My Father's House.

" Lætatus sum in his quæ dicta sunt mihi domum Domini ibimus.

Thou hast pitied my heart's great needing, Thou hast stooped to my low estate, And opened unto my pleading The long-scaled beautiful gate.

Through the wilds of gloom and sadness, Thou has been my guide and guard, Into the light and sadness Of the courts of Thy House, O Lord.

Why should I fear or falter

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RECORD

Under a roof so blest? Here, near Thy holy Altar Surely Thy child may rest. Here in Thy house it endeth My quest that was erst so vain, For the Spirit of Peace descendeth, Stilling the olden pain.

In Thy House, my Father, never Is grief that burns and stings. Nor the anguish of lost endeavor, Nor the shadow that chills and clings

For Thy love makes rest of labor,
And gain of the bitterest loss,
And the glory and joy of Thabor,
In the shade of the drearest Cross. -Katherine E. Conway in Boston Pilot.

THE LAND OF LUTHER.

What an American Baptist Minister Tells of the Irreligion and Immoral-

Asbury Park, N. J., May 23.-At to day's session of the Baptist Mission-ary Union the Rev. F. A. Remley de-livered an address, in which he attacked social and religious conditions in Germany. The question on which he spoke was "Are Missions Needed in Germany?"

' Although the question seems to be preposterous," said the minister, "a more than four years' residence and study of the condition of things in Germany showed me a deplorable con.

dition of affairs. 'My heart bleeds to disclose it, for I love the German people. For the great masses in Germany religion and upon matters of taxation, of water morality have no necessary connec-

PEOPLE IN ITS IRON GRIP.
"The Lutheran Church, in its 'homes' for tramps and its hotels for travelers, is engaged in the sale of intoxicating liquors. The drink habit holds the German people in its iron grasp. Of the three drinks — wine, beer and whisky — in 1890 there was consumed in Germany an average of over twenty eight gallons per inhabitant. Nearly a barrel was the share of every little babe! German authorities estimate that annually not less than 10,000 people in the empire fall victims to delirium tremens. Twenty-seven per cent. of the inmates of the insane asylums of the Rhine provinces became insane through drink. Of the 32,837 prisoners in Germany (1885), 41 per cent. committed their crimes while under the influence of liquor.

"At Sunday school picnics, temperance meetings and social religious meetings beer and wine are freely used. A brewery in Leipsic had the following inscription in large gold letters on a marble slab over the front door: 'To the Lord is this brewery intrusted: only there is prosperity and blessing where His hand labors.'

Gambling is rampant in Ger-"Having received their religious and philosophical instruction in the universities, many pastors have their own private philosophy views of the Bible and Christianity which they cannot give to the people, for the dogmas of the (Lutheran)

Church have been accepted by the State and are made binding upon all pastors (of the State Church). So there is a tendency toward one faith or belief for the pastor and another for the people. The Church is crippled by being united to the State, and being made a prop for monarchy,

THE BAPTISTS PUT ON A LEVEL WITH THE ANARCHISTS.

"Our Baptist people are of the laboring classes and are very poor Without outside help our work in Germany would almost fail.

'Our German brethren meet with almost insuperable difficulties, in part arising from the infidelity and indiffernace of the masses, and the poverty of our brethren; also from the fact that the Baptists, belonging to the laboring classes, are not well educated and have no social standing. But their greatest hindrances are, in many parts of Germany, to be found in the social and legal persecution to which they are subjected. They are despised and often hated by the State churches. The liberty which Baptists enjoy is different in different parts of many. In Hamburg, Prussia and some parts of South Germany the Baptists enjoy a large degree of toleration —even liberty — but in some places this is not the case. In the kingdom of Saxony, the cradle of the Reforma-tion, the most Protestant State of Protestant Germany, the Baptists are subjected to all kinds of restrictions and persecutions. They stand in the eyes of the law on the same level with the Socialists and Anarchists, and their preaching, services, prayer meetings,

hours before the time of meeting.

This application must state the time and place of meeting, the name of the are left catholic descendants, ne at the time and place of meeting, the name of the are left catholic descendants, ne at the insensibly lost his raith, or put it away in the bandbox where he kept the high hat which he were at the funeral of his relatives or on other are left catholic descendants, ne at the insensibly lost his raith, or put it away in the bandbox where he kept the high hat which he were at the funeral of his relatives or on other are left catholic descendants, ne at the insensibly lost his raith, or put it away in the bandbox where he kept the high hat which he were at the funeral of his relatives or on other are left catholic descendants, ne at the insensibly lost his raith, or put it away in the bandbox where he kept the high hat which he were at the funeral of his relatives or on other left catholic descendants, ne at the insensibly lost his raith, or put it away in the bandbox where he kept the high hat which he were at the funeral of his relatives or on other left catholic descendants, ne at the insensibly lost his raith, or put it away in the bandbox where he kept the high hat which he were at the funeral of his relatives or on other left catholic descendants, ne at the insensibly lost his raith, or put it away in the bandbox where he kept the high hat which he were at the funeral of his relatives or on other left catholic descendants, ne at the insensibly lost his raith, or put it away in the bandbox where he kept the high hat which he were at the funeral of his relatives or on other left catholic descendants, ne at the insensibly lost his raith, and the insensibly lost h speaker, and the subject on which he may, at his discretion, grant or refuse any application for a meeting. The ally exhibited even in our own day by

CATHOLIC DOCTRINE.

The Catholic Truth Society of London has recently published a book called "Catholica." It is made up of a series of articles explanatory of Catholic doctrine. One of the great London dailies, the *Chronicle*, recently had a review of this book which is certainly remarkable as coming from a Protest-Protestants of England in their senti-ments toward Catholicity. We extract the following passages:

its writer, would have seemed wondrous strange," says the reviewer. "A public man, identified with poli-

supply, of various like interests and concerns; a Parliamentary candidate THE DRINK HABIT HOLDS THE GERMAN and a County Councillor; emphatically a representative modern, man of re form, agitation, public spirit; here he is, expounding the Mass, championing Popery defending Indulgences; claiming for the Roman Catholic Church a favorable verdict upon the latest results of historical, archaeological, critical research; and that in language always forcible, sometimes beautiful in its fervor and conviction. And once we all thought that Catholicism was dead and done with, or at most a venerable ruin which we might pause to pity and admire, but which no reasoning man could make his home. The crum-bling traceries were picturesque; still, crumbling they were, and no part of the building weatherproof. Only dreamers, or fanatics, or illiterates, could remain or enter there. That view has very completely disappeared, and Catholicism is a stronger force to day than it has been at any period since the Council of Trent; and in nothing is the fact more evident than in social questions. That term, social questions, is after all somewhat ridiculous and offensive, as often used. We hear of men who 'don't touch', or 'don't trouble about,' or 'leave to others, 'social questions, as though from the beginning of human life upon this earth there has been, or could have been, a question affecting humanity which was not social. Under the lowest savagery or the fierce life is of necessity social; and religion deals with the whole of life. The Cath

> "Is it too much to say that if Roman Catholicism were the tissue of positive lies, doubtful statements, and ingeni ous artifices, which it is often called, the fact would be patent and clear as day-light? Systems supported by enthusiasm or tyranny, fanaticism or fraud, never resist the spear Ithuriel; truth prevails. But the criticism of three centuries has done nothing to make it impossible for an honest scholar to be a Catholic; and it is hardly extravagant to say that the criticism of this century has done more to shake men's faith in all other forms of Christian belief than in the Catholic. Times are changed since such Catholics as the 'Bard of Twickenham' regarded their own Catholicism with alf a smile, and clung to it just for old sake's sake,' though they felt it to be a losing cause."

relations of man with man.

NUNS IN THE MIDDLE AGES AND IN OUR AGE.

"At least six noteworthy women lend the glory of their personality to this minute record of the rise and decay of the convent in Europe. The system to which they were indebted for the opporunities of ttheir lives must have been well adapted to the time in which it flourished, else it could not have produced them. To one half of modern Christendom the convent is an abomination; to the other half it is merely a convenience of piety and charity, or of rather meagre schooling for young girls. But it was once a power in the world, such as colleges for women in the present century have not yet become."—N. Y.

was a long stride in advance that the traditional Protestant view prevailing similar uncompromising occasions.

from the Magdeburg "Centuriators" Carrying his wealth under his hat, it The chief of police from the Magdeburg "Centuriators

one is disproved by the facts of actual life in our own time. Whatever may conducted by members of Catholic re-These institutions are, then, a power in the world to day, and if "merely a convenience of rather meagre schoolant paper, and which shows how great a convenience of rather meagre schoolis the change which has come over the ing for young girls," appear to be man who did these things and never the best attainable, as so many who are not of our faith choose them, in spite of the old-time anti Catholic prejudice, in preference to other semin-"Half a century ago the writing of judice, in preference to other semin-such a book as this, by such a man as aries for young ladies. Of course this

"merely a convenience of piety and charity" is even more false. Their zeal and efficiency in carrier for the zeal and efficiency in caring for the poor, aged and afflicted, in alleviating misery and rescuing from the ways of sin are as great and as disinterested o-day as they were during the Middle Ages, known as preminently the ages of faith. The system of the religious life for women may have declined at the time of the "Reformation;" but it had a remarkable revival in the seventeenth century, and again, after the brief but almost total eclipse of the French Revolution, in the first half of the nineteenth. And to day the Sisters of Charity in caring for abandoned children and nursing the sick in hospitals, the Sisters of the Good Shepherd n rescuing and reforming fallen women and preserving wayward girls, the Little Sisters of the Poor in giving the comforts of a home to destitute aged persons of both sexes, not to speak of the many orders engaged in instructing the young, are doing as great and as noble service to mankind and to civilization in its truest sense as has ever been done in any age of the Church. Possible dangers to their own bodies and risking of their very lives do not deter the Sisters from cheerfully performing the work assigned to them, whether it be to nurse the wounded in spend their lives among lepers in Louisiana. They face these dangers olic religion has never been a private luxury of the few, but a world wide power brought to bear upon all possible but how many non-Catholics would only, of course, at the call of duty assume such a duty, the faithful per formance of which requires super-natural aid?

If, then, "to one half of modern Christendom the convent is an abomi nation," this feeling is no credit that half. But we do not believe the ratio to be accurately stated; on the contrary, it is our opinion that at least one-half of non-Catholic Christians admire our Sisterhoods almost as much as do the pious Catholic laity themselves. - Catholic Standard and Times.

"SUCCESS."

Many a Catholic young man who mingles much in the society of non-Catholics has not unfrequently found himself inwardly rebelling against the Church of his baptism. The longer he goes, and the more he comes to know, the worse the case gets for the Church Were it not for his mother and father and his name also, he would be for

cutting with it at once.

At the very start he finds that, like Esau the Red, its hand is against every man, and the hand of every man is against it. He begins with his own experiences, and he recalls how, for the little he has troubled it, the Church has troubled him a great deal. It was all very well when he was a boy to go to confession, and even after he had arrived at manhood he had felt more than once the good it did him, but when his pay was raised and he had a desk of his own in the office, or a department of his own in the store, This grudging tribute to an institu- life stretched before him alluringly,

became his ambition to turn his wits meeting cannot be adjourned from day to day, but for each day a permit must be secured. The chief of police may, was only a specious excuse for Protest-antism invented in the era of its de-whose money or whose position in sociat his discretion, send one or more policemen to any meeting. Their duty is to watch the meeting and to see that nothing unlawful takes place. They are made the sole judges of the lawfulness of the proceedings, and whenever, in their judgment it is best, they can declare the meeting. That the assumption of the religious to whose money or whose position in society he liked equally well with herself was a Protestant. Then came the Church he naturally called his own, amounts to an admission that Rational with it red tape and its offensive conditions which the proud woman he wished to be his wife would not stoop. That the assumption of the religious to consider and in the end his institute. ism, too, has seen its best days.

That the assumption of the religious to consider, and in the end his instinction. closed and send the people home. If the people do not obey and disperse, armed police enter and clear the room."

Inat the assumption of the religious to consider, and in the end in a Catholic church was replaced by submission to be its wife would not stoop to consider, and in the end in a Catholic church was replaced by submission to his sweetheart's dietation and his one is disproved by the facts of actual

Before his marriage he had learnt women and those for men at the present time, it would appear that the best of the women's schools of to day are those conducted by manhars of Catholian to the conducted by his faith definitely by becoming a ligious orders : for were it not so, it is not likely that so many non-Catholic parents would choose to send their and a man whose hand was never out daughters to be educated in them. of the friendly grasp of a brother mem-

ber. So life began for him, not as it would arises for young ladies. Of course this question of efficiency depends on what is the best education for girls in this age, a subject that we may discuss at another time.

The derivative of a Catholic to undo the evil things he knew he had performed. He was too much of a Catholic to be ever happy until he had undone them. So the days went by for him, with an unsurfactable consists, when the form comfortable anxiety about the future

books he read showed at least that one religion was as good as another. They showed also that the Catholic Church had an evil history behind it, which he mercifully spared telling his relatives, save when provoked by them. His boy he wished to know everything-to be afraid of nothing, and to "travel" in the best society, What "nice" people thought best for boys, that he wished his boy to have, and the boy indeed grew up with all that "nice" people think best for boys, save a par-ticle of religion, for religion in such a household, where the wife secretly de spises or hides her Irish name and the themselves they do not share with their benighted offspring.

If ever any stranger speaks with such a man about the Catholic Church, he will be surprised to notice the tone of irritation in which the intolerance of the Church is set forth-the Church whose hand is against every man. He would never suspect from the prosperity of his friend, the quiet paganism of his life and the entire un Catholicity of his surroundings, that this poor fellow, so bravely hostile to the Church, battle or the plague-stricken in an epidemic. Only the other day, indeed, the writer of the article from which we have quoted might have read in the have quoted might have read in the have a paper, that employs him an entire of as a recreant Catholic, without discovery paper. very paper that employs him an guising him. Nor would he suspect account of Sisters of Charity going to also that in this man's heart there is a hangering hope that a priest shall be at his hand in death's dark hour, and hat then he shall make a clean breast

of his masked life! all from success at such a cost! -Providence Visitor.

PATRIOTISM AND WAR.

Archbishop Ireland Explains His Re-cent St. Louis Speech,

Archbishop Ireland recently delivered an address before the Loyal Legion of St. Louis, which has been widely quoted. The speech turned on the question of universal arbitration and var, and by some captious critics the Archbishop was made to appear as if making a plea for war as necessary to create patriotism. The words which caused the criticism are as follows: PATRIOTISM AND ARBITRATION.

"I am not discussing to night the problem of arbitration. But while I do hear mention of it, the question presses itself on my mind: How will patriotism fare under the new order of things? What will there be to take the place of war in evoking, strengthening and consecrating patriotism? How strong and indestructible is the patriotism of the Grand Army of the Republic and the Loyal Legion! Whence this perfervid and holy patriotism? From memories of the war of thirty years ago, from momor-

patriotism as nothing else develops it. AN EXPLANATION. In explanation of his real meaning

degree, there are adequate compensa- to lose them.

tions for what is lost. an admirable case can be made for arbitration ; I did not discuss arbitra- gave its time chiefly to merely routine

KNOWS WHAT WAR IS.

"I am not ignorant of the terrible the hospital tent, in the homes of bereaved mothers and wives.

" Force is, at best, A fearful thing, e en in a righteous cause. "The power of religion and reason humanity and the dominance of the

gospel of Christ.
"But while we aspire to the ideal, look the fact that humanity is a finite, than those of war.

THINGS WORSE THAN WAR.

war. loss of national self-respect, the wreckage of the national inheritance of dig-

"God forbid that we go back to of history, when tribes and nations made war as for pastime; when a has substantially capitulated. bauble was the prize for which men fought; when the whims and personal ambitions of kings and queens sum moned armies into battle array. The interests at stake must be equal in value to the sacrifices which war

to keep itself prepared for war. A de-mand for arbitration made by the efforts of the Paulists themselves, but chief ruler of the nation will be harkened to, if he can point to his world. Following is a list of converts well-equipped army and navy and to a of note during the past three months, his own, does not prosper, and the little that the tepid parents keep for deepest fibres of their souls.

| Deeple stirred with patriotism to the little that the tepid parents keep for deepest fibres of their souls. | Of note during the past three months, in the United States and Europe, as published in the columns of the Missian state. PEACE ON EARTH.

"I am asked, how, as a minister of munity. Christ, I can bring myself to speak patiently of war. The New Testa nent, it is true, is a book of peace -Peace on earth to men of good will do we read in it. But the New Testa-meet does not in all cases abhor the

are times of peace and times of war.

"My plea was not for war nor for patriotism and national honor is condemned by neither reason nor relig-

God forgive him then, and save us A CHURCH WITHOUT A FAITH.

New York Sun. The General Assembly at Saratoga has not done anything to set Presby-terian doctrine straight. There has been discussion as to controlling the teaching of the theological seminaries, but the conclusion reached by the General Assembly on Friday practically, that they may go on tak-ing their own views of the bible. They may continue to differ among themselves on the subject, thus repre

senting the difference which exists

among the Presbyterian ministry.

The long discussion over doctrine, which began with an attempt to revise the Westminster Confession so as to make it agreeable to all sides, has ended in nothing. Doubt and denial still prevail in the Church, and there are no accepted standards of faith. Even the authority of the bible itself is disputed, though it is the foundation upon which the whole system of theology rests. Dr. Briggs and Dr. Smith have been suspended from the ministry for treating the Scriptures as the fallible productions of human authors living in an unenlightened age, but their Presbyterian following has been in nowise diminished. The question is not settled, but is put aside. Practically belief in the hible as the absolutely says the Jew. "if the Messiah has not price of life itself. Sacrifice for true word of God has ceased to be come, I'm right; if He has come, this country makes country doubly dear, requisite. Agnosticism is frequent gentleman is right (pointing to the in the ranks of the Presbyterian priest), but come or come not, you logical schools and cannot be dislodged. and so far as I can now see develops Instead of square declarations of faith in Revelation, candidates for the which control Socialistic, Anarchistic and other public meetings.

"The main features of the law under which our brethren have to work are: Every meeting must be called by some citizen who lives in the parish or ward where the meeting is to be held. He must apply to the police for permission to hold a application for permission to hold a specific for permission to the came to the principle on which the pinch came to the hollow voice of the grave. Then it was that the pinch came to the hold the permission to the came to the hold the permission to the came to the hold the permission to the came to the ministry are making evasive expositions and in answer to the criticisms made the provide and in answer to the criticisms made the provide and in an

meeting must be made in writing to Guizot, a liberal-minded Calvinist who have such a prejudice against the maining, for the being, unknown to disrupted by the controversy over its meeting must be made in writing to Guizot, a liberal-minded Calvinist who the chief of police at least twenty-four has left Catholic descendants, he at Church that he insensibly lost his faith, the chief of police at least twenty-four has left Catholic descendants, he at Church that he insensibly lost his faith, the chief of police at least twenty-four has left Catholic descendants, he at Church that he insensibly lost his faith, the chief of police at least twenty-four has left Catholic descendants, he at Church that he insensibly lost his faith, the chief of police at least twenty-four has left Catholic descendants, he at Church that he insensibly lost his faith, the chief of police at least twenty-four has left Catholic descendants, he at Church that he insensibly lost his faith, the chief of police at least twenty-four has left Catholic descendants, he at Church that he insensibly lost his faith, the chief of police at least twenty-four has left Catholic descendants. bitration to show that patriotism will ally, the unbelievers have no desire to not suffer under the regime of their go, so long as they are allowed to re-ideas, or that, if it does suffer in some main; and the believers are unwilling

Hence the General Assembly in ses "I did not undertake to deny that sion at Saratoga last week will have n admirable case can be made for but little interest for the public. It tion ; I merely raised a question ; and, matters concerning which even the meanwhile, I do not dare say that no mass of Presbyterians themselves are indifferent. The theological debates

of recent years were not repeated ; and the meetings consequently passed miseries attendant upon war. I have witnessed them on the battlefield, under ontroversies of this exciting year. The Presbyterian Church is to get

along hereafter without a fixed and definite faith until the time comes when the party of Dr. Briggs obtains should be used to avert war. Arbitration is a beautiful theory. It comes to us from our dreamings of an improved humanity, and the dyninguous set of the mastery; and then will succeed a period during which it will be without faith altogether. It will believe simply in scientific demonstration. faith altogether. It will believe simply in scientific demonstration, discarding wholly belief in the authenticity and infallibility of the Bible as a mere we should not allow ourselves to overation upon which to build a system of look the fact that humanity is a finite, limited entity, not always prepared for a full realization of the ideal, and that, in consequence, horrible as war is, in consequence, horrible as war is, in consequence, horrible as war is, devoted to practical philanthropy and to the palliation of human ills for which there are evils immeasurably worse it will have no remedy it can offer as of Divine prescription. Its Westminster Confession of Faith still remains, "Yes, there are things worse than war. There is national dishonor, the coss of national self-respect, the wreck-age of the national inheritance of dignity and liberty — and if war is the not read the book and care nothing only preventive of these things, let about it. The Bible is still read in war come, with all its miseries and hor- their churches and sermons are preached on its texts, but the old vener barbarous, or semi-barbarous periods lible Word of God has passed away

CONVERTS TO CATHOLICISM.

Some of the More Noted Ones in the Last

In connection with the work of the "Of this much I have no under the whatever — that, as the world is now conditioned, the surest plan for the country, a partial record is kept of those who have been won over to the country. Catholic faith from other dethrough other agencies throughout the conary, the official organ of the com-

Robert James, brother of Prof. James, of Harvard University, and Henry James, the novelist. He was received from the Protestant Episcopal Church in Arlington, a suburb of Boston. Miss Alice English, daughter of sword; for we read in it also, 'He (the prince) beareth not the sword in vain, ark, N. J.; A. F. Du Pont Coleman, prince) beareth not the sword in value, for he is God's minister, an avenger to execute wrath upon him that doth evil. According to the book of peace, there are times of peace and times of war.

According to the book of peace, there are times of peace and times of war.

Delaware; the Rev. F. W. Pedley, the Delaware; the Rev. F. W. Pedley, the peace are times of peace and times of war. "My plea was not for war nor for arbitration, but for patriotism and national honor, the loss of which is an evil greater; than aught that may come from war — and war in defense of patriotism and may be a supported by the English Consul at Mentone; Mrs. Royal Phelps Carroll, of Yonkers, N. Y.; Mr. and Mrs. George D. Mackay, the former having been president o the Christian Industrial Alliance; the Rev. Frederick Sherman, chaplain in the United States navy; M. Zola, Grand Master of Masons, who followed his predecessor in office by renouncing Masonry and entering the Catholic Church. His predecessor was the Marquis of Ripon. Others referred to are the Countess Nelson, wife of a prominent member of the English Church Union ; Constance Fletcher, niece of Dr. Pusey; Miss Bayliss, and two members of an Anglican sisterhood in Exe ter, England.
As a result of their recent work

among non Catholics in Pennsylvania, the Paulists report that twenty converts were made in McKeesport, eleven at Derry, five at Wilmington, and forty at the Cathedral in Pittsburg.—New

Have no Chance at all.

A Catholic priest and a Protestant minister being on intimate terms with one another were one day walking together when they espied a Jewish clergyman coming towards them. The minister said: "I will have a joke at cally belief in the bible as the absolutely says the Jew, "if the Messiah has not

A RETREAT

Of ill health, despondency and despoir, gives way to the sunshine of hope, happiness and health, upon taking Hood's Sarsaparilla, because it gives renewed life and vitality to the blood, and through that imparts

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body. Read
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helped me
changed sickness to health, gloom to sunthing. No ron on the strength of the changed sickness to health, gloom to sunshine. No pen can describe what I suf-fered. I was deathly sick, had sick headaches every few days and those terrible tired, despondent feelings, with heart

Sunshine

fered so I did not care to live, vet I had life if deprived of health, for life become a burden. Hood's Sarsaparilla does fa more than advertised. After taking one bottle, it is sufficient to recommend itself." Mrs. J. E. SMITH, Beloit, Iowa.

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Matriculation, Commercial Diplomas, Sterography and Type-writing.
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MARCELLA GRACE.

BY ROSA MULHOLLAND.

CHAPTER I.

HER MOTHER WAS A LADY.

In that part of Dublin known as the Liberties there lived an old man called Grace, with his daughter Marcella. The father, though an educated son of the people, had seen better days, had once been a master-weaver, and had married a lady. But the daughter never had seen better days, her mother, the lady, had been dead before she could walk, and all the good times were gone before she had sense to be aware of their existence. The old man had of late years gradually sunk to his original level, and consoled himself with a single loom and his pipe; and the daughter, while mending his clothes and striving to make him com-fortable, had somehow grown into a

woman.

They lived in a quaint old part of the Liberties, called Weaver's Square, a spot that reminded one of a dilapidated nook of some ancient foreign town, for the houses, of a dark brick. were built with high-peaked fronts, and flat, narrow windows, and had peculiar-ities of their own which marked them as of a different quality from the ruder and uglier dwellings that surrounded It was a place inhabited by poplin weavers ever since the establish ent of the trade in the neighborhood, by Huguenot settlers in the olden time. Tabinet weaving, once a flourishing art, is now on the wane and threaten ing to decay. Michael Grace had gone down with the trade, and was now dragged lower every day by the increasing infirmities of years

The house in which they lived stood at the entrance to the square, and was larger than the sort, with some heavy stone-carving about the hall-door, and massive sills to the windows. The dwelling had probably been at one time the country house of gentlefolk, and had got built up to, and walled around, and had found itself caught in network of foul streets, and long left behind by its old frequenters. With the perpetual frown under its windows and the streams of damp on its walls it had a brooding, weeping look, which seemed ever to deplore its reverse of fortune. In his palmy days, Grace had bought the old house, and furnished it in a manner which he had considered splendid; and here he had brought his wife, who had never, certainly, seen the neighborhood before, who probably had not liked it, and who here had died. Marcella had been born in the house, and there was something about its as pect which seemed to harmonize with the character of the girl. In spite of its sad and lonesome air, it had also its gracious aspect, and held the same re ation to the other houses in the streets that Marcella occupied among the people, being one of themselves, though standing a little apart, and, undoubtedly, a good deal the pride, and slightly the envy of its neighbors. Its glory was a thing of the past, like the good fortune of the Graces, for it had become so dilapidated that it was with difficulty the weaver and his daughter

were able to make their home in a cor Yet, in spite of all difficulties, Marcella, by virtue of some gift in her eyes and fingers, contrived to make the dingly place something a little different from the ordinary of such homes. Strips of old amber tabinet, much faded with frequent cleaning, hanging by the window, and other such contriv-ances, gave the room she lived in a character of its own. She would go in the brown pitcher, which was the best vase she could find, on the corner of the dark old loom that caught the sunlight as it fell through the window. Her floor was scrupulously sanded, and her fireside bright and swept. Neighbors who came to ask her help or advice could not tell what it was that made the old weaver's room so home like. The walls were as crooked as other folk' walls, the ceiling as dark with age and smoke, and the light as scant, for it was not in the handsome rooms of his house that he harbored in his latter days, nor had the Graces preserved any smart pieces of furniture to show that they had come down in the Housewives of the decenter order came and went away again per plexed. There was something in old Grace's room which they could not describe, and which they did not see when

they went home.

Even from the outside, Marcella's window, when she happened to stand by it, would strike a stranger who might happen to be peering about the ancient street, and might wake in him -if he happened to be imaginative and a traveller—a memory of Italy. He had seen a richly tinted face, a dark, picturesque head, like the head of a Roman girl framed in a queer wormeaten window frame based by a sill with faatastic carving, and behind it a glow of yellow drapery had shone dimly through the shadows and glinted into the light. And if it chanced to be sunset hour, when the sunshine would suddenly cover one strip of the house, like the unfurling of a long red banner against the time darkened walls, then unsuspected hues would come out of the weather stained bricks, enhanced by the intensified shadows under the sul-

len brown window frame, and in the angrily. cavernous chambers behind the sashes. Certainly the Graces' room would not have been a cheerful one if any one her bread, or if the fever had not at the end of the week. Next week—spared her the last time it went its next month—next year!" fiery way through the Liberties, burn 'Father," said she presentling up human life like chaff before did you not give me a trade?

flame. The better class of neighbors were aware of this, and would have been sorry to see her depart : for though she did stand a little aloof from them, it was only a little. Were any one sick or in trouble, Marcella forgot her reserve. She was a credit to the street when she went out to do her scanty bit of marketing, for she walked with the step of a lady, in her bonnet, which was no better than their own And why should she not do so, since her mother was a lady? In the girl's simple superiority there was little that could offend even the most envious

or ill-conditioned. In spite of her unusual beauty she never interfered with the lovers of other girls; never had had one herself and seemed willing to have none. Then she was useful to the mothers as a model to be held up to the daughters. Sometimes young wives did not like having her thrift thrust in their teeth by cross husbands: but on the whole she was popular. The very old men liked her the best, and the young men least of all, the latter feeling awed by her gravity, and by a certain involuntary haughtiness in the carriage of her head which made them humble and awkward when (as on rare occasions) they happened to find themselves in

A damp winter afternoon was closing, the thick yellow daylight fad-ing in the street, and dingy lights springing up in the windows. In the weaver's room dusk was shifting gradually along the walls and through the panes, and, seeing it depart, a small fire began to find courage to burn, and darted little javelins of flame into the gloom, making the silent loom look like some ungainly ogre who was try ing, vainly, to hide himself in the shadows of the corner.

Marcella put down her sewing, and straightened her limbs, which were stiffened with the fatigue of sitting She had been at work since still. morning and had earned a shilling She peered out before drawing the curtain across the window, looking anxiously for her father coming home There was poplin on the loom which ought to be finished to morrow. Why had he always forbidden her to learn to do this work? She stood before the loom gazing at it with bent brows, as at an enemy with whom she was powerless to grapple; while she thought of her terrible helplessness as a woman, and the urgent need of aid from some quarter which she felt more and more as the days went by, and her father grew less inclined to work. And then the door opened and Michael Grace came in, and sat down at the

He was a tall old man, with arms that seemed loose at the joints, long ragged features, and an indolent, not ill humored expression of countenance. but with a warning spark smouldering in the corner of his eye which might easily be quickened into anger. He looked like one who would do a good turn if it cost him no trouble, but who would shirk a burden if he could The world might slip away from his large limp hands if the holding it fast were to cost him much effort. And it had slipped away from him, taking with it his comfortable house, his workmen, his mastership, and many busy looms. But he was old now, and he had his pipe. Could he but live without toiling, he were content. was slow getting money out of yonder weary old loom; but Marcella, the girl there, knew more about money than he did. She contrived his cup of tea and his tobacco. Could her magic but reach the length of providing for Molly; 'but it's badly the times has got her taught a trade. Her mother had been a lady; let the world re-member that. His daughter had member that. His daughter had enough to do about her own fireside. He needed his little comforts looked after. Were she to go running about after millinering and dress-making, what kind of life would her old father have at home? Well, well, she had a handsome face. No brighter eyes were to be seen about Dublin. He turned the matter over in his mind. Never fear but she would do her work well some day.

Michael Grace lit his pipe and moked, and Marcella stood waiting at the opposite side of the hearth. Should she dare to light the evening lamp? No; her father might be angry, think ing she wanted him to work

The weaver extended his large feet to the blaze, and smoked with great zest. He was dreaming that he lay at ease in a snug arm chair by the side of a fire that was not likely to go out, and that he had no other duty than to smoke all day long, with a pleasant odor of plentiful food in his atmosphere. Old Michael's castle in the air was a substantial one, and he thought he knew the road to it well.

"I'm gettin' old, my girl, an' I feel myself full of aches and pains. Whisht, now, ye needn't look so scared. It's only ould age that's come down on me I'm not goin' to be makin' many more gran' gowns for the ladies, an' that's

Marcella's face grew pale in the fire-She had hardly thought this light.

day so near at hand.
"You've got cold, father!" she said, briskly "Cheer up and let me nurse you a while.

"No such a thing!" cried the father, ngrily. "I tell you I'm grown old, an' I look to have my rest. Many items of Marcella sat silent.

trouble were cast up in her mind on else had lived in it, if Marcella had the moment into a long account—owing been allowed to go elsewhere to earn to the baker, dinner to morrow—rent

"Father," said she presently, "why

drew away his pipe, and made a contemptuous flourish with his hand. "Your mother was a lady, girl. Remember that.

Marcella had heard such an answer before. She had spoken on the subject many times: maybe once too often, for she was silent now." "Ay," echoed the weaver, "she was

a rale lady. No better blood ever danced a Patrick's dance in the four old walls of the Castle yonder-black as it is wid the age, and big as it is wid the size. It was a Patrick's Night that I seen her the first.' " My masther had an order on hands

of blue tabinet for Her Excellencyess the Lady Liftenant. Holiday as it was, I had to stay at the finishing of it. worked very hard to get the evenin to myself; but it was far in the night when the parcel was ready. 'Well, well,' I said, 'I'll just take the bundle in my hands, and go up to the Castle at the wanst wid it. An' maybe Molly Sullivan'll contrive to get me a sight of the quality at their dancin'. Molly was a tidy little maid at the Castle, an' there's little she

wouldn't ha done for me at the time."
"It's myself that's in the right, for Molly found me a peep-hole. At first I could see an' hear nothing, the whole place was in wan uproar of splendor. The music was fit to make your heart burst in two halves wid the delight. Molly said they were dancin' but I only saw the ladies sailin' up an' down the room like swans in a river, an' the gentlemen follyin' them and meetin' them, and bowin' to them.

"I was hardly drawing my breath wid admiration when my eyes lit on wan little face; an' never could they leave it the rest of the time. She was shy and frightened lookin' someways -Molly said because it was her first Castle ball. She was as beautiful as a fairy, an' as happy as a queen. I thought she had the purtiest pair of eyes that ever were planted in any mortal head. An' she was dressed all

out in white, wid a long poplin train an' what but Michael should set about thinkin' maybe 'twas his hands that wove the very piece! Molly knew all about her: in the regard of her sister being the little jewel's maid.
"I went home that night grumblin

to myself because I wasn't a gentleman; that I couldn't wear a uniform, nor ruffles, nor silk stockings; for then I might ha' been leadin' her about as proud as e'er a wan o' them, an' bowin to her, an' meetin' her, an' follyin' her through the crowd. But in a few through the crowd. But in a few days I forgot about it all. Times took a good turn wid me, an' my head was full o' the lucre o' the world "Five or six years went by, an' I

had got to be a master-weaver. I had taken this ould house, the best in the street, an' made it look tidy, an' furnished it up handsome. An' it's little I thought who I was doing it for. An when it was finished there was some-thin' the matter wid me. An' wan day the truth hit me hard; an' I says to my self, 'Michael Grace,' says I, 'you're a lonesome man!' An' then an order came in, an' I forgot about it again. An' that same day I was walkin' down the street, an' who should I light upon but little Molly Sullivan.

"" Well, well, Misther Grace! said she; 'but it's you has got up in the world since the Pathrick's night when ye came up to the castle wid the poplin.

"' 'It's thrue for you, Molly,' said I, an' I hope things goes aiqually as well

herself and her old father, then in- gone wid some since then. Do you rewithout her breakfast to buy a penny bunch of vellow spring flowers to place

| Continue of the continue of th down now, lower nor you nor me.'

well I minded her. "'The father went to ruin that

year,' said Molly, 'wid his horses an' his hounds, an' his dinners. Hunted himself to death, an' his poor wife wid him. An' what was the daughter but a child? an' her friends has dropped off, an' the world has turned against her. An' she trying to airn her bread, the poor cratur, doin' little bits of sewin that wouldn't feed a cat. But it's in the graveyard she'll be afore long, said Molly

"That's what Molly said, an' it was

thrue. Molly was married only mid-dlin' herself. She had a corner to let, an' the poor little lady was livin' wid her. I seen her at the place, by the way I should give an order for work, an' the partty young face was thin an' worn, an' she had no more pride than a babby. For three long years I stood her friend, fast an' firm, till Molly died-rest her sowl !-an' there wosn' a crature left to take care of the little lady. I don't know where I got courage to ask her to marry me. I tould her I wasn't fit to spake to her, I knew; but I could give her a safe home, an' I could worship the ground she walked. An' she took it quite quiet, an' was thankful to me till the last day she lived. An' the ould house was beautiful to go into from ever the first day she set her foot upon the floor, an' ill luck n'er came near me till she left it in her coffin. I made her the purtiest gowns that ever seen the loom; but she didn't like the gay ones, I could see; seemed as if they minded her o' somethin'! An' she never wanst gave me the crooked word. It was 'Yes, Michael, if ye please.' She got rosy an' happy lookin for wan little while, after the child was born — that was you, Mar-cella. Then she faded like the snow after he was gone? off the ditch.

Old Michael paused and drew his hand across his eyes. Marcella had had received; not sufficient to listened to every word. The tale was able her to be a National sc not new to her, yet it never had grown teacher without further study. She wearisome. Many a time had her could read and write well, better than

"A trade! Puff!" The old man fancy seen that pretty girl-lady, her mother, dancing in glee, among her peers, at the great Castle ball. Of Patrick nights, when the carriages were rolling to the Castle, she had sat late over her fire and studied the brilliant picture. Very dazzling were the lights, very gloomy the shades; and Marcella's thoughtful eyes had marked them all.

> Many a time, too, had she lingered. passing the old house before entering it. She had peered in at the windows, and had seen the gentle creature with her baby in her arms. Up and down she had seen her pacing softly, pondering in mild amazement the sadness of the changes in her life. So this mother was like a dream or a story, but with a difference. In passing away she had left something behind her. Her strange little fate had made a mark upon her narrow bit of world: an unusual mark which would be seen and recognized. She had left a nature with her daughter which was foreign to the class to which that daughter must belong. And this Marcella had observed in her own untutored way.

"So that bein' the story of your mother," said the weaver, "never spake again about learnin' a thrade. I'll settle you like a lady in a house of your own, an' Michael will have a seat in the chimney corner."

"Father!" cried Marcella, startled out of her dream. "Buy yourself a ribbon, and begin to look handsome," he went on, "for I've made a fine match for you. And I'll weave you a weddin' gown that'll

Marcella sprang forward and stood trembling before him.
"Oh, no, father! I will not have that!" she cried hastily.

The weaver took his pipe out of hi mouth and stared at her. How hand-some she looked, even when she was a bit troublesome, like this. It was well she was, or the well-to-do grocer on the quay would never have taken a fancy to her, as she stepped out of the

chapel-door on Sundays.

'Not have what?' he asked, peevishly. 'Maybe ye'd like a thrade to work at' betther nor a husband to airn for ye?"

I would," said Marcella, eagerly, "Ye're a fool," shouted the weaver. ' and ye'll go to the poor house! It's the cursed proud blood of strangers that's workin' in ye, settin' ye against the biddin' of yer father!"

Michael was angered and disap pointed in his daughter. Would any other girl in the world not have been thoroughly charmed with his plan? But there was always a queer turn in her, wherever she came from. Her eyes might be like her mother's, now when they had tears in them, but it was not her mother's humble spirit that had looked out of them a minute

ago.

He got up impatiently, knocked the ashes out of his pipe, and went off to bed in a sulk, leaving a frightened, aching heart, and the unfinished tabinet behind him.

Marcella lit the poor but neatly trimmed lamp, and unfolded a new piece of sewing. It was still early in the night, and she could, perhaps, earn sixpence before the great bell of St. Patrick's Cathedral should boom forth, calling the hour of midnight over the city. And meantime she could give herself up to her own sad and speculating thoughts, undisturbed except by the occasional too-familian sounds of quarrelling in the streets, as men and women, turned out of the late-closing taverns in the neighborhood, passed under the window, on their way to wretched homes.

own now, lower nor you nor me.' desire to marry her to some well""What do you mane?' said I, 'for to do man of his own, or not much better than his own, class, she assured herself again and again that this was a matter in which she had a right to refuse obedience to him Though she was certainly his child, and would always devote herself lov ingly to his service, yet she had, as he had angrily complained, blood in her veins which was different from his. The instincts of her mother, of whose ladyhood he so proudly boasted, were with her, and she felt that they would cling to her as long as she lived. She acknowledged to herself now, what through loyalty to him she had often tried to deny and ignore, that there was a gulf between herself and his friends and associates, which time would never help her to bridge. It was not that she disliked or despised the poor people around her, but they were not of her class, and she was no of theirs. She could help them, sympathize with them, pity them, respect them as occasion required, but

she could not take a husband of their Dropping her work and covering her face with her hands, she gave way to her grief and wept. Having faced the loneliness, the isolation of her position in the world, she perceived the misfortune that her birthright of re finement must be to her, the burden of solitude that it laid upon her. Must she spend her whole life sewing alone in a garret, as now, after her father had left her, when she should indeed be alone in the world? He must really be ill, must feel himself breaking down, or he never would have talked as he had talked this evening. Oh! why had he not given her a trade, not taught her something by which she could earn for him now, by which she should be able to maintain herself

She thought of the very small amount of education she be a National school

most ladies (though of that she knew nothing), and had read and re-read the few treasured books which her mother had left behind her, and which the weaver had always preserved with a sort of superstitious reverence. The "Imitation of Christ," Wordsworth's Poems, and a New Testament were the staple of Marcella's library.

Though her fingers were naturally clever at putting feminine odds and ends together, she had received no teaching to enable her to be a dressmaker or milliner. And who was to support her while she learned such handicrafts, even if she were free to begin now? She knew nothing of artistic work, such as ladies do, and which she had often looked at admiringly in the windows of shops where such things are to be sold.

Her thoughts strayed longingly to wards the convent where she had received her scanty education at a daily school, to the hospital where the bright faced Sisters of Charity pass their days in tending the sick and the dying. Oh, could she be even a lay sister under such a blessed roof! But how could she hope to be good enough, clever enough, strong enough? at all events, she could not desert her father. She must endure his anger, she must stitch night and day—

A subdued but persistent sound of urgent knocking here interrupted the course of her thoughts. She dropped her work and listened. It was at the street door. Some one was wanting admittance to the house. As she sat listening in absolute wonder, the summons was repeated, softly, rapidly, imploringly.

TO BE CONTINUED.

IS IT A MIRACLE?

The Chicago papers have been filled lately with accounts of the cure of a young French Catholic girl of tubercuosis at the Church of Notre Dame de

Lourdes, in that city.

The facts seem to be these: The girl's name is Laura Fortin; she is wenty two years old; she was at a convent school in Canada when she became ifflicted with spinal trouble, was sent home and for the past five years has been a hopeless invalid. Not only has she not walked but she has not been out of her bed. Various physicians who treated her pronounced the disease tuberculosis of the spine, and entirely incurable. Certain joints of the spine were gone, eaten away. Medicine could do much in some cases, but not in this ; it could not replace what had disappeared. One or two of the doctors were honest enough to advise the parents of the girl that money spent on medicine for her was only money thrown

About the middle of the month Laura Fortin, always most devout and pious, began a novena to Our Lady of Lourdes, trusting that faith would accomplish what medicine had failed She has been a weekly communicant for years, the priest going to her, as she was unable to leave her bed. Or the last day of the novena she was wheeled over to the grotto by the side of the main altar. Mass was said there for her cure, and hundreds of worshippers, seeing the wan face and wasted figure of the girl, prayed that either re-

ief or death might come to her soon. Relief did come. It was almost instantaneous. She had no sooner reached home than the limbs that had not moved for years asserted their strength. She rose up and walked, she even ran up and down stairs in joyous greeting of the hundreds of visitors

who soon came thronging upon her. Nor was the change a temporary one. She walked up the middle aisle of the church on Sunday, to the marvel of the congregation. Doctors who have since examined her pronounce the conditions the same, declare that as far as medical investigation goes her spine is still absolutely inert, and that the fact that she walks is entirely beyond their comprehension. Faith may account for it, medicine cannot.

These are the facts in the case. Whether the girl has by some unac-countable force nerved herself to the ordeal by sheer will power, whether she has been actually cured by divine agency is a question that only time can prove. The French priests meantime refuse absolutely to pronounce upon it. They are as astonished as the rest of the world at the change in the girl's condition, but with all humility, with discretion not with skepticism they say,

'Wait and see."
Meantime it may be well to recall to the minds of the over-wrought parishioners, the words of St. Augustine on Miracles: "Who draws up the sap through the root of the vine to the bunch of grapes," he says, " and makes the wine, except God; who, while man plants and waters, Himself giveth the increase? But when at the command of the Lord, the water was turned into wine with an extraordinary quietness, the divine power was made manifest by the confession even of the foolish? Who ordinarily clothes the trees with leaves and flowers except God? when the rod of Aaron the priest blossomed, the God head conversed in

some way with doubting humanity. There are miracles around us every day. We need not open our eyes to see them. — Catholic Citizen.

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The Church was the Gre

In the preface to a treatise on the "Refo called, a distinguished Go iastic discourses very upon the achievements a the Church prior to the Luther and his followers. to a French historian, visse, this was the cond many at that time:
"From the middle of t

century, Germany is no anarchical federation of and cities that are republ collective life, no Germ finances, no justice. where, and no longer right but the right of r recht). In order to prote princes and cities for peace, but these leagues warlike, for they make Over this disorder a mon He is always called the at the end of the thirteen the garb of this splendid longer but a petty Ge using his dignity to est tune of his house. The squires of the Ardennes the Hapsburgs, petty b country of Aargau, mak empire for themselves. was the German time, and this country. formidable in the tenth longer but a collectio beings embittered aga

The historical review mentioned gives the follof the Church's condi hordes of anarchy, un ligion broke loose u Europe: If we take a Church's labors among and Slavic peoples, and the beginning with the tivity in the middle savage and undiscipline ing a regular and mor of society; we observe gress in intelligence, a a complete renewal of manity in all the co carried out under the the education of the soil has been cultiv drained, forests cleare disappeared everywher ical and the natural we

The same phenomeno in the moral and inte Minds had been enli ennobled, war had bee ignorance, error and the peoples had been st polished. The whole converted to the do Christ. The new wor numerable tribes of pe unknown, was opened aries of the cross, and Church's activity assur proportions. The diff of Europe were perf the population had merce and industry the states well organi the sciences were ev fresh conquests, and came at the same tin

and more brilliant. Slavery, except in had disappeared, man fied, family life org and knights, city laborers, all condition and strengthened. families, corporation had taken on regula individual felt secur the mass. Everythin ligion; from her eve its impulse and direct themselves formed a a single head, who father, governed their law of Jesus Christ, hand also kept do peaceful developmen the basis of the resul have the happiest a

results.

Unfortunately this mal progress was no peoples of Europe.
it was impeded by
Life itself concealed fresh struggles, other gathering before t had yet subsided, an more severe, more evils than most of th hitherto. Already the middle ages si presaged a new era principle of autho the Supreme Head been lowered in th princes and peoples lowly, were obedien esteem, and reli threatened by the

tendencies. No doubt the Chi still united by indi the destinies of one less influence on another nation: bound them was pu nal, artificial. I of things terrestr material activity, ply the relations merce that brough

peoples those close cere associations. Among the char effected we may n of postal routes, in in the reign of dermany by Ma vention of 'gun going to destroy revolutionize the ployment of paid t ation of standing knew

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WHEN LUTHER BOLTED

Agent in Europe.

In the preface to a very learned reatise on the "Reformation," so treatise on the "Reformation," so called, a distinguished German ecclesiastic discourses very impressively upon the achievements and labors of the Church prior to the secession of Luther and his followers. According to a French historian, M. Ernest La-According visse, this was the condition of Ger-

many at that time:
"From the middle of the thirteenth century, Germany is no longer but an anarchical federation of principalities and cities that are republics. No more collective life, no German army, no finances, no justice. War is everyand no longer is there any right but the right of might (Faustrecht). In order to protect themselves princes and cities form leagues of peace, but these leagues themselves are warlike, for they make war on war. Over this disorder a monarch presides. He is always called the emperor : but at the end of the thirteenth century, in the garb of this splendid title, he is no longer but a petty German prince, using his dignity to establish the for-tune of his house. The Luxemburgs, squires of the Ardennes country, and the Hapsburgs, petty barons of the country of Aargau, make a patrimonial empire for themselves. 'Each for himwas the German motto of that time, and this country, so strong and formidable in the tenth century, is no longer but a collection of political beings embittered against one an

other."
The historical review in the preface mentioned gives the following outline of the Church's condition when the hordes of anarchy, unbelief and irreligion broke loose upon Christian Europe: If we take a survey of the Church's labors among the Germanic and Slavic peoples, and if we compare the beginning with the end of her activity in the middle ages, we see savage and undisciplined hordes adopting a regular and more perfect order of society; we observe gigantic progress in intelligence, a transformation, a complete renewal of European humanity in all the conditions of life carried out under the guidance and the education of the Church. The soil has been cultivated, marshes drained, forests cleared, darkness bad disappeared everywhere from the phys ical and the natural world.

The same phenomenon was witnessed in the moral and intellectual sphere. Minds had been enlightened, hearts ennobled, war had been waged against ignorance, error and vice ; the life of the peoples had been strengthened and polished. The whole of Europe was converted to the doctrine of Jesus Christ. The new world, with its innumerable tribes of peoples until then unknown, was opened to the missionaries of the cross, and the sphere of the Church's activity assumed unexpected proportions. The different countries of Europe were perfectly cultivated, the population had increased, commerce and industry were flourishing, the states well organized, the arts and the sciences were every day making fresh conquests, and their results be came at the same time more complete

and more brilliant. Slavery, except in very few cases had disappeared, marriage was sancti-fied, family life organized. Priests and knights, city people and rural laborers, all conditions were developed and strengthened. As in the case of individual felt secure in the midst of the mass. Everything deferred to religion; from her everything received its impulse and direction. The peoples themselves formed a vast family under a single head, who served them as father, governed them according to the law of Jesus Christ, and with a strong hand also kept down disorder. A peaceful development, followed out on the basis of the results obtained, was to have the happiest and most splendid

Unfortunately this peaceful and normal progress was not to be left to the peoples of Europe. On the contrary, it was impeded by their own fault. Life itself concealed germs of death ; fresh struggles, other storms were then gathering before the preceding ones had yet subsided, and they were to be more severe, more productive of dire evils than most of those that had raged hitherto. Already before the end of the middle ages strange phenomena presaged a new era of tempest. The principle of authority was shaken; the Supreme Head of Christendom had been lowered in the general esteem; princes and peoples, the great and the lowly, were obedient only to their selfeem, and religious unity was threatened by the various national

tendencies.

No doubt the Christian peoples were still united by indissoluble bonds, and the destinies of one nation had more or less influence on the destinies of another nation; but the knot that bound them was purely human, external, artificial. It was, above all, the advantages and the inconveniences of things terrestrial, the progress of material activity, the desire to multiply the relations and to favor commerce that brought about between the peoples those closer, but no longer sin-

cere associations. Among the changes that were then effected we may note the establishment of postal routes, introduced into France revolutionize the art of war ; the employment of paid troops and the organiz-ation of standing armies, a fresh contract. Here we have a case of a

burden on the peoples; the discover-ies of unknown countries, which de sacredly kept against all comers, un-The Church was the Great Civilizing veloped navigation and commerce, as less their keeping entails injury either abled the ideas that were agitating the the guilty, and those of the cor The ancient classic literature, with wealth to those of an individual.

its pagan spirit and its passion for liberty, the immoral poetry and romances, the biting satires of the ancient and the modern writers, the placards inciting to insurrection, the lessons and dissertations of the political and religious agitators were also rapidly circulated-more rapidly even among the different peoples than the books of ediand religious instruction. fication Dissatisfied with the existing order, and fond of novelties, people had long abused the words reform and liberty they coveted others' goods, especially

the rich domains of the clergy.
The spirit of revolt against
the Popes and Bishops and ere
long against all authority, the insolent attitude of several humanists in regard to the old philosophy and theology, the establishment of absolute monarchy in England, France, Spain and Portugal; the weakening of the royal authority in Germany, Poland, Hungary and Scandinavia—these were so many symptoms of the corruption that was taking root in society, the forewarn-ings of a revolution that was imminent, and, at the same time, a powerful lever for any new heresy that might

break out. It seemed, on the one hand, that the infatuation for novelty was every-where going to overthrow the old and traditional order, and, on the other hand, a dangerous stagnation was impeding progress, and vigorous efforts were needed to get free from it. Art and science threatened ever more and more to desert religion and return to the classic paganism. The hostility of the State against the Church, of poltics against religious morality, of pub lic life agrinst the ideas of the Church, became evident everywhere, though in divers degrees and in a different measure, and laid the foundations of a revolutionary age that tended to con-

Therein consists the essential difference, the characteristic trait that separates modern history from the history of the middle ages. The consequences were far reaching beyond all calcula

A complete transformation begins with the great heresy of the West, Protestantism, which contained in germ the negation of all religious trasocial revolutions, the remote conse-

political despotism that disregarded all liberty of consience. A multitude of new enemies, public or secret, arose against the old Church: many of the against the old Church; many of the works she had called into existence, of her most splendid cathedrals, of her tions, wounds of the severest kinds were inflicted on herself. But the Church was proof against the new attacks, which sometimes exceeded the old in violence; she continued to spread in spite of the severest persecution, reconquered lost provinces by families, corporations and communes tion, reconquered lost provinces by the loose practices of confessors among the spiritual arms, gained new and brilthose schismatics. iant triumphs over revived paganism and over heresy after it had become allpowerful, while she applied herself to renovating within herself what had be come impaired, to correcting what was lefective, and bore new fruits having a flavor that never palled.

THE CONFESSIONAL SEAL

Inder no Circumstances Can it be Broken.

A writer in the Providence Visitor throws light upon some cloudy com-ments and deductions on and from a recent event in England where a doc-tor was heavily fined for disclosing professional secrets that came to his knowledge in the sick room. We quote from his excellent essay as fol-

Anent the case of Dr. Playfair, the eminent London practitioner who was lately mulcted in heavy damages for betraying the secrets of the sick room, betraying the secrets of the sick room, the secular papers, English and American, have been laying down the law about medical "privileges" with singular emphasis and unanimity. They assure us that the secrets of a physician are as sacred as those of a confessor. Now this doctrine is quite incorrect. Between the secrets of the sick room and the secrets of the confessional there are differences so profound - differences in nature and extent-that it makes one wonder how the newspaper people could fail to note them.

Secrets are of three kinds. By natural secret is meant any fact earned either by chance or by inquiry whose revelation will work injury to the fair fame of the person or persons concerned. Again, if the owner of a secret, learning that another person is in possession of the facts, persuades that person to give a guarantee of silence, we have a case of a secret of promise. Again, suppose the owner of a secret, wishing to enor postal routes, introduced into France in the reign of Louis XI., and into Germany by Maximilian I.; the invention of 'gunpowder, which was going to destroy the old chivalry and professional man so consulted is bound professional man so consulted in the reign of the owner of a secret, withing to the owner of a secret, withing the owner of a secret, within the owner to silence not only by the law of nat-

well as the passion for gain and the to some innocent outside party or to taste for adventure; the invention of the community at large. The reason printing, which was in turn the in-strument of good and that of evil, enright prevails. The rights of the innopeople to be spread broadcast in the cent are to be preferred before those of the guilty, and those of the common-

> secret of trust. His case, apparently, was one to which the exceptions just noted did not apply.
>
> Now turn we to the consideration of the secret of the confessional, and, in passing, we warn our readers against certain novelists who, straining after dramatic effect, have pre sumed to handle this tempting but

Playfair was convicted of violating a

difficult subject. Like the physician and the lawyer, the confessor is bound to secrecy with regard to disreputable facts learned in the exercise of his official functions He is held by the law of natural secrets and by the law of implicit con-But he is bound by another and tract. mightier title, the title of religion. So that a betrayal of confidence by a confessor would, in addition to the two fold sin of breaking the laws just mentioned, entailed the further guilt of sacrilege. Again, a profess ional man may, under certain circum-stances, and in despite of the implicit contract, disclose a professional secret. But the law of silence imposed upon a confessor is absolute - admits of no possible exception. Neither the interests of innocent persons, nor the interests of Church or State, nor the confessor's own interests, nor yet the interests of the penitent himself, can ever justify the violation of sacramental silence. This law holds after the death of the penitent. Moreover, unless the penitent give license to speak, the confessor, outside the tribunal, is bound to silence toward him precisely as toward other persons. The secret of the confessional is God's secret. And because this is so, not only is the confessor bound to keep it, but also all those persons who, either by accident or design, or by report, come to a knowledge of a sin related in the sacred tribunal. Interpreters, those who overheard a confession either by accident or design, impostors masquerading as genuine priests - those to whom such persons relate what they

know-are all bound by the seal. We have said that the confessor is bound by the divine law to silence. The precept is implicit, but none the less rigorous. It is, moreover, not a merely positive precept extrinsic to the sacrament, but follows from the very dition, the radical repudiation of all institution of the sacrament. Christ, the principles of Catholicism, and, be who has bound men to the confession who has bound men to the confession sides, the germ of the political and of their grievous sins as a condition for obtaining forgiveness of them, has quences of which were to be developed but gradually.

Religious unity was replaced by the multiplicity of sects; liberty protected by order sometimes made way for an experience of them, day also appointed the means, without which the end He proposed to Himself in setting up the tribunal of penance could not be obtained. Now the seal is such a means. Suppose He had left no suppose the section of them, day also appointed the means, without which the end He proposed to Himself up the religious unity was replaced by the multiplicity of sects; liberty protected by order sometimes made way for an experience of them, day also appointed the means, without which the end He proposed to Himself also appointed the means, without which the end He proposed to Himself also appointed the means, without which the end He proposed to Himself in setting up the tribunal of penance could not be obtained. Now the seal is their confidence, how many sinners would consent to go to confession

Some have imagined that the obligation of sacramental silence is of eccles-iastical law. The Church has, to be sure, legislated on the subject, but her legislation is supplementary rather than fundamental—just like the law of confession and Communion. If the obligation were fundamentally of ecclesiastical origin, then the Pope, as the supreme ecclesiastical legislator could dispense from it. But no Pope has ever done so, nor will any Catho lic consent to hold that the Pope can ever do so.

The fidelity of confessors to the sacred trust laid upon them by the Founder of the tribunal of penance is one of the glories of the priesthood. There have been priests who fell away from their high estate; but God seems, in the interest of the sacrament of the Resurrection, to have exercised a special providence to insure their Among the saints there is one martyr, at least, to the seal - St. John Nepomucene, who was put to death by the King of Bohemia for refusing to reveal the confession of the Queen. Only a week or two ago the Sacred Heart Review retold the touching story of the Polish priest who, when falsely charged with murder, and scorning to betray the confidence of the real criminal, submitted to degradation at the hands of his Bishop and to twenty years' imprisonment in the mines of Siberia. At last the truth was told, and an order of release was forwarded. But it came too late. The priest had died-a martyr to his fidelity.

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giving tone and vigor.

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WHAT CATHOLICS DO NOT BE-

(Tract of the Catholic Truth Society.)

CATHOLICS DO NOT BELIEVE that mere confession of sin procures pardon; or that once confession is over nothing more is to be done. They do not believe that pardon for sin can be purchased for money, or that the Church, or any one else, can grant a license to sin; they abhor such blasphemous delusions.

Nor do they believe that sins can be forgiven in any way whatever, but by the grace of Jesus Christ in the be-stowal of the Holy Spirit upon a truly epentant soul. Listen to the Catholic Catechism of

the Council of Baltimore: Ques. Why did Christ suffer and Ans. Christ suffered and died for

Q. What lessons do we learn from the sufferings and death of Christ?

A. We learn the great evil of sin, the hatred God bears to it, and the necessity of satisfying for it. And, again, about the disposition necessary for the pardon of sins in the sacrament of penance, or confession,

the most important being contrition

and purpose of amendment :

What is contrition or sorrow for sin? A. It is a hatred of sin and a true grief of the soul for having offended

no more.

have? say, it should come from the heart, and not merely from the lips; it should be supernatural—that is to say, prompted by the grace of God, and excited by motives which spring from faith, and not by merely natural motives; it should be universal- that is to say, we should be sorry for all our morta sins without exception; it should be supreme-that is to say, we should

Q. What do you mean by a firm purpose of sinning no more?

A. I mean a fixed resolve not only to avoid all mortal sins, but also all persons, places, and things that may easily lead us into sin. Once more, listen to what the Church

teaches about Indulgences: Q. Is an Indulgence a pardon of sin or a licence to commit sin?

A. No, it is not a pardon of sin. nor a licence to commit sin, and one who is in a state of mortal sin cannot gain an Indulgence.

How does the Church, by means Q. How does the Church, by means of Indulgences, remit the temporal punishment (that is to say, the pains of purgatory) due to sin?

By applying to us the merits of Jesus Christ, and the superabundant satisfactions of the Blessed Virgin Mary and of the saints; which merits and satisfactions are the Church's spiritual treasury.

To gain an Indulgence we must be

in the grace of God and must perform the good works enjoined. Suppose the priest gives absolution to a sinner not truly sorry, do Catho-

lics believe the sins are forgiven? And if he have not a firm purpose of amendment of life, do they believe

his sins forgiven by absolution? No Or if he is unwilling to make good the injury he has done his neighbor, does absolution avail? No! And suppose he has not firmly re-

And No! a thousand times to the base calumny which says that money is paid by Catholics for pardon of sin,

or that any liberty to sin ever is or can be given by the Church or her ministers.

CATHOLICS DO NOT BELIEVE that the Blessed Virgin is in any way equal or comparable to God, for she eing a creature, although the mos being a creature, athough the most highly favored, is infinitely less than God. Nor do they claim for her any power beyond that which she derives from Him; for she is en-

tirely dependent on God for he existence, her privileges, her grace and her glory. What is said of her and her glory. What is said of her applies also as a matter of course to the other saints of God. Strong expressions and loving words are sometimes used by Catholics in address ing these holy and heroic friends of Christ, and they may be misunderstood. But the language of affection is not to be taken literally, as is seen in the case of love letters and poems. The doctrinal statements of the Church are clear on this subject.

And now just think what it means to accuse us of paying Mary divine honors. It means that Catholics are idolaters. Are you serious in making hat accusation? Do you really believe that we worship false gods? believe that the vast majority of Christendom is a pagan sect? you really prepared to say that your Catholic neighbors and friends are dolaters?

No doctrine is simpler than that of the Communion of the Saints in Heaven with their brethren still in this life St. Paul gives it in Hebrews xii., 22: "But you are come to the mount of Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of Angels, and to the Church of the first-born who are written in heaven, and to God, the judge of all, and to the spirits of the just made perfect."

Now this plainly means that all

Christians, whether on earth or in purgatory, or in heaven, are really brethren, having the same Father, the same heritage, and a commun-

ity of spiritual goods. So that the Pope Leo's efforts in favor of the French hosts struggling upon the rocky mountain side in life's conflict, handto hand with Satan, the world's tempt ings and the stings of the flesh; the hosts above them already at the gates, waiting, looking up, beckening to their struggling brothers and sisters behind them; the hosts within the gates and upon the jewelled walls of the Heavenly City chanting their joyful triumph and looking down upon their beloved brethren and encouraging them by word and gesture—that all these are the one family of God our Father, and whether in Heaven, Purgatory, or on earth can be and are in communication with each other, helping Christ to win

souls to His eternal kingdom. What! Don't you Catholics ever pay the Virgin and your saints the honor

due to God alone? No! But don't the ignorant people among you do so? No! None are so ignorant as not to know that there is but one God. But don't you say things and do things which sound and look like divine adoration of the Virgin and the Saints? No! Not to persons who take the trouble to find out what we are about in our devotions : enemies of the Church will think evil of Catholics whatever they do or say.

CATHOLICS DO NOT BELIEVE

in spiritual slavery. Slave! That is

an ugly name. In comparing beliefs honest men should not call hard names Now the motto of the Catholic is this God, with a firm purpose of sinning I will submit my judgment and my will to Almighty God alone. We submit Q. What kind of sorrow should we to the Church because God has made her "the pillar and ground A. It should be interior-that is to truth " (i. Tim. iii., 15). "He that heareth you heareth me, and he that despiseth you despiseth me" (Luke x., 16). The Pope is entitled to a Catholic's obedience because he holds the office of St. Peter, to whom Christ said: "Thou art Peter (a Rock), and upon this rock And again I will build My Church." "I will give to thee the keys of the kingdom of Heaven; whatsoever thou shalt bind on earth it shall be bound in grieve more for having offended God than for any other evil that can befall on earth it shall be loosed in heaven' (Matt. xvi. 18). Now tell me, is i slavery to obey an authority you know

to be divinely appointed?

But can't the Pope teach you anything he pleases? No! He is bound by God's revealed truth, and by the nany decisions of Councils and Popes who have gone before him.

But don't you really believe that the Pope is impeccable—that is to say, incapable of sinning? No?

But suppose that he ordered you t break a commandment of God, would not you be bound to obey him? But do you not believe that the Pope is inspired? No! As supreme head of the Church he is preserved from error in the exposition of the revelation handed down by the

Apostles.
But don't your Church forbid you to read the Bible? No! She exhorts us

to read it daily. CATHOLICS DO NOT BELIEVE that the Church has any right to assume political control, complete or partial, over this country or over any other

country.

The Church is a spiritual society and

and the State is a temporal one. Listen to Pope Leo XIII.: "God has divided the charge of the human race between two powers, the ecclesiastical and the civil, one set over

divine things and the other over human things. Each is supreme in its own kind; each has certain limits within which it is restricted. . . . Whatsoever, therefore, in human affairs is any manner sacred, persolved to avoid the persons or circum-stances which cause him to sin, is the absolution good for anything? No! worship of God and the like, belongs to

the Church. But all other things, which are embraced in the civil and political order, are rightly subject to the State." (Encyclical on the Consti tution of the Christian State.) Listen, also, to this declaration of the Third Plenary Council of Baltimore: "We claim to be acquainted both with the laws, institutions, and spirit

of the Catholic Church, and with the laws, institutions, and spirit of our country, and we emphatically declare that there is no antagonism between Is not the Church allied to despotism

and set against Liberty? No! Notice

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Republic.

But wouldn't she persecute Protest ants if she had the power? No !

Wouldn't she like to get political control of this country? No! But isn't the Church trying to destroy our public school system? No! She would like to improve it by making it more parental. Catholics are persuaded that parental rights must be carefully safeguarded in our public-school system Away, then, with all prejudice. with all blind hatreds and whole ale accusations. Away with the monstrous delusion that we are idolaters, adorers of saints and of their dumb images ; that we are the accomplices or dupes of intriguing and corrupt priests; that we pay money for the pardon of sin or purchase licence to sin; that we hate the Bible, and are foes of liberty and intelligence and progress and human-We differ, indeed, from you in religious matters ; but we know we are right and we can prove it, if you will only give us

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London, Saturday, June 20, 1896.

THE BISHOPS PASTORAL.

We deem it right to publish once more the Pastoral Letter of the Archbishops and Bishops of Quebec, having reference to the election which takes place next Tuesday. We need scarcely say that it is in every regard a most admirable pronouncement. The advice given the Catholic electorate is most salutary, and deserves the respectful consideration and obedience of all good Catholics. Although addressed to the faithful of the Province of Quebec its advice should be heeded by Catholics in every other Province of the Dominion.

We are admonished to "vote as honest, wise, enlightened and intelligent Christians," and we are told to avoid "the deplorable excesses against which we frequently warned you-perjury, intemperance, lying, calumny, violence and party spirit-which warp the judgment and produce a kind of voluntary obstinate blindness.

The Pastoral goes on to say that "We should not sell our vote. To vote is a duty, and duty is not sold. Give not your vote to the first comer, but to him whom in conscience you judge the best qualified by his mental powers, firmness of character and his moral principles to fill the noble office of legislat-

Regarding the restoration of Catho lic schools in Manitoba, their Lordships speak as follows:

"The means to secure this end is to elect, as representatives of the people only men sincerely resolved to favor with all their influence and to sustain in Parliament a measure to remedy the evils from which the Manitoban minority suffers. In speaking to you thus, early beloved brethren, our intention is not to bind ourselves to any of the parties that are combating in the political arena ; on the contrary, we lesire to preserve our liberty.'

In determining how to vote on elec tion day the Pastoral will be, and should be, a guide to all Catholics worthy the name.

THE CHURCH-A LIVING OR-GANISM.

The Church Evangelist, of Toronto, in its issue of the 28th ult., has a remarkable editorial on "The Churcha Living Organism."

The editor combats the confused notion now entertained by most of the Protestant sects, and by many even in the Church of England, that "Christ did not found or organize any Church at all : that He just taught His doctrines and accomplished His work, and left men to organize themselves or not into any sort of society they please," and that "what He called His Church was an invisible, intangible, unorganized company, made up of all the good people in the various societies into which His professed followers might organize themselves."

The Evangelist reasons correctly that though the upholders of this view call it the "scriptural view of the Church," there is not a shred of scripture to give it the slightest countenance. It can be entertained only by assuming that our Lord has broken His promise. It can be accepted only by the rejection of the plain narrative as to the way in which He did organize His Church. It completely ignores every instance (ninety-four in all) in which the term Church is used in the New Testament. It is the manifest contradiction of every illustration which is given us of what the Church is - a building, a temple with its columns, arches, and walls : a body with its head and members ; its inner life and outward form ; a vine with its

branches; a living organism. The theory of a Church in which each individual believes what he pleases and adopts as Christian ethics whatever code of morals suits his notions of how things ought to be is quite alien to the character of the Church which Christ instituted.

In regard to both faith and morals the Church of Christ is essentially one. Faith and morals are truths revealed to reject them on grounds of private Elizabeth and Archbishop's Cranmer

opinion, and so the Church is presented in Holy Scripture as the supreme judge to whom Christ committed the authority to decide all such matters.

Christ certainly instituted but one Church, which is therefore a divine institution. He compares His Church to a kingdom, and declares (St. Matt. xii, 25,) that a kingdom, or a city, or a house, divided against itself shall be made desolate and shall not stand. In the fourth chapter of his epistle to

the Ephesians St. Paul describes the Church as having been instituted by Christ with a pastorate of apostles, prophets, Evangelists, pastors and doctors "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, until we all meet into the unity of faith and of the knowledge of the Son of God unto a perfect man unto the measure of the age of the fullness of Christ, that henceforth we be no more children, tossed to and fro and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive.'

There can be no more clear description than this of an ecclesiastical organization having authority to direct us in what we are to believe and what we are to do, that is in matters of faith and morality.

Elsewhere St. Paul styles the Church "the pillar and ground of truth," that is the basis on which the truth of salvation rests, as far as our knowledge thereof is concerned. We are ness, shall not prevail. told also that whosoever "will not hear the Church, let him be to thee as the eathen and the publican."

Nothing can be more plainly laid down in holy Scripture than the nature of the Church as a judicial and authoritative tribunal to point out the way of salvation to mankind, and to bind the consciences of the people to believe what she teaches and obey what she commands.

The editor of the Evangelist answers well a very common objection to this view of the case:

"But then some one is saying: That may be true, but it is narrow minded and uncharitable.' See the fruits of the Spirit in all these Churches; they are instrumental in converting, instructing, sanctifying, and saving thousands of perishing souls. How can we deny that they are true Churches of Christ? He has manifestly owned and blessed their work; therefore they have just as much right to be called His body and His bride, and to claim as their own His presence and protection as the one historic Church, which He founded nineteen hundred years ago and to which you claim to belong."

To this objection the Evangelist an-

swers : "To many minds this seems a perfeetly just and conclusive mode of reasoning. And yet there must be a The reasoning fatal flaw somewhere. is manifestly illogical and deceptive. It is not possible that our Lord should have set up one Church, which He calls His Church-to which He gave such wondrous promises, and for whose continued success He prayed, and yet that He should have set up a multitude of other Churches, endowed with the same powers and privileges, to oppose, veaken, pull down, and destroy the house which He Himself with such pains and prayers built upon the rock. Apply this same process of reasoning in the

natural sphere and see where it will lead you. Fraud and dishonesty of every kind are hateful and deadly sins, yet men who practice fraud and dishonesties of every kind prosper and have riches in possession. be justified in inferring that God has changed His mind or that He made a mistake in imposing the eighth (seventh) commandment as a necessary aw of conduct in His people.

And again : "The breach of the seventh (sixth ommandment is a deadly soul-destroy ing sin-vet we all know that illegiti mate children have just as well devel oped bodies and minds and moral per ceptions as those born in lawful wed lock. Should we, therefore, be justified in walking by the light of our own eyes, and inferring either that God had made a mistake in imposing that law in the first place, or that He since changed His mind and had abrogated it? Sure ly not, and yet would not this be ex actly on the lines of the reasoning by which men set aside God's revealed Will about His Church? We may de-pend upon it that it will be found to be ust as deadly a sin to disregard that Will in the one case as in the other.'

The Evangelist's reasoning is beyond cavil or refutation, but we are surprised that our esteemed contemporary has not perceived that his reasoning is just as fatal to the claims of High-Church Anglicanism as to Non-Conformity, or Low-Churchism which takes the Non-Conformist view of the question. If Christ has established one Churchwhich is indeed the case-was not the authority of that one Church as great against the usurpations of Luther, by God, and individuals are not free Henry VIII., King Edward VI., Queen

fancies than the latter?

Christ told His Apostles, when He sent soever heareth you heareth Me, and whosoever despiseth you despiseth Me, Him that sent Me". To Titus, whom St. Paul consecrated Bishop of Crete, the great Apostle of the Gentiles, wrote: "Let no man despise thee." These words were, therefore, as applicable to the successors of the Apostles as to the Apostles themselves, and the first Reformers, whether in Germany or England, were as much bound by them as were the Christian converts of the first age of the Church's existence.

It is needless to add that the Evan gelist's claim that Anglicanism is "the historic Church which He (Christ) founded nineteen centuries ago" is too preposterous for serious refutationand the Non-Conformists, to whom it specially addresses itself, are fully aware of this. There is but one historic Church which can claim the authority and indefectibility with which Christ endowed the Church-but one Church built upon the rock, that is the Church in communion with and submissive to the successor of St. Peter. The Catholic Church alone is the one with which Christ promised to remain te the end of time, and against which the gates of hell, the powers of dark

THE ELECTIONS.

Before the next issue of the CATHO-LIC RECORD will appear, the general elections will have been concluded and the fate of the Government decided. Our readers are aware of the import ance of the issues which are before the electorate, and of them all there is none more vital than the school question of Manitoba. It is a question of the right of Catholics to educate their children in accordance with their conscientious convictions. It is the right of which Lord Salisbury spoke when declaring it to be the intention of the British Government to introduce a measure to ensure religious education in the schools of England. He said :

"There is only one sound principle in religious education to which you should cling, which you should relent lessly enforce against all the conveni ences and experiences of official men, and that is that a parent, unless he has forfeited that right by criminal acts, has the inalienable right to determine the teaching which the child shall receive upon the holiest and most momentous of subjects."

There is not the slightest doubt that if Catholic Quebec were to legislate the abolition of the Protestant Separate school system of that province, there would be a loud demand for remedial legislation. The Protestants of would be no opposition thereto on the part of Catholics, who are all desirous to secure fair-play and equal rights for all citizens, whatsoever may be their creed.

We have been told over and over again that Manitoba should be left to manage its own affairs, and as a rule this contention is correct, but it is another matter when the Manitoba majority violate the Constitution by taking away the rights which have been guaranteed to Catholics and Protestants alike, and as down to the present time the majority has treated the Catholic minority with contumely, the only course the latter could reasonably pursue was to appeal, as they have done, to the supreme authority of the Dominion Government and Parliament for protection.

Mr. Dalton McCarthy, who is now at the head of the "anti-Remedial Party " said in the House of Commons when a similar case arose in Quebec. though by no means so glaring an injustice as has been perpetrated in Manitoba: "The duty and power-because where there is a power there is a corresponding duty -are cast upon the Governor in Council to revise and review the acts of the Legislative bodies:" and Principal Caven, who also now raises his voice against Federal intervention in Manitoba, said : General which minorities at present have must remain. Nay, the entire Dominion is the proper guarantee for equality of dealing on the part of provinces with the adherents of the vari-

ous Churches.' But when the Catholics of Manitoba have a grievance, these gentlemen, and the Presbyteries and Conferences are almost unanimous against grant-

Indeed, the conduct of the Protestant

and Parker, as against George Fox, with this question, is very discredit-John Wesley, and Johanna Southcote? able. Whenever Catholic rights form Had the former any more right to set a subject of controversy they are comup Churches according to their own pletely blinded by prejudice. The pronouncements they have made at their different assemblies during the them to preach His Gospel: "Who- past few weeks show them to be - almost without exception - narrow-minded bigots. For them the and he that despiseth Me despiseth Golden Kule has no meaning when they take upon themselves the discussion of such subjects as the Manitoba school question. They have one code of laws for Catholics, and another for Protestants, while all the time they hypocritically proclaim that they are in favor of Equal Rights for all.

The Catholic body of the Dominion is not to be thus ignored. If we were but an insignificant minority, we would have the right to generous treatment at the hands of the Protestant majority, but our proportion to the whole population, which is 42 per cent., justifies us in taking a firm stand against Mr. Greenway's iniquitous school laws.

At the coming elections the Catholic voters in every constituency should support only those candidates who are pledged to re-establish Separate schools in Manitoba, no matter what course Mr. Greenway may see fit to take in the matter. The talk of coercion is the merest nonsense. Mr. Greenway has done a wrong to the Catholics of Manitoba. If he will not repair this wrong of his own motion, the power of the Central Government must speedily be brought to bear to compelhim. We have confidence that the fair-minded Protestants of Canada will be found ready and willing to aid us in the present crisis.

A CHURCH WITHOUT A FAITH.

The Presbyterian General Assembly of the United States which had its meeting in Saratoga during the last two weeks had under consideration several matters of very great importance in regard to the permanence of Christian faith, but we do not exaggerate when we say that it ended in a complete fiasco.

For several years past the Assembly has had under consideration the teaching of its theological seminaries, especially those of New York and Cincinnati, known as Union and Lane Seminaries. In both of these institutions the Biblical professors Dr. Briggs and Dr. Smith taught unhesitatingly that the Bible cannot be relied on as a historical record, and that it is no more inspired than any work of fiction such gaining followers. as the Pickwick Papers or the Book of

Presbyterian orthodoxy was greatly shocked by such teaching, and for several years past the General Assembly asserted the truth of the Bible against these erroneous teachers, the two professors having been suspended from the ministry by so large a vote Quebec would call for it, and there that it might be considered as almost unanimous. It was ordered by the Assembly that Dr. Briggs, of New York Union Seminary, should be deposed from his position as Professor of Biblical exegesis, but the faculty sustained him and the General Assembly was not obeyed. For several successive years the Assembly maintained its position, and even went so far as to prohibit the ordination to the ministry of young men educated under the teaching of Dr. Briggs, but the New York Presbytery taking side with the Seminary faculty defied the authority of the Assembly, and ordinations proceeded just as before the Assembly decree was passed, and as a matter of course the Presbyterian clerical body was becoming every year more and more tainted with scepticism, and the inevitable result has been that each year the stand taken by the Assembly has been less firm than before.

The matter was not allowed to rest, as it effected the very existence of the Union Theological Seminary, and recently the New York Presbytery passed a resolution to the effect that "in thus attempting to control the Presbytery in this matter, it seems to us that the General Assembly exceeds its constitutional powers and infringes upon the inherent rights of the Presbytery which are specifically reserved to it by our constitution as to the recep. "The right of appeal to the Governor- tion and licensure of candidates for the Gospel ministry."

This resolution was sent to the General Assembly, and it was necessary that some action should be taken upon it if the citadel of Christian faith was to be defended at all from the attacks of infidelity. Here is what the General Assembly has surrendered by its recent action, or rather inaction. The Saratoga meeting has actually decided to let the Presbytery have its own way, and now Presbyterian ministers will ministers of Ontario, when dealing be freely ordained, even though they

belief in the truth, much less in the inspiration of the bible.

Great credit was claimed for the General Assembly in past years bebeing really the word of God, but since then very few years have passed, and all is changed. Presbyterians are now permitted to believe, and Presbyterian ministers to teach, that there is no more reliance to be placed upon the historical statements of the Bible than on the wonderful adventures of Baron Munchausen. This is certainly a great departure from the old-time Presbyterianism, which regarded the bible with so much respect, and made it the only rule of Christian faith. It is, after all, the Catholic Church which alone main tains the proper respect due to the bible and surely after the Saratoga decision Protestants will scarcely have the temerity to assert again that the Catholic Church disregards the bible, and that Protestantism upholds its authority

In another column we publish the comments of the New York Sun on the Assembly's decision. It will be seen therefrom that even Protestants are shocked at the woful laxity in Christian faith exhibited by the General Assembly. The Sun sees clearly that the recent decision is equivalent to a declaration that it is no longer necessary that a Presbyterian shall have any belief at all in Christian doctrine. For several years the Presbyterians have been agitating for a revision of the Westminster Confession of Faith, which has been hitherto the standard of Presbyterian Faith; but it is now not neces sary to revise this standard, since it has been practically abolished. Infidelity has won the fight, and as the article in the Sun says as it has no foundation other than the bible whereon to build a system of theology, and as it has now rejected the bible, "it (Presbyterianism) will become a secular organization purely, devoted to practical philanthropy, and to the palliation of human ills for which it will have no remedy it can offer as of Divine prescription." It is now truly "a Church without a Faith.'

FANTASTIC MODES OF GOSPEL PROPAGANDISM.

The military plan of organization to bring religious fervor to the people has become quite fashionable among the Protestant denominations since the Salvation Army has had such a success in

In one sense the Salvation Army has been undeniably a success, inasmuch as it has grown up from a small beginning to be a huge organization with branches extending throughout that portion of the world where English power predominates, or where the English language is spoken, but no further. The Salvationists, without a creed and without sacraments, can never be or become the Universal Church to give the true gospel to the world. It can only be a sensationalist organization to catch here and there a few adherents who may by marching through the streets with fife and drum and tambourine attract a limited number of followers from among those who are easily affected by emotional appeals.

Salvationism, if we may so call the system of the Salvation Army, can never be the world's religion, however great may have been its progress since it was first started. We think this will not be denied by any one who has studied the whole system carefully. Its sensational methods appeal only to a small proportion of the people of any locality; and even though it has been in existence only a few years, it is already divided into two hostile camps in the United States, each of which claims to be the only original and veritable Salvation Army which will bring its adherents to the happy goal - the celestial city.

It is somewhat strange that, with the evidence of all this before their minds, the Episcopal Church of the United States should start a Church Army, but this is now being done. Colonel Hadley, of New York, who has had some military experience, has undertaken. with the approbation of Bishop Potter and other Bishops of the Episcopal Church, to organize an Episcopal Church Salvation Army with all the high-sounding military titles which are found in General Booth's organization, from Field-Marshal down to full private. The new Episcopal Salvation Army is to have a brilliant uniform to make it more attractive than General Booth's, or his son Ballington's organization, and this is depended upon to make the new organization a

We have an idea that a revival of

openly proclaim that they have no religion is not to be brought about by the adoption of such measures as our Episcopalian friends are taking. We think a more successful course" would be to return to the preaching of the cause it asserted so positively the truth gospel itself. It was by this means of the bible, and its inspiration as that the gospel was promulgated in the beginning, and not by playing the tambourine to a gaping crowd at street corners.

The Protestant denominations from the Episcopalians down seem to have abandoned the preaching of the gospel entirely, and fantastic sermons on fantastic subjects are now the order of the day in all their pulpits. We believe it would be a much better plan to return to the method of preaching the gospel pure and simple than to take up the Salvation Army methods.

EDITORIAL NOTES.

THE daily press informs us that the resolution finally adopted by the Methodist conference in Manitoba reaffirmed its former expression of opinion in regard to the schools. The doc ument reads as follows :

"That this conference desires to record its unqualified endorsation of the act of the Manitoba Legislature in establishing a National school system that recognizes no creed, denomination or nationality, thereby promoting the unification and cementing of all classes, and at the same time creating a sure and certain safeguard for the

education and liberties of her citizens. This resolution put into plain, every

day practice, really means : "That this conference is desirous of of having only one set of schools in Manitoba, said schools to be taught by Protestant teachers, and as much Protestantism as possible, in a quiet way, inculcated into the minds of the pupils Thereby we would gradually wean from 'the errors of Popery' the Catho lic children of the province and plant in their young minds the seeds pure Christianity,' as established by the late John Knox, the late John Wesley, the late Martin Luther, the late Henry VIII., and several others too numerous to mention.

WE are glad to notice that the Lon-

don Free Press has at last been courageous enough to give us an article favoring the Separate schools of Manitoba. Our contemporary has been for a very long while studiously silent on this matter, and its present bravery-if even at the eleventh hour - is praiseworthy. Conversions to righteousness are always pleasant to behold. A short time ago our contemporary considered the existence of Separate schools in Ontario a great misfortune, and called down the vengeance of the electorate on Sir Oliver Mowat because he enacted amendments by which these schools were rendered more efficient. It was also that journal's custom to look with beaming countenance on 12th July processions, Young Briton escapades and the triumphal progress of Margaret Shepherd. We again congratulate our contemporary on its change of heart. It would be uncharitable to hint that it is only mporary, and that political exigency has anything to do with it.

Ar the Methodist Conference held at Stratford the committee on Sabbath observance brought in a report condemning social visiting, delivering milk, running trains, conducting funerals and bicycle-riding on Sunday for pleasure. A week ago last Sunday a terrible thunder-storm broke over this city just as the young people were proceeding to Sabbath school. It was very indecorous, and steps should be taken to put a stop to such a noisy demonstration of the elements on the Sabbath day. Most befitting also would it be were a committee of the ministerial association appointed to interview the sun and have it hide behind the clouds on the day of rest.

GOVERNOR MORTON, of New York, has answered unequivocally the enquiries of the Marquette Club of St. Louis as regards the position he will take toward the principles of the A. P. A. if he be nominated as a candidate for the presidency. He states that he favors the fullest freedom in the worship of Almighty God, and that if chosen to administer the duties of president of the United States he will endeavor to treat all classes of citizens without discrimination as to their religious belief. It is expected that Mr. Morton will be proposed as the Republican candidate by Mr. Chauncy M. Depew, and that he will be supported by the New York delegation, but it is confidently asserted that ex Governor McKinley, of Ohio, is sure to be selected, as a majority of the delegates are pledged to support him.

THE Reverend Mr. Fuller, of Morden, Mass., a minister of the Episcopal Church of the United States, recently procured a divorce from his wife, on the ground of desertion, and married Church do not permit of divorced persons exadultery, but already have informed Mr. Fr will be no difficulty ab another pulpit in some ation whose laws are those of the Episcopa New York Sun remai that evidently neithe Fuller nor the member generally believe that any commission from late their inclination marriage and divorce respect only for the la and this remark of t able as well to other Episcopalians. QUITE a storm wa Church of EnglandSyn Toronto by the proposa Sheraton to send the of the synod to the I eral Assembly which

in that city. The re by the principal bade work of the assembl the hope that "its o be guided by the H fuller manifestation Christ and to the uph kingdom in our midst Langtry, amid loud a applause, protested any such resolution, sonally he entertain for the Presbyteria objected to the view various sections of In his belief there Church, from which had seceded, and he tiously send them g them God-speed i Though Principal tion was received wi section of the syno that the synod was Dr. Langtry's opini cipal deemed it advi his resolution; so t ings were not sent.

CATHOLI

There is in this too much sentimen little sound judgm generally exercised too indiscriminate. enters the head of and lo! they seen that, while charity some, it is just as others. This, which it may be called a h of course, quickly to at every opportunit the shiftless and the of every kind to th than a curse, howe a blessing the

We are pleased t temporary, the Wes the right side of the

It says: "We have every't tourtry that the war kind can call for. Be our hands. Why, gold dollars for the modern financiers swine. We have too too much dear money a trading level by pul dist throne and lifting dunghill. We want our precious metals the plain man and far of Wall street gamble.

Judging by the South and West, have taken matt hands, and left pr to their own devic man's Journal.

A reader of the a Protestant pape tell him what is ii., 17; "A hous house falleth," an

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"In the second ramily. The teach sension will ruin any enterprise. This dwhen applied to the the heart of each ir Church. The man Christian—that is, second choice, as the cannot be an effe Church must be of an effective Church the Churches of the do not understand of their Lord. The gat a number of ric into the church to p the true disciples of be able to look after work. But it is no virtually a house dit cannot be what eand might be."

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, of Morden, e Episcopal tes, recently his wife, on and married another woman. He has been suspended from the ministry on this account, and has given up his pastoral charge, as the laws of the Episcopal Church do not permit the re-marriage of divorced persons except for cause of adultery, but already the newspapers have informed Mr. Fuller that there will be no difficulty about his finding another pulpit in some other denomination whose laws are not so strict as those of the Episcopal Church. The New York Sun remarks on the case that evidently neither the Rev. Mr. Fuller nor the members of the Church generally believe that the Church has any commission from heaven to regulate their inclinations in regard to marriage and divorce. They have respect only for the laws of the State, and this remark of the Sun is applicable as well to other sects as to the Episcopalians.

QUITE a storm was created in the Church of EnglandSynod of the diocese of Toronto by the proposal of Rev. Principal Sheraton to send the cordial greetings of the synod to the Presbyterian General Assembly which is now in session in that city. The resolution proposed by the principal bade God speed to the work of the assembly, and expressed the hope that "its deliberations may be guided by the Holy Spirit to the fuller manifestation of our unity in Christ and to the upholding of Christ's kingdom in our midst." The Rev. Mr. Langtry, amid loud and long continued applause, protested strongly against any such resolution, saying that personally he entertained great respect for the Presbyterian body, but he objected to the view that there are various sections of the true Church. In his belief there is but one true Church, from which the Presbyterians had seceded, and he could not conscientiously send them greetings and bid them God-speed in their error. Though Principal Sheraton's resolution was received with cheering from a section of the synod, it was evident that the synod was overwhelmingly of Dr. Langtry's opinion, and the principal deemed it advisable to withdraw his resolution; so the friendly greetings were not sent.

CATHOLIC PRESS.

There is in this alone something well worth noting. There is entirely well worth noting. There is entirely too much sentiment and entirely too little sound judgment in charity as generally exercised. It is altogether too indiscriminate. A generous mood enters the head of a man or woman, and lo! they seem utterly to forget that, while charity is a blessing to some, it is just as much of a curse to others. This, which is so common that it may be called a human weakness, is of course, quickly taken advantage of at every opportunity by the cunning, the shiftless and the avaricious. Gifts of every kind to these are nothing less than a curse, however well disguised as a blessing they may be.—New as a blessing they may be.—New World.

the right side of the financial question.

the right side of the financial question.

It says:

"We have everything to sell in this country that the wants and tastes of mankind can call for. But they are a drug on our hands. Why? Because to exchange gold dollars for them would seem to our modern financiers casting pearls before swine. We have too much cheap goods and too much dear money. Let us bring them to a trading level by pulling down the one from its throne and lifting up the other from its duughill. We want democratic equality in our precious metals. Silver is the money of the plain man and tarmer: gold is the money of Wall street gambler and bond-holder."

Judging by the way things have

Judging by the way things have gone out in Kentucky and other States, South and West, the people seem to have taken matters into their own hands, and left professional politicians to their own devices .- New York Freeman's Journal.

A reader of the New York Witness, a Protestant paper, asks the editor to tell him what is the meaning of Luke "A house divided against a ii., 17: house falleth," and this is the explana-

tion:

"In the second pessage, 'house' means family. The teaching is that internal dissension will ruin any family or community or enterprise. This doctrine is especially true when applied to the Christian Church and to the heart of each individual member of the Church. The man must be a whole hearted Christian—that is, he must not have any second choice, as the politicians would say, or he cannot be an effective Christian. And the Church must be of one mind or it cannot be an effective Church. The great trouble with the Churches of the present day is that they do not understand and follow this teaching of their Lord. They imagine that if they tion:

"And the Church must be of one mind or it cannot be an effective law for their own private ends. Why? Church." It is surprising that a man who writes this sentence is not a Cath-What is Protestantism if not a house divided against itself? The Catholic Church is the only Church that in every particular follows the teaching of Christ. - Catholic News.

From Montogmery, Alabama, is re- The dangerous thing about a little sin is ported the great success of a recent that it won't stay little.

mission given there in Saint Peter's church by Jesuit Fathers from New

Orleans, one result of which is a num er of non-Catholics under instruction. Baptisms," writes the correspondent of the Catholic Columbian, are of the Catholic Columbian, Monday afternoon, May 4th, around the bap tismal font of Saint Peter's church stood a gathering that was calculated to make a lasting impression on those present. Three generations of a fam-

ily received the sacrament of baptism, the grandparents, bearing the name of one of the greatest generals in the Confederate service; the parents and three young children, a girl of eight years old, her brother, seven years old, and a cousin one and a half years old, were the recipients. still more remarkable the father of the youngest child was raised in the Jew ish and the mother in the Methodist faith." The Columbian notes the recent reception into the Church of Miss Elizabeth Anne Thomas, a refined and highly educated lady, formerly a Congregationalist.—N. Y. Catholic Re-

Ignorance is said to be a root of evil. With the spread of education, and the growing increase of crime, the asser tion might be disputed. Much, how ever, depends upon the kind of educa-It is a misnomer to call that education which leaves God out of the curriculum. The safety and prosper-ity of a nation depends upon its educa-From every section of this coun try, and from hitherto the most unex pected sources are heard voices pleading for a change in our methods; a re cognition of the religious training of the child, equally with its secular, if matters are to mend. It is well enough to teach honesty and morality. duty and patriotism, theoretically they are taught in the schools; but with life, what it is visibly to our youth what does the teaching amount to France has been experimenting with education purely secular. That government is appalled by the steady in crease of crime during the present generation. A prominent Italian writer on social topics has been making a sharp criticism of popular education in Italy, Signor Garafolo. His history of the results is distressing. The cor sensus of wholesome, unprejudiced public opinion is unanimous that edu cation can never be a mere matter of text-books and school. - Pittsburg Catholic.

As during the Civil War, when nurses were needed at the front, so at the terrible visitation which lately desolated so large a part of St. Louis the Catholic nuns were looked to, and not vainly. When the City Hospital was wrecked, they at once notified the authorities that the Catholic hospitals were open to the shelterless sick. As the Western Watchman says, in writ-As

ing of the lessons of the tornado :-

Needless to say that the habitual maligners of the Church and her nuns were as far from the scenes of danger We are pleased to see our able contemporary, the Western Watchman, on from the field of battle or the military hospital, during the war. - Boston Pilot.

A COMPARISON AND A CON-TRAST,

London Truth Never have men been more merci

fully treated by a government. Con trast their punishment with that meted out by us to Irishmen who were condemned under the Treason Felony Act And yet these Irishmen were at least free from all personal desire for gain in their violation of the law. dent Krueger, I hope, will realize that the vast majority of Englishmen honor his magnanimity, and have no part in the demand by the part in the demand by the Rhodesian press that these conspirators should receive exceptional treat ment because they are Mammon's high priests. Even to leave them in prison a few weeks while the amount of pun. ishment awarded to them was under consideration has been declared to be cruel. To fine them we are asked to believe is even more cruel, and to condemn any of them to a prison for a brief period is so iniquitous that their friends can hardly contemplate it without a shudder of indignation, because it is wrong that "powerfully connected men in South Africa should undergo a punishment in Pretoria, which is always cruel to European's;" as not only is the climate unpleasantly warm, but they would be in "company with common criminals of their Lord. They imagine that if they got a number of rich but unspiritual persons into the church to provide a sufficient income, the true disciples of Christ in the church will be able to look after the spiritual part of the work. But it is not so. Such a Church is virtually a house divided against itself, and it cannot be what every Church ought to be and might be."

unpleasantly warm, but they would be in "company with common criminals of the lowest type." And how about Mr. Davitt? Was his plank bed a bed of 10ses? Was he not imprisoned in company with the lowest criminals? And yet the very newspapers that applicable of the company with the lowest type." And how about Mr. Davitt? Was his plank bed a bed of 10ses? Was he not imprisoned in company with the lowest type." And how about Mr. Davitt? Was his plank bed a bed of 10ses? Was he not imprisoned in company with the lowest type." And how about Mr. Davitt? Was his plank bed a bed of 10ses? Was he not imprisoned in company with the lowest type." And how about Mr. Davitt? Was his plank bed a bed of 10ses? Was he not imprisoned in company with the lowest type." And how about Mr. Davitt? Was his plank bed a bed of 10ses? Was he not imprisoned in the lowest type." And how about Mr. Davitt? Was his plank bed a bed of 10ses? Was he not imprisoned in the lowest type." And how about Mr. Davitt? Was his plank bed a bed of 10ses? Was he not imprisoned in the lowest type." And how about Mr. Davitt? Was his plank bed a bed of 10ses? Was he not imprisoned in the lowest type." And how about Mr. Davitt? Was his plank bed a bed of 10ses? Was he not imprisoned in the lowest type." And how about Mr. Davitt? Was his plank bed a bed of 10ses? unpleasantly warm, but they would be regard it as a shameful abuse when applied to men who have violated the Because Mr. Davitt was a poor man who sacrificed all to what he deemedrightly or wrongly-his duty to his country; and these offenders are rich men—very rich men—who sacrificed the interests of their country to that of the interest of their country to that of the interest of their country to that of their own pockets.

PASTORAL LETTER

Of the Archbishops and Bishops of the Ecclesiastical Provinces of Quebec, Montreal and Ottaws, on the Manitoba School Question.

We, by the grace of God and favor of the Apostolic See, Archbishops and Bishops of the Ecclesiastical Provinces of Quebec, Montreal and Ottawa.

To the Secular and Regular Clergy, and to all the faithful of our respect ive dioceses, health and benediction in Our Lord.

Dearly Beloved Brethren, -Called by the will of Our Divine Lord to the spiritual government of the particular churches confided to their care, the Bishops, successors of the Apostles, have not only the mission to teach truth at all times and to infuse salutary principles into the souls of men, but they have, moreover, in certain critical and perilous circumstances, the right, and it is their duty, to raise their voices to forewarn the faithful of dangers that threaten their faith, and to direct, stimulate, and sustain them in the just revindication of their imprescriptible rights, manifestly disregarded and violated.

You know, dearly beloved brethren, the very painful position in which our co-religionists of Manitoba have been placed by the unjust laws which deprived them, six years ago, of the Separate school system, which, in virtue of the Constitution of the country, they enjoyed till then - a school nixed population, for a healthy educaon and for the formation of children n the principles of the Catholic faith, which is, on earth, our greatest treas-

ure and most precious inheritance. We stood not in need of the decisions f civil tribunals, dearly beloved ethren, to see the injustice of these Manitoban laws, these attacks on liber ty and justice; still, it has pleased Divine Providence, in His wisdom and goodness, to obtain for Catholics the egal support of an unexceptional and overeign authority in the recognition y the highest tribunal of the Empire, he legitimacy of their griefs and the egality of a Federal remedial measure.

In view of these facts, the Canadian Episcopate, solicitous above all for the interest of religion and the good of ouls, could not dissimulate the gravity of the duty which was imposed on their pastoral solicitude, and which obliged them to claim justice as they have

For, since the Bishops, whose author y is from God Himself, are the natural adges of questions concerning Chris ian faith, religion and morals; since they are the recognized heads of a perfect society, sovereign and superior by its nature and its end to civil ociety, it belongs to them, when cirumstances require it, not only to ex press unequivocally their views and heir desires in every religious matter. but to point out to the faithful, or ap prove of suitable means to arrive at the spiritual end they have in view is the doctrine of the great Pope Leo XIII. in his Encyclical Immortale Dei -" All that is sacred in human affairs, under any title whatever, all that regards the end in view, all such falls under the jurisdiction and authority o the Church.

We deem it of importance, dearly beloved brethren, to remind you briefly of these inherent principles in the con stitution of the Church itself, these essential rights of religious authority in order to justify the attitude taken by the members of the Catholic hierarchy in the present school question, and to explain more fully the obligations under which the faithful are of followng episcopal directions.

If there are, in fact, circumstances in which Catholics ought to manifest openly towards the Church all the respect and devotedness to which she s entitled, it is surely in a crisis such as the present, when the highest interests of faith and justice are at stake, demanding on the part of all good men a united and firm front under the

direction of their leaders. We had hopes, dearly beloved brethren, that the last session of the Federal Parliament would bring to a termination the school difficulties which so widely divide men's minds : we have been deceived in these hopes. History itself will judge of the causes which impeded the long-expected solution.

As for us who have in view only the triumph of the eternal principles of religion and justice confided to our care, we, whom no defeat will ever be able to dishearten or turn aside from the accomplishment of the divine mission which was that of the Apostles themselves, feel, in the presence of the electoral struggle about to take place, that an imperative duty is incumbent on us; this duty is to indicate to all the faithful under our jurisdiction, and whose conscience we have t direct, the only line of conduct to be followed in the present elections.

Should we, first of all, remind you dearly beloved brethren, how noble and important is the right bestowed upon you by the Constitution in designating for office the depositaries of public power? Every citizen worthy of the name, every Canadian who loves his country, who wishes it to be great, peaceful and prosperous, should interest himself in its government.

Now, the government of our country, of a people still young, but capable of

questions disputed are important and and obedience.

may exercise over your destinies an We are coninfluence more or less decisive.

That is to say, again, you should vote as honest, wise, enlightened and intelligent Christians.

Avoid, then, dearly beloved brethren, the deplorable excesses against which we frequently warned youperjury, intemperance, lying, cal umny, violence and party spirit— which warp the judgment and produce a kind of voluntary obstinate blind-

ness. Do not sell your vote. To vote is a duty, and duty is not sold. Give not your vote to the first comer, but to him whom in conscience you judge the best qualified by his mental powers, firm ness of character and his moral prin ciples to fill the noble office of legislat

or.
And that this judgment may be surer, and more enlightened, fear not the criticisms of a newspaper, or the opinions of a friend who would hamper your mind ; consult, when necessary before voting, persons who, by their instruction, their rank or their social standing, are best qualified to judge of the questions that are agitated, and to appreciate the relative value of the candidates who ask your suffrage.

These are, dearly beloved brethren, general principles of wisdom and Christian prudence that apply to all times and to all elections in which the laws of the country permit you to take

But, in the present circumstances ystem so important, so necessary for a the duty of Canadian electors, princi pally Catholic electors, is invested with a character of special importance, to whose gravity we desire to call your attention in a special manner. grave injustice was committed against the Catholic minority in Manitoba They were deprived of their Catholic Separate schools, and forced to send their children to schools that their con-sciences condemn. The Privy Council England recognized the justice of the Catholic claim, and the right of the Federal authorities to interfere, in order that justice be done to the op pressed. It is a question then, for the Catholics of our country, and well-meaning Protestants to unite their trangth and their suffrages, to secure a final victory for religious liberty and

the triumph of the rights secured by the Constitution. The means to secure this end is to elect, as representatives of the people, only men sincerely re solved to favor with all their influence and to sustain in Parliament a measure to remedy the evils from which the Manitoba minority suffers. In speak ing to you thus, dearly beloved breth ren, our intention is not to bind our selves to any of the parties that are combating in the political arena; on the contrary, we desire to preserve our liberty. The Manitoba school question being, before all, a religious question, nately allied to the dearest interests of the Catholic faith in this country the natural rights of parents, and also to the respect due to the Constituon of the country and to the British Crown, we would regard it as betray ing a sacred cause, of which we are, and ought to be, the defenders, if we

iccess. Remark, dearly beloved brethren. at a Catholic is not permitted, in whatever position he may be, -a journalist, an elector, a candidate or a repre entative, to have two lines of conduct in religious questions, one for private, d the other for public life, to trample under foot, in the exercise of his social duties the obligations imposed on him as a submissive child of the Church. is why our Holy Father Pope Lec XIII. in his Encyclical Libertas proceantissimun condemns those who " preend that in all that concerns the government of human society, its institutions, morals, laws, public functions, if she did not exist." For the same reason he says elsewhere (Encyclical Immortale Dei): "Before all, it is necessary that all Catholics worthy of he name, determine to be, and show themselves, devoted sons of the Church; that they repulse, without hesitation, all that would be incompatible with this profession; that they make use of public institutions as far as they can, n conscience, for the furtherance of

truth and justice. Therefore, dearly beloved brethren, all Catholics should support only those candidates who bind themselves formally and solemnly to vote, in Parlia-ment, in favor of legislation which vill restore to the Catholic minority of Manitoba the school rights to which they are entitled by the decision of the Hon. Privy Council of England. This grave duty is incumbent on every good Catholic, and you would not be neglecting this obligation.

Until now we could congratulate ourselves on having the sympathetic support of a great number of our sep arated brethren who understood that, n a country such as ours, having different religions, it is necessary for the general good to make use of this broadness of view which respects liberty of conscience and acquired right. Ve appeal again to their spirit of justice and patriotism, so that, joining trash, badl their influence to that of Catholics, they may aid them to redress the the steeple the steeple above the joining

personal opinions and feelings the in-terests of a cause which excels all others -that of justice, order and harmony in the different classes which ompose the great Canadian family.

Done and signed at Montreal, on the ixth day of May, one thousand eight

hundred and ninety six. Edward Charles, Archbishop of Montreal; † J. Thomas, Archbishop of Ottawa; † L. N., Archbishop of Cyrene, Administrator of Quebec L. F., Bishop of Three Rivers: † L N. Bishop of St. Hyacinthe; † N. Japhirin, Bishop of Cythere, Vicar Apostolic of Pontiac; † Elphege, Apostolic of Pontiac; † Elphege Bishop of Nicolet; † Andre Albert

Bishor of St. Germain of Rimouski is Michael Thomas, Bishop of Chicou-timi; † Joseph Medard, Bishop of Valleyfield; † Paul, Biship of Sherrooke; † Max., Bishop of Druzipara, coadjutor to the Bishop of St. Hya-

THE OLD BELL TOLLED AGAIN.

In the wreck of St. Patrick's church Sixth and Biddle streets, St. Louis, there is a bell with a history familiar o those members of the parish who can remember the stirring scenes and events which characterized the bitter warfare between the Catholics and Know-Nothings in the fall of 1854

It was the significant signal given in ringing tones by that bronze instrument which caused one of the mos desperate of the street riots that were common in those stormy times, when men's passions were allowed to get the better of their judgment and common

St. Patrick's Church is one of the oldest in the city, having been dedicated fully half a century ago. In the avs of the American or Know-Nothing party, St. Patrick's was the larges arish in St. Louis, the communicant eing almost exclusively Irish or the escendants of Irish. The district be tween the river and Broadway, Wash street and Cass avenue, now almos entirely occupied by stores, freight houses, railroad tracks and factories was then one of the most thickly settled residence quarters in St. Louis.

As the members of the Know - Nothing party had as strong, if not stronger, feeling of hatred toward the communiants of St. Patrick's church, troub naturally followed, which the police and military had to suppress, but no before a number of lives had been sacrificed on the shrine of hot headed intolerance and bigotry.

There had been fights between the factions in several sections before it was decided to make an organized attack on St. Patrick's church, the most serious of the outbreaks taking place on Green street, now Lucas avenue. These skirmishes increased the hostile feeling, and one evening the band of Know Nothings, led, it was claimed, by Captain "Bill" Violet, marched up Broadway in the direction of the church for the avowed purpose did not use our authority to secure its of wrecking the edifice and severely handling anyone who interfered with that form of diversion. But it was a disastrous march for Violet, as he was the first to fall in the fray, receiving a bullet in a vital part, which soon despatched him. Others in the same company fell, but the Catholic contingent, though severely punished by the flying clubs and other missiles, escaped without losing a

man. Some time before the American paraders reached Broadway and O'Fal lon, where the riot began, word was conveyed to the leaders in the parish that the church was to be sacked. In the meantime an understanding had the instruction of youth, no more attention is to be paid to the Church than parish and St. Joseph's, which adjoined it on the west, that the bell of the former would toll a certain number of strokes if help were needed. St Joseph's then, as it is now, was made up of German Catholics principally and they had no more use for the bigoted element than had their Celtic brethren.

On the evening in question the leaders on the Catholic side were all in readiness. They had massed at different points and had their pickets out watching the advancing enemy. When the time came the bell tolled and the boys of St. Joseph's," as they were called, were soon side by side with the sturdy sons of St. Pat-The opposing forces met rick above Broadway and Biddle, where the Round Top Market now stands, and the fight began without even the formality of arranging battle lines. Bare knuckles, club, macadam, bricks justified, either before your spiritual and firearms were the weapons freely guides, nor before God Himself, by employed until the disinterested min- has glimpses of the terrible gree ions of the law took a hand and scatreceived in the encounter. When the tornado swept across the

city two weeks ago, causing wide hears from the lips of Leo XIII. spred death and desolation, the spire of "Your book is accursed," exclaims their influence to that of Catholics, they may aid them to redress the grievances of which our co-religionists so justly complain.

What we want is the triumph of the want is the triumph of the want is the cashed across Biddle street. In occupying a distinguished place among the nations, will be what you will make it yourselves by your choice and by your votes.

That is to say, dearly beloved brethren, as a general rule, and save rare exceptions, it is a duty of conscience for every citizen to vote; a duty all

We are convinced that, submissive in mind and heart to the teaching of your chief pastors, you will know how, if called upon, to place above your personal opinions and feelings the in the more grave and pressing as the loved brethren, on your spirit of faith tornado did what the Know-Nothings their favorite place of worship that evening more than one allusion was made to the dark days of 1854 and the big battle that was fought in protecting the church.

ST. ANTHONY'S GUIDE.

The Origin of the Custom of Making Letters "S. A. G."

"S. A. G." is a contraction of the pious invocation, St. Anthony's Guide etters marked after this fashion seem to reach their destination quite assure as those registered at the postoffice The practice is due to the common be ief that the great "Wonder-worker of Padua," who can find lost things, can likewise prevent their being lost, but its is founded upon an authentic incident which shows how good St. Anthony ook pity upon the distress of an af-licted wife, a devout client of his Her husband, Don Antonio Dante, a merchant of Oviedo, in Spain, undertook a long business journey in 1728. He sailed for South America; and, con trary to his expectations, was obliged o spend the greater part of the year of 1729 in Lima. Meantime his wife Francesca wrote him several letters, out she received no answer; so she be came a prey to despondency, anxiety for the sea was infested with pirates), nd pinching poverty.

One day, as was her custom, she went to the church of St. Francis in Oviedo, where there was a much ven erated statue of St. Anthony; and, with child like confidence, she placed in the sleeve of the statue a letter for her husband, begging the saint to forvard the epistle and bring her good

tidings of Don Antonio.

The next morning the went to repeat her prayer before the shrine, but on seeing the letter in the sleeve of the tatue she concluded it must be the one the herself had placed there on the day revious, and began reverently to ex stulate with the saint for disappointng her. The poor woman had obviously expected an extraordinary miracle in her favor.

The Father sacristan, hearing her itter lamentations, came to inquire he cause of her trouble, and to him he told in simple words the story of he letter. The Franciscan, who had noticed the letter in the sleeve of the aint, bade the poor woman approach and take it, saying that he had already tried without success. She obeyed, and took the letter without difficulty; and, lo! at the same moment three hundred gold pieces rolled out of the sleeve and fell at her feet. The letter, addressed to Donna Francesca Dante, was then opened, and she read these

words: "My Dear Wife: Ever since my arrival in Lima I have been tortured by anxiety because I have received no news of you. At last I had the joy of receiving a letter from you yesterday, delivered by a religious of the Order of St. Francis. In it you complain to my great surprise, that I never replied to your letters. I can assure you, dear rancesca, I never received a single etter, except the one I have referred o, which filled me with inexpressible delight. To make sure of my answer reaching you, I send it by the same religious that carried yours, with three hundred Mexican crowns. see you soon, and I shall anxiously await further news from you. Recommending you again to the protection of Almighty God, I remain, "Your most affectionate husband,

" Antonio Dante. "Lima, July 23, 1729."

The original of this precious document, written in Spanish, is preserved at Oviedo, but the story itself is confined to no archives. It spread rapidly over Spain, and then to other lands ; and this is why the friends of St. Anthony ask him to see to the safe delivery of their letters.

Zola's Latest.

M. Zola's second book of his trilogy Rome "has been published. portion which has been published serially has been disappointing, but the latter portion of the work is sufficiently Zolaesque to suit his fondest admirers. The book is, like his "Lourdes," a blow aimed at Catholicism, if not at Christianity. It contains a number of closely written chapters on religion and socialism. He sends his hero, a French priest, to Rome to seek an interview with the present Pontiff. Enormous difficulties are thrown in his way. He is passed on from prelate to prelate. He finds the Vatican a hotbed has glimpses of the terrible greed for domination peculiar to churchmen, of tered the combatants before an awful extensive power, of propaganda of slaughter could ensue. Captain Vio- apparently obscure but potent influlet was killed, but no one knew who ences, of Padre d'Angelis, the Domin-Two or three others | ican, and of overwhelming preponder fired the shot. Two or three others ican, and of overwhelming preponder-died later it is claimed from injuries ance of the Jesuits. Finally, his hero enters the presence of the Pontiff at night, and is astounded at what he

spred death and desolation, the spreds.

St. Patrick's church came down with a crash, badly wrecking the historic old structure. The bell went down with a change and the works of St. Thomas

Press on! surmount the rocky steeps, Climb boldly o'er the torrent's arch: He falls alone who feebly creeps, He wins who dares the hero's march. Be thou a hero! let thy might Tramp on eternal snows its way, And, through the ebon walls of night, Hew down a passage unto day.

Press on! if once and twice thy feet Slip back and stumble, harder try Slip back and stumble, harder dy's
From him who never dreads to meet
Danger and death, they're sure to fly.
To coward ranks the bullet speeds,
While on their breasts who never quail,
Gleams, guardian of chivalric deeds,
Bright courage, like a coat of mail.

Press on! if Fortune play thee false
To-day, to-morrow she'll be true;
Whom now she sinks, she now exaits,
Taking old gifts and granting new.
The wisdom of the present hour
Makes up for follies past and gone:
To weakness strength succeeds, and power
From frailty springs—Press on! press on

Therefore, press on! and reach the goal, FAnd gain the prize, and wear the crown: Faint not! for to the steadfast soul Come wealth, and honor, and renown. To thine own self be true, and keep. Thy mind from sloth, thy heart from soil Press on! and thou shalt surely reap. A heavenly harvest for thy toil!

Park Benjamin.

Catholic Columbian. Culture is the theme for to-day and the talker is the famous Scotch dialect story writer, Ian Maclaren, whose book "Beside the Bonnie Briar Bush" has had an immense sale and who in every-day life is the Rev. John M. Watson. Hear him:

Culture Words often suffer cruel misrepresen tation, and this fine term has been the sport of friends and foes till it has come to mean with one man affectation and

another unbelief. When culture is identified with a decadent literature that flouts the ideals of the past, or a decadent art whose indecency has no apology in beauty, then fairly intelligent persons may be excused if they hasten to include themselves with the "profane herd." When it is another name for that arid criticism, destitute of soul or poetry, which is perpetually girding at faith as an imbecility and religion as a superstition, then one understands why many disciples of Jesus place culunder the ban, and almost conclude that a man's Christianity will be in inverse proportion to his knowledge.

A noble idea has depreciated and fallen into narrow circumstances. It has become a patois and demands re

demption, and whenever one ap proaches the idea of culture he ough to cleanse his mind of all misconceptions and to equip himself with some fitting definition. Mr. Matthew Arnold affords an excellent one in that book of charming style, Culture and Anarchy, where he says that culture is 'a study of perfection." Perhaps a better is that of Montesquieu, quoted in the same book, "To render an in telligent being yet more intelligent; but St. Paul has afforded the noblest "Whatsoever things are lovely, think on these things."

Culture has also to struggle against a prejudice in the minds of five young men out of six, who are haunted with a secret feeling that it is something less than manly. It is a necessary ac complishment for professors and such-like, and a fad for weaklings that are not fit for games, but one does not ex-pect this kind of thing in a young fellow when his health is good and his blood is warm. Culture has a faint suggestion of hypochondria or effem. Shakespeare, a pocket edition also of some favorite plays for a walking tour; inacy in the case of a man under thirty, simply because it is not clearly understood that culture does exactly the same service for the mind that the gymnasium does for the body. An ignorant mind and a sickly body are precisely on the same level; but the former is the more disgraceful, because a man may not be responsible for weakness, but he is for ignorance. The difference between one who has his favorite author and one who is sat isfied with a sporting paper is similar to that between an athlete whose skir shows like velvet and fits his body like a glove, and an abject with a chest measure of thirty and an arm like a pipe-stem. The gymnasium and the library together afford perfect and fullrounded culture. The former without the latter gives an animal, the latter without the former produces a prig; both united, with the fear of God, create

Books are a " means of grace," to use a fine phrase of our fathers, and build up manhood after a fine pattern, but it were blindness to deny other methods of high culture. Has not Ruskin taught us in our day that nature is the parable of God, and that he who has most sympathy with nature, from the pasture lilies in their unclothed multitude to the hills standing in their clearness, is most likely to understand the secret of things? have learned from Browning that music, with its subtle suggestions and perfect harmony, is a part of that un-seen world where every ideal is real. Physical science fills its students with awe, and has inspired its masters. from Faraday to Clerk Maxwell, with spiritual nobility. Since her birth Western art has been the servant of religion and the minister of holy imagination. Men can be lifted above the range of commonplace ideas and unworthy motives by a setting sun, or an oratorio, or a picture, or the service of science and therefore the love of beauty, or sound, or color, or order, do most certainly strengthen and inspire the mind. "The intelligent man," the mind. "The intelligent man," says Plato, "will prize those studies which result in his soul getting sober ness, righteousness and wisdom.

It is not, however, any disparage ment to art and science to insist that

there is no instrument of culture so certain and effectual as a book. seems voiceless and powerless as the wooden shelf on which it lies—" poer bits of rag paper with black ink on them." Yet, as we have heard in our own day, in such a book may lie "the soul of the whole past time, the articulate, audible voice of the past, when the body and material substance of it have altogther vanished like a dream. Open a book of the first order and you learn how men have groped in the dark and found God, how they have conceived righteousness and done it, how they have been visited by divine thoughts, and seen heavenly visions. The secrets of character, the mysteries of life, the shapes of the ideal, are revealed in the classics of literature. Whether it be Sartor Resartus or the Book of Psalms, you have the ever old, the ever new pilgrimage of the soul. You are lifted above the commonness of life, and are ushered into the wider world, because a prophet has spoken in your ear. "A good book is the purest life blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."

dred pages, small type, has done more for human life than all the principalit ies and powers. It has raised the foundations of seciety, inspired nations with the passion for liberty, fostered the light of knowledge, created the highest civilization, stimulated men to the most splendid enterprises, opened before humanity long reaches of at tainment and hope. "What built St. tainment and hope. "What built St. Paul's Cathedral? Look at the heart of the matter: it was that divine Hebrew book, the word partly of the man Moses, an outlaw tending the Midian-itish herds, four thousand years ago, in the wilderness of Sinai." The Spirit of the Eternal dwells without meas ure in this book, but no one has a right to limit His inspiration. Plate was without doubt a prophet of God to Greece; the Koran, with all its imperfections, lifted a dead weight of bar barism from the East: the Buddha shed a pure and gentle light for a while over India; Confucius has given the principles of morality unto China. No book in any literature can be for one moment compared with the Bible in its completeness, as a means either of ethical or spiritual culture, but there are many books that will bear comparison with certain of its parts.

One single volume of, say seven hun

Outside the Bible, but not apart from its spirit, has arisen a literature where

That scarred veteran Of a lifelong fight—

gives us the Psalms; and Bacon in his Essays of condensed wisdom, takes the place of Proverbs, and Moore's Utopia is the prophetic vision; while Ruskin teaches the beauty of holiness, and Carlyle the sacredness of work, and Browning the "life everlasting."

When a young man's room has noth-ing in the shape of reading material beyond a fourth-rate novel and an evening paper it is not a promising interior. It does not follow that its inhabitant plays the fool, but there is no visible barrier against low vices. His mind is empty and ready for any visitor-the first [to come may be sin What leads many a man wrong i simply the deadly dullness of his life and his craving for variety. Let me describe another interior from life. Here is a hanging book case of two shelves, with forty volumes, the beginning of a library. The Bible-a mother's gift—is supported by a good do you notice dear old Don Quixote, who jests at the dving chivalry with a tear in his eye, has a place, and he is supported on right and left by Lowell Kingsley. A felicitous idea, for more than any other poet has the American taught us to do our duty by the oppressed, and the English parson was most truly a knight of God. Two or three Scots one now expects, and Henry Esmond, of course. Charles Lamb—but that is enough. One is satisfied, and is introduced to this man before he enters the room. It were an unpardonable gaucherie to warn this man against the dangers of idleness and folly. His armful of books have naturalized him in another world.

When one has this taste, he will gratify it at any cost ; he will do with out gay clothing and luxurious food he will be content with a smaller house and plainer living, but he will have his books. As he prospers—and most book men do prosper moderately—he will treat himself to first editions and large paper copies, books with creamy edges and delicate tooling on morocco. While he is still busy, this man will have other things to think of than buying and selling, and when age come he will not be afraid to retire lest time hang on his hands. He never loved his office so much as his study, and at last he will settle with a sense of per-fect rest in the room that has been stored with the wisdom of the world and been to him the gate of heaven. People will notice that in his youth he was free from its faults, from crude ideas and rash judgments, from vanity and self conceit, in old age from big otry and querulousness; they will admire his ripe wisdom, fine insight and wide charity. But they that know him will not wonder, for the secret is as old as the bookshelves in his first room. He has lived for fifty years in the best society, and its grace has passed into his soul.

Some people are constantly troubled with pimples and boils, especially about the face and neck. The best remedy is a thorough course of Ayer's Sarsaparilla, which expels all humors through the proper channels, and so makes the skin become soft, healthy and fair.

John M. Watson.

ORESTES A. BROWNSON.

George Parsons Lathrop's Study of the

George Parsons Lathrop, LL. D., contributes to the Atlantic Monthly for June a brief but exceedingly close and sympathetic study of that great Amer ican convert to Catholicity, Orestes A. Brownson. Mr. Lathrop, as coming of the same old Puritan stock, and as having found his way into the Catholic Church through mental processe not a little resembling those of Brown son, is well fitted to treat justly a man who has vet to receive the measure o

grateful appreciation which is his due. The younger convert, however, could not aim within the limits of a nagazine article at even an outline of the complete personality of Brownson his sole object being, as he states it himself, "to present only some points of suggestion respecting his force as a philosopher and teacher, a compre hensive student of religious history and government, a potent essayist or many subjects; a man of conscience whose convictions—as Lowell wrote o Dante - 'were so intimate that they were not only intellectual conclusions but parts of his moral nature;' and withal as ardent an American patriot as he was a Catholic."

Mr. Lathrop has succeeded admirably in his modestly limited task; and the non-Catholic readers of the Atlantic will arise from the reading of this delightful sketch, not only formed as to Brownson, but as to the Church itself, of whom Brownson, strong-willed and dominant as he was, became so loyal a son.

Unquestionably, Brownson's conver sion and immediate devoting of his powerful pen to distinctly Catholic in-terests obscured during his own lifetime, and still obscures, his reputation as a great original thinker. But his works remain, in the magnificent edi-tion of his son, Major Henry F. Brownson, full of a life which has in it 'earnest of far springs to be "; already the cloud is passing, and more men will come to share the opinion of his intellect, now held by many, that it seems "to have surpassed in depth, comprehensiveness and sincerity, every er philosophic mind that this coun othe try has produced.

The sketch of Brownson's philosophic and religious life is gleaned by Mr. Lathrop from his autobiography, "The Convert," a book which might well be taken up and studied by the young generation. His devout and vision ary childhood; his sorrowful search for religious certainty and comfort, his brief tarrying first in Presbyterianism, then in Universalism, are noted; and the fact that his idea from boyhood, from the word of an e'derly Congrega tionalist woman, "of the need of find ing a church continuous and unchang ing from the time of Christ," prevent ed him, as he phrased it himself, "from ever being a genuine, hearty Protest ant, or a thorough - going radical

even Failing to find rest in the imperfect forms of Christianity which he made trial of, he drifted into materialism, and various reformatory, socialistic schemes, based apparently on the sentiment that since the future of humankind was doubtful, it were well to make the earthly sojourn as comfortable as pos-

By and by, however, he thought he found a religion - it was a " new re ligion," of course; and he formed, in 1836, being then thirty three years of and Progress. He seemed to confound Christianity with democracy, as Mr Lathrop puts it : and to advocate the resultant spiritual and ethical system, set up, in 1838, his Quarterly Review. An ardent Democrat in politics, he fell into disfavor with his party by his ill considered essay on the Laboring Classes in 1846. He believed himself prepared for this event; but, as Mr. Lathrop puts it:

"Theoretical resignation to such a fate, however, vanished before his righteous revolt against sharp-tongued critics and weak-hearted friends.
The old Adam and the new American rose up in him with the energy of colossal twins. He resisted the attack : formed himself, if one may say so, in to a solid square; and, bringing all his intellectual forces into play, succeeded, by three years of vigorous and brillant effort, in regaining through his Review perhaps even a greater sway over the thinking public than that which he had lost. But as he had for a time sacrificed his standing for the conscientious convictions of that essay, so now, chara teristically, having regained his position, he once more sacrificed power for conscience'sake; because during the three years alluded to, he had arrived at the point of accepting Catholicity, and would not hesitate to avow his faith. This time his change of view became an

abiding one."
It was in 1844, soon after starting his famous Review afresh, and expressly to teach his new "doctrine of life," that Brownson, finding that "he had read himself for good and all into Catholicity," surrendered to grace, and was received into the Church. continued his Review, but, naturally, for a different purpose.

We quote again from Mr. Lathrop "In the forsaking of his pet theory and submission to the Roman Catholic Church as the true body of Christ, Brownson did not abandon liberty of thought, but simply let it be bounded by law, as all true liberty must be. Pass beyond law in any field, and you step into anarchy. Consider human law, common, statutory, or of decree. It is a vast corporate mass of thought, of enactments, decisions and orders, which limits not only lay folk, but lawyers and judges as well; far more

minutely than the Catholic Church limits its members. Yet who will deny that while lawyers and judges and legislators must work within these certain confines only, and the whole people must submit to the same restrictions upon thought, they still all enjoy intellectual liberty, which the very existence of these metes and bounds alone makes possible?

"Brownson was not a mere subserv ient advocate of the Church in every particular of its policy or administra-tion, on the unavoidable and often unfortunate and ill judging human side either in the past or in the present. He was often a severe critic upon these matters, albeit with constant reverence for her great spiritual traditions and authoritative teachings. His outspokenness sometimes got him into very hot water; against which, however, his sincerity and fidelity had the effect of a protective coating. of his pugnacious quality, Catholic Americans to this day are divided in their estimate of him. Those of vigor ous mind, large perceptions and selfreliant character give him the tribute of an unbounded enthusiasm, while others who imagine that faith depends upon timidity and colorlessness shake the head or shrug the shoulder, half sadly, half cynically. They regard vigor and independence as 'dangerous,' but are indifferent to the greater danger of stagnation.'

Mr. Lathrop cites Brownson's mas terly treatise on the American Republic, published in September, 1865, twenty-one years after his conversion, as one of the strongest witnesses to the philosopher's increased strength and reedom of thought after becoming a Catholic.

" Never," says Mr. Lathrop, " ha the genius of our country and our nationhood been so grandly, lumnously interpreted, from so lofty a point of view, as in this masterly book published when he was sixty-two. Mulford's The Nation, which I have already mentioned, was brought out five years later. One may note the remarkable correspondences and the reater depth and broader sweep of

Brownson's exposition. Brownson's practical faith in his country was vividly exemplified by hi three sons, who joined the volunteer army for the defence of the Union in the Civil War. Two of them were killed in battle. The third, surviving still, brought from the field his wounds and the rank of major, and lovally and with pious care collected and edited his father's works in thorough and able fashion."

Granting all that can be said of Brownson as a philosopher, the man of letters cannot accept him as a literary critic; and, indeed, some of his verdicts, notably that on his old friend Emerson's poems, which Mr. Lathrop quotes, will be read with mingled surprise and amusement.

Nor could he always rise above his inherited racial prejudices, which seemed to take a new twist from the very intensity of his religious spirit; as was evident especially in his tilt with John Boyle O'Reilly, on the ques-tion of the Protestant and Catholic patriots in Ireland's long struggle for

But this is a digression, and we re turn to Mr. Lathrop's article. Speaking of Brownson's criticism of the human side of the Church generally, Mr. Lathrop admits that one may find on this side much that is painful and

disappointing.

The convert, even after he is con-The convert, even after he is convinced of the divine institution of the which is that of the somnambulist. Church, cannot always rid himself of the idea, once expressed by Nathaniel Hawthorne, that it ought to be managed by angels, or, at least, by men confirmed in grace. Later, he finds what the born Catholic accepts as a matter of course, that Catholics of every state and condition are mere fallible mortals — more blamable, often than others in failing to live up to their light and grace, but still offering no argument thereby against the Church'

There is no restriction against th denunciation of the faults of the human side of the Church, save that set by Christian wisdom, remembering the Master's warning against merely destructive zeal, in the parable of the wheat and tares.

As Mr. Lathrop says of Brownson :-"In nearly every period there have been true, brave, loyal Catholics who have spoken as plainly as he did, with good intention; and in much that he said he was justifies.

Brownson forwarded materially the conversion of Isaac T. Hecker, afterwards founder of the Society of the Paulist Fathers

He made another convert nearer

"A curious incident of the influence which he exerted upon other minds, in religious matters," says Mr. Lathrop,
"was told me by his son. Orestes
had a brother, Orrin, who lived
at Dublin, Ohio, and became
a Mormon. In August, 1851, he
visited Orestes at Mount Bellingham, Chelsea, and entered into a long argumentation with him on religion Orrin would put a question, which Orestes would answer with uncompromising, unsparing force. Then Orrin, without saying a word, would dart out of the house and walk a long time in the hot sunshine; after which he would return and put another question. The same process was then re-peated, Orrin still making no rejoinder. When this odd dialogue ended, there was no summing up; Orrin went away in silence. After nine years, during which the brothers had not met again, Orrin wrote to Orestes that had become a Catholic. From Dublin, Ohio, he had gone to Dublin, Ireland, where he was received into the Church,

and was confirmed by Archbishop Purcell of Cincinnati, and a notice of the fact appeared in the Paris Univers.

In conclusion, Mr. Lathrop touches on the gentler and tenderer traits, unsuspected sometimes in this strong nature because of its rugged and forceful exterior; and deplores the inadequate notice of Brownson's works in American manuals and histories of literature.

A PARISIAN SOMNAMBULIST.

The love of the mysterious, which is so marked a characteristic of human nature, has set the people of Paris wild and the whole city is excited at pres-ent over the doings of a certain Mile. Couesdon, a young woman who claims to prophesy in the name of the Angel Gabriel. Paris has always been ready to run after a fortune-teller. There was, in the time of Napoleon, the great seeress, Madame Le Normand, consulted by Josephine, and even the great Emperor himself. Her rooms were forever crowded, and by the most distinguished people of the day, and much was heard of her cabalistic unveilings.

Long before that, however, all Paris, in the time of Louis XIV., ran to the seances of the two sybils, La Voison and La Vigoreaux. Gold poured into their coffers, and in their apartments were to be seen, upon visits of stealth the most conspicuous personages—the Duc de Lanzun, the Duchess de Bouillon, the Duc de Luxembourg, the Countess de Soissons and members the king's own family. The fulfill-ment of the predictions was unexampled - especially as to deaths People died exactly at the time fore-But before long it became known how the amazing things were foreseen-La Voison and La Vigoreux were simply poisoners. Eventual they were put to death with torture. Eventually

Mile. Couesdon, the new somnambul ist, is, on the contrary, a very harmless person. Her case is merely one of neuropathy; she is sincere, but mala-dive; and her proceedings are of special interest to medical men, particularly those who make a study of abnormal physiological conditions. In times gone by Mile. Couesdon would have been accepted by the multitude as a prophetess really inspired; in our e is recognized by science sim ply as an interesting case of disordered

Says a Paris correspondent: "It is not generally known that there is in Paris a psychological society composed of fifty members, twenty five of whom are priests and twenty-five members of the medical profession. Among the ecclesiastics is Canon Brettes, and, to use his words, "the object of the society is to establish as exactly as possible the line of separation between the natural and the extra-natural in connection with certain phenomena that do not reveal this line distinctly but invite experimental investigation. request of this society, and in order that her case might be the subject of scientific inquiry, Madame Couesdon recently appeared before a general meeting of members, accompanied by her father. Among the ecclesiastic present, in addition to Canon Brettes, were Paul Bulliot, Professor of Philosophy at the Catholic Institute; Mgr. Meric, of the Society of Jesus; Pere Lavy, a Dominican; the Abbe Saba tier, Vicar of St. Augustine's; and the Abbe de Bessoines, Vicar of Notre Dame des Victories. Although Mile. Couesdon was at first rather timid, she Various questions were then put to her, and the answers given were such as to leave no doubt that they were those of Mile. Couesdon and not of the Archangel Gabriel. She herself mus have been ill-at-ease, for, before leaving, she said: "I perceive that your minds are not disposed to receive the revelations of the angel. I shall

not come again."
What of Mile. Couesdon's prophecies? Alas! as with many other divineuses, they are vague. It is hard to pin her to anything definite. She tells chiefly of great wars and slaughters and of danger to kingdoms and empires, but is painfully obscure and unsatisfactory. To some Americans who asked about the United States she was extremely disappointing, for apparently she did not know that ours is a republic, and her ideas of geography were much per

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plexed. To her mind the United States comprised not only what we recognize as belonging to the federabut also Central and South America and apparently everything down to Cape Horn. This jarred upon the faith of the Americans, but seems to have had no effect upon that of the Parisian



one bottle of Ayer's Hair Vigor my hair was restored to its original color and ceased falling out. An occasional application has since kept the hair in good condition."—Mrs. H. F. FENWICK, Digby, N. S.

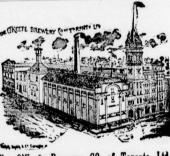
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FIVE-MINUTE Fourth Sunday aft

JUNE 20, 1896.

HOW TO I Launch out into the de In this account of draught of fishes wh heard in the Gospel v illustration of what re be, and how it is rew we devote these fe

morning to the subject We know that pray necessity of the spirit strictly bound to pr save our souls. The matters of our prayer There are no conditi place or time. Long necessarily the best of trary, the Publican words, and the Peni and we have yet to more promptly effica our prayers heard; anywhere and any t Jeremias in the mire bed of death, Danie lions, the Three Chi furnace, Peter and P. Note that our L Peter to "thrust out land," and afterward into the deep." So we must thrust out

land-that is, from affections of earth, b launch ourselves i spiritual union with Do we "thrust ou when we pray? Ar we make the launch be good for anything characteristics: they lected, detached, defi

ing. 1. Before we be must place ourselves We must collect all minds and hearts, an one supreme object must be called awa affairs, and used to f meditation; the Un moned from its ordi worldly things, to on what we pray for pray to; the Will God-striving to con divine will, produci forming resolutions present needs.

Without deta can be no recolle can we do this if the is moored to the she and one little cords and worry and care, passion? All these away, and we must the deep," if we wou have God's blessing Let us have a

of what we are g out of place in such Let us make up our about what we wan It will no ask for all the Cardi the Gifts of the Holy It will be quite suffi ly more profitable, ne virtue of which need, and make to burden of our pra and efforts for week years, if necessary,

And this, af test of a genuine pra We have labored have taken nothing I will let down t Never mind how 1 labored and praye mind how weary weak the flesh; ne seems our progress the " mark of the nal vocation." Go promised, finally Go ward our perseve that overcometh I the tree of life, wh

Western I

Cardinal Satolli visitors for three during a receptio Kansas City on a r arm was so lame as day that he could great pain. Two were cut, and his en bruised by the he the Westerners.

Another Old The old-fashioned none had to be loade garments till the we den and one feit too exploded. The age comfort has arrived, comfort has arrived, his clothing to suit all ing himself like a muthe interlining which gained its great pop absolute non-conduc No breath of cold or trate it from without, heat of the body esc olight that clothing it, all through, without ceptible weight.

Cannot be Beat.
Zurich, writes:—"I ECLECTRIC OIL in of years, and I can be beat for the cure sprains. My little croup several times THOMAS ECLECTRI a perfect cure. I recommending it as would not be without The great lung by

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EARS

FIVE-MINUTE SERMONS.

Fourth Sunday after Pentecost.

HOW TO PRAY.
Launch out into the deep." (St. Luke v. In this account of the miraculous draught of fishes which we have just heard in the Gospel we see a striking illustration of what real prayer should be, and how it is rewarded. Suppose we devote these few moments this

morning to the subject of Prayer.

We know that prayer is an absolute necessity of the spiritual life. We are strictly bound to pray, if we would save our souls. The manner and the matters of our prayers are, within certain limits, left to our own judgment. There are no conditions of length or Long prayers are not necessarily the best ones; on the con-trary, the Publican said only seven words, and the Penitent Thief nine and we have yet to hear of prayers more promptly efficacious. We need not come to *church* in order to have our prayers heard; God will hear us anywhere and any time-as He heard Jeremias in the mire, Ezechias on his bed of death, Daniel in the den of

furnace, Peter and Paul in prison.

Note that our Lord first desired Peter to "thrust out a little from the land," and afterwards to "launch out into the deep." So with our prayers.
We must thrust out a little from the land—that is, from attachments and affections of earth, before we can fully launch ourselves into the deep of spiritual union with God.

Do we "thrust out from the land when we pray? And have we Jesus Christ in the vessel of our heart when we make the launch? Our prayers, to be good for anything, should have four characteristics: they should be recol-lected, detached, definite and persever-

Before we begin to pray, we must place ourselves in God's presence.
We must collect all the powers of our minds and hearts, and set them on the one supreme object. The Memory must be called away from every-day affairs, and used to furnish food for our meditation; the Understanding summoned from its ordinary musings on worldly things, to reason and reflect on what we pray for, and Whom we pray to; the Will steadily fixed on God-striving to conform itself to the divine will, producing affections and forming resolutions suitable to our present needs.

Without detachment there can can be no recollection. We must "thrust out from the land." And how can we do this if the vessel of our soul is moored to the shore by a thousand and one little cords of earthly desire, and worry and care, and anxiety and freshed and cheered by them while I passion? All these cords must be cut away, and we must "launch out into the deep," if we would pray aright and have God's blessing in ourselves.

Let us have a clear, definite idea of what we are going to pray for. Vague, meaningless generalities are out of place in such a serious business. Let us make up our minds beforehand about what we want, and then pray for that. It will not profit us much to ask for all the Cardinal Virtues and all the Gifts of the Holy Ghost at one time. It will be quite sufficient, and decidedly more profitable, to single out some one virtue of which we stand in special need, and make that the particular burden of our prayers and thoughts and efforts for weeks, and months and

years, if necessary, until we gain it.
4. And this, after all, is the true test of a genuine prayer—perseverance.
"We have labored all the night, and have taken nothing; but at Thy word I will let down the net." "Never despair" is the Christian's motto. Never mind how long we may have labored and prayed in vain; never mind how weary the spirit, or how weak the flesh; never mind how little seems our progress and how far away the "mark of the prize of our supernal vocation." God will, as He has promised, finally and gloriously reward our perseverance. "To Him that overcometh I will give to eat of the tree of life, which is in the para-dise of My Gcd."

Western Handshakes,

Cardinal Satolli shook hands with visitors for three hours at a stretch during a reception in his honor at Kansas City on a recent Sunday. His arm was so lame and swollen on Monday that he could not move it without great pain. Two of the fingers of his right hand, on which he wears a ring, were cut, and his entire hand was badly bruised by the hearty handshakes of the Westerners.

Another Old Idea Exploded

Another Old Idea Exploded.

The old-fashioned notion that to keep warm one had to be loaded with a succession of garments till the weight of them was a burden and one felt too bulky to move, has been exploded. The age of common sense and comfort has arrived, when a man can adapt his clothing to suit all weather without swathing himself like a mummy. Fibre Chamois, the interlining which makes this possible, has gained its great popularity, because it is an absolute non-conductor of heat and cold. No breath of cold or frosty wind can penetrate it from without, neither can the natural heat of the body escape through it, and it is so light that clothing may be interlined with it, all through, without its adding any perceptible weight.

Cannot be Beat. — Mr. D. Steinbach, Zurich, writes:—"I have used Dr. THOMAS, ECLECTRIC OIL in my family for a number of years, and I can safely say that it cannot be beat for the cure of croup, fresh cuts and sprains. My little boy has had attacks of croup several times, and one dose of Dr. THOMAS ECLECTRIC OIL was sufficient for a perfect cure. I take great pleasure in recommending it as a family medicine, and I would not be without a bottle in my house."

The great lung healer is found in that excellent medicine sold as Bickle's Anti-Consumptive Syrup. It soothes and diminishes the sensibility of the membrane of the throat and air passages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or soreness in the chest, bronchitis, etc. It has cured many when supposed to be far advanced in consumption.

OUR BOYS AND GIRLS.

For the Girl who Recites.

Now that the commencement season s drawing nigh, the girl who recites is looking for something that elecutionists, good and bad, have not worn threadbare. Has she ever thought of "A Legend of Bregenz?" Not long since an elocutionary contest was held in Cynthiana, Ky., and of the number who entered for the prize, the girl who recited this beautifully told story of the heroism of the Tyrol maid was awarded the medal. There was a tie between her and another contestant, but the judges declared in her favor because of the subject she had chosen. - Catholie Columbian.

"Growing Things."

"Very young children," says an exchange, "enjoy a garden plot of their own, and the planting, transplanting, weeding and watering furnish much entertainment and occupation." truth of this statement is well known, and it seems to us that the thoughtful parent might find in this tendency of child nature the key to the solution of lions, the Three Children in the fiery furnace, Peter and Paul in prison. home. By careful cultivation of this love for "growing things," a strong love of the farm may be developed. And this is emphatically what is needed among our young people—what they are most wofully lacking in. There are few of the heads of families in the country who do not know from sad experience what the "States" fever is. Let them try the experiment of encouraging this natural-born love for the cultivation of the soil by giving the children plots of ground and seeds of their own, and we are much mis-taken if greater interest in the farm does not result from it. - Antigonish Casket.

Speak out Your Love. A French journal gives one excellent way by which we may do good, as fol-

Let your friends know that you love them. Do not keep alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill your lives with sweetness; speak kind approving words while their hearts can hear them. The things you mean to say when they are gone say before they go. The flowers you mean to send for their coffin send to brighten

their homes before they leave them.

If my friends have alabaster boxes full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary days and open them that I may be re need them. I would rather have a bare coffin without a flower, and funeral without an eulogy, than life without the sweetness of love and sympathy. Let us learn to anoint our friends before-hand for burial. Postmortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance over the weary days of our lives.

Good Resolutions.

A profitable example has been afforded by President Edwards, whose "good resolutions" we may all of us lay to heart. "For the future direcion of my life I resolve," he says, "that I will make religion my chief concernment. That I will never be afraid or ashamed to speak in defence of religion. That I will make it my daily practice to read some part of the holy scripture, that I may become acquainted with the will of God, and be quickened, and comforted, and quali interests of His kingdom in the world. That I will every day reflect upon death and eternity. I will daily pray to God in secret. That upon all proper Oceasions, I will reprove vice, and discountenance it, and to my utmost en courage virtue and religion. That I will dispute only for light, or to communicate it. That I will receive light wherever and however overed. That I will give up no principle before I am convinced of its absurding or bad consequences. That I will never be ashamed to confess a fault to an equal or to an inferior. That I will make it a rule to do no action, at any time or place, of which action I should not be willing to be a witness against myself

hereafter."
The Queen of Spain.

Queen Marie Christine, regent of Spain, has just manifested in the streets of Madrid a pretty piece of deference to the church that recalls th most picturesque incident in the career of the founder of the house of Hapsburg, to which she belongs. There is not a history of Germany that does not describe in glowing colors how Emperor Rudolph on one occasion, when out riding in the mountains, met an aged priest conveying the sacraments to a dying person, and how he alighted from his horse, lifted the priest into the saddle and then trudged alongside on foot, cap in hand and leading the horse.

The other day the queen regent, while out driving with her brother, the gigantic Archduke Eugene of Austria, met a priest accompanied by his acolyte, who was carrying the Viaticum to a dying woman. As soon as the queen heard the tinkle of the acolyte's bell she at once stopped the carriage, alighted with her brother, and then, after having forced the priest to take his place therein, ordered the coachman to proceed at a walking pace to the residence of the dying woman, Her Majesty following behind the carriage on foot with her brother,

who doffed his hat. - Chicago Record. Great battles are continually going on in the human system. Hood's Sarsaparilla drives out disease and restores health.

The Emperor at the Forge

Some boys think it beneath them to help in common work. Not so with

The Emperor Joseph of Austria set a good example in this respect one day when travelling in Italy. A wheel of his carriage broke down, and he went to the shop of a blacksmith in a little village, and asked him to mend it with out delay.

"I would," said the smith; "but as to-day is a holiday, all my men are away at church. Even the boy who blows the bellows is away."

"Now I have an excellent chance to warm myself," said the unknown Em-peror. So, taking his place at the bellows (instead of calling one of his own attendants to do so), he followed the smith's directions and worked as if for

When the work was finished, instead of the little sum which he was charged, the sovereign handed out six gold ducats.

me six gold pieces, which nobody in this village can change."

"Change them when you can," said the laughing emperor as he entered his carriage. "An emperor should pay for such a pleasure as blowing the bellows." I have known some shop boys who would have waited long, and sent far

for help, before they would have "come down" to blowing a blacksmith's bellows. It is not boys with the best sense who thus stand upon their dignity.

Anecdote of a Scholar.

Who has not heard of the grand cathedral of Notre Dame in Paris? But how many know the beautiful story told of him who built it, and who from a poor peasant boy rose to be Bishop of Paris? In the days then, when Paris was the Cariathsepher, or city of letters, of Christendom, and when students flocked thither from all parts, there came in quest of learning to the great city a ragged country boy. By begging his bread he kept soul and body together, while he stored his mind with knowledge. None was more attentive in the lecture-room nor more assiduous at study outside of the More than a decade of weary schools. years thus passes by; the poor peasant boy is grown to be a man, and Paris is proud of her great doctor, Maurice de Sully. His fame travels far, even to his humble home, where it gladdens his mother's heart and intensifies her ardent desire to see her boy once more To Paris she wends her way, staff in hand, clad in her peasant attire. The first fine ladies whom she accosts to inquire where she might find the doctor Maurice, take pity on her, and, bringing her home, offer her refreshments; then throwing a fine mantle over her coarse woollen petticoat, they lead her to Maurice and introduce her as his mother. "Not so," exclaims Maurice, "my mother is a poor peasant woman ; she wears no fine clothes like these : I will not believe it is she unless I see her in her woollen petticoat. Whereupon the aged dame threw off her fine cloak, and her son embraced her, ex-claiming: This is indeed my mother." Is it any wonder that when the news spread through the city, as the chronicler adds, it did good honor

Bishop of Paris? The Price of Fame.

Scott is said to have written Waver ly in less than six weeks. He wrote very rapidly, seldom revised, and as a consequence, his novels are full of blunders, inaccuracies and anachron-

to its master, who afterwards became

Burns committed his poems to mem ory as he composed them, and when he sat down to write he had before him no labor of composition, but only the task of writing down what he had already finished.

Gibbon devoted over twenty years of was one of the most stupenduous literary feats ever accomplished by the labor of one man.

Thomas Moore often wrote a short Prom almost impromptu. He consumes over two years in reading and preparite material for "LallahRookh," and two years more in writing that initially noem. imitable poem.

Congreve would paper a drama for the stage in a week ten days, though four or five times the period was given to the work of revision and econstruction after the play had been given to the actors.

Irving wrote the first one hundred and twenty pages of "Bracebridge Hall" in ten days; the "Alhambra" was mostly written during the three months he spent in that palace; his "Life of George Washington" required

nearly five years. Emerson is reported often to have spent from six months to a year in the emposition of one or two short essays. His object was the condensation of the greatest possible thought into the fewest number of words. Johnson commonly required three or

four months for the composition of a drama. He generally revised it after the rehearsals had begun, adding here and taking away there as his judgment and fancy dictated.

Froude passed seven years in collecting materials and in writing his history of England. He was very careful in the selection of data and spent whole days in the effort to verify a single fact or citation.
One of Milton's biographers says that

nearly twenty years elapsed between the sketching out of the plan of "Paradise Lost" and the completion of that

BESTFOR WASH

Dickens says, in the introduction to "David Copperfield," that he spent two years in the composition of that novel. He did not usually require so ong a time, many of his novels being finished in less than a year, and most of his shorter stories in a few days.

George Eliot is said to have written "Middlemarch" in four months. "You have made a mistake," said the astonished blacksmith, "and given ment by the fact that she commonly worked slowly, writing with great care and deliberation, and making few erasures after her work was done. Bancroft devoted nearly thirty years

to his "History of the United States," which is not a history of the United States at all, since it ends where the history of the country properly begins. Had the work been continued on the same scale down to the present seventyfive or eighty volumes would have been required.

Mrs. Clark required sixteen years to prepare Concordance to Shakespeare, Cruden labored nineteen years on his "Concordance to the Bible," and immediately after its publication was sent to a lunatic asylum. He never entirely recovered from the mental disease induced by this gigantic undertaking.

Buckle devoted nearly twenty years the collection of materials for his to the collection of materials History of Civilization." He wrote only a portion of the introduction, which remains a great monument to his literary and philosophical teach ings. If the work had been finished on the same scale as begun, a hundred volumes would not have been sufficient -St. Louis Globe-Democrat.

LORD AND HIS MOTHER. Tradition furnishes the devout soul with two diametrically opposite de scriptions of the physical appearance of Jesus, and it is therefore to be supposed that there can be no certainty a posed that there can be no certainty as to the physical appearance of His Mother. According to some of the Fathers of the Church cur Saviour was not at all like that noble and majestic, grave though sweet personage whom Christians art usually depicts; on the contrary, the humility of the Son of Cod His desires to appear and the sound of the apostles; and he anumber of medicines were tried, but without any effect upon the trouble. An electric battery was also used, but ancient tradition: "His countenance had no beneficial effect. The trouble appearance of the Church cur Saviour was lost that been recorded by ancient tradition: "His countenance had no beneficial effect. The trouble appearance of the Church cur Saviour was lost that been recorded by ancient tradition: "His countenance had no beneficial effect. The trouble appearance of the Church cur Saviour was lost that been recorded by ancient tradition: "His countenance had no beneficial effect. The trouble appearance of the church cur Saviour was lost that been recorded by ancient tradition: "His countenance had no beneficial effect. The trouble appearance of the church cur Saviour was lost the appearance of the proceeds to describe the appearance of without any effect upon the trouble. An electric battery was also used, but had no beneficial effect. The trouble appearance of the church cur Saviour was beautiful. He was fully seven appeared to be getting more severe, and finally Minnie was obliged to dissource the contraction of the church curve and the countenance of the church curve and th God, His desire to shun every appearance of prizing the gifts for which humanity yearns, caused Him to as sume a body which was rather ignoble than attractive. Certainly this theory seems to be sustained by that passage locks were long, for they had never of Isaiah liii, 2): "There is no beauty in Him for comeliness; and we lock were long, for they had never ever, proved ineffective. One day Mrs. Smith saw in the Gazette the particulas have seen Him, and there was no sight-liness that we should be desirous of Him." When we insist that the pro-phet here speaks of the second support. have seen Him, and there was no sightphet here speaks of the sacred countenance disfigured by blows, spittle and clots of blood, the defenders of the commonplace appearance of Christ declare that many Fathers hold that Isaiah was thinking of the God man as He appeared in His every day intercourse with the children of men upon earth. For instance, when Celsus the Epicurean upbraided the Christians for venerating a person who was "ingnificant in stature and of ignob Origen replied that the Christians did not believe that Jesus was of insignificant height, but that they rightly held that He did not have a majestic appearance or a beautiful countenance. Then we hear St. Clement of Alexandria, St. Athanasius and Tertullian avowing that the ben Parsons in Ave Maria. his life to the labor of reading for and writing the "Decline and Fall." It appearance of Jesus, and not merely that which He presented amid the horrors of the Passion. St. Irenaeus is of the same opinion; he remarks that the face of Jesus

was not beautiful; but "un-seemly." St. Augustine also favors this supposition; for he says: "As man, Christ had neither beauty nor comeli ness." However, the reason assigned by the holy doctor for his opinion is exceedingly weak. He says: "Unless the Jews had deemed Him ugly they hinks that it was necessary for Our

cclesiastical writers contending that Jesus Christ was of remarkable beauty. These authors rely chiefly upon a passage in Psalm xliv, which all Scriptural cholars regard as referring to the Messiah: "Thou art beautiful above the sons of men; grace is poured abroad in thy lips. * * * With thy comeliness and thy beauty set out, roceed prosperously and reign. ohn Chrysostom says that Christ was vonderful not only in His miracles :

His beauty struck even a casual ob-server. St. Jerome says that Our Lord drew people toward Him by the brilli-ancy of His eyes. And St. Bernard tells us that the voice of Jesus was sweet and His features beautiful that men were attracted to Him by His work. The actual labor of composition was condensed into two or three years.

3t. John Damascene narrates how Ab
Gazette called upon Mr. Smith to learn

week easy, write be appearance no less than by His words.

dance by the use of Pink Pills, the dome. Send us your address nap way. It will be for your interest to the property of the property of

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rar, king of Edessa in Mesopotamia, the particulars. Upon mentioning the PHYSICAL APPEARANCE OF OUR trait of Jesus, of whose wondrous deeds neither round nor pointed; but slightly elongated and florid, like that of His mother. Gravity, prudence and clemency were stamped on His features ; in a word, He was very like His clination to depict it as quite similar to that of one of his own nationality in more than one particular.—Rev. Reu-

A MOTHER'S THANKS.

she tells what Piak Pills did for her Child - Suffered from St. Vitus Dance - Lost the use of her Right Speech-Cured in a few Weeks.

Alymer, Que., Gazette.

Of all the discoveries made in medicine in this great age of progress none have done more to alleviate human the Jews had deemed Him ugly they would not have attacked Him, scourged Pills. We suppose there is not a ham-Him," etc. St. Clement of Alexandria let in this broad land in which the remarkable healing power of this favor markable healing power of this favorite dassume a lowly and even despice, le appearance, lest some might be so attheted by His beauty as to neglect His most important teachings for the mere please of gazing upon Him. Certainly this argument is no more weighty than that of St. Augustine. In direct contraducion of this certainly repulsive theory, we find many fathers and very many more modern ecclesiastical writers contending that Minnie, had been cured of St. Vitus



matter to him he expressed pleasure in rait of Jesus, of whose wondrous deeds making the facts public, if it was thought that they would benefit anyfulfill the commission; and how the effulgence of our Saviour's counter. Mrs. Smith could probably give the Mrs. Smith could probably give the ance so affected the painter that he was obliged to abandon his design.

Nicephorus observes that St. Luke made portraits of Jesus, of His Holy

Minnie was attacked with St. Vitus dance, of a rather severe nature, and palms in height. His tresses were blond and wavy. His eyebrows were black, and they did not quite form semicircles. His eyes were large, vivid and of a yellowish color. His nose was long; His beard black and very short, though His looks were long for they had never large, were long for they had never large, were long for they had never large, were long for they had never large to the power of her right side. Her speech was also so much affected it was with difficulty she could be understood. She was out of school for about six months, and all this time she was carriage was not haughty — indeed, and determined to try them with He generally walked with His head like the color of wheat. His face was like the color of wheat. His face was tion, and after the use of four more boxes was satisfied that Minnie was completely cured, as no symptoms of the trouble remained. This was about the end of June last, and since that mother. The reader will observe that time there has not been the slightest Nicephorus, being a Greek, tries to recurrence of the dread disease. While discern Grecian characteristics in the features of the Saviour, and it is increased and her general health was noticeable that nearly every olden much improved. Mrs. Smith also said writer, while agreeing with those of that her younger daughter showed other races in a general description of symptoms of the same trouble, but the the divine countenance, shows an inily dissipated it.
Dr. Williams' Pink Pills are offered

with a confidence that they are the only perfect and unfailing builder and nerve restorer, and when given a fair trial disease and suffering must vanish. They make rich, red blood and cure when other medicines Sold by all dealers or sent by mail on receipt of 50 cents a box, or \$2.50 for six boxes, by addressing the Dr. Williams' Medicine Co., Brock-ville, Ont., or Schenectady, N. Y. Beware of imitations and refuse trashy substitutes alleged to be " just as good.'

Byron used a great deal of hair dressing, but was very particular to have only the best to be found in the If Ayer's Hair Vigor had market. If Ayer's Hair Vigor had been obtainable then, doubtless he would have tested its merits, so as so many distinguished and fashionable people are doing now-a-days.

POOR DIGESTION leads to nervous chronic dyspepsia and great misery, best remedy is Hood's Sarsaparilla.

NOTICE.

When the publication of the Canadian Freeman reased, a large amount of money was due
by subscribers. Up to this time, the publisher
did not trouble them with accounts or ask for
settlement. The financial circumstances of the
undersigned oblige him to appeal to those who
were in arrears for the Freeman to pay part,
at least, of what they owe. Though the indebtedness of all is long since out-lawed by
lapse of time, the undersigned ventures to
hope that a large number of his old friends and
supporters—or their children—will be led by a
conscientions sense of justice and a recollection of the Freeman's usefulness in trying
times, to come to his aid and respend to a call
patiently delayed for a quarter of a century.
The books of the Freeman having been lost,
the matter of payment is left entirely to the discretion and honesty of the subscribers.

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Daly avenue,
Ottawa. TO ALL WHOM IT MAY CONCERN.

\$18 a Week Easy. You work right with the strength of the stren

C. M. B. A.

Resolution of Condolence. Stratford, June 11, 1896.

At a regular meeting of Branch No 13,
Stratford, held Wednesday, June 10, 1896,
the following resolution was unanimously

lopted:
That whereas it has pleased Almighty God
remove by death our late respected That whereas it has pleased Almighty God to remove by death our late respected Brother, Martin F. Sullivan, Resolved that we, the members of Branch No. 13, hereby express our heartfelt sorrow for the loss sustained by the widow and family of deceased, and extend to them our most sincere sympathy and condolence in their sad affliction. Also
Resolved that a copy of this resolution be inserted in the minutes of this meeting, and sent to them and also published in the official organ.

James Markey, President.

James Markey, President. E. J. Kneiti, Secretary.

DIOCESE OF HAMILTON.

The Separate School Executive have arranged for a seriesj of lectures on literature, to be delivered to the pupils of Sacred Heart school. The first lecture of the series was given by Rev. Father Hinchey, pastor of St. Joseph's. He tock for his subject. "The Life and Writings of John Boyle O'Reilly." The pupils listened with rapt attention for over an hour to the lecturer's graphic description of the many adventures in the early life of the poet, and they were much pleased an benefited by the review of his literary works.

FIRST COMMUNION AT ST. MARY'S AND ST. PATRICK'S.

On Sunday, the solemnity of the feast of Corpus Christi, a large number of children received holy Communion for the first time, at St. Mary's church, at the Children's Mass. All the children sang appropriate hymns during the Mass, under the direction of the Sisters of St. Joseph. The ceremony was, throughout, most touching and imposing. The first Communicants returned to High Mass and took part in the Corpus Christi procession of the Blessed Sacrament. The little girls, with their snowy-white dresses and veils, and with wreaths of flowers, and the little boys in neat attire, all carrying lighted tapers, added considerable solemnity to the always imposing Corpus Christi procession.

At St. Patrick's, a large number of children.

cession.

At St. Patrick's, a large number of children received first Communion on the same day, and the ceremonies were almost similar to those at the carbedral.

day, and the ceremonies were almost similar to those at the cathedral.

THE BISHOP'S CONFIRMATION TOUR.

His Lordship Bishop Dowling, attended by Rev. Dr. J. Schweitzer, of St. Jerome's college, visited Berlin, Waterloo, St. Agatha, New Germany and St. Clements, about two weeks ago, for the purpose of administering the sacrament of confirmation. At Berlin His Lordship was met at the railway depot by the clergy and students of Jerome's college, and a large number of citizens, including the members of the C. M. B. A. A procession was formed, headed by the college brass band, and His Lordship was conducted to the parochial residence. The Bishop confirmed nearly one hundred young people at Berlin, and on the afternoon of the same Sunday he confirmed about as many more at Waterloo, where he received a most hospitable greeting from the citizens.

Many of the priests from St. Jerome's college accompanied the Bishop on his visit to St. Agatha. He was met on the outskirts of the village by a cavalry corps of stalwart young men who escorted the Bishop to their church. Here ninety children were confirmed. The reception accorded His Lordship was a most flattering one. The people seemed to vie with their warm heated pastor, Father Aymans, in doing honer to their Bishop. At New Germany Father Forster had prepared a grand reception for the Bishop, and as he entered the village at filery greeted His Lordship. The Bishop toke part in the procession of the Blessed Sacrament through the village at St. Clements. Corpus Christi is always a great day at St. Clements, and the procession is carried out with all the ceremony and devotion customary in Catholic countries. This year the presence of the Bishop adde eduat to the devotions, and Father Gehl is deserving of great praise for the manner in which he had the ceremonies carried out.

LAWN SOCIAL. THE BISHOP'S CONFIRMATION TOUR.

The Times of last Friday had the following report of St. Mary's laws social:

"Last evening a very delightful lawn social was held under the auspices of the Ladies' Altar Society of St. Mary's Cathedral, at the cathedral grounds and parish hall, Park street. It was the first time the grounds were used for any sort of an entertainment, and all who attended were delighted with ther extent, beauty and the splendid way in which they were illuminated and decorated. LAWN SOCIAL.

way in which they were decorated.

"The attendance was large, being over eight hundred. A spiendid musical programme was contributed by Messrs. E. G. Payne, E. T. Martin, H. N. Thomas, Harry Bull and the Nelligan orchestra, consisting of Messrs, J. B. Nelligan, A. Melligan, Jas. Nelligan, F. Hammill and Mrs. Cochran. Messrs. E. Pearce and J. Cherrier played the accompaniments, the piano being kindly loaned by Mr. Newman, of R. S. Williams & Co.

"Ice Cream and light refreshments were served in the lower room of the parish hall building.
"The officers of the society are Mrs. H.
L. Bastien, President; Mrs. J. T. Routh, Treasurer; Miss Helena Bastien, Socretary, and Bay. Father Mahoney, Director.
"Financially the affair was as great a success as in an other respects."
ST. LAWRENCE CHURCH.

ST, LAWRENCE CHURCH.

ST. LAWMENCE CHURCH.

On Monday, June 8, a very successful concert was given in St. Lawrence hall for the land of the land of

The Feast of Nations.

The greatest event of the season, second only to the general elections, will be the Feast of Nations, under the Auspices of the General Benevolent Society, at the Ingersoll rink, on the 18th and 19th inst. England, Ireland, Scotland, Spain, Italy, China, Japan, Germany, the New England States, and Canada, will be represented, and the national viands of each will be served in the various booths, while suitable music will be discoursed from the national instruments, including the bagpipes, guitar, harp, and fall orchestra. A full English dinner will be served hot in

bagpipes, guitar, harp, and full orchestra.

A full English dinner will be served hot in the English booth, at 6 o'clock each day, in cluding roast beef and plum pudding, with all accessories, for 25c. A hot dinner will be served by the Irish on the lawn of Blarney Castle, at 6 o'clock on Thursday, and at noon and 6 o'clock on Friday. The bill of fare on Thursday will be Irish stew, chicken stew, with postatoes, hot potato cakes, strawberries and cream, iced butter milk and sweet milk; on Satarday the bill of fare will include baked salmon.

on Saturday the bill of fare will include baked salmon.

Haggis, oat cake, scons, short bread, marmalade, Scotch honey, Edinburgh rock, butterscotch and other delicacies will be dealt out by the ladies from the land of the heather; and the prim Puritans from Yankeedom will dispense Boston baked beans and cold slaw brown bread and cider, pumpkin pie, etc. The other nationalties will vie with each other in administering to the wants of their customers from the dishes characteristic of their nations, on the European plan. The special features will include, German music from Berlin, fan driil in the Japanese booth, national songs,

ARCHDIOCESE OF KINGSTON.

Annual Pilgrimage of the Archdiocese of Kingston to the Celebrated Shrine of Ste. Anne de Beaupre.

of Ste. Anne de Beaupre.

The annual pilgrimage of the archdiocese of Kingston to Ste. Anne de Beaupre, under the distinguished patronage of His Grace, Archbishop Cleary, will take place on Tuesday, 28th July, 1896, over the popular and well-squipped Ganadian Pacific Railway. Every one who patronized this all-rail route in past years, can testify to the excellent accommodations provided by them for the comfort of their patrons; and to the unfailing civility of their employees and their anxiety to do every thing possible to make the trip an enjoyable one. There will be no change of cars by this route, and the pilgrims will be landed direct at the church of the celebrated shrine. This pilgrimage will be under the direction of Rev. Father McDonald, of Kemptville, Ont., to whom all letters of enquiry should be addressed. Let every one intending to make this pilgrimage, keep in mind his date, and superior route by the unsurpassed C. P. R. line. Further particulars will be given by pastors at an early date, and in the meantime any one desiring information, may address Rev. Father McDonald, P. P., Kemptville, Ont.

Refreshment cars will accompany each special train to Ste. Anne. Excellent meals and refreshments will be served at moderate rates. Fare from Peterborough to St. Anne de Beaupre, for adults, only \$5.65; children, halt fare. Tickets good until August 6.

AN OPEN LETTER.

AN OPEN LETTER.

To the Editor of the Nor-Wester:

Sir,—A citizen of foreign birth informed me a day or two ago that some of those who are canvassing in the present election campaign have been explaining to the German and Icelandic people that if the Catholic schools were granted in Manitoba, the non-Catholics would be taxed for their maintenance in addition to paying for the support of their own schools; in other words, that they would have to pay a double tax and support two systems, and, the worst of all, that the non-Catholic children would be compelled to acted the Catholic schools. With such villainous arguments to influence them, it is not to be wondered at they should be persuaded to entertain anything but friendly feelings towards the Catholics of Manitoba in particular and of every other place in general. I have no personal interest in this school question, but I do not feel disposed to stand mutely by and listen to such base and baseless misrepresentations without a protest. Let me point out what is required for the maintenance of the Catholic schools that are asked for. Every man, woman and child, Catholic and non-Catholic alike, contributes to the revenues of the Federal Government by consuming the goods, both foreign and domestic, on which a duty had been paid before they were placed upon the market. Out of that revenue the Dominion Government a certain amount every year, of which sum a portion is set aside for educational purposes. The school Board levies a rate on every taxpayer to make up the amount required to meet current expenses, less the appropriation received from the local government. Ever since their schools were abolished six years ago, the Catholics have paid this tax for the maintenance of the Public schools the same as their neighbors have done, and in this way helped to educate the children of their Protestant friends, while, at the same time, they kept up schools of their own in some places, and in doing so had to pay a double tax, the very thing that the non-Catholic own taxes—wh To the Editor of the Nor'-Wester :

contribute to the support of Catholic schools.

Being one of those who have been brought up in the alleged darkness, ignorance and seperstition of the Catholic Church, I have not been able to discover anything very dreadful in all that my co-religionists ask for in this matter, nor can I see any substantial reason why any one among our "grave and reverend seigniors" should take up his gun to shoot us down like so many rabbits, as one of them threatened to de recently in an outburst of religious effervesence. If those of our Protestant fellow-subjects who find it so of religious effervesence. If the our Protestant fellow-subjects who find it is hard in anticipation to pay for two system of education, would stop for a moment think, and try to realize that the Catholics of Manitoba have been doing the same thing fo them during the past six years, it might perhaps, dawn upon them that the blist they have been holding so complacently of the back of those same Catholics, produces very different sensation when applied their own.

A. McGillis.

Winnipeg, June 5, 1896.

Winnipeg, June 5, 1896.

A NEW FIELD FOR EMIGRANTS.

We have received a letter from Rev. M. C. Mourier, O. M. I., asking us to draw attention to that part of the country situated at the head of Temiskaming lake, which is a very desirable place for emigrants, as the land there is the very best for colonization. The name of the post office is North Temiskaming; it is situated on the banks of the White river, which is navigable for steamboats for over twenty miles. Already a few Irish settlers have taken lots in this beautiful district—which they have called St. Patrick's Settlement, by which name it will be known hereafter. The settlers names are: Patrick Judge, sr., from Kinkora, Om.; Wm, Judge, ir., his wife and two children, hom Montana, U. S.; Kate and P. J. Hughes, from Mont James Gibbons, Osceola, Ont.; Joseph and Michael Cheety, Osceola, Ont.; Michael Lynch and Michael Cannon, Mount St. Patrick, Ont.

The good missionary priests of Lake Temiskaming would like very much to

Lynch and Michael Cannon, Mount St. Patrick, Ont.

The good missionary priests of Lake Femiskaming would like very much to have a large emigration of good Cathoic families; and as St. Patrick's Settlement, but the banks of the White river, is intended to be an Irish settlement, the Fathers would be pleased to have a number of good Irish families take possession of the excellent land now vacant there.

Further particulars may be had by addressing Rev. M. C. Mourier, O. M. I., Baie-Des-Peres, One.

An Affecting Incident.

How grateful to God and their parents ought those children be who have a good home! The other day a police justice in Baltimore committed John Bastian, aged ten years, to St. Mary's Industrial School; Margaret Bastian, aged seven years, to St. Mary's Female Orphan Asylum, and Catharine Bastian, aged two years, to St. Vincent's

Infant Asylum. The commitments were made on the request of the father of the children, Philip Bastian, who said that he was unable, through extreme poverty, to care for them any longer. said that their mother was dead, and that their step mother had deserted both him and the children. The father both him and the children. The father Scrubbing a pig with soap will not take the took the children to the station and love of mud out of its heart.

held the baby in his arms during the

proceedings.
When the time came for the separation of the children, little John, with tears flowing down his face, embraced and kissed both of his sisters and said, with heart-broken sobs, "I hope some day God will let us be together again. The father was much affected at be ing compelled to part from his children.

ABOUT "SCIENCE."

There is no word in common use apt to mislead as the word "science." It is the shibboleth of the skeptic and the agnostic. Ask the most flippant of them and ten chances to one you will find they are not able to give a scien-tific definition of the term, or say in plain words what they mean by it. In the following little dialogue A stands for agnostic and B for believer.

A .- I do not believe in miracles, because they cannot be proved by B. -By what science would you have

them proved?

A.—Well, ahem, er, by science, is

that not explicit enough?

B.—No, it is not, for there are many Do you mean the science of sciences. logic or the metaphysical sciences, as psychology, ontology, ideology, etc.? Or do you mean the science of mathematics or geometry or astronomy or geology or theology or acoustics, or the science of medicine?

A.—I mean none of these. I mean the science that deals with matter, with physical things.

B.—Ah! You mean the physical

science. If you had said this in the first place you would have saved time. Then you did not mean to say that miracles cannot be proved by science, but that they cannot be proved by a particular science, namely, the physi-

A.—That is what I meant.
B. — Very well. Do you reject everything that cannot be proved by physical science? If so you must prove by physical science that you have an idea in your mind, or that you I must take you at your word and refuse to believe that you doubt or deny miracles until you have demonstrated it by physical science. Be consistent. How do you know that matter or physical things exist? cannot know it from physical science, for physical science presupposes mat ter; in other words, you must know that matter exists by some other means than physical science, for without matter physical science is impossible as reality or as an object of thought. How then do you doubt its existence as

you doubt the existence of miracles? A.—There are, of course, some things we know physical science. We must, of course, know that matter is before we car deal with the science that treats of it. Physical science treats of the nature and laws of matter, not of its existence. That point is not within the do-

main of physical science.

B.—And yet you believe that matter exists ?

A.-I do most certainly.
B.-Then you believe something that physical science does not prove a

B .- Then when you say you reject miracles because not proved by physical science, you do not give a valid reason for that rejection, for you admit that you believe some things that physical science cannot prove. Suppose I tell you that miracles, like the existence of matter, are beyond the domain of physical science. Suppose ome other science can prove miracles just as some other science can prove he existence of matter, what then? Your blunder is in making physical ciences the criterion of knowledge at the very time that you are depending necessarily on other sciences for many of the most important things you be

A .- Physical science ignores every thing but matter: it knows nothing above it.

B. -That is true. But why then do you insist on making it the sole test of the existence of things that are above it? A science that knows nothing but matter cannot deal with things that are above it, and not of it. The science is honest enough. It does not attempt to go beyond its sphere. It is the tinkering so called scientist, who, not recognizing he limits of science, undertakes to teach his what his science does not authorize him to teach, nor supply him with data to teach. He will dig into the brain of a corpse, and say, Christianity is wrong: it teacher that Christianity is wrong: it teach there are souls; I have just e-amined and find none." It will be seen that he has gone beyond the domain of his physical science and drawn an inference it forbid him to an inference it forbid him

draw, for saether there be or be not swittual beings physical science can neither affirm nor deny them. When the physical scientist believes in the existence or spiritua beings he does so not as a scientist, but as a man of sense. He is convinced by reasons supplied by sciences other than the physical.

Take a case. A ship is seen to rise up into the air a thousand feet and re main there for ten days. This fact is seen by a committee of scientists, so that there is no doubt about it. Now what conclusion can they as physicial scientists come to? That it is a miracle? No. All they can say is that it cannot be explained by any That it is a known law of nature; and as to laws beyond those of nature they in their capacity of physicial scientists know nothing, and knowing nothing they should say nothing.—N. Y. Freeman's

Journal.

KNEW HE WAS A PRIEST.

Veteran's Story of an Incident of the Late Conflict.

A veteran of the civil war relates an incident of the great conflict that came under his observation, which showed how the soldiers of all denominations respected priests during those terrible was during the summer of 1863, while in company with a detachment of the Second and Third West Virginia cavalry, on the march from Beverly to Buchannon, to reinforce the small garrison at the latter place, threatened then by an attack road lay through an almost deserted country, rough and lonely, and at swarmed with bushwhackers. The detachment was under command of a lieutenant.

About 3 p. m., and while going around a very sharp bend in the narrow mountain road, we met a priest on horseback. The priest reined up his horse, intending to turn one side to let the soldiers pass. This the lieutenant noticed, and checking up his own horse, he beckoned the priest to advance, and at the time turning in his saddle he gave the command, "Open order." Immediately both files separated right and left, the priest passing between both lines, the lieutenant and every soldier in command saluting him as he passed between them-an honor rarely shown to any but a military officer.

Whilst sitting around the campfire

that night a sergeant in the detachment, whose father was a Baptist minister, asked the heutenant "if he knew that the man we passed in the afternoon was a priest, and how did he know it?"

"Why," answered the lieutenant, do you suppose there is a Methodist or Baptist preacher in West Virginia who would venture alone and travel such a country in such times as these No minister but a priest would or could do it. I am no Catholic, but I honor and reverence a priest.

THE PEOPLE HAVE AN INTER-EST IN IT."

There is a possibility that there will come some day a reaction of sentiment among decent Protestants on the subof divorce. The old Protestant tradition, supported by the once gener ally accepted view of Protestants that marriage is a contract and nothing more even though it be a peculiar contract of public importance, naturally encouraged the idea that the parties to marriage should be held bound by it longer than suited their sentiments, or even their whims. "Incompatibility" of one kind or another came generally among Protestants in the United States to be considered a sufficient ground for divorce with the right to marry again. In this condition of things the wise old saw, "Marry in haste and repent at leisure," became completely obsolete.
There was no need of great precaution
and there was also no need of dreading the hardship of repentance, and a new maxim took the place of the old one, "Marry in haste and divorce in haste."

Easy divorce has brought into exstence all over the country a large class of lawyers who make a specialty of procuring a divorce on the shallow est possible grounds and with the least possible delay, and, it may be added, at the least possible expense. It is true that in our State the law is somewhat stricter than in most of the States, for under the laws of New York the "erring party" in certain classes of cases is prohibited from marrying again during the life of the other, but that is a prohibition that of little practical avail, for does not prevail in the next State, and the sinner may cross the border and go through the form of another marriage and then procure a divorce, and, with the aid of syster lawyers continue the game ad infinitum. The evil that men do lives after them. For three hundred years, marriage which is the basis of civilized society, has been in fected by the example and precepts of the rascally "Reformers" so called Luther, Henry VIII., and the rest of that positions crew. After at these that postilent crew. After at these long generations of turnal and disorder a large portion of the thinking and reasoning potestant world are and reasoning potestate an inbeginning to realize how g jury was inflicted upon the cause of re ligion, morality, and true progress by the foul thing called the Reformation

Not long ago in one of the branches of the Supreme Court of this district Judge Roger A. Pryor remarked that he was struck by one fact, and that was that among all the applicants for divorse at that term of his court not one was Irish. Of course the real fact was that not one was a Catholic. But still more recently another judge of the same court took a course that is worthy of note and that must commend itself to all who deplore the prevalent immorality that results from easy divorce. A case was before him in which the evidence relied upon for the decree was not as strong as it should be, though it was quite as strong as the evidence that is usually deemed sufficient for the purpose. all events Judge Beekman refused to consider the evidence sufficient, and when the lawyer for the plaintiff called the judge's attention to the fact that the defendant had not appeared and was therefore probably willing that the divorce should be decreed, the judge refused with the remark that no

matter what this couple might desire "the public have an interest in the matter. No doubt the judge's remarks that we have quoted were founded upon the ordinary non-Catholic view of mar-riage that it is merely a contract between private parties, yet one that

concerns the public at large. But viewed in connection with many other tendencies of late it is quite clear that the judge's mind was moved by some other motives as well, one of them being the reaction among educated and moral Protestants towards the Catholic doctrine of marriage. Even among those who do not appreciate or accept the Catholic doctrine that marriage is not only a contract but a sacrament, a holy institution, of divine origin, and endowed with graces peculiar to it, if entered upon by the right parties and in the right way, there is a growing sentiment among these Pro-testants that marriage is a contract so peculiarly affecting the public at large as well as the couple entering upon it, that some sort of restraint should be placed upon the frivolous laxity in regard to it that has hitherto prevailed. is a wholesome tendency and one that must delight all Catholics, and all Protestants, as well, who have begun to perceive the real meaning of the "blessings" that the "Reformation" was once supposed to have conferred upon the world. - Catholic Review.

Sacred Heart Thoughts.

June comes again, with its flowers and its beauties of mountain and wood From hill and dale comes the sweet fragrance, wafted to and fro by the breezes and ascending as adoration incense to their Maker. June bears to us the sweetest flower of all, the red rose of love, the flower of the Heart. How beautiful the Rose, the flower of flowers! How symbolic of the nower of howers: How symbolic of the good Savicur, whose fragrance gives joy to the great Creator and merits for us His Infinite love! Its leaves have been reddened in the Most Precious Blood; for it is the flower of that Heart Whose blood redeemed the world. rose of the Sacred Heart red with God's Blood, thou art indeed the prince among the flowers! Never dids't thou tell of love as thou dost now, when set in the crown of the Sacred Heart June is rose month; June is the month of the Sacred Heart! Will this rose be ours during these lovely days? Will we bear it on our breasts, as an emblem of what we love? It tells us of love, but it also calls for love from us. shall we show our love? By bringing forth roses in the garden of our hearts The Sacred Heart has planted the seed within us. He nourishes it with His Blood. He will seek for it in bloom that He may enjoy its fragrance Children of the Sacred Heart, your lov ing Saviour wants the roses of your love. Is it June in your hearts, and are roses blooming there? O Sacred Heart, make my heart like the roses to give forth beauty and fragrance and merit the love of the gentle gard ener who seeks for the flowers of the Sacred Heart. — Rev. Thomas J. Conaty, in Catholic School and Home

Ottentimes they that were better in the judgment of men, have been in greater danger by reason of their too great confi-dence.—The Imitation.

NEW BOOK.

The many clients of St. Anthony of Padua will be pleased to know of the publication of a complete collection of prayers and devotions in honor of this great saint. The work bears the title of "The Little Manual of St. Anthony," and is published by Benziger Bros., New York. Price 60 cents.

MARKET REPORTS.

LONDON.

LONDON.

London, June 18. — Wheat, 63 to 66c. per bushel. Oats, 2025 to 21 2 5c per bushel. Peas. 44 to 48c per bush. Barley, 31 1 5c 33-35 per bush. Buckwheat, 25 2-5 to 28 4-5c per bush. Rye 35 1 5 to 44 4-5c per bush. Corn. 39 1-5 to 52 per bush. Beef was firm. at 85 to 85,50 per cwt. per bush. Beef was firm, at \$5 to \$5.50 per cwt. Mutton 6 and 7 cents a pound. Vest1 and 45 cents per pound. Spring lamb \$3.50 aptice. Dressed hogs \$5.25 per cwt. and \$3.70 live weight. Spring chickens 40 to 50 cents a pair and fowls were pientiful. At 40 to 60 cents a pair. Butter 10 to 12cg a pound. Eggs 9 10 acc. New potatoes were scarce at \$1.00 to 15c a quart. Strawberries got up to 15c a four of the control of the co

De a quart. Gooseberries of said to per quand. Hay was easy, \$8 a boll.

TORONTO.

TORONTO.

TORONTO.

Toronto, June 18.—Wheat, white, 72 to 72½c; Moral, 36 to 56c, per 18.—Wheat, white, 72 to 72½c; Wheat, green, 48; barley, 31c.; buckwheat, 38 to 56c, per 18.—Wheat, 40 to 66c; caese, per 10. \$10 \$8c; butter, in 1 lb. rolls, 10 to 13c; eggs, new laid, 9 to 10c; hay, Timothy, \$12.50 to \$15; straw, sheaf, \$10 to 31!; beef, hinds, 64 to 8c; beef, fores, 3 to 44c; spring lamb, carcass, \$3 to 56.00; lamb, carcass, per lb., 7 to 9; veal, per lb., 44 to 36c; mutton, per lb., 54 to 6c; dressed hogs, \$5 to \$5.50.

DETROIT.

Detroit, Mich., June 18.—Wheat, No. 2, red, 44c; No. 1, white, 56c; corn. No. 2, 20c; No. 3, yellow, 28½c; oats, No. 2, white, 21½c; rye, 35½c; potatoes, best Michigan \$3.75 per bbl.; hay, No. 1, Timothy, 315 per ton in car lots. Honey, best white comb, 12 to 13c per lb.; chess, full cream Michigan, 8 to 9c per lb.; eggs, strictly fresh, 11c per doz; onlons, Michigan, \$1 to \$1.25 per crate; butter, tancy dairy, 12c; first-class dairy 10c; creamery, 13c per lb.; beans, city handpicked, \$5 to 36c per bushel; apples, new, \$4 to \$6 per bbl.; poultry, 12 to 16c per lb.

Port Huron, Mich., June 18.—Grain—Wheat per bush, 60 to 65c per lb.; beans, city handpicked, \$5 to 36c per lou lbs.

Protuce.—Butter, 10 to 11c per lb.; eggs, 97 to 10c, per dozen; lard, 6 to 7 cents per pound; honey, 10 to 12 per pound; cheese, 10 to 12 per pound; hay, 85.00 to 810.00 per ton; baled, 810 to \$11 in car lots; straw, \$5.00 to \$6.00 per ton. 154c; cunwashed; to 13c.

Pressed Meats.—Beef, Michigan, \$5.00 to \$6.00 per cwt. Live weight, \$3.00 to \$4.00 per cwt.; Chicago, \$5.50 to \$7.25 per cwt.; pork, light, \$4.25 to \$4.50 per pound; honey, 10 to 12 per pound; cheese, 10 to 12 per pound; honey, 10 to 12 per pound; cheese, 10 to 12 per pound; honey, 10 to 12 per pound; cheese, 10 to 12 per pound; honey, 10 to 12 per pound; cheese, 10 to 12 per pound; honey, 10 to 12 per pound; cheese, 10 to 12 per pound; honey, 10 to 12 per pound;

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

18. — Export cattle ranged from \$3.50 to \$3.80 per 100 lbs, with a few sales of picked lots of extra stuff that sold at 4c, but \$3.80 was the highest paid for loads of export cattle but \$3.60 to \$3.70 and \$3.75 brought some fairly good export cattle. and was a common average of the prices paid.

In butchers' cattle the prices ranged from \$2\$ to \$10.50 per pound; a lot of stuff sold around \$26\$ and at from \$2\$ to \$2\$ much fairly good stuff changed hands. One mixed load of cattle, averaging 1,120 pounds, sold at \$2\$ per pound.

Milkers are slow at from \$20\$ to \$27\$ and a possible \$30\$ each.

Sheep and yearlings, mixed, were worth \$1\$ compared to \$25\$ and \$2\$ compared to \$25\$ comp

per pound, and dull at that. Spring lambs were about steady at \$3 to \$3.50 each. per pound, and unite that, opining lambs were about steady at \$5 to \$3.50 each.

Calves solling slowly at from \$3 to \$4 fach.

Hogs remain uncanaged, but steady at Tuesday's figures; that is to say, for choice bacon hogs (weighed off cars) the top figure is \$4 per 199 pounds; stores, \$3.75; thick fat, \$3.59; sows, \$2.80 to \$13; and stags at \$2.50 per 100 pounds.

\$2.80 to (3); and stags at \$2.50 per 100 pounds.

East Buffalo, June 18.—Cattle—Receipts, 14 cars. Market open slow, and up to the closing of morning's market only about 10 loads of light mixed stock and cows had been sold. Hogs—Receipts, 60 cars; Yorkers, fair to choice \$3.45 to \$5.50; roughs, common to grod, \$2.75 to \$3.10; pigs, common to fair, \$2.55 to \$3.40. Sheep and lambs—Receipts, 10 cars. Market about steady. Lambs, choice to prime handy weights, \$1 to \$4.25; culls and common, \$2.50; heep, good to prime, \$3.25 to \$3.50; sheep, good to prime, \$3.25 to \$3.50; culls, fair to good, \$2 to \$2.75.



WILMINGTON, N. C., Feb. 1894, and the stricken with paralysis about two year ago, so that I couldn't use my right side. Three physicians treated me but without any success and I lost all hope, until I used Fastor Koenig', Kerve Tonic. It worked miracles on me; I would he will be het benefit with the success of the succe and I lest all hope, until I used Pastor Koenig's Krye Tonic. It worked miracles on me; I would have never believed that such a cure was possible, but hundreds of my acquaintances can testify to it. Now my mind is perfectly clear again, I can transact my own business affairs, thank of cor it.

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This remeay has been prepared by the Rev. Father Koenig, of Fort Wayne, ind., since 1850, and is now under his direction by the

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PORT STANLEY, ONTARIO.

(Established 26 years.)

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Wm. Fraser, Proprietor.

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Address, THE CATHOLIC RECORD LONDON, ONT.

VOLUME XVI

THE LAST CHANCE LAND-PERF

At length there is a ! necine strife in Ire stopped. One more cl the warring partisans. race convention which in Dublin in Septem means may be found w cidal folly of dissensi last suppressed.

To the wise and pat

the Archbishop of To tary expedient is du who has been one of t staunchest upholders o cause, seeing no earth for the pest of dissensi within, bethought him nal remedy might pe cious. It might not was a possibility that he proffered the advice convention of the Iri in order to hold a Hig the whole people, so nounce on the policy order to gain Hom silence discord with th It is gratifying sage advice has been promptly acted on. ssembling of the co been formally issued

In due course, the dently assume, the g It will be a all the strange and in events ever beheld o stage, this exile pil remotest seas to motherland will be If its outcome be not toration of peace in is not too much to appointment but de hearts of all Irishme calculate the chanc for Ireland's autono Nothing could be the spirit in which t

approached by the I

party whose chair Dillon. By invitin mond and his follow and help to mak bond of union and will, the party of th its duty. It is now and his associates patriotism is real self seeking. The responsibility now They will be judg and the issue betw former colleagues confined to the lin ive constituencies, high council of the be no pallaverin business of that nies of Ireland for are at stake-per ence of the rem immediately inv which shall be t tion. The part which

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Irishmen at hor fatuated interes the wrangling o possible to conv disgust and des the general body trymen outside squabbles. It w deed, to despair For years they port, in heart ment which the wrecked by bound to hazards. Tho was deep, they expression to i add another el situation. No to speak now. portunity of br the people of effects of that tered their hop minently before the pettiest qu accompanimen minds when I personal vani patriotism. I to play the p

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