colonists; in fact, I thought, since the Dominion and Provincial Governments, R. R. Cos. and other industrial corporations have expended considerable money and made other efforts to attract Ger man immigration, and since the little experiments of German settlements at Waterloo and other counties were fairly successful, that the German element was a desirable one. However, the rev. gentleman must know, and he and his disciples should lose no time to procure legislation to shield us from the threatened calamity of getting too many German colonists. But how about his By statute of limitation the French, the first settlers, may claim it by possession, so his legal interest in the lands might not be very valuable

The learned gentleman in his over flowing patriotism, speaks of "French aggression." Who, but himself, ever heard of such a thing? Why, if there is anything the 1,500,000 of French habitants exhibit, it is the almost en tire absence of that necessary qualifi cation. The French element is too easy going, neither progressive nor aggressive enough, and a more peaceable patriotic, loyal and generous hearted people can hardly be found. The privilege of dual language as sanctioned by treaty is an advantage to them, and should be beneficial to us if we only would take advantage of it. Would the knowledge of the French language be hurtful to our children? Or is it not humiliating when at the courts of justice interpreters are required we have to resort to French Canadians? I claim without fear of contradition that the French element in Canada compares very favorably

18 14 place

"The Romanist hates the Protes tant," is another of the rev. gentle-man's assertions. This is a subject which, if not totally ignorant of, he has studied but indifferently. being a gentleman of truth and veracity, I must assume that he judges from personal experience and observa-tion, and if such is the case I beg to tender him my most heartfelt sym He must have associated with pathy. the very lowest scum of Roman Catholics to come to such a conclusion. In his interest and for his welfare, I

nenceforth in selecting his associates. Now, per contra, my experience. I have lived for over twenty years in towns where the proportion was ninety Catholics to ten Protestants, and had the felicity and privilege associating with the clergy of all denominations, and except an occasional argument as to the merits of Catholics and their faith in the old the respective religions, no Catholic accustomed way. He has, we are glad preacher has ever sought to convert me to his Church. My intercourse with them has always been of the mos pleasant nature, turned invariably nto intellectual treats.

Timely is the reverend gentleman's reminder of the impending danger. He says he felt impelled to the belief that ere very long Protestants would be called on to defend their religion against the onslaughts of the Romish Church. In this I join. Let us, by all means, be prepared. Although we are a brave people—and eleven Protestants to one Catholic—immediate steps should be taken to secure reinforcements. Say we try to get allies How would a treaty with the Laps do?

Now as to the hospital, I never heard of a Protestant hospital, and cannot speak of contributions or contributors to that institute. But I learned that a general non-sectarian hospital was re-cently established, and contributions solicited, and granted from Catholics and Protestants alike; and I venture the remark that in proportion to the population and the individual means of the Catholics and Protestants the amounts subscribed by the former stand a fair comparison, particularly if one takes into consideration that the establishing of St. Joseph's hospital, which was in existence before the erecting of the General hospital had even begun, must have absorbed considerable means from the Catholics.

Mr. Sowerby's opinion that no Roman Catholic gave one cent is erroneous; he can convince himself by inspecting

the books.

The whole tirade of Mr. Sowerby based on error and prejudice, and I take the liberty to suggest to him to rectify his mistakes. I would like to hear him preach a sermon with the cxxxiii Psalm as text: "Behold how cxxxiii Psalm as text: good and how pleasant it is for brethrent to dwell together in unity.

Thanking you for space and apologizing for the length of the letter.

Yours truly, Chatham, May 23. F. MARX.

The Vice of the Age.

Rev. Father Lawson, S. J., recently delivered a sermon on this subject in St, Aloysius' Church, Glasgow. Among other things he said that the vice of sensualism was undoubtedly the vice of the age. He took it that there was nothing which rendered Christianity so degraded as this vice of sen-sualism. It tore away all freedom and all liberty from the heart, and made the man deliver over his heart to the intoxicating freedom of the senses. manently without adopting and living One pleasure indulged in it, the heart longed for more. Habits were quickly acted, and when these were multi plied how difficult and well nigh impossible it was to escape their slavery A slavery, where a man ceased to be his own master, where he sacrificed his time, his health, his strength, his reputation, his honor, his soul, and he would add-if anything need be added to such a category of ruin-the happiness of all who took an interest in his wel fare. A Christian must necessarily keep his heart free, for salvation was essentially the work of a free heart. In this slavery of sensualism the heart was so much bound down by the things of earth as to be unable to look to the things that were in Heaven. He warned them to avoid idleness, remindwarned them to avoid diceness, remind-ing them that "an idle brain was the devil's workshop." In other cases the devil tempted man, but an idle man tempted the devil. He urged upon them the necessity of prayer. should pray to their Angel Guardian, to the Saints whom they loved best, to the Immaculate Mother of God, and they should go to Confession and Com munion. It might be all little enough o overcome this vice. They should make sacrfices, the generous disposi tion to sacrifice would enable them to gain that dominion over themselves which they had forfeited in their slavery of sensualism. By the cour ageous renunciation of pleasure they proved that they were their own masters. Jesus Christ, their Saviour, clad Himself in our human nature, and ssumed all the sorrows thereto attached, and why? Because He knew hat mankind was suffering from a disease which self-sacrifice alone could Why should they not cast themselves before the bleeding crucifix and cry to our Lord from their hearts, "I thank thee dear Lord, for the love Thou hast manifested for me. I love that generous love which has prompted Thee to endure such torments for me,

a poor sinner. "Is this hot enough for you?" is a silly question; but if you meet a man who complains of suffering from the heat, ten to one you will find, on in-quiry, that he does not use Ayer's Sarsararilla to tone up his system and free his blood from irritating humors. Minard's Liniment oures La Grippe.

" A DISGRACEFUL FRAUD."

Even a Methodist Paper Openly Opposes the Bigots of the A. P. A.

It has usually been supposed that the A. P. A. was largely composed of Methodists, and that the members of that denomination as a class possess anti-Catholic feelings. It is always pleasant to admit an error of this kind and it must be done in this case. In a recent issue of the Mahodist Advocate Journal, the editor handles the A. P. A. without gloves, and his words are but another evidence that the intelliwould advise him to be more careful gent men of every sect and creed have no respect for such an organization o

no respect for such an organization of bigots. The Journal says:

"It is amusing to see how easily some people are duped. They are not all foolish ones, either, whose heads are constantly wool-gathering, but sensible people, whose ages and original sible people, whose acts and opinions affect many others, and whose judgments are often relied upon by those near them. The greatest success re cently brought to our notice in the way of a first-class humbug is the circular n English and German which has been industriously circulated, specially in the West, warning the American the West, people against the machinations of the dreadful woman in scarlet that sitteth on the seven hills of Rome. This circular purports to give the secret instructions of Pope Leo XIII. to Roman Bishops and priests in this country, concerning their political duties, and the decisions which the Pope has reached as to his future behavior toward us. It is a fiery document. sulphur and smoke of Hades rolls in volumes through its condemnatory sentences. The government is to be overthrown, Protestantism is cursed, and a great many fearful things are to

"Where this document comes from nobody knows. The patriotic gentle-men who print it (without saying where it is printed or by whom) don't seem to It is just printed, and sent out to do its nefarious work of scaring honest folk; of kindling sectarian bitterness and awakening distrust and hatred among citizens of the same government. Last week we saw a letter from a preacher out West full of and wrath because of this bogus document. People in his sec-tion were fearful of an attack from their Catholic neighbors. Excitemen in places runs high. Tremendous 'yarns' are told of how arms are being stored in the basements of churches and in convents. It is not taken into consideration that when people's lives are endangered by fanaticism that ordinary prudence would lead to the very thing which is condemned. "While no one knows the origin of

the circular, yet public opinion points to the A. P. A., a secret organization with political aims. This society has taken the American people into its protection; it will save us and our religion from the awful, deep, mysterious, unthinkable something that Rome is going to do. But the document is false. Again and again its spuriousness has been pointed out by the religious and secular press for the public good. The humbug yet thrives, nowever, for he can always rely on the amentable fact that the foolish and fanatical are not all dead. It actually borders on the marvelous that peopl can be imposed on in this day schools and books and papers, in such a way. When one thinks of it, our whole system of education and the general intelligence of the people are thereby put under indictment. Then, imagine put under indictment. Then, imagine for one moment the riots, the bloodshed, the destruction of property, that groundless fear worked up to frenzy by such circulars may cause in a com It is horrible to contemplate munity. The whole thing is a disgraceful fraud. Rome will never harbor the thought of playing her worn-out tragedies in this country, or of putting Protestantism to the test. There is too much intellig-ence among Roman Bishops and priests for that. And it is a shame to exhibit fear for one moment of what Rome can do, if she wanted to. But there are people who boast of twenty millions of Protestants in this country; people who believe in the power of an open Bible; who loudly proclaim the invulnerability of their dectrinal faith; people who believe in Gcd, and believe just as strongly that Rome is full of error and idolatry and corruption-and yet go into spasms at the possibility of Rome eventually swallowing us all at one gulp! In the name of common sense what will the twenty millions of Protestants be doing while the seven millions of Romanists are at this delightful task?

Ordinary sense, to say nothing of real intelligence, must be a real curiosity among any people who will permit such frauds as this circular to throw them into a state of fear and trembling, or lead them, through religous hatred, to imbrue their hands in the blood of their fellow-citizens. The day for sectarian warfare is gone in this land of gospel light and Christian intelligence, and no sympathy will be extended to those who violate the con stitution of their country, its laws and its spirit, by playing into the hands of the sectarian fanatic or political

demagogue." To Get at the Facts Regarding Hood's Sarsaparilla, ask the people who take this medicine, or read the testimonials often published in this paper. They will certainly convince you that Hood's Sarsaparilla possesses unequalled merit, and and that Hood's CURES.

Hood's Pills cure constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathic.

NO CHILD is safe from Worms unless Dr. Low's Worm Syrup is at hand. It is a com-plete remedy both to destroy and remove worms of all kinds.

The Reasonableness of the Practices of the Catholic Church.

> BY REV. J. J. BURKE. PREFACE.

By the Practices of the Catholic Church we mean those devotions and usages characteristic of her. Hence these pages we do not treat of matters common to all Christians; but we endeavor to give a brief and clear statement of those religious observ ances that are especially Catholic.

This little work is intended as a companion and sequence to "The Reasonableness of the Ceremonies of the Catholic Church," published some time ago. The principal object in preparing them has been to explain for the benefit of those unable to have more complete works) some matters much misunderstood.

It is the sincere desire that from these brief explanations some may gain such benefits as will assist them on the journey to their Eternal Home Chebanse, Ill., Feb. 25, 1892.

Vespers and Benediction.

1.

Remember that thou keep holy the Sabbath
y." (Exodus xx. 8.)

This commandment teaches us that God wills the whole Sunday to be spent in His honor. We should sanctify it by good works, and by assisting at divine service. On that day servile works and improper amusements are forbidden. A salutary rest and moderate recreation are allowed; but never at the expense of duties of obligation After hearing Mass on Sunday morn ing, which is obligatory on all Catho lics, there is no better way of sanctify ing the remainder of the day than by attending Vespers and Benediction.

The Vesper service is a small por tion of the divine office, which priests must recite daily, for God's honor and glory. It consists of five of the psalms of David (Dixit Dominus, ps. 109 Confitebor tibi, ps. 110; Beatus vir, ps. 111; Laudate pueri, ps. 112; In exitu Isreal, ps. 113, or Laudate Dominum, ps. 116), a hymn, the Magnifi cat, or canticle of the Virgin Mary from the first chapter of St. Luke, and some prayers. Is it not reasonable thus to praise God in psalms and hymns and spiritual canticles?

Benediction of the Blessed Sacra ment usually follows Vespers. Catholic Church teaches that Jesus Christ is really present in the Blessed Sacrament. The reasonableness of this teaching will be seen in the following article.

Since Jesus Christ is present, He ought to be adored by the faithful. Faithful adorers frequently visit Him in the Blessed Sacrament and worship Him in "spirit and in truth." Hence, the Blessed Sacrament is kept in the Tabernacle on our altars to soothe our cares, answer our prayers, and be ready at any time to be administered to the sick and dving.

Besides our private devotion to the Blessed Sacrament, the Church has appointed solemn rites to show publicly our faith and devotion toward the Real Presence of Jesus Christ. rites are processions on Corpus Christi, the Forty Hours devotion, and, especi

ally, the rite called Benediction.

When it is time for Benediction many candles are lighted on the altar This is done to show our faith in th Real Presence of Jesus Christ. If He were not present this display would be unreasonable, unnecessary and meaningless. But the candles we light, the incense we burn, the flowers and other ornaments we use to docorate the altar, and all that we do for Our Lord and Saviour Jesus Chris cannot be too much.

Everything being prepared, the priest takes the Blessed Sacrament out of the Tabernacle, and, placing It in the ostensorium, exposes It on an elevated throne, while the choir sings in honor of the Blessed Sacrament the hymn "O Salutaris Hostia" ("O Saving Host"). The priest incenses Our Lord in the Blessed Sacrament, as, according to the Apocalypse, angels do in heaven. Another hymn or a litany follow: after which is sung the tum Ergo" ("Down in Adoration Falling"), followed by a prayer by the priest. Then in the midst of a solemn silence (except that a small bell is tinkled) the priest takes the mor strance, or ostensorium, containing the Blessed Sacrament, and, turning toward the people, makes with it the sign of the cross over them, thus bless ing the faithful with the Most Holy

This is certainly a most touching and impressive rite even to those who do not believe in it. Cardinal Newman calls it one of the most beautiful, natural and soothing practices of th Church. No one will deny that this practice, or rite of the Church, is reasonable, if Jesus Christ is really present in the Blessed Sacrament. That He is really present is our belief. This being our belief, is it not reasonable to light candles as a sign of spiritual joy, and thus to show our faith in Him Who is the light of the world? He gave us all that we have. He gave us the beautiful world we dwell upon with its variety of scenery — with its snow-capped mountains, its green carpeted hills and its blooming valleys. has no need of our gifts ; for the earth is His "and the fulness thereof." as He was pleased to receive the gifts of the Magi and the precious ointment of Mary, so too, is He pleased to receive our offerings. And is anything too good, too beautiful, too precious, for Can the altar on which He Him? dwells be too richly adorned? Are the pure candles we light, the sweet incense we burn, the choice flowers and costly ornaments with which we decorate the altar, too much to use in honor

of Our Lord and Our God? Yes, the Catholic practice or rite of Benediction is dictated by right reason. Every thing connected with Benediction i reasonable, beautiful and suggestive of the noblest sentiments of the heart of

TO BE CONTINUED.

BOGUS PRIESTS.

Every now and then one hears of bogus priest on his travels, although swindlers of this class are not really as numerous as they might be. For method of taking advantage of the innocent and unwary is a tempting on to the deprayed. Almost any person will assist a priest in distress, and by Catholics he is hardly ever likely to be denied. With black attire, a Roman collar and an expression of gravityif slightly melancholy the betterthe fraudulent operator is sufficiently equipped for his unprincipled work.

Yet there are many ways of testing the true and false among clergymen travelling about asking for charity The other day a bogus priest, engaged in swindling, reached the presence of Archbishop Corrigan, of New York. As the Archbishop's experience of clergymen is wide and comprehensive, a counterfeit representative of the order must needs be armed at many points to successfully deceive him; to attempt to do so otherwise were next to madness.

The Archbishop, with a few careless questions, soon made his visitor un comfortable. His Grace perceived that something was wrong, and quietly sent out for a policeman. Then he asked his caller to repeat a certain passage from the Mass which every priest who has stood at the altar is bound to know. The swindler immediately broke down he had forgotten the Mass and for-The Archbishop gotten his Latin. The Archbishop thereupon handed him over to the authorities. The test was sufficient a priest who did not know the Mass ould not pass muster.

Swindlers of this sort, assuming the livery of heaven to serve the devil in, deserve no mercy. None but a very audacious rascal would attempt such a form of dishonesty. There are such persons, however, who not only go about deceiving the tender-hearted and charitably disposed in this way, but after obtaining money use it in dissipation. Then, falling into the hands of the police and coming up for trial, they continue the wicked mas-querade, and, in the hope of being let off, throw themselves on the mercy of the court. 'The case gets into the newspapers under the heading of "A Catholic Priest in Trouble, grief and scandal of members of the church and the delight of those who hate her. When such impostors are caught, no mercy should be shown

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ness, bad blood, etc. It is purely vegetable.

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The church doors were just opened, and, after depositing the intention in

church he walked on quickly, as he

had gone out of his way to perform his wife's request, and was obliged to

go some distance in order to regain the path which led to his day's work.

Suddenly he heard the sound of horse's hoofs in the distance. They seemed

to be coming at flying speed, and with a fear of some danger, he knew not what, Joe stood still and waited. He had not long to wait, for suddenly,

round a turn in the road came a white horse at full speed, his head down and

foam issuing from his mouth, and in the wagon which he drew was a little child, her face as white as the coat

of the flying steed, her golden curls floating on the air, and her tiny hands

instant to be overturned as it swayed from side to side in its terrible passage

Joe Crawford was a strong man and he had been used to horses from his

childhood. He advanced to the middle

of the street and stood like a rock.

As the horse came near him, murmur

wrenched from its socket, but soon his

strength prevailed, and the horse stopped and stood still trembling in every limb, the sweat pouring off its

reeking hide. Joe recognized him at once as one that he had often groomed

at Mr. Dacre's, and the sagacious ani

mal, feeling that he had found an old friend, rubbed his head against Joe's

shoulder and testified in every way his recognition. Turning to the carriage,

stairs opened the door of his little

kitchen and put the child in the arms

of his astonished wife, saying: "Here, Mary, look after this little one till I come back." Then, getting into the

Joe had not driven far when he saw

horse of mine, how you stopped him. Ah! I'm afraid you've met with some

injury yourself," as Joe turned very white and leaned against the carriage

"I think I must have wrenched my

little of my wife's good linament rubbed on it will soon set it right; but I don't

think I'd do a fair day's work with it, so if Mr. Gray will kindly tell Mr.

Wentworth that I won't be there to

day I'll be obliged to him. But, sir,

tell him please that I'll come the first day this week that the sprain is all

the owner of the white horse. "What

ready to be complimented on

shoulder, sir; but it's not much.

for support.

is your trade?'

Then, getting into the

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Makes the hair soft and glossy. "I have used Ayer's Hair Vigor for nearly five years, and my hair is moist, glossy, and in an excellent state of pres-ervation. I am forty years old, and have ridden the plains for twenty we years." —Wm. Henry Ott, alias "Mustang Bill," Newcastle, Wyo.

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OUR BOYS AND GIRLS. HOW JOSEPH CRAWFORD GOT HIS HOME.

> For the CATHOLIC RECORD. I.

"On your way to work, Joe. just step into St. John's and drop the intention in the Apostleship box."
"Is it the same intention, Mary?"

"Yes, dear,—that we may get a little home of our own that we will tand no danger of losing and not have to bring up our little ones in this wretched tenement."

Just then a man's voice was heard in

loud, angry tones in the next room, evidently followed by a blow as a woman screamed loudly, and then ran down stairs exclaiming, "He'll kill me next thing with his heavy fist. I'll bring the first policeman I meet to him!

"Just think, Joe, of our poor little ones hearing the likes of that. If our prayer would only be answered now and we would get a nice little home to

ourselves as we used to have !"
"The truth is, Mary, I'm tired drop ping that same intention in the box month after month. I wont go there to day and be disappointed again. Why its two years since we first recom-mended it to the prayers of the League, and no answer yet. If you want it to go to-day you'll have to take it yourself."

"For shame, Joe! We must persevere if we want anything. Perhaps the very month we leave off recommending our intention is the month it might be granted. Take it with you
—there's a good fellow."

"You'd better go over with it your-

self, Mary, as you have so much faith in the answer. I've given up all

hope."
"Now, Joe, you know very well Now, Joe, you know very went that I must get the children ready for school, and, besides, I can't leave Robbie and the baby alone. Here I'm putting it in your left breastpocket. Don't forget it;" and the little woman turned away saying to herself: "I know he'll put it in, and maybe it will be answered this time."

Five years before our story opens

Joe Crawford occupied the gardener's cottage on the estate of a country gentleman. Joe was head gardener,

and by his honesty and industry had won for himself the confidence and

esteem of his employer. Mr. Dacre,

the owner of the estate, was a bachelor

wagon he drove quickly along the road by which he had come, expecting in the prime of life, and his passion was flowers, which were cultivated all through his grounds in great pro-fusion. Joe was in his element. He loved to care for the beautiful and rare to meet the owner of the run-away. carriage driving furiously towards him. Three men were in it, one of whom was white-looking and excited. plants which bloomed so freely in Mr. Dacre's lovely gardens; and when his They slackened their speed as they saw the white horse, and Joe stopped day's work was over he enjoyed a pleasant evening in his own neat little and alighted. The pale-faced gentle-man jumped from the other carriage cottage with his wife and three lovely children, who amused him with their childish prattle and pretty baby tricks. almost before it stopped and exclaimed, "My little girl! Is she safe?" Joe One morning there was a great com-motion at the great house. Mr. Dacre was found dead in his bed. The estate removed his hat and answered respectfully: "She's all right, sir. I left her with my wife. She's a plucky little was left to his nephew, who, as soon as thing. She clung on to the wagon until I managed to stop the horse and then she fainted. If you go to No. 110 Benton street and ask for Mrs. he obtained possession of the beautiful homestead, dismissed all the servants, closed the house and went abroad. So Joe and his wife had to leave the pretty cottage so endeared to them by tender memories of the past, and go to the city of Hamilton, where Joe hoped that he might get a situation as gar-dener, and in time own a hothouse of his own. But, alas! poor fellow, he was doomed to disappointment. Situations of any kind seemed hard to get ions of any kind se that year, and, when he could not get any gardening to do, he was obliged to content himself with a day's work wherever he could procure it. What he and his good wife regretted most of all was that they had not a little home of their own in which to bring up the family growing around them, where they would not be exposed to the sights and sounds too often to be met with in the crowded tenement houses of our large cities. After they had been about three years in Hamilton little May, their eldest child, who was about seven years old, began to go to school to the nuns of the Congregation of Notre Dame. One day on her return from school she was the proud bearer of tickets of affiliation to the Apostle-ship of Prayer, which the good superioress had sent to her father and mother. They gladly accepted the offer of being inscribed as members. and promised to fulfil all the duties o the three degrees. Visiting the convent, and receiving some further explanations about the holy League, they at once decided to recommend two special intentions to the prayers of the associates—namely, that Joe might obtain steady work, and that they would get once more a home of their own. Joe had never been a day idle since, but he had not a permanent situation, and the prospect of owing a house seemed as far off as ever. With all their faith, they were almost discouraged, but little Mrs. Crawford, was sprained shoulder with the had set out ear women like proven given in holding on ing out in her fright. Her father then to Mrs. Crawford was sprained shoulder with the had set out ear women like proven given in holding on ing out in her fright. woman-like, never gave up what she had once set her mind on, and to-day she had again written the intention that had been dropped into the intention box so regularly for the past two

years. The town clock was striking 5 as frightening him so that he started to run away. The two gentlemen saw Joe Crawford emerged from the door of the dingy dwelling where he rented that they found it impossible to keep three small rooms. He was to work sight of him, and were obliged to harthree small rooms. He was to work for the day in the garden of a gentleman who lived nearly three miles out of town, which place he was anxious of town, which place he was anxious to reach so as begin work at 6. It was a lovely summer morning. The sun had just risen, and every object that met his eyes was bathed in a sea! when Joe had finished his part of the whom the pressed to his breast and covered with kisses as he beheld her alive and well before him.

"So you are a gardener?" he said that met his eyes was bathed in a sea! when Joe had finished his part of the whom the pressed to his breast and covered with kisses as he beheld her alive and well before him.

"So you are a gardener?" he said that met his eyes was bathed in a sea! when Joe had finished his part of the large size. \$1.75. 6 Bottles for \$9.

of golden glory. He walked on briskly, taking the street that led to the little Catholic chapel of St. John.

Dacre's, sir, about fifteen miles from

here."
"Why did you leave there?" "He died, sir, and all the men were dismissed and the house closed."

the box, he knelt and breathed a fervent prayer to the Sacred Heart to help him in his struggle. He arose consoled and comforted. Leaving the "How would you like to go there again?"
"Indeed, sir, the happiest years of our lives were spent there," said Joe, while his wife's eyes overflowed with

tears. "Well, Crawford, if you'll come back you shall be head gardener there once more. No need to ask you for recommendations. The fame of Mr. Dacre's gardens was widespread. My father was Mr. Dacre's nephew, and when he died a year ago he left the old place to me. My wife and children are there now, and as I told you I came to the city to-day to look for a gardener."

So the house No. 110. Page to the city to-day to look for a gardener."

So the house No. 110, Benton street lost one of its families, and Joe Craw ford, with his wife and children, once more took up their abode in the gardener's house, where the early years of their married life had been spent, and clinging with all her baby strength to the wagon which threatened every on the morning after their arrival Mr Brownley, the new owner, brought hi wife and little ones to see the man who had saved their darling Lily; and Lily herself was the proud bearer of a mys terious package bound up with a grea deal of red tape and heavy seals, ing a prayer to the Sacred Heart for help, with one glance at the white face in the carriage and one package proved to be no less than a deed of the head gardener's house, which, with all its improvements and its garden and orchard, was to be for thought of his own little May, he dashed ever the property of Joseph Crawford.

And after all the thanks had been forward and seized the bridle. So great was the speed of the animal that he was dragged some dis-tance forward and his arm nearly

spoken, and the family from the great house had taken their leave, Mrs. Joe said earnestly:

"Now, Joe, we owe all this to the League. If you hadn't gone out of your way to drop the intention into the Apostleship box you would not have been on that road at all and would never have seen the runaway horse

Joe agreed with her, and so did all the children; and nowhere to-day has the League a more faithful and devoted member than Joe Crawford, who never fails to say to anyone in distress:
"Recommend the matter to the

Joe saw that the little girl had fallen to the bottom where she lay white and motionless. Picking her up as if she had been a feather and passing his right arm through the bridle, Joe League, and even if you don't get an answer at once you'll be answered fully walked quickly home, where he left the horse before the door and running up if you only persevere."

A Word to Mothers.

Perhaps God has called away one of your little ones. Do you miss your baby? You do. You are oft-times sad and lonely. You long for a little baby head to rest on your boson; you would give all you possess to feel the clasp of baby arms around the neck, at twilight's holy hour : you want to hear little feet making music on the stairs you are hungry for baby kisses. You think if your darling could only come back, you would never be cross again; nothing should trouble you. Too late, too late! Learn a lesson from it. Be kind to those with you. Children need more than food, raiment and shelter; they need petting and loving, and some one to sympathize with them. Then, mothers, we beg of you, love your little ones; they are angels in your household, and God will call you one day to a strict account of the souls placed in your charge. Many a poor mother has lived to see her boy astray, her daughter grow to be a worldly woman, and in looking back, perhaps, she cries out, "If I had but known." Toke, warning, then, Crawford you'll get the little one, sir. I must hurry now, for I have to be at Mr. Wentworth's at 6 o'clock to do a day's work, and I'm afraid it's getting known." Take warning, then, mothers, before it is too late, and re-"My friend, Mr. Gray, will pass there and he step in and tell Mr. Went-worth that you cant be there to day. You must tell me about that runaway member that word "mother," should be to children, goodness, mercy, patience, and, above all, a world of

Mrs. Harriet A. Marble, of Pough keepsie, N. Y., was for years a marty to headache, and never found any thing to give her more than temporar relief until she began to take Ayer'. Pills, since which she has been in the enjoyment of perfect health.

enjoyment of perfect health.

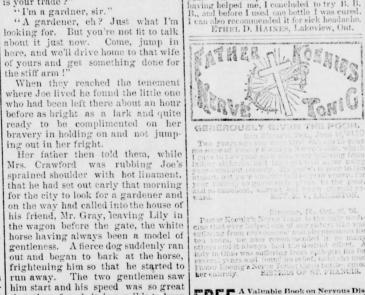
Mr. W. Thayer, Wright, P. Q., had Dyspepsia for 20 years. Tried many remedies and doctors, but get no relief. His appetite was very poor, had a distressing pain in his side and stomach, and gradual wasting away of flesh, when he heard of, and immediately commenced taking, Northrep & Lyman's Vegetable Discovery. The pains have left and he rejoices in the enjoyment of excellent health, in fact he is quite a new man."

A Prompt Cure. right for I have no work ahead of me till next week."
"Are you in want of work?" said

A Prompt Cure.

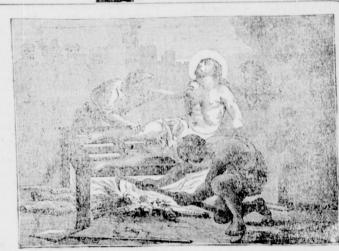
GENTLEMEN,—Having suffered over two years with constipation, and the doctors not having helped me, I concluded to try B. B. B., and before I used one bottle I was cured. I can also recommended it for sick headache.

ETHEL D. HAINES, Lakeview, Ont.



A Valuable Book on Nervous Dis-eases and a sample bottle to any ad-dress. Poor patients also get the med-icine free.
This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, ind., since 1876, and is new under his direction by the ness a horse and start in pursuit, the father's fears being all for Lily, whom

SURPRISE SOAP ON WASH DAY;



AND EVERY DAY.

With Reflections for Every Day in the Year. "Butler's Lives" and other approved sources, to which are added
Lives of the American Saints

Recently placed on the Calendar for the United States by special petition of The Third Plenary Council of Baltimore, and also the Lives of the Saints Canonized in 1881 by His Holiness Pope Leo XIII. Gilmary Shea, LL.D. With a beautiful frontispiece of the Holy Family ndred other illustrations. Elegantly bound in extra cloth. Greatly ad-father, Pope Leo XIII., who sent his special blessing to the publishers; cry Archbishops and Rishops.

HEALTH FOR ALL

HOLLOWAY'S PILLS & DINTMENT

THE PILLS

Parity the Blood, correct all Disorders of the
LIVEE, STOMACH, KIDNEYS AND BOWELS.
They invigorate and restore to health Debilitated Constitutions, and are invaluable in all
Complaints incidental to Fernales of all ages. Eor Children and the aged they are priceless.

THE OINTMENT

Is an infallible remedy for Ead Legs. Bad Breasts, Old Wounds, Bores and Ulcers. It is
famous for Gout and Rheumatism. For disorders of the Chest it has no equal,
FOR SOLE THROATS, BRONCHITIS, COUGHS,
Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contractes
and stiff joints it acts like a charm.

Manufactured only at Professor MOLLOW AY'S fietablishment.
78 NEW OXFORD ST. (LATE 523 OXFORD ST.), LONDONAnd are sold at In. 14d., 2s. ed., 4s. ed., 11s., 22s. and 33s. each Box or Pot, and may be has
after Purchasers should look to the Label on the Pote and Eoxes. If the address
the pot Oxford Street, London, they are should be address.

A GREAT OFFER Father Damen, S.J.

(Charges prepaid to any part of the Dominion.)



The CATHOLIC RECORD FOR ONE YEAR

Webster's - Dictionary Paid up Capital. - - - 1,300,000 FOR \$4.00.

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

The dictionary is a necessity in every home, school and husiness house. It fills a vacancy, and farnishes knowledge which no hundred other volumes of the choless books could supply. Young and Old, Educated and Ignorant, Rich and Poor, should have the within reach, and refer to its contents every day in the year.

As some have asked if this is really the Original Webster's Unabridged Diesionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life were so well employed in writing. It contains the entire voembulary of about 100,000 words, including the correct spelling, derivation and definition of same, and is the regular standard size, containing about 300,000 square inches of printed surface, and is bound in the correct of the fact of the price of Webster's Dictionary has here tolore been \$12.00.

N. E.—Dictionarles will be delivered free of all charge for carriace. All orders must be accompanied with the cash

pense.
"I am well pleased with Webster's Un-abridged bictionary. I find it a most valu-able work.
"I am highly pleased with the biction-ary," writes Mr. W. scott, of Laneaster, Out.

CONCORDIA VINEYARDS

ERNEST GIRADOT & CC Altar Wine a Specialty.

Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best im-

For prices and information address, E. GIRADOT & CO.

ONTARIO STAINED GLASS WORKS STAINED GLASS FOR CHURCHES.

PUBLIC AND PRIVATE BUILDING urnished in the best style and at prices low nough to bring it within the reach of all.

WORKS: 484 RICEMOND STREET, R. LEWIS.

One of the most instructive and useful pamph-lets extant is the lectures of Father Dame. They comprise four of the most celebrated ones derivered by that renowned Jesnit Father, namely: "The Private Interpretation of the Bible." "The Catholic Church, the only true Church of God," "Confession," and "The Real Presence." The book will be sent to any ad-dress on receipt of 15 cents in stamps. Orders may be sent to Thos. Coffey CATHOLIC RECORD Office, London.

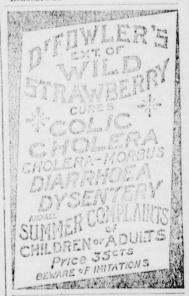
THE HURON AND ERIR Loan & Savings Company

ESTABLISHED 1864.

Subscribed Capital, - \$2,500,000 Reserve Fund, - - 626,000 J. W. LITTLE. President

DEPOSITS of \$1 and upwards received at highest currant rates.
DEBENTURES issued, payable in Can-ada or in England. Executors and trus-tees are authorized by law to invest in the debentures of this company. MORTGAGES purchased.

G. A. SOMERVILLE.



A SIMPLE WAY TO HELP POOR CATH-stamps of every kind and country and send them to Rev. P. M. Barral, Hammonton, New Jersey, U. S. Give at once your address, and you will receive with the necessary explanation a nice Souvenir of Hammonton Missions.

WORKS: 484 RICLIMOND STREET;
R. LEWIS.

COMMERCIAL HOTEL, 54 and 56 Jarvis
Commercial Horizonto, This hotel has been refuted and furnished throughout. Home of the loss.

Louis and the street, London. Private funds to loss.

M. Dorrelly, Proprietor

Branch No. 4, London, math, at eight o'clock, at their hall, Albion ook, Richmond Street, O. Labelle w. Wm. Corco'an, Recording Secretary

Assessments Nos. 6 and 7.

The first double assessment has been issued by the Grand Council of Canada, calling for the payment of the beneficiaries of eleven deceased members, amounting to \$20,000. This is an exceptionally heavy death rate for one morth, but we must expect to have such occasionally. So far the Canada Grand Council has been very fortunate, and we hope it will be long before we have so many on one assessment notice again. We may remind our members that if the burden becomes great in the future, they have themselves to blame; the remedy lies in their own hands, but they do not make use of it. Acquaintance, friendship and influence have often caused white ballots to be cast at time of election, notwithstanding the fact that it was weil known the candidate was not physically sound. We hope the assessment notice of the present month will serve as a warning to all concerned.

New Branches. Branch No. 199 was organized at Edmondton, W. T., by Grand Depnty Hon. Justice Rou-au, on May 11. The following is the list of

Branch No. 128 was organized at Justice Rouleau, on May 11. The following is the list of
officers:
Spiritual Adv., Rev. Father Fouquet, O. M. I.
President, N. D. Beck
First Vice President, George Roy
Second Vice-Pres. C. Gallagher
Rec. Sec., Stanislaus LaRue
Asst. Sec., Luke Kelly
Financial Sec., J. G. Fairbanks
Treasurer, Joseph H. Picard
Marshal, Gedfroid Corrivan
Guard, D. J. McNamara
Trustees, Jales A. Royal, Luke Kelly, Paul
Royal, A. F. Digague and P. L. McNamara.

Brauch No. 200 was organized at Toronto Ont., by District Deputy M Keilty, on May 18 List of officers appeared in last week's issue.

Branch No. 201, was organized at Alexandria, Ont. by Organizer J. E. H. Howison, on May 29. The following is the list of officers: Spiritual Adviser, Rev. D. R. Macdonald President. James McPhee First Vice-President. James Cabill Second Vice-President, Pierre Alexandrie Hust

Recording Secretary, Aneus McDonald Assistant Secretary, Napoleon Bray Financial Secretary, Rev. D. R. McDonald Treasurer, James R. Proctor Marshal, George Nichols Guard, John R. Sha v Trustees D. D. McDonald, Joseph H. Laur-, Paul Chrlebois.

Explanation.

To the President and Members of Branch 43, C. M. B. A., Foronto, Ont.:
Having heard that your association has been censured for the delay in paying the beneficiary due me on the insurance carried by my deceased husband, P. J. O'Malley, late a member of your Branch I wish to give the most emphatic denial to any such report. My husband's beneficiary was made payable to myself and children, in equal shares; and in a case of this kind the law of the Province of Ontario commands that a guardian be apto myself and children, in equal shares; and in a case of this kind the law of the Province of Ontario commands that a guardian be appointed for the children if minors, as my children are; and it is obligatory that guardianship papers be taken out through the Surrogate Coart in Toronto. In addition to the delay necessarily incurred in complying with the legal requirements in this mater, I was myself responsible for still further delay in neglecting to make application for the guardianship papers until several weeks after my husband's death.

I was informed by the Secretary of your branch as long ago as last March (within thirty days of my husband's death) that the money was held in readiness to be paid over as soon as the necessary legal formalities should be complied with.

I have now received the beneficiary money in full, vac., \$2000, and wish to express my deep gratifude to you and the members of the noble association to which you belong for the great kindness and consideration which you have uniformly shown me since my bereavement.

Nothing would be farther from my mind

hoble association to the great kindness and consideration which you have uniformly shown me since my bereavement.

Nothing would be farther from my mind than to express censure for the delay in receiving the money, as it has been caused entirely by my own neglect and the time required to comply with the law of the Province, Rather, I shall always cherish a generous regard for the C. M. B. A., and will endeavor to the best of my ability to induce persons to join your association; for who can tell how soon a similar bereavement might befall anyone situated as I was. My husband was in the prime of life and enjoyed the very best of health. Within one week he was stricken down and died. If he had not provided for the future, I and my little children would have been left without any means of support. Therefore, my best wishes and heartielt prayers are for the good and well-heartielt prayers are

Toronto, June 3, 1893.

Resolutions of Condolence.

Belle River, June 1, 1893.

At a regular meeting of Branch 173, Belle River, bled in their hall, Thursday evening, the 1st inst, the following resolution of condolence was unanimously passed:

Moved by Brother Mousseau, seconded by Brother Gauthier.

Whereas Aimighty God in His infinite wisdom has seen fit to afflict our esteemed Brother, Gilbert Ouellette, by removing from earth his siter, Mrs. John Hamlin, of Sarnia; be it Resolved that we, the members of Branch 173, tender our heartfelt sympathy to Brother Ouellette in his sad bereavement, and earnesily pray that Almighty God may grant him strength to bear his affliction with Christian resignation. Be it

strength to bear his affliction with Christian resignation. Be Resolved that a copy of this resolution be sent to Brother Ouelletie, and to the CATHOLIC RECORD for publication, and recorded on the minutes of the meeting.

J. J. MCAULIFFE, Rec. Sec.

At a regular meeting of Branch 121, Sudbury, held the 16th May, the following resolution of condolence was unanimously adopted:

Whereas it has pleased the Almighty for emove from our mids; after a limcering illness borne with Christian fortitude, our late Brother, Joseph unlette, be it therefore.

Resolved that this Branch hereby earnestly extend their sincero sympathy to the widow and family of our late Brother in their sad bereavement. Be it further resolved that a copy of this resolved that copy of this resolved that Catholic Record and United Canada for publication.

F. F. Lemieux, Rec. Sec.

Mille it sto.

affliction; and that we extend the hope that the remembrance of the straightforward, pure and noble character of his life may prove a healing balm to their sorrows and cheer them in their journey down the path of life. Be it further

further resolved that the members of this branch attend the funeral in a body; that our charter be draped in mourning for a period of thirty days; and that these resolutions be spread upon the minutes and an engrossed copy he sent to the family of the deceased, and published in our official organ and the city papers. Signed on behalf of the branch, Matthew Kouber, John Burns and W. H. Jamleson, Committee.

DIOCESE OF HAMILTON.

On Thursday, the Feast of Corpus Christi, His Lordship Bishop Dowling confirmed about one hundred at St. Clement's, which parish is under the charge of Father Gehl. After High Mass the Blessed Sacrament was carried in procession by the Bishop, accompanied by several priests. A large concourse of people was present.

Sunday, June 4th, His Lordship celebrated Mass at St. Mary's Cathedral, Hamilton, 8:30, and gave first Communion to one hundred and twenty-five children. After Mass he preached an appropriate sermon to the large congregation which was present.

At High Mass the Bishop was present on the throne, and after Mass carried the Blessed Sacrament in procession around the cathedral.

The children who received first Communion in the morning were present, and sang hymn-appropriate to the Feast.

LORETIO'S WELCOME TO BISHOP DOWLING.

No brighter and more beautiful welcome home could easily be imagined than the one which was accorded to Bishop Dowling last evening at Loretto Academy. It took the form of a varied entertainment, in which mearly all the young ladged of pretty little damsels, each with a smile of frank and friendly greeting on her iresh young face, and all joining in a chorus of glad welcome, no wonder that the good Bishop was pleased, and probably felt that it would be almost worth undertaking another long and peril-ious journey to receive another such welcome home from the lambs of his flock. The entertainment was held in the hall on the ground floor of the large addition which has recently been made to the academy. It is a handsone and commodious hall, with a seating capacity of six hundred. The nicely finished woodwork, the artistic stained-glass windows and the graceful proscenium make it one of the pleasantest auditoriums in the city. Last night the hall was specially decorated for the occasion. There were evergreens in profusion, several trees having been brought in bodily for the decoration of the proscenium. Flowers and potted plants were also used. There was a seenic back-ground representi

Resolutions of Condolence.
At a regular meeting of Brauch 178, Belle River, held in their hall, Thursday evening, the ist inst. the following resolution of condience was unanimously passed.
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By the following resolution of condience was unanimously and the strength to bear his afficient with Christian year that Almighty 6 of may grant his strength to bear his afficient with Christian year that Almighty 6 of may grant his strength to bear his afficient with Christian resistance of the copy of this resolution the sent to Brother Outlette, and to the Carnotnic Riccom for publication, and recorded on the minutes of the meeting.

At a regular meeting of Branch 128, Sudbury, black Linding and the following resolution of condience was an indeed that the first the first of the condience was a state of the condience were stated for the condience was a state of the condience were stated for the condience was a state of the condie

night-your singing, children, whom I love so well.

In conclusion Bishop Dowling bespoke for the pupils a holiday, and two hours of extra sleep in the morning.

The singing of God Save the Queen closed the entertainment.

DIOCESE OF PONTIAC.

Rev. H. S. Marion the popular parish priest of Douglas, was the happy recipient on Sunday last of an address and presentation valued at \$200. Before Mass Mr. John Mc-Eachen approached the altar railing and read the following address:

valued at \$200. Before Mass Mr. John McEachen approached the altar railing and
read the following address:

Permit us, Rev. Father, to approach you
to-day to express our love, esteem and sincere
acknowledgments for the great things you
have done for our parish, during the thirteen
years which the providence of God has given
you to administer to our spiritual necessities.

We know how little you court public rocognition of the great services you have rendered;
we know you have protected the fundamental
virtue of humility which you so frequently
and so eloquently preached; but the eloquent
voice of your manifold works—your charity
for God's poor, your love for brotherhood of
man, your zeal for our salvation—you are
unable to silence.

Need we recall the early establishment of
the Sodalities of the Children of Mary and the
Living Rosary. The one enableth our youth
to walk on the flowery path of innocence; the
other caused the elder members of the community to meditate daily on the principal
mysteries of the life of our blessed Redeemer.

Thank God through your fruitful instructions we know the evils of intemperance.
From the first Sunday we had the happiness
of hearing you till Easter Sunday last, when
we knelt before the altar railing to solemnly
renew our pledge, you lost no opportunity to
inculcate the great virtue of temperance
association. By it you have placed a shield
of protection around our young men, reclaimed those who were given to over indulgence, and induced the parish generally to
practice the virtues, counselled by the
Gospel, of self-denial and mortification.

Rev. Father, there are not many things
more agreeable to us to speak to you about
than the laying out and beautifying of God's
holy acre. We love and cherish our dead,
and the day is dear to us which you annually
select for the decoration of the graves of
our loved ones departed.

We behold, in the colossal artistic and
symmetrical monument of granite, which,
at the cost of nearly, \$1,000 you have

our loved ones departed.

We behold, in the colossal artistic and symmetrical monument of granite, which, at the cost of nearly, \$1,000 you have placed over the remains of Rev. Father Byrne—your fond remembrance and care to perpetuate the memory of a loved and saintly priest dear to us by many ties of affection.

You encouraged and fostered a taste for the refining art of musk in the parish, and we have to-day a well traned and proficient church choir.

On this occasion we cannot pass by your active solicitude for our temporal welfare. The many things you undertook were happily conceived economically executed, successfully competed: and in things pertaining to our affairs we have always found you to be a wise and prudent counsellor.

But what gives us, in this respect, our greatest confidence is the marvellout executive ability you displayed in building this beautiful temple in which we now address you.

We will now tell you loudly what we

tive ability you displayed in building this beautiful temple in which we now address you.

We will now tell you loudly what we thought when you first proposed to build our church, whose interior, you said, was to be frescoed and adorned with paintings from the life of our Lord, and the exterior to be ornamented with chiseled marble. We thought, considering the paucity of our numbers, we would be burdened for many years with the yoke of a heavy debt; but to our glad surprise, thanks to your energy, ability and wise management, we found when the church was completed the debt was practically liquidated.

We need not tell you we love our consecrated church and look upon it as a living monument of your love and zeal for the honor and glory of God.

Reverend and dear Father, you have done for us many things which words cannot tell. We love you, we pray that God may spare you long to us and always have you in His holy keeping.

As a slight mark of our esteem, and grati-

Not long to the holy keeping.

As a slight mark of our esteem and gratitude, we beg to tender you a phaetou and tude, we beg to tender you a phaetou and to the holy account not for its ude, we beg to tender you a phaeton and narness which we ask you to accept, not for its ntrinsic value, but as a token of the love and pleasant relations which have always existed

pleasant relations which have aways existed between us.

Signed on behalf of the parish by John McEachen, John McGuire, John Breen, Stephen Whalen, James Gorman, Robert Valiquette, Wm. Henderson, Thomas Neville,

the good wishes so kindly but to him too flatteringly expressed in their beautiful address.

I prize your gift, he said, not only because of its positive and intrinsic worth, but also because it came spontaneously from his spiritual children without the slightest suggestion or endeavor on his part.

In your love you have treasured up many things done which I had forgotten, and are to be ascribed to your goodness rather than to any perfection of mine.

You referred to the number of years which God has placed me over you. These to me were happy years, and during which little clouds, though never deep and dark, may have arisen to intercept the smlight of happiness from pouring in upon me the falness of its measure. But life would not be natural without shadows, nor roses without thorns. If I had some discouragements I had many encouragements; if I had gloomy hours I had months of unruffled happiness; if anxiety and apprehension had a place in my heart in regard to the finances of the parish they were promptly dispelled by your proverbial generosity and liberality.

He said that a priest would be very hard to please if he did not experience happiness in a parish having so many loyal and sym-

roverbial generosity and liberality.

He said that a priest would be very hard to please if he did not experience happiness in a parish having so many loyal and sympathetic hearts; that he came to the parish not because he was sent but because he had chosen it; and now, after almost thirteen years of social and spiritual relationship, he would not accept the most alluring parish in this or any other diocese for his own beloved parish of one hundred and twenty families.

What is gold? He said that there were things which gold could not purchase—the conjugal love that existed betweed husband and wife, the love of a dutiful child for its parent and the great love of parents for their children. He was their spiritual father, and considered gold as dross compared to their love, good wishes and prayers.

You have kindly referred to my part of the work in building this church made dear to us both by toil and many sacrifices. Yes, I do look upon this temple offGod, with feelings of, perhaps, pardonable pride. I know it to be the only church consecrated in the diocese and completed without one dollar in debt.

But, my dear friends, I will not allow you, even in your kindness, to attribute it to me as a monument of whatever little abilities I may possess, for I see in it a perpetual testimonial of your devotion, sacrifices and liberality.

He then thanked them for their references

ality.

He then thanked them for their references He then thanked them for their references to the spiritual good promoted and accomplished in the parish. He thanked God tor it, and knew that he was but an unprofitable servant, and the praise and the glory were to be given to God. He, in conclusion, thanked his parishioners for their valuable presentation, his separated brethren who kindly contributed and the testimonial committee who collected the money to purchase the elegant equipage.

equipage.

Remember always that things of God must be done in God's way.

How an A. P. A. Lodge was Organized.

brella stand, we joined hands around it and he administered half a dozen pungent oaths in which he swore to do livers and sundry things for the glory of the cause and to the fusion of the Catholic Church and the

lodge, A. P. A., and, so far as I know, it was at the same time the end of it. Officers were elected, but I do not know that another meeting was held. The man with the carpet sack collected a dollar apiece from the participants and then began to talk and lodge furnishings. Lincoln lodge made no investment in paraphernalia, but the initiation fees doubtless paid the expenses.

Consolations of Catholic Worship.

so poetic and attractive-I was about to say so maternal-that it will ever exercise a charm over the minds and hearts of men. The soul finds a delicious repose in the silent chapels, before the lighted candles, in that suave atmosphere where sweet-smell-ing incense and harmonious music mingle. It nestles close to the bosom of a celestial mother, where it feels itself immersed in sentiments of humility, is filled with filial love and madecapable of lifting its thoughts to the Redeemer Himself. The Catholic Church, with her ever-open doors, her luminous altars, her thousands of preaching and singing tongues, her hymns, her Mass, her feasts and anniversaries, is ever admonishing us with tender, pathetic solicitude that her maternal arms are open, ready to welcome all those who find their earthly burden too heavy to bear alone. She is ever offering the sweet banquet of love, and her hospitable doers are ever open day and night to the wanderer seeking rest and peace. When I look upon the incessant activity of the priests exposing daily the Blessed

Probably one of the best known men in Probably one of the best known men in Office of the New York of Tiverton. The Captan is known among ship owners, as a first-class mariner and pilot, has been chiefly engaged is the West Indies trade, and has been very fortunate with the vessels under his clarge. Some three years ago, Captain MeKay had a very severe attack of la grippe, which gradually developed into more serious troubles, until his life was despaired. It was with deep regreet that his employers and friends saw him sink gradually under a terrible disease, until his ocath seemed only a question of a few weeks. At this time, when physicians could do nothing for him, he was induced to try Dr. Williams Fink Fills, and by that wonderful medicine was restored to health and strength. Captain McKay's recovery created in little amazement; and as more interest was manifested in it, both in his own village and in the adjacent places wherehe is so well known, the Free Vires thought the matter of sufficient importance to the public, to get a statement of the facts from Captain McKay, and accordingly detailed a reporter to interview him with that end in view, when the following facts came into his posses: "I have heard," said the reporter, "that

Captain McKey, and active the perfect of interview him with that end in view, when the following facts came into bis possession:

"I have heard," said the reporter, "that your recovery was wonderful, and was brought about entirely by the use of 1r. Williams," Pluk Pills. Would you let me have the particulars of your liness and restoration to health?"

"Certainly," replied Capt. McKay, "I have told the story a hundred cimes already, but as the truth never wear out, once more won't hurt, and besides I always think I may be aiding some person who is new suffering as I suffered, and giving them a clean bill of health. To begin at the beginning, I had la grippe about three years ago, and that tied me up pretty well. I wasn't fit to take charge of a ship, so sailed south as far as Milk River, Jamaica, as nurse and companion for an invalid gentleman. The weather at that season was simpling melting, and I used th lie on the deck at hight, and in my weakened condition got some sort of fever. When I reached home I was completely used up, and continued to get worse gintil I could hardy move about. At times my limber becam to fail. It was difficult for me to distinguish persons at a distance. My face became swollen and drawn, and my eyes almost closed. At times my flesh would assume a greyish color an ermain for days in that state, being at the sanch as the color and death like."

"Seemistor. They gave advice, sent under their treatment I did not improve a bit. At last I got so bad that I lost all ambition. I

For the CATHOLIC RECORD.

suffered terribly, was only a burden to my friends, and actually longed for death, which all thought was soon in store for me. But the darkest hour is just before the dawn, I had become so bad that I hardly cared how soon I slipped my cable, for I was now almost completely paralyzed; but at this time the statement of a man down in Cape Breton, whose case does does not have the case of the control of the cont Mary. God looked upon the earth, and it was good
Until man blotted out the image fair
Engraved upon his soul, of God's own face.
And all the sphere was bethed in murky gloom.
God looked in love on His disrigured work.
And breathed a sigh of tender sorrowing,
And as the guilty orb but felt His thrill.
The faint retraction of that gentle breath,
From midst her thorus a snow white tily
bloomed— From midst her thorns a show white my bloomed— That Virgin lily who should give to earth Her golden Fruit, the world's Redeeming God

"A few years ago" said a reminiscent citizen to an Indianapolis News reporter, "I was a 'j'iner,' joined every secret organization that came along and was entitled to wear more decorations than you could crowd into a Saratoga trunk. About that time there came along a man from Detroit, who, after moving about the town with great secrecy for a number of days, got about twenty 'jiners', together one evening in a little room, next to the roof in the Brunswick

"He opened a flat carpet bag, took out a Bible, a lot of spangled collars and aprons, something he called an altar, but which to my notion was an umbrella stand that had seen better days, and then stopping the keyhole in the door announced that he would institute a lodge, an organization with an imposing name.
"He placed the Bible on the un-

Pope of Rome.

This was the beginning of Lincoln regalia Lincoln

RESOLUTION OF CONDOLENCE.

At the last regular meeting of Division No. 3 resolution of condolence was unanimously adopted:
Whereas it has been the decree of our Heavenly Father, in His all-wise judgment call to her eternal reward the beloved daughter of our esteemed Brother, Patrick Clancy, be in therefore There is something in Catholicism call to her eteriation of our esteemed Brother, Patrick Clancy, be it of our esteemed Brother, Patrick Clancy, its Resolved that the members of Division No. 3, Ancient Order of Hibernians, tender to Brother Patrick Clancy, his wife and family, their very sincere and heartfelt sympathy in this the hour of their affliction. Be it further Resolved that a copy of this resolution be forwarded to Brother Patrick Clancy, and copies thereof sent to the CATHOLIC RECORD and Catholic Register for publication.

GEO. J. OWENS, Sec. MARKET REPORTS.

London, June 8.—Wheat declined two cents per cental, and the ruling prices were \$1.08 to \$1.10 per cental. Oats \$1.05 and \$1.07 per cental. Beef \$6 to \$7.50 per cent. Veal sold at \$5 and \$6 cents a pound. Mutton 7 and 9 cents a pound. Spring lambs, \$8 to \$8.50 apiece. Pork, 88 per cvt. A few turkeys sold at 9 to 11 cents a pound. Butter 14 to 17 cents a pound. Eggs. 10 to 19 cents a dozen. Young pigs, \$5 to \$8 a pair. Mileh cows, \$85 to \$86 a piece. Hay, \$7 to \$8.50 a ton.

Toronto, June 8.—Flour,—Straight roller, \$2.85 to \$3.10; catra, \$2.65 to \$8.10; a \$1.00; contained to \$60 cents of \$1.00; contained to \$1.00; conta

situtes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address, at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course at treatment comparatively inexpensive as compared with other remedies or medical treatment.

A. O. H.

to 38c.
Ottawa, June 8.—There was an easier feeling in almost everything but oats and hay, 43c per bushel being asked for oats and 82 to 412 per ton for hay. Butter 16c to 23c per pound. Pork, 85.50 per 100 lbs.

Stephen Walingette, Wm. Henderson, Thomas Neville, testimonial committee.

HIS REPLY.

Father Marion said he had not the faintest intimation till quite recently that he would be the fortunate recipient of the costly phaeton and silver-mounted harness which he had the pleasure of seeing at the church door this morning.

He thanked them very sincerely for their valuable and valued presentation and for the kind sentiments, the esteem, the love, the good wishes so kindly but to him to dateringly expressed in their beautiful address.

In your gift, he said, not only because of its positive and intrinsic worth, but also because it came spontaneously from his spiritual children without the slightest suggestion or endeaver on his part.

In your love you have treasured up many things done which I had forgotten, and are to be ascribed to your goodness rather than the lough never deep and dark, may have arisen to intercept the sunlight of happinary that the would be the fortunate recipient of the costly phaeton and silver-mounted harness which he head the pleasure of the costly phaeton and silver-mounted harness which he head the pleasure of the costly phaeton and silver-mounted harness which he head the pleasure of the costly phaeton and silver-mounted harness which he head the pleasure of the costly phaeton and silver-mounted harness which he head the pleasure of the costly phaeton and restoring it again to be accuse it came spontaneously from his spiritual children without the slightest suggestion or endeaver on his part.

In your gift, he said, not only because of its positive and intrinsic worth, but also because it came spontaneously from his spiritual children without the slightest suggestion or endeaver on his part.

In your love you have treasured up man

LONDON CHEESE MARKET. London, June 3, 1993.—There was a large tarket to day. There were 708 boxes sold at 10,60 boxes at 91-10c, and 60 boxes at 95.

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

June 8.—Cattle (export) — The bulk of the rather in sold at 14 to 5 per lb, but occasional sales were reported at 15 to 55c. Stockers ranged from 16 45c or 1b. Bulls dull at 35 to 4 per lb for good to choice stock.

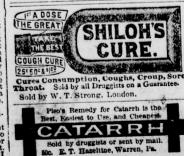
Milch Cows ranged generally from \$55 to \$50.

Hogs—Choice nogs of the Cas about 86.5.)
per cwt. and stores brought about 86.5.)
per cwt.
Sheep and Lambs—Prices generally ranged from 85 to 81 per head, with 84.5.) paid for one or two extra choice lots.

East Buffalo. N. Y.. June 8.—Sheep and Lambs—Two loads of very choices wethers sold at 85.75; good, 55.25 to 85.35. One deck of choice of pound yearlings sold at 86.85, and a small bunch of pound at 85.75. and a small bunch of pound at 85.75. Type 85.85. The grand weight Yorkers of 180 to 190 pounds and tire heavier weights were took at 87.30 to 87.55; good to best corn fed pigs, 87.45 to 88.55; common to fair, 85.75 to 87.25.

To STAMMERERS—Ecks' School of Voice, 391 South 1st street, Brooklyn, N. Y., wih mail, gratis, to those who are afflicted with impediments of speech necessary information.

A. B. POWELL Real Estate and Fire Insurance Exchange,



Truth is an intuition of the infinite. a perception of God in creation, a divine instinct reaching to the life beyond life, uplifting the soul with a sweet and powerful might of inspiration, and compelling it to seek its abiding place in that boundless realm above. -Ozanam.

C. C. RICHARDS & Co.

Gents,—I sprained my leg so badly that
I had to be driven home in a carriage. I
immediately applied MINARD'S LINIMENT freely and in 48 hours could use my
leg again as well as ever.

JOSHUA WYNAUGHT.

Bridgewater, N. S.

That string on your finger means "Bring home a bottle of MINARD'S LINIMENT."

Bronchetis ACUTE or CHRONIC.

Can be cured by the use of SCOTT'S **EMULSION**

of pure Cod Liver Oil, with the Hypophosphites of Lime and Soda. A feeble stomach takes kindly to it, and its continued use adds flesh, and makes one feel strong and well.

"C AUTION."—Beware of subs Genuine prepared by Scott & Bown Belleville. Sold by all druggists, 50c. and \$1.00.

A COMPLETE ACCOUNT OF HER LIFE. Address, THOS. COFFEY, Catholic Record

THE RITUAL OF THE P. P. A.

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

WANTED AN ENERGETIC CATH-SEND TWENTY-FIVE CENTS,

Railway Fare Paid to Chicago and

Return,

1893.

Journal, from now un til Dec. 31st, 1893, and we will send you instructions which will enable you to visit the World's Fair. Write

at once. Address, JER. COFFEY, P. O. Box 347, Montreal

stamps or postal

THE WORLD'S FAIR.

Catholics desirous of visiting the World's Fair can secure now all the accommodation they wish, for any time during the season by applying to P. J. NEVEN. 23 Mutual street. Toronto, representative of the De La Salle Bureau of Information and Accommodation, Chreage, III.

SALE OF 150 BUILDING LOTS BY AUCTION.

THE HONORABLE JOHN CARLING HAS
Instructed A. B. Powell, of the Real Estate
and Fire Insurance Exchange, 437 Richmond
street, to offer for sale by Public auction, on
Thursday, June 15th, at 1 o'clock p. m. sharp,
all that valuable land remaining unsold, known
as Carling's Heights. This property will be
sold in building lots according to the plan
which may be seen at the office of the undersigned, 437 Richmond street.

TERMS OF SALE.

A deposit of ten per cent. of the purchase
money to be paid down at time of sale.

One-fifth of the purchase money in one month
from the day of saie, the remainder 10 be
secured by morigage, payable in five equal
annual installments, with interest at six percent.

mutal installments, with interest at six per-eur.
The attention of the citizens of London and the urrounding vicinity is specially called to the urrounding vicinity is specially called to the six opportunity of procuring a choice building lot is one of the healthiest residen-tial parts of the city.
The street cars run to within a tew minutes' walk of any of the 159 lots. Satisfactory arrangements can be made regarding first payment by purchasers who may erect resi-dences.

TITLES PERFECT.

For further particulars apply to the undersigned.

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POST & HOLMES, ARCHITECTS.—Omes Rooms & and 29 Mauning House, King street west, Toronto, Also in the Gerris Block, Whitby. A. A. POST, R. A. A. W. HOLMES.

WANTED, A GOOD GENERAL SERVANT.
Apply at the CATHOLIC RECORD Office.

VOLUME For the CA

The "Angelus Domini n And as his words fe The throbbing ha heart Emitted but a chord

"Ave Maria!"
Thou Virgin Mo
Upon thy breast
And claim thy l Ecce Ancilla Don Soft and low as sun Her accents rise as And waft their po-high.

"Et Verbum caro That hidden God, C Thy God, thy So Has filled thy h

LECTURE B Delivered at S

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