## The Catholic Record.

London, Saturday, July 1, 1899.

AT HOME.

In reading the account of the honors conferred on a Catholic priest by the University of Oxford we were reminded that the "whirligig of time brings in his revenges." The priest may have bethought him of the days when his faith was proscribed and its heralds hunted like wolves; and he may have rejoiced that his investiture will, however viewed by the unthinking, be welcomed as a sign of the growing desire of Englishmen to atone in some measure for the wrongs of the

Yet he must have been thoroughly at home.

He was in a University founded by Catholics that numbered in its palmy days thirty thousand students, and that was, before the deplorable schism that robbed England of its birthright, the home of gallant and learned defenders of truth. Such was Oxford when under the sheltering shade of the Church. When the "lovers of the them at the top where there is room Bible," especially the open one, ap peared in the land, Oxford's "divinity schools," says Froude, "" were planted with cabbages, while the laundresses dried clothes in the schools of art;" and Greene tells us that libraries were scattered and burned, and the intellectual impulse had died away.

OUR GRADUATES.

One of the pleasures of this season is assisting at commencement exercises. We like to see the pupils decked out in their gayest raiment, with their fresh young faces unmarked by care or worry, and with brave, true hearts, longing doubtless to run a course against the error and evil without the precincts of their Alma

They bring back to us memories of the long ago when life was like a story that held neither sob nor sigh: and they push us back into the past and make us live over again for a few moments the happy time when our simple eyes surveyed the big round world and deemed that nothing it held or owned could dampen our enthusiasm or stay our progress. But that was in the long ago. Years have passed since we bade farewell to our Alma Mater, and yet its influence hovers around us, guarding us betimes from danger and exhorting us ever to be loyal soldiers

graduates. To-day, perhaps, more than at any period of the history of the Church, there is need of Catholics who know their faith and are ready not only to explain and defend but to portray its majesty and beauty in their daily lives. The graduate who neglects this important duty is untrue to his high vocation and lays up for himself in the years to come a store of misery and unavailing regret. The young man who has deep down in heart the strenuous resolve to be a good Catholic-not one of those who display a contemptuous indifference to authority and a desire to minimize the teachings of their creed-but a Catholic who reverences his Church and everything connected with it and recognizes that he must be an Apostle with heart aflame with the fire which the Master wished to be enkindled on earth, will be a source of pride to his Alma Mater and a blessing to the community in which he lives. He will be a sincere Christian-giving God first place and allowing no demands of the world to override His claims to love and fealty. I replied, "I'll think about it." What an influence such a man would wield! He would be a reproach to the many who are down on their knees before some passing fad : and who, because their pitiful selves must be left us and we resumed our work. attended to, and because they cower servilely before human respect and public opinion, push God aside and reckon not with Him in their calculations and plans. He would persuade those who are tossed about on the waves of passion and of worldly ambi-

must be judged by its fidelity to the

The Nazarene to human eyes was an awful failure. Nothing He had except the garment woven by His mother's hands, and yet that disfigured, crown thorned and almost friendless Man wrote down on time's annals the record of a victory that has refashioned the world. And so it has come to pass that they only who followed in His steps, true to themselves, because never recreant to duty; rousing the timid to action; sincere in a world of deceit; trustful in the midst of treachery; dispensers of kind words and deeds and stern antagonists to aught that can degrade their manhord. can face death fearlessly and trust that they have not run in vain.

We may appear to be touching on a subject that belongs to the pulpit; but we pray our young friends to ascribe our words of advice to our sincere desire for their best interests.

We wish them every success in their life's work. May they be always true and trustful and pledged to good and honest work that will get them out of the pross of the inefficient and place enough-and to spare. They have their stations now in the lists; let them do their duty in knightly fashion.

NOTES BY THE WAY.

You remember that an old gentleman, a much esteemed friend, visits our sanctum when his liver is out of order. Quite recently he came upon us, just as we were busily employed in getting ap copy. He has the faculty of visiting us at inopportune moments. He does not know, it of course, for he is the very pink of courtesy; he is simply absent-minded like the individuals of leisure who imagine that dilating on imaginary woes constitutes the chief business of life. Calling up all our reserve politeness, and wondering when he would leave us in peace, we waited for his remarks, explanatory and otherwise.

"Do you know," he said fiercely, "I can make money by going into the newspaper business. I can sell a newspaper published in New York and have 50 cents for my trouble. Yes, sir, it is just the thing for putting under carpets or the wrapping up of winter overcoats. It has two or three good columns, boiler plate in abundance, and an editorial page that I have seen before. Some editors have pointed out the remarkable similarity between it and their own utterances. Is that true?" he asked in an almost menacing tone.

"Well," I replied, "I don't oined our old frien know anything except that So and So gave an 'eloquent and powerful ad dress' at some tea-meeting or fancy sale. They don't use quotation points at that office. No sir, they have no use for them. What they are after is money from your delinquent subscribers and from every other Catholic who wants the news and nothing but the news and solid and practical, strengthening and uplifting and all that sort of thing, information about things Catho-

lic. "I tell you," he continued "you newspaper people have no push. Get some professor to write you a few columns per week, fill up and pad with anything and everything, no matter where you see it; send out 'dodgers stating that you will give every subscriber to the ideal Catholic newspaper a cottage piano and a share in a soap factory, and you will have an immense circulation. You will be called hard names, but what matters that, when the ducats are in your inside pocket."

"That is a very good scheme,

"Think!" he exclaimed. No! "act, or you'll not have money for your winter's coals. Act-be a pirate-a downright cold blooded pirate," and so saying he

The following words of Cardinal Manning may be read with profit by the editor who descanted a short time ago on the attitude of the Catholic Church towards the Bible :

"The question may have occurred waves of passion and of worldly ambition, that the possession of all esteemed by men here below has no balm for soul-hurts and no message of peace for the heart-weary, and that life's success about us, but should refuse to retract tices as a means of cultivating an apost call difficulty, how it is that able, cultivated enlarged minds should not only be the organs of the grossest slanders about us, but should refuse to retract every-day life.

them when they have been absolutely silenced and exposed. The very courtesy of civilized life demands from them a retractation : it is the rule accuser adheres in his heart to what he has advanced against another, yet in that others denying it he accepts the denial and withdraws his words. It is otherwise in the contest with Catholics; when we deny what is charged against our character or conduct—and deny it with irresistible arguments — we not only have reason to desiderate that outward consideration which the laws of society enforce, but probably are bluntly told that we lie, and there we are left and the matter too."

LEAGUE OF THE SACRED HEART

The Apostleship in Daily Life. GENERAL INTENTION FOR JULY, 1899.

Recommended to our prayers by His Holiness Leo XIII. American Messenger of the Sacred Heart.

As our readers are well aware, it was the founder of our Association, Father Gautrelet, of happy memory, who was the first to appropriate the consecrated term "Apostleship" to the ordinary works of piety and mercy when performed by several of the faithful united together with the common motive of God's glory and the salvation of souls. Restricted, at first, to a number of young religious and ecclesiastical students, who were destined one day to continue the work of the Apostles in the exercise of the holy ministry, the term was gradually applied to all the faithful who agreed to unite with them in prayer or in work of zeal, and it now de notes an organiz ation sanctioned by the Holy See, open to all the faithful, and justly regarded by all who know it as one of the greatest helps to Catholic devotion

in our times. The term "Apostleship" has been applied to many movements and associations, with more or less propriety, since Father Gautrelet first used it to designate the spirit of our league of prayers. Indeed it is used so fremonplace, and it is too often adapted serve to bear a name so sacred. Be sion of the Apostles it was, and should have been, jused with all propriety to designate any other charge or mis-sion as well. Since their time Christians at least have reserved it to exprets the vocation to special charge of laboring for the salvation of souls, and to derive the full benefit of the term as applied to ourselves, to appreciate the character of cur association, and to value the importance of the present General Intention we must bear in mind the exalted meaning of the word "Apostleship," and the strict

ense in which we can appropriate it. If we insist on the meaning of our title, it is because it helps us to con-ceive the correct idea of our duty as members of the League. It should remind us constantly that we unite together mot merely to observe certain practices and to cultivate devotion to that in some manner we have like the And that should be the first and know." "Of course you don't," re Apostles, a mission to perform and an object to labor for, and a motive to inspire our labers, which must influence all we do, and that so continuously as to be the dominant influence in our

daily life. First of all we are charged to pray for one another. "I desire, therefore, first of all that supplications, prayers, intercessions and thanksgivings, be made for all men, for kings and for all that are in high station, that we may lead a quiet and peaceable life in all chastity; for this is good and accept-able in the sight of God our Saviour, able in the sight of God our Saviour, Who will have all men to be saved, and to come to the knowledge of the truth." This is a clear mission, or charge to pray with an object and a motive that are purely apostolic; nor are we to be content with prayer. The Apostle St. Paul bids us: "Therefore let us follow after the things that are greater and keep that things that are of peace, and keep the things that are of edification one towards another, and again, "let all things be done to edification." With prayer we must edification." With prayer we must join action, and while we must refrain from everything that can hinder our neighbor's salvation, we must leave undone nothing we can reasonably do for his welfare, temporal and spiritual, so that we may edify, or at least help to build up in him "God's building,"

as St. Paul styles us.

We are, therefore, constituted apostles, and though we are not all chosen to administer the sacraments,

chosen to administer the sacraments, or to preach, we are still, in the words of St. Peter, "a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

a chosen generation, a kingly priesthood, a holy nation, a purchased people, that we may declare his virtues, who hath called us out of darkness into his marvellous light."

In these and other passages of Holy In these and other passages of Holy Writ we find not only a justification of the apostolic character of our league, but also an incentive to use all its practices as a means of cultivating an apos

spirit we cannot over estimate. are all glad to see men coming to the knowledge of the truth; we hall with joy every new means, or movement, that promises to make known to inquiring minds our Christian doctrine and ob servances; we support our foreign missions, we go out of our way to help those who are not of our faith to understand what to believe and practice; we rejoice when after careful study and deliberation men or women of trained intellect cast away every prejudice and pay to God the tribute of their reasoning powers by embracing the Church which keeps His truth among men; we are gener-ous in our admiration and praise of all those who are the instruments of such conversions; and all this proves that we estimate the spread of the truth above every other good thing in this world. We are, nevertheless, apt to overlook the chief factors in the work of converting a human soul. Too often we forget that God alone, who knows the secrets of hearts, can lead souls unto Himself; and too often, also, we forget that it is His will that we have all a share in the work, if not by preaching or by administration of the sacraments, by our prayers and by cur good exemple and zeal.

We are favored from time to time with accounts of the steps by which some notable conversions have been Missions, special sermons, doc trinal books, have much to do with them; family or other relation-ship often help to bring them about; relation . but there is one factor which invariably enters into the pro-cess of converting a human soul, whether from unbelief or heresy, to the true religion, or from an evil to a good life, and that is the ordinary, every day example of Catholics living in accordance with their faith. This is the silent, continuous, and gradually irresistible influence which we all have in our power, and which we are all bound to apply for the good of those with whom we come in contact. It is vain to talk about the conversion of our country, without living well enough to show the comparatively small number of its citizens with whom we deal, the truth and holiness of Catholic belief and practice. It is not a Catholic spirit at all, but distinctively a Protestant one, which makes us wish to convert or reform others before we mind, the truth to which we hope to convert them.

The mere human instruments and means of converting souls are largely in the possession of non Catholics. Costly churches, well salaried clergy, richly endowed seminaries and col leges, books, newspapers, clubs, university extensions, and settlements, and, what is more surprising, a rest less activity in using all these resource to propagate their religious views and practices. For all this their churches are empty, their missions for the most part sterile, and the results they actheir expenditure of money and energy. They are continuous, ing, to their own disadvantage, their own own, in spite They are continually comparally by every true Catholic, whether taken individually, or as part of his parish or congregation.

It is most important, therefore, that we should appreciate how much every Catholic can and should influence for good every one he meets in the daily wal s of life. Even without any extra-ordinary means beyond those which our holy religion provides so abundantly to all of us, we can extend to others the force of the spirit by which we live. Like the branches engrafted on the vine, we draw our spiritual life from Christ; as His members, we derive all our religious vigor directly from Him. It were strange if we could partake of His life and not impart it to some ex tent to those who are disposed to re-ceive it. It were strange, too, if we should be content with receiving for ourselves, or imparting to others, a slight share of His divine life and influence when we have at hand so many simple means of having and of giving

simple means of having and of giving it abundantly.

Our Apostleship of Prayer is one of the simplest of these means. Its practices, easy and commonplace as they may seem, soon beget in us an apostolic spirit, which inspires everything we do. Uniting us with Christ, and keeping uppermost in our minds His desires and intentions, it makes us pray and work and suffer, with the pray and work and suffer, with the object and motive He had ever before Him, the glory of His Father and the salvation of our souls. Putting before us each month some leading interest of the Church, our Association gradually develops in us an intelligent zeal, and sustains the same by appealing to our minds as

The importance of cultivating this zeal imparted to us through his faith- the first Mass ever celabrated in the ful clergy, and the entire force of this wilds of Western Canada. It was the impulse is made to affect even the zeal that urged him to act the part of slightest of our daily actions. In this lay missionary and to transform Queway we live and move and have our bec into a missionary station where very being so influenced by Christ the Indian was treated with kindness that it becomes natural to us to exercise upon others the influence we derive from Him.

For the CATHOLIC RECORD. CHAMPLAIN.

A Dominion Day Exemplar for Cath-olic Laymen.

When we consider the abundant fruit which the Catholic Church has produced, and is now producing, in this Canada of ours, we instinctively call to mind, with sentiments of gratitude and admiration, the names of those zealous martyr-priests who sowed the good seed, and of the heroic laymen who so ably assisted them in their good work. Very few of the laity now adays realize in their lives the Christian vocation. They do not seem to understand that theirs is the glorious mis-sion of not only saving their own souls, but of co operating with Christ's min-isters in establishing His Kingdom among men. On the earliest pages of word and example win the pagan to our country's history we find standing the faith. What a contrast with some out prominently the names of men whose example the Catholic laymen of whose example the Catholic laymen of to-day, and especially those who are placed in offices of trust, might profit sally imitate; daring adventurers like savage, and whose motto has been well ably imitate : daring adventurers like Cartier, brave soldiers like D'Iberville, Catholic gentlemen, Christian states-men like Maissoneuve, the founder of men nke Maissoneuve, the founder of Montreal, "a knight without fear and without reproach," and lastly one who possessed all those qualities in his own person, the father of New France, Samuel de Champlain. Samuel de Champlain. "The character of Champlain," says

Withrow, "was more like that of the knight errant of mediaeval romance

than a matter of-fact soldier of the

was within hearing of the ocean's roar, his innate love of adventure was fostered by the sight of the billowv and boundless Atlantic. He ill brooked the idle dalliance of a monarch's court. He longed to unveil the mystery of the great Western waste and to plant on the shores of America the fleur de lis of France. This was with him no idle wish, no phantom project only to be adventurer, self denying as became a hero, no obstacle however great could deter him from attaining his end. Twenty times he crossed the stormy ocean, although it was then a greater task than to circumnavigate the world to day. As his frail craft sailed up Canada's majestic river no human habitation met his gaze. "The white whales floundering in the Bay of Ta-doussac, and the wild duck diving as the foaming prow drew near—there were, "says Parkman, "no life but these in all that vast wilderness," yet nothing brooked the resolute determina tion and undaunted valor of Champlain. When Massachusetts was a wilderness penetrate a league inland, and crouched in terror behind his narrow fort, he was planting the white flag of France on shores which even to n eigre fruits with our own, in spite flag of France on shores which even to of our comparative poverty. They this day are comparatively unknown. of our comparative poverty. They are unwittingly pointing out what most urges upon their attention the consistency of our belief and the sanctity of our observances. They may avoid our preachers, and ignore our best doctrinal and conversational books; but they cannot blind themselves to the strong evidence of Catholic life, which is manifested so naturally by every true Catholic, whether the beaver held undisputed sway. To view the evening bivouac of Cham-plain one need only encamp on some of the upper waters of the O.tawa, or on some lonely river still farther distant, places even to this day a solitude. There, around the red camp fire, whose ruddy glow revealed the mighty arms of the adjacent forest, with legs crossed, the red man and the white man sat together eating their evening meal while they listened to the mournful howl of some lonely wolf in the dis-tance, or the soft foot-fall of a prowling wild beast whose glassy eyes glared forth from the neighboring thicket. Brave almost to rashness, he would thrust himself with a single European follower into the very midst of savage enemies, and more than once his life was endangered by the excess of his confidence and of his courage. It was his zeal for the Catholic faith—

that faith so dear to his heart-that led him on in his adventurous career The great object of his life was to win the wandering pagan to the doctrine of the Cross. He used to say that the salvation of one soul was of more im-portance than the conquest of an empire. Fame, glory and power he esteemed of less account than the extension of the Catholic faith. To ambition. same by appealing to our minus as well as to our hearts, by explaining carefully all these interests as they are recommended by the Holy Father. From the Vicar of Christ we are thus not far from where Orillia now stands, redeemed it from the desolation of the himself had the pleasure of hearing wilderness.

Northern Ontario. It was this zear in grateful remembrance the name or the man whose zeal and wisdom first not far from where Orillia now stands, redeemed it from the desolation of the himself had the pleasure of hearing wilderness.

His own life and actions were in accordance with his views. In an age of universal license his life was pure. A century after he had received the re-ward of his virtue, the Huron braves spoke with reverence of the continence of the "great French warchief." He treated the Indians with such kindness and fidelity that, though naturally suspicious, they always put perfect trust and confidence in him. He was al-ways social with them. At their feasts and smoked the pipe of peace as it went its round. He invited them into his hospitable refectory, and when it came his turn to act as host, he waited on each qualid group with as much politeness as he could bestow on a king. There, in that refectory, while the appetite of the Indian was being appeased, he heard the word of God issuing from the lips of holy men, and was taught to hope in life beyond the grave. Thus did Champlain by of the would be civil zers and evanexpressed in these words, "The only good Indian is a dead Indian." We cannot but admire the self deny-

with rowing equipments trudging over the rugged portages and subsisting whole days without food. Again we see him drawing the canoes with ropes or shoving them with poles up the shallow streams where the wild duck found scarcely depth to swim. During the long winter — "and there are six months of winter," says Champlain—he upheld the drooping spirits of his companions by his cheerful endurance of the privation and disease that proved fatal to so many of their number. To be pent up in a rude hut and ill protected from the biting blast abandoned. Sanguine as became an of a Canadian winter was indeed a severe trial for one accustomed to the mild climate of France. But he had to suffer more. His little colony was in constant danger of being butchered by the fierce and treacherous natives. Receiving no encouragement from was constantly harrassed by rival traders who were jealous of him In such a situation any man less per-severing than the "Father of New France" would have yielded to despair. Nevertheless, with unwavering pati-ence he labored to attain his object. From the day that he planted the lilies of France at the foot of Cape Diamond, until his death, he devoted himself to the infant colony and kept it alive in the face of enemies at home and abroad,

To the last we recognize in him a tory of Canada can lay higher claims to honorable fame. His writings, to honorable fame. His writings, wherein he graphically and truthfully describes the life and customs of the wandering savage of the West, best reveal his true character—everything to the point, nothing about himself, but all for the object to be added to the contract. his object. In relating his actions he displayed such modesty and ability as won the admiration of all. He touched the extremes of human experience among diverse characters and nations.
"At one time," says D'Arcy McGee, "he sketched plans of civilized aggran-dizement for Henry IV, and Richelieu, at another planned schemes of wild warfare with Huron chiefs and Algon

quin braves." The memory of Champlain will ever live in the minds of Canadians. A monument now commemorates fame, but his real monument is our country. The founder of many towns, the patron of all the missions, the friend of the Indian, the first and best governor of New France, his name is imperishably written on the foremost

amass riches was the desire of his contemporaries: to fund an empire that niversary of Canada's feast, from the lives of her noble sons. He whose God's gospel, the goal of his bitton. "He would fain," says teaches the youth of the Dominion, and those who are placed in high stations, ambition. "He would fain," says barries are placed in high stations, it was from perdition men living like brute beasts, without law, what excellence there is in a noble, religion or a God." It was this zeal that urged him to establish the Jesuit missions and to send priests to plant the cross amid the primeval forests of Northern Ontario. It was this zeal that urged him to fetch Le Caron out to the wild land of the Hurons, where,

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CHAPTER VII.-CONTINUED.

"It would be too long to tell with what wiles, with what arts, with what violence, with what fury she drove her brother to persecute his adopted son, and her busband, the king (who even at that time was half a Christian himself) to permit this

half a Christian himself) to permit this ill-usage.

"I saw him, this young prince—not yet baptized, but a Christian in heart—shut up in a loathsome dungeon; where, in despite of the love he bore him, his father had suffered him to be confined, and deprived of the very necessaries of life, in the hopes of shaking his faith. Month after month he languished there, forbidden to see or to speak with a Christian; daily tormenied with threats, and deceived by false communications artfully deity tormented with threats, and deceived by false communications artfully conveyed. But one day that he was ill, his guards became anxious for his life, and the flute-player, who had long and anxiously hovered around those walls, was summoned into the tower, and desired to raise the Prince's spirits by the music which he loved. I was admitted into his presence, and I can see his beautiful face even now—pale and dejacted, but the very image of patient suffering—as he looked kindly upon me, whilst I knelt by the side of his couch. 'Anselm' he whispered, for he had often noticed me in past years, when I played on the flute in the streets, 'Anselm, we must not converse, or they will hurry you away. But one word I must say whilst you are tuning your instrument. I can bear But one word I must say whilst you are tuning your instrument. I can bear everything but what I have lately suffered. I know you are a Christian. For the love of Carist, go to Father Organtin, and ask him if he did indeed send me word that for the sake of the Church, and to save the lives of Christians, I must dis to save the lives of Caristians, I must dis-guise my faith and profess myself a heathen. If he commands me to do so, I must obey; but they are deceiving me, perhaps, and I think God has sent you to my aid to clear up this dreadful doubt. You will find means of letting me know his answer. Now begin to play, or my guards

"The next time I saw the Prince was at a great tournament in the plain of Vosuqui, He was magnificently dressed, and seated in the midst of the royal and seated in the most of the royal family; the most beautiful women of the Court were around him. The Queen with her basilisk eyes watching him with an expression in which affection and hatred seemed combined, like in the caress of a tiger or the blandishments of a vulture. Melodious strains were floating in the carescent beautiful waying in air; gorgeous banners proudly waving in the wind; worldly pomp and grandeur it; gorgeous banners proudly waving in he wind; worldly pomp and grandeur compassing him about on every side, but his face was almost as pale as in the orison; his eyes were wandering anxiously over the assembled crowd. That eager clance met mine. It was enough. The color rushed to his cheek; he rose and adversed dealing as if by accident, towards vanced slowly, as if by accident, towards the spot where I stood. I gave him a the spot where I stood. I gave him a letter from Father Organtin. The next instant the crowd had separated us, and I saw him no more that day. A few hours later the palace and the whole city were in an uproar. The King was absent, but the Queen and her brother Cicaton-dono had issued a proclamation threatening the Christians with death. The festival was at an end. The palace wrapped up in sadness and gloom; the Queen raving, it was said, and the bonzes vaning striving by their incantations to lay the

striving by their incantations to lay the demon her wild passions had evoked. "Cicatora had walked straight from the "Cicatora had walked straight from the tournament to the church and been baptized; he received the name of Simon, and returned to the palace, his face beaming with a joy so celestial that it struck all who beheld him. In the presence of the assembled Court he proclaimed the faith which he had awhile disguised, and by the burning eloquence of his avowal made several converts on the spot. Wild was the Queen's fury, and fierce her threats against the priests. But even as she was preparing an edict against the Christians, and loading her nephew with chains, her own son, Prince Sebastian, was riding to the church with all the Christian nobles own son, Prince Sebastian, was riding to the church with all the Christian nobles of the town, and drawing their swords to defend the servants of God; but the Fathers compelled them to lay down their arms, and instead of fighting to kneel down and pray. Never shall I forget the expression of these young warriors faces as they laid down their arms before the altar, the self-conquest of that hour, the altar, the self-conquest of that hour, the triumph of that submission, nor the divine with which Cicatora received the order to return to his dungeon and await his fate. But he was not doomed to lin-ger for ever in confinement, nor to pine away his life in slow decay. Another and more glorious doom was awaiting him. He was sent for to Court again. Once more tempted, once again surround Once more tempted, once again surrounded with every allurement that can be offered to the weakness of youth and the passions of manhood, and he stood firm, and, by God's grace, never swerved from his duty to God or to men. And then he was banished, and driven away in disgrace, and fell at the feet of his spiritual fathers, crying out with great joy. 'Now I am stripped of all, and I begin to live indeed; not I, but Christ in me.'

"Neither the dungeon nor the sanctuary was to shelter him long. He was to stand once more in the field of battle, with

stand once more in the first of additional the blue sky overhead. The Saxumans had invaded the kingdom of Bungo; their war vaded the kingdom of bango, and ward of the neighboring hills, their armies were gathered around Vosuqui, and Cicatendono stood alone in the city, without councillors and friends. The monarch and his sons were in a disc tant part of their dominions, and the brave old chieftain looked vainly around him for an arm as strong and a heart as him for an arm as strong and a neart as dauntless as his own. Then he bethought him of the child of his adoption; of his banished, persecuted, Christian son; and the young hero was recalled to his side, and rode forth from the gates of the city amidst the warriors of Vosuqui. They were but a small band, and the Saxumans came to meet them with more than double their strength. Wild was the attack, desperate the encounter, fierce and long the conflict. The veteran soldier, Cicatondono, fought like a lion; but if he did prodigies of valor, who can describe the exploits of Cicatora, of the young Prince Simon? who can relate how he kept the enemy at bay, how he plunged into the thickest of the fight, calling on the God of the Christians, and commending himself to Our Lady's protection? a hundred laces aimed at his breast, a hundred arrows flying around his head. But a cry from a distant part of the field has their strength. Wild was the attack, desperate the encounter, fierce and long the conflict. The veteran soldier, Cicatondono, fought like a lion; but if he did

passed from mouth to mouth, and reaches his ears just as his victory seems secure. 'Cicatondon is soraly beset; Cicatondono has fallen!' Swift as the arrow from the bow the prince darts acroes the plain; straight as the arrow from the bow his prayer speeds to the throne of God; the Christian son has offered his life for that of his unbaptized father, and that prayer is the last his lips shall ever form. He falls upon the foe like the Archangel Michael on the rebel host. It is the soul of his father he is fighting for: his arm is resistless; he beats back the enemy, he clears the space around him, he shelters with his own the aged warrior's faint and bleeding form, and the soldiers of Vosuqui bear away from the field the wounded but living father, and the son, like a Christian hero, lies on the blood-stained field, with his sword in his hand and his crucifix on his breat."

While Anselm had ceased to speak, it was some little time before the silence which ensued was broken by the Queen. She had listened with breathless attention to his tale, and drew a deep sigh as he concluded it. Many and rich were the gifts she offered him when he left the palace that night, but one piece of money for himself, and one for the poor, was all he would accept, and it was but a small share of the first which went to his own support.

support.

CHAPTER VIII.

A BAPTISM. Early in the morning Grace hurried to the church a little before the usual hour of Mass. Anselm was standing near the door waiting for her. As she went up to him her heart was beating so fast that she could hardly speak. "Anselm," she said, "is the child who was born blind and miraculously cured at the college at Meaco, the same as the little boy they call Angustine"."

The old man nodded assent.

"Whose son is he?" she asked, in a trembling voice, and her heart sunk within her as he answered:

"I don't know, dear lady, I never

"Then it is not the same child whom you saved from the river some six years ago, in the neighborhood of this place?"
He raised his hand to his forehead and reflected for a moment. "In truth I cannot tell you—THAT child I took directly some Christians in the neighborhood to some Christians in the neighborhood, who undertook the charge of him, and they may have sent him to the Fathers at Meaco; but I know nothing about it."

"Can you tell me their names?" eager-live select Charge.

ly asked Grace.
"Yes; the husband was called James

"Yes; the husband was caned sames, and the wife Martha. I will go to them to-day and find out what they did with the child, as you seem anxious to know; and as her Majesty has commanded me to play again before her to-night, I will let you know the result."

After Grace had heard Mass, she asked to see, Exthar Caspedes, and told him to see Father Cespedes, and told him that the Queen's desire for baptism was becoming so irresistibly strong that she could no longer brook delay, and that she

had formed a plan by which to accomplish her object. She had had a large case made in the shape of a coffin, and in the middle of the night she intended to be let down out of her window, and then by similar means over the outward walls of the palace, and then make her way to the church.
Grace explained this project with all the arder of youthful impetuosity, and was greatly disappointed when the Father charged her to dissuade the Queen from

He pointed out to her that it was full it. He pointed out to her that it was thin of dangers of various sorts—that if the plot was discovered, her Majesty's life might be endangered by the King's fury; and that she might be then exposed to die before she had received baptism; that she would risk not only her own safety, but that of her attendants, and be the cause in all probability of the supsafety, but that of her attendance in the cause, in all probability, of the suppression of the Church just re-opened in Arima. "Tell the Queen to be patient," he added; "to watch, to fast, and to pray. Her wishes will soon be fulfilled, pray. Her wishes will soon be fulfilled, and you, my child, prepare yourself by many acts of devotion and humilistica for the performance of a duty which will soon perhaps be entrusted to you. Come to me again to-morrow; I have heard start-ling news to-day, but they need confirmaling news to-day, but they need confirmation. We may all before long have to put on the armor of Christ, and brace ourselves for the conflict we are ever preparing for, since the day when our Lord said, 'The disciple is not greater than his Master; as they have persecuted Me, so will they persecute you.' God bless you, my child! Go amongst those new Christians in yonder palace, and be to them as the angel that walked by the side of the young Israelities in the fiery furnace. The Queen will need all the support your friendship can give her." Grace knelt down to receive the Father's blessing, friendship can give her." Grace knelt down to receive the Father's blessing, and hurried back to the palace. She found the King in the Queen's

apartments, and saw immediately that the latter was sorely disturbed. Fondas-adono did not look angry, but he was talking loud and long of some news he had just heard. When Grace entered the had just heard. When Grace entered the room he addressed himself to her. "Your father's friend, maiden, the sovereign to whom he is so devoted, has turned against the Christians; and people talk of an edict about to appear which will banish from the Ximo every priest of your religion. Justo will learn at last who are his friends and who his enem-

"I think he has known that already,"
"I think he has known that already,"
"I think he has known that already," said Grace calmly; "but duty and not feeling has been the rule of my father's

conduct."
"The Kumbo-Sama has been in a fearful passion, it is said. A Spanish sailor at
Nangazaqui boasted the other day, as he
sat in a house of public entertainment
where some of the Emperor's officers happened to be present, that his Sovereign
transition must be most powerful monarch in the where some of the Pineto's wreign is the most powerful monarch in the world; and spreading out a map on the table he pointed to his possessions in every part of the world. 'How is it possible,' said one of the lords of the court, 'that your King can obtain possession of so many foreign countries?' 'Ah, that is easy enough,' the Spaniard answered; 'he sends the missionaries in the first instance to any kingdom he wishes to conquer; for some years they preach and make converts, and then, when the Christians are powerful enough, they drive out the reigning Sovereigns and bring in the King of Spain.'"

"Alas!" cried Grace, "what use the enemy of man makes of a fool! and what a dangerous thing it is to speak unadvisedly."

and families: you cannot deny that, "In one sense I do; in another I d

"In one sense I do; in another I do not," answered Grace earnestly; "we can promise you, if you become Christians, the deepest, the truest, the only real peace which can be known in this world."

"Ay; if we become Christians! but if we won't, you will not leave us in peace."

"No," said Grace again, in the same tone; "a Caristian would not leave you in peace if he saw you unconsciously standing on the brink of a precipice, or asleep in the shade of the upas-tree, and he cannot leave you in peace whilst he hopes by any means to persuade you to renounce idolatry and receive the truth."

"You are young, and beautiful, and elequent, Grace Ucondono; but you speak too confidently about your religion: there are no doubt some good points about it, but, after all, how can we tell what is truth?"

"That question was asked of Him who came on earth to found our religion; He

did not answer it in words; He answered it by dying on a cross. There is not a Christian in Japan, Sire, who is not ready to give the Kumbo-Sama the same answer if he affords us the opportunity."

"I have sent to offer an asylum to your father and all your family in case they are included in this proscription; but no mention has been made of them in the report I have received. In the meantime I would recommend your priests to be prudent, and restrain their zeal within the bounds. There is an amount of interference which no Sovereign can tolerate; and the authority of a husband, and that husband a king, is too absolute to brook the shadow of an opposition to his commands."

tion to his commands."

As Fondasadono uttered these words As Fondasadono uttered these words he cast a severe glance on the Queen, whose color went and came as she leant on Grace for support. When he had left the apartment, her attendants gathered around her, and one and all declared that they were ready and eager to shed their blood for Christ's sake; and kneeling at her feet, passionately blessed her for having procured for them the inestimable blessing of the true faith. She wrung her hands and said, "Yes, you are happy; you have been baptized; what reck you clife or of death now that your sine have f life or of death now that your sins have Baptism? You have no occasion to weep for yourselves, but you do well to weep for me. Oh, Grace, will not that Father have to answer for my soul who refuted to receive me into the Church, when kneeling at his feet I besought him with

Grace clasped her arms around her She said, "Wait, and be patient for a few brief moments, beloved one; I will seek the Father. But a few moments ago he spoke of you, and said you were soon to be baptized. Go into your oratory with all these Christian women; remain there in prayer before Mary's blessed image, and recommend yourself to her."

and recommend yourself to her."
"Grace, I am frightened," said the
Queen, turning very pale; "Fondasadono's eyes gleamed with fierce anger just
now; you do not know him as I do; he eaves Arima to-day to go to Ozaca, but I fear what he may do on his return. If his passions are once roused he may per-secute the Christians more fiercely than the Kumbo-Sama himself, and the more o that he once favored them. Oh! my heart sinks within me, and I have n strength for the conflict."

strength for the conflict."
Grace bent over her, kissed her pale cheek and her cold hands, and then hurried to the house of the missionaries.
When Father Cespedes saw her, he immediately said, "There is no time to lose, my child; the edict has gone forth at Meaco, and will probably extend to the tributary kingdoms. We cannot go to The Queen, and she cannot come to us. There is but one course left. Under the circumstances, it is not necessary that a riest should administer the sacramen of Baptism; to you, my child, it now belongs to fulfil the blessed duty. You have been long instructed in the mode of performing this act. Many a little infant, I have been told, has received spiritual life Grace bowed her head in assent, for her heart was too full to allow her to speak.

"Go then, and in the oratory where you assemble for prayer, gather together all the Christians in the palace, and in their presence baptize the Queen. It is a work of danger, Grace; it may involve you in a greater peril still than the one you have lately escaped. Are you you have lately escaped. Are you afraid?"

afraid?"

"Afraid of my own unworthiness,
Father; of nothing else am I afraid."

"God bless you, my child. I will remain in prayer before the Blessed Sacrament till you return or send me word that your holy task is accomplished."

When the Queen was told that Grace was to hortize her by an irresistible im-

was to baptize her, by an irresistible im-pulse she prostrated herself before her. "At your hands, dearest; at your hands I am to receive this ardently desired bless-

ing; then defer it not an instant."

Grace led the way to the oratory, and both knelt in fervent prayer; the Chrisboth knelt in fervent prayer; the Christian women standing around them with streaming eyes and joyful hearts. The life-giving water flowed on that careworn brow, and the words of grace and power were uttered slowly and distinctly in the hearing of all. Deep was the silence that followed. There are moments when the human voice dares not disturb the solemn intercourse that takes place between the soul and God, when prayer itself is voiceless, wordless in its intensity. The Queen was the first to rise, and a great change visible to all had come over

great change visible to all had come over her. The strange light in her dark eyes her. The strange light in her dark eyes was turned to a holy brightness. Faith was on her brow, hope in her smiles, and in the extended arms which she held out

in the extended arms which she held out all those young Sisters in Christ who were crowding round her there was char-ity greater even than faith and hope. "I am a Christian!" she exclaimed in a sacred transport; "now let the world do its worst; let the billows rage, let the winds roar, I am now within the ark." winds roar, I am now within the ark.

Grace was gazing on her with surprise
and awe: the change which baptism had
wrought in her friend had been sudden
and great; but in her own heart a more
extraordinary one had taken place. She
had ministered that sacred rite to another, and in the very hour when she had
done so new unearthly strain had rung

love gain a hearing from her, or earthly feelings share the affections of her heart. Not often is a change of this sort so sudden, so swift, so entire. Her vocation was revealed to her at once, and she was not disobedient to the heavenly vision. When death is hovering, as it were, in was revealed to her at once, as it were, in every breeze, and haunting us at every turn; when the world to come is a home close at hand, not a shadowy dream to be realized some far off day, the dealings of God with men's souls assume a more pressing character. There is then a reality in the spiritual life which gives no quarter, and rides roughshod over self-indulgent delays.

That same day Grace cut off her long hair; the sign with the Japanese women that they renounce the world and marriage. At the foot of the altar she made vow for ever to lead a life of obedience, chastity, and poverty; to devote herself

chastity, and poverty; to devote herself to the service of the poor, and join the first religious community of women that

first religious community of women that would come to Japan.

When she told Father Cespedes what she had done, he blamed at first the suddenness of her resolution, and the impetuosity with which she had acted. He even spoke with severity of the way in which she had disregarded an engagement sanctioned by her parents, and to which she had yielded her own full assent, but after she had opened her whole heart, and made known to him how direct and powerful had been the inspiration which had led her at once and for ever to consecrate herself to God, he suspended his judgment and feared to interfere with what he felt might be one of those exceptional ways in which He deals with privileged souls; especially in days of peculiar trial and fiery persecution. He charged her to confer with Father Organtin on her return to Mesco, and meanwhile to pray

to confer with Father Organtin on her return to Meaco, and meanwhile to pray without ceasing for light and guidance.

As she came out of the church, Anselm met her at the door. "Lady" he said, "I have seen the people with whom the child was left. They took him with them the following year to Nangazaqui, and left him with the Fathers; the boy that you saw at their college at Meaco is probably the same whom I saved from the river, and who was miraculously cured by the the same whom I saved from the river, and who was miraculously cured by the touch of Father Francis's handkerchief. Martha had taken from the child's neck this heathen charm; if you are making these inquiries with a view to finding out his parents, you had better take it with you. And now farewell, lady. I must travel quickly to Meace. There are rumors of a persecution on foot, and that guards have been set at the house of the Spanish Fathers, and our own Fathers also, and lists drawn up in which one might perhaps get one's name inserted.

also, and lists drawn up in which one might perhaps get one's name inserted. I am not going to miss such a chance." "I too shall soon be returning to Meaco," said Grace; "the storm never rages but the lightning falls on our house, and death or exile are doubtless in store for us. Anselm, as you travel along say a great many Te Deums, for God's mercies

great many Te Deums, for God s mercies to us have been great this day."

When she looked upon the charm which Anselm had left with her, Grace felt that she held in her hands what might at once clear up all doubts regarding the Queen's child, and she had a nervous fear of showing it to her, dreading the effect on her mind of the sight of this thing the had indeed as the supposed. object, if she had indeed, as she supposed, placed it round the child's neck before he was taken from her. But events were hurrying on. She received a message that night from her father recalling her to Meaco, and alluding briefly to the menacing state of affairs as regarded the Chris tians. There was no time to lose; and after inducing the Queen to speak of the grief which had made such wild have in her heart, and which cast a shade even even on her baptismal joy, she ventured to ask her if, before parting with her child, she had attached a charm to its neck.

The Queen looked at her with sur rise. "Who has told you this, Grace I know well it was a sin, but I did it in ignorance; our good God will forgive me. Why speak of it now? Oh, maiden, why why speak of it now? Oh, maiden, why probe a wound that never can be healed, not even by the blessing I have received this day, for my babe was unbaptized." Grace unfolded the paper in which the

Ob, Grace, when, where, did you it? Speak; I cannot bear the suspense."
"To-day Anselm gave it me—the musi-

"To day Anseim gave it me—the indas-cian."

"O my God! that child born blind he spoke of—that child at the Fathers' house— that child cured by the relic! Oh, Grace, no, no, it cannot, cannot be. Oa Heaven! What is heaven! Earth is heaven if the child lives and is baptized!"

"He is baptized," said Grace in a voice of the decreat enotion: "he is a noble of the deepest emotion; "he is a noble Christian child; on his fair brow and in his sweet eyes there is innocence; and

his sweet eyes there is innocence; and royalty in his bearing."

Passionate were that mother's tears, passionate her thanksgivings; the rankling wound was healed, the aching void filled; the soul-consuming anguish for ever at an end. "Baptizad," she kept repeating in a low voice, or else gazing at Grace in a kind of speechless eestasy. She looked upon the charm which was lying on her knee. "It has touched his little neck," she said with an accent of inexpressible tenderness. But she deliberately rose, and was about to cast it into

ately rose, and was about to cast it into the brazier in the centre of the room. "What are you doing?" said Grace, holding her hand. "It is a thing accursed," she replied.
"Can I to-day deny my God a sacrifice?
Oh, Grace, I must die of gratitude at His

feet."
"Yet stop; destroy it not: it may serve to identify the child."
"Do you think I wish to claim my boy? Oh, never; never in this world are these eyes to look upon him. Death, or severe imprisonment, are about to be my portion. Grace, I know the King; perhaps he will not kill me, because my face is citil because in his avera and my conhaps he will not kill me, because my face is still pleasing in his eyes, and my conversation to his taste; but not one moment's freedom, not one moment's indulgence, have I to expect from him. If his sword does not pierce my heart, it will ever be pointed at my breast, and I shall live from day to day under sentence of death, for I shall tell him I am a Christian, and will continue so to my life's end; and do you think that if I could I would claim my son, and give him back end; and do you think that if I could I would claim my son, and give him back to his heathen father? Do you think I would expose his soul to danger for the sake of resting my weary eyes upon his beloved face? of feeling his little hands round my neck, and quenching in one moment the thirst of the heart which for

years has consumed me? Oh, no, not for all that this world could give of joy; not to escape the long martyrdom which awaits me. But you will see him, Grace; you will speak to him of his mother; you will tell him how her life is one long deep thought of him; how his Christian mother will joyfully suffer any agony that man can inflict if he but reaches the home in the skies where one day she hopes to sit at his feet. Oh yes, Grace, at his feet, for he must be far above me there; my Christian boy, my baptized son, reared in the shade of the sanctuary, at the feet of Jesus, in the arms of Mary. Give him my blessing, Grace; and oh, dearest of friends, and more than friend, receive mine also. Thou hast been to me far, far more than a mother or a sister. Thou hast done well by me, Grace, and great will be thy reward; those bright locks cut off, those bright earthly hopes renounced, that poverty embraced, those are already pledges of what is not seen to the same than a mother or a sister. bright locks cut off, those bright earthly hopes renounced, that poverty embraced, that those are already pledges of what is reserved to thee hereafter; the BEST PART; the part that shall never be taken away from those who have strength to choose it. Wonder not to hear me speak thus when on the very threshold of my Christian life; I had been one so long in heart, had available to the property of the transfer of the property of the transfer of I had prayed so much for light, and in those hours of prayer many things were revealed to me. And now farewell; and may it be given to us both to die for the faith of Christ, or to suffer much and long for His dear sake.

TO BE CONTINUED.

## WHY?

Why do people go to church late when it is just as easy to form a habit of going in time? These same people would not want to miss part of a good drama if they were going to a theatre. Why miss any part of the Mass? says an observer in one exchange. Why will the people sit down before the priest is seated during the services? These same people would consider it very impolite to take their seat first if in the presence of the president of the United States or if in Europe, in the presence of a king. What is a presiient or king compared to a representative of Christ? Why are so many people afraid of their own voice in answering the public prayers of the church? These same people are never afraid to raise their voice in conversation, nay, perhaps sometimes even to the detriment of their neigh bors. Why be ashamed to use the voice for the honor and glory of God? Why will people be rude while the sermon is being delivered by reading their prayerbook more diligently that during Mass or by leaving the Church, thus showing the want of all knowledge of good manners? people would hesitate to do a rude act in worldly society. Why be less polite in the house of Gcd? Why will people persist in leaving the church about two minutes before the services are over? Are all going on important business which cannot be delayed? Is any business more important than the service of God? These same moments of time may be wanted at the hour of death and may be refused And why do people not learn to close the door quietly upon entering and leaving the church? The same noise would be considered out of place in our own home. Good parents will correct their children for slamming a

door; why show less good manners in our Father's house? Why do Catholics, women especially, stubbornly betray their ignorance and ill breeding by refusing to move in when another seeks admisson to pew they occupy. We have seen four or five young women, often young girls, sit stoically in a pew and allow elderly people, men and women, to climb over them before they could get a place to sit.

We have seen people return from the altar after receiving the body and blood of Christ subject to the same treatment, i. e., made to climb over four or five people before they could get a spot to kneel on in a pew, and this in churches where the congregation are considered as cultured and educated. These same Catholics would have to rise in a theatre to allow a person to pass them to a seat which they had paid for, while in a church, even a pewholder, who has the least idea of common courtesy, would step out and allow another person to pass in, in case he desired to retain the outside seat.

These may seem trivial matters, but they have much to do with what is high and holy. Any action done for God should be well done. Why not learn to do little things well? Let us try at least. - New World.

## HERESY ON THE RAMPAGE.

And now our Campbellite friends have yielded to a fashionable custom and are enjoying a heresy trial of their own, says the Midland Review. Out at Des Moines, Iowa, Prof. Ogcar W. Morgan of Drake University, is being accused of heresy because he admits that he does not believe in the inspiration of the Scriptures, and doubts seriously if they be divine writings. Baptists, Campbellites, Presbyterians, Episcopalians—all have heresy courts Episcopalians—all have heresy courts from day to day. Singularly, Catholics have none of these things. We hope Drake University may settle the Bible question. If it is not inspired, why should the government send it abroad in Tagalog and blow it into the Filipinos with costly shells?

Between comfort and discomfort is often very slight. Have yon rheumatism or neuralgia? or are you a sufferer from obscure nervous pains? Why suffer longer? You can purchase for 10 cents a bottle of that king of pain—Polson's Nervilline—or you can get a large bottle for 25 cents, It cures promptly. It is sure, pleasant to take, and never fails to cure all kinds of pain. Don't wait an hour, but send to any drug store and get a trial bottle. Nerviline, the sure pain cure.

"Tis worth a bag of gold." This applies The Boundary Line

for the young and inexperienced who are starting out in life's conflict de-prived of this stay and shield in the shaping of their conduct and the guid-tha ance of their actions. Without a fair quota of wisdom either inherited or acquired, the earlier career must be wayward and erratic. No doubt if they live long enough in the world than drub against its rough edges, they will learn wisdom, for it is acknowledged by those who have been through the "mill" that the school of necessity.

'mill "that the school of necessity is the very best place to learn that real, practical knowledge which gives us a useful comprehension of the ways of the world, its restless activities, its follies, its strivings all and selfish ambitions. If on the hap other hand we have utilized our fro dearly bought experience we may have gained a correct idea of the things that constitute the nobler and brighter side of life, namely, high principles of hon-or, purity of character, lovableness of osition, a fellow feeling with a good admixture of the charity of the age good Samaritan in it, together with a true desire to follow out the truths and eachings of the Sermon on the Mount If our earlier combat with the world teach us such lessens, emphasized and burned into the mind, there is no good reason why we should have to wait to the end of our lives for the gift of wisdom which the aforesaid sage alleges comes with old age. If, however, we are so unfortunate as not to profit by our experience, but rather belong to the unthinking class of people who live in air castles, it will not be well with us, because many of the best years of our lives may be consumed in fruitless enterprises, the outcome of which may dampen our ardor and paralyze our

THE FOLLY OF LEARNING WIS- tric

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DOM WHEN 'TIS TOO LATE.

"Wisdom," quoth the sage.
"Comes with old age,"
"Then." quacked the "goose,"
"What's the use?"

future ambitions. It is a fact, nevertheless, that most speculative men at some period in their lives have indulged in air castle building without ever realizing the shadowy character of the labor they engaged in; for it is a well known truth that men often entertain themselves by the sub tle fascination of the illusions they cherish, thus bridging over a part, if not the whole, of their mortal existence with the pleasing hopes of what the future has in store for them.

The expected or hoped for good may

be a heritage of fame or fortune or the

all too hopeful aspirants may have vague ideas of future personal achieve ments that will bring them glory and a great name. The restless mind of man s never so well pleased as when it is occupied in projecting measures for some new undertaking. From the hour we feel the prompting towards the attainment of the end in view we console ourselves with the imaginary improvements and progress we think we are making. We flatter ourselves into a belief that every day brings some addition to the original scheme and that the difficulties that beset us in the beginning are disappearing one by one as we move onward to the goal. To serious work to do, and who have time and money to waste in these empty speculative pursuits, perchance this condition of life is preferable to any because they never suffer themselves to feel the pain of actual failure and defeat inasmuch as they scarcely ever approach the stern field of action. their energies are consumed in perfecting the theoretical side of the business they have in hand, plans and designs. final issues and probable results are discussed; materials may even be gathered; but the projected enterprise fails to take substantial shape or form

because their visionary projectors

missed their opportunities or were snatched away by death as they stood

waiting for an opportune time to

The class of individuals who attempt to do much and yet perform nothing usually blame their circumstances for their shortcomings, thus betraying their own folly and unworthiness; whereas men of wisdom and merit blame themselves. Ill-directed and fruitless effort is oftentimes mistaken for ambition, but the assumption is the empty dream of the dwellers in the air castles, because true ambition is mark ed by practical zeal, unflinching determination of purpose, self confidence unceasing work and tireless energy the right direction and for tified with such an equipment its ulti-mate success is certain. On the contrary, the air castle builders never push their projects beyond the embryo stage. They make use of the architect, but not of the builder; their plans may be well wrought out but never executed. They would fain reap a harvest without planting the seed. This is surely the part of folly and de-lusion and self-deception, and if long persisted in it must pervert the lives of its devotees and lead them far as-tray into the wilderness of error, sham

and unreality. In the queer pranks that men play we often discern evidence of an uncon trollable force that seems to drive its victims onward in their waywardness. This fact was noticeable in the case of an English duke, who spent millions of money in constructing underground passages about his castle and demense. Nobody would question his right to spend his money as he thought fit, still the enormous outlay was regarded as strange, and was credited to the eccenvay

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victims onward in their waywardness. he cut his visit short and returned to This fact was noticeable in the case of Bingen. An English duke, who spent millions of money in constructing underground passages about his castle and demense. Nobody would question his right to spend his money as he thought fit, still the enormous outlay was regarded as strange, and was credited to the eccen-

THE FOLLY OF LEARNING WIS- tricity and whims of its noble owner.

This was not a case of building castles in the air, as the structures tended the other way and were of solid and sub-

stantial character.

Regarded in its serious moral aspect, the vital question of acquiring true Christian wisdom is one that deeply concerns all sane beings, inasmuch a The dictum of the sage who affirms that wisdom comes with old age is faulty and untruthful, because the Catholic child who studies his catechism knows that of the seven gifts of the Holy Ghost the sublime virtue of wisdom stands first. And he knows, too, that the Church in her paternal solicitude for the good of her children, confers this spiritual boon upon them at an early period in their lives, and that, if rightly employed, it serves them as an infallible guide and shield and beacon light from the time they come to the right use of reason down to the period when they sink into the grave. This is the divine security that the holy Mother Church offers and bestows upon all her dutiful children who have the happiness to learn wisdom and truth The blinded men of the world who ignore this saving institution stumble through life plunging into its errors, deceits, turmoils, vexations and disappointments, struggling to their feet after each repeated fall only to fall

"They shut their eyes and call it night; They grope and fall in seas of light,"

again ;

Guided by no steadfast principles of morality and truth, they err and blunder in their vain strivings to pursue a straightforward course by the help of their own inherent strength. It is in this unsafe spirit of wayward-ness that humanity betrays its folly, because mankind is but the creature of a great overruling power, without whose supernatural assistance we are unable to judge, foresee, plan or fashion things profitable to ourselves. Of course, it is philosophically held that gifted minds can learn what is good by the mere force of reason; and that men not highly endowed learn by ex-

by sheer necessity. At best, this mode of learning means struggle and worry and perhaps disap-pointment, and it can in no way com pare with the wisdom taught by the true teaching Church, which is the direct instrument of the great Teacher Himself.-Wm. Ellison, in Buffalo Catholic Union and Times.

## RUPERT'S VISION.

A Saint, Not a Soldier, From Bingen on the Rhine.

BY FATHER CHEERHEART.

Many years ago-twenty or twenty-five perhaps-among the favorite declamation pieces of the boys and girls who then went to school was the poem that begins:

"A soldier of the Legion lay dying in Algiers, and that in every stanza has reference

"Bingen -- fair Bingen on the Rhine." In one school of which the writer knows something there did not seem to be any fixed way of pronouncing the name of this noted locality on the Rhine: and, as the teacher was not a student of German, the scholars were allowed to exercise their own judgment as to what the name should really be. new pretty sure to introduce one element of novelty, by pronouncing "Bingen" a little different from any of his predecessors. Provided the accent was given to the first syllable of the word, o her considerations were mere matters of taste; and so Mrs. Norton's soldier came variously from Bineghin, Binejin, and Binjen; while Tom Flaherty stoutly bellowed:

'For I was born at Benjun-at Benjun on the Rhine."

The good boy from Bingen, however, of whom this story is to teil was not the soldier of the Legion, nor has he any other connection with that famous character than the fact of being born in the

acter than the fact of being born in the same village.

In Bingen, about the beginning of the ninth century, a Christian lady, Bertha, married a valiant warrior, Duke Robolans, who was a pagan. One son, Rupert, was born to them, and was a sturdy little fellow of three years when his father fell in hattle. when his father fell in battle.

Bertha, now a widow, gave much of her time to the education of the young Dake; and, as she was truly pious and devoted, she took especial care to train her son to virtuous ways. The boy was one of excellent dispositions, and readily responded to his mother's efforts, growing up in the fear and love of God, and practising all the virtues that befitted his age and condition.

Rupert was still a mere youth when, having completed his course of studies, he expressed a desire to make a pli-

a voyage to the interior of Africa. Rupert made it in safety, however; and though he found very much to de-In the queer pranks that men play light him in Rome, he loved his mother we often discern evidence of an uncontrollable force that seems to drive its victims onward in their seems to drive its

joy which he saw glistening in the eyes of the unfortunate, whom it was his de

Like St. Martin, he one day took off his cloak and give it to a poor child who was shivering and crying from the bitter cold. Oftentimes he would bring a crowd of poor children to the palace, present them to Bertha, and implore for them her tender pity. "My darling mother," he would say, "these are your children; treat them as such; for Our Lord has said: "Whatsoever you do to them, it is to Myself that you do it." Don't be dis pleased, mother, if your Rupert, to obey Our Lord, shares his bread with

the poor."
His mother, we may be sure, was anything but displeased at these mani-festations of Rupert's charity; and the more tenderness he showed toward the poor and the distressed, the more she biessed God for having given her so excelient a son.

One evening Rupert was strolling along the bank of the Rhine, whose placid murmur seemed an invitation to dumber. He threw himself down on the greensward and in a little while fell asleep. During his slumber he had a beautiful dream or rather a vis-ion. All nature seemed in perfect The sun shone with unusual splendor, its rays lighting up the sur-

face of the Rhine, which appeared to glow in billows of diamonds. On the bank of the river stood an old man, tall, handsome, and with a mien of heavenly serenity. Troops of joyous children were jumping into the river: the old man bathed them in the limpid water, and they came out all beautiful

and radiant.

Then all at once a levely island rose up from the bottom of the river. It was covered with magnificent trees, on whose great branches splendid bunches of vari-colored flowers half hid golden fruit. Birds, whose plumage rivalled the dainty hues of the rainbow, filled the air with charming melody as they flitted from bough to bough; and sweeter perfumes than ever scented the odorous gardens of Araby were wafted on the breeze.

The old man called all the children to

this enchanting island, clothed them in snow-white garments, and pointing to the fruit and flowers, told them to gather all they wished. When Rupert saw this, he cried out: "O good old saw this, he cried out: "O good old man, take me, too, on your island with these happy children!" The old man replied: "Rupert, your dwelling is not on earth. Soon you will enter the realm of light and joy. Earth, flower-clad and laughing, is full of pleasure for a heart that preserves its white robe of innocence; but heaven has other more ineffable delights. The good which you do to the poor will win you a recompense; your kind actions will prove a bridge to heaven, and there you will reap the golden harvest which you are sowing here."

Rupert raised his eyes and saw a luminous bridge above the island trees. Angels with shining wings came and went upon it. Above them, on a cloud sparkling with purest light, was seated the Infant Jesus, pressing to His bosom a lamb as white as snow. St. John was kneeling at His feet. Two angels approached the Divine In fant bearing the cloak which Rupert had given to the half-frezen little boy The Child Jesus let the angels put the cloak upon Himself and said to them : 'Rupert has given Me this; and in re-turn I will bring him to heaven and clothe him with light and glory.

At these words Rupert was trans-ported with joy. But the vision dis appeared. He awoke, and saw stand-ing near him the same poor boy to whom he had given the cloak. He never forgot this wonderful experience, and it incited him to renewed good works. He built a great many churches, gave abundant alms, grew daily more and more holy, and died when twenty years old. He was deeply lamented by all his subjects for long years afterward; and all lovers of the Rhineland were filled with delight when the Church declared that, on ac count of his eminent piety and holiness, the good boy from Bingen should thereafter be known as St. Rupert.— Ave Maria.

## MILES STANDISH'S FAITH.

From the Sacred Heart Review.

We are afraid Miles Standish will hereafter secure but scant mention and praise from the average Protestant pulpit. It has been claimed repeated ly by Catholics that this bold warrior was of their faith, but such claims have been contested by most Protestants and disregarded by others. Now, however, that a Protestant, Mr. R. S. Forbes, admits in the "Outlook" that, after considering both sides of the question,
"we may conclude that the captain al-

ways considered himself a Catholic," we fear that Standish will hereafter be tabooed by the general Protestant preacher. Mr. Forbes qualifies his admission by claiming that the valiant captain was not an over zealous Catholie; but whether that claim be correct who shall say?

For the Sake of Fun, Mischief is

"For the Sake of Fun, Mischief is Done."

A vast amount of mischief is done, too, because people neglect to keep their blood pure. The mischief appears in eruptions, dyspopia, indigestion, nervousness, kidney diseases, and other ailments. [The mischief, fortunately, may be undone by the faithful use of Hood's Sarsaparilla, which cures ail diseases originating in or promoted by impure blood.

Hood's Pills cure all liver ills. Nonirritating.

He Has Tried It.—Mr. John Anderson,
Kinloss, writes: "I venture to say few, if
any, have received greater benefit from the
use of DR. Thomas ECLECTRIC OIL, than
I have. I have used it regularly for over ten
years, and have recommended it to all sufferers I knew of, and they also found it of great
virtue in cases of severe bronchitis and incipjent consumption."

## A STRIKING INCIDENT.

A dramatic incident occurred during he mission to non-Catholics conducted by the Rev. Father Youman, C. S. P., in Salt Lake City, Utah. The lectures were delivered in Assembly Hall, which, we are informed, is the largest in the city, and had never before been used for other than Mormon conven tions. It holds two thousand people, and was well filled on the first night, although a storm was threatening when the lecture began. Later on it raged furiously, and the lights in the hall were extinguished for several moments while the speaker was defining faith, the light of which he compared to the noonday sun bursting in-to a darkened room. At the moment when he invoked God to illuminate the darkness of unbelief the hall was flooded with electric light, which came like a flash. The audience, it is said, was deeply impressed. The labors of Father Youman among Catholics and Protestants in Utah have been eminently successful. - Ave Maria.

## LIST OF BOOKS.

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London, Saturday, July 1, 1899

## MGR. McEVAY APPOINTED BISHOP OF LONDON. ....

OFFICIAL.

The undersigned, Administrator of the Dicese of London, hereby informs the clergy and laity of the Diocese, that, by Apostolic Latters dated Rome, May 27, 1899, the Right Ray. Monsignore McEvay, Rector of St. Mary Cathedral, Hamilton, has been ap pointed Bishop of London.

His Lordship desires me to continue to exercise the office of Administrator until the day of his consecration, which shall be made known to the public in due time.

The Bishop elect feels the responsi bility of this high office, and he recom mends himself to the prayers of both ciergy and laity.

JOSEPH BAYARD, Administrator of the Diocese.

Right Rev. Fergus P. McEvay was born at Lindsay, Oat, on the 8:h of December, 1852. He received his education at Lindsay separate school, St. Michael's College, Toronto, St. Francis Seminary, Millwaukee, and the Grand Seminary, Montreal. He took the Dowling medal for literature at St. Michael's in the class of 1877 and stood high in all his classes and captured several prizes. He was ordained priest on the 9th of July, 1882, and was then appointed parish priest for Fenelon Falls, where he remained five years. While in this parish he had charge of several churches, scattered over a wide area, and did much travelling on horse back, administering the comforts of reigion to the people and accomplishing a heroic work. After this he was appointed rector of St. Peter's Cathedral, Peterborough, and Chancellor of the Diccese. On May 1st, 1889, on the occasion of the translation of Bishop Dowling to Hamilton, it was arranged between the Bishop of Peterborough and the Bishop of Hamilton that he should be transferred to the diocese of the latter, which arrangement was subsequently ratified at for the diocese of Hamilton. Soon after this he was appointed rector of St. Mary's Cathedral, which position he has held with great acceptability. Bishop McEvay has been very successful, not only in the spiritual work of the Church, but also in church building and repairing. While in Peter borough he ably carried out the Bishop's idea in erecting St. Joseph's Hospital and several other important abundant, supervising the erection of the magnificent new presbytery, St. Lawrence Church, and a beautiful mortuary chapel and vault at Rock Bay Cemetery, as well as extensive recontains the fullest evidence of his un-

The appointment of Father McEvay hailed with the utmost satisfaction by priests and people of the Diocese. He has been known for many years, both in the diocese of Peterborough and that of Hamilton, as a man far above

of the Church.

Welcome! Welcome! Thrice Wel- the Primitive Church."

come to London, Bishop McEvay! finite in regard to the sacraments When you come amongst us you will which He instituted; and the Primitive find priests and people ready and Church transmitted His teaching to willing to give you hearty and generous support - anxious to co-operate with your every undertaking in the cause of religion — at all times desirous of extending to you a helping hand, so that the heavy responsibility with which you have been burdened will be made as pleasant as possible. You are about to make your home amongst us, and it is our duty-a duty which we feel will be a pleasure-to make that home a happy one : to gladden your heart by our obedience, our loyalty, and our love. May you have lefigth of years as Bishop of the Diocese of Landon!

THE SYNOD OF HURON.

Last week the Rt. Rev. Dr. Baldwin presided at the Synod of the Anglican clergy of the Diocese of Huron, which was held in the Bishop Cronyn Hall in this city.

In the annual address of the Bishop to the Synod, and in the other proceed ings of that body, marked as they were by devotedness to the Church to which the delegates adhere, we notice the absence of any intentional insult to the Catholic Church. On the contrary, Bishop Baldwin in referring to it and to the Greek Church, speaks of them as the great Greek and Latin communmunions," which is evidently intended as a respectful reference to them. In this respect the present Synod contrasts favorably with the meetings of the same body held in former years, when certain religious orders of the Catholic Church were singled out for strong de nunciation. This occurred especially during the period when Ontario was stirred up to attack viciously the Jesuit Order, than which there is no more unselfish and devoted body of priests in

the world.

In consequence of this changed de meanor, the synod of last week conducted its business with a dignity and decorum which made its proceedings a pattern for deliberative assemblies. There are, nevertheless, some points in the address of the Bishop, which, while ostensibly directed against the Ritualists, by occasion of the discussion now going on in England in regard to that party in the Church, are nevertheless plainly intended to cut as two-edged sword, being directed also against the teaching of the Catholic Church. On these points we cannot refrain from making some comments.

The Bishop lays great stress upon the difference between uniformity and unity, saying:

Nature abhors uniformity, but she writes unity on every page of her manifold volume. No two faces, we are told, in the 1,500,000,000 people who comprise the population of the earth, are absolutely identical, yet the race is one. No two leaves of the forest, naturalists tell us, are exactly the same, yet in their origin, development and design, they are all one. So also it is with the grand old historic Church of England, if we cannot have and we do not expect to have, absolute uniformity among its thickly divergent members, yet there is one pricales. "Uniformity is one thing, unity another among its Intexty divergent members, yet there is one priceless and indefeasible inherit ance which we may not, and by the grace o God we never will, give up, and that is he unity with the Catholic Church, by which we mean her essential unity with the ancien Apostolic and Universal Church." We must confess we see in this pro-

nouncement nothing more than a "thick divergence" of illogical words. Nobody will pretend that there must be "absolute uniformity" between the individual members of the Church of in his address. He maintains that the Christ. They must differ in feature improvements in connection with the and stature, in language, nationality, Church there. Since his arrival at and manners, but there is an essential Hamilton, he has been in labors unity which extends to the teaching of pairs to the cathedral. His busy life to be made an excuse for the rejection tiring efforts to promote the interests to fill the vacant See of London will be his epistle to the Galatians: "But

the average, and looked upon as an England are on the most important ecclesiastic destined to occupy a high doctrines of Christianity. Her articles and responsible position in the Church. are Calvinistic, and her creeds and Favored as he is, with a kind and liturgy are either Catholic, or tend fatherly disposition, and endowed with toward Catholicity; and hence, in the splendid administrative capacity, his present battle which is raging between labors in the diocese of London will Evangelicals and Ritualists, the forassuredly be crowned with that suc | mer rest their case upon the articles, cess which will not alone afford grati- and the latter chiefly upon the liturgy. fication to the hearts of the people, The Bishop admits frankly that the but will redound to the greater honor "Book of Common Prayer in A. D. glican clergy have power to forgive and glory of our Divine Redeemer. 1662 was the result of compromise' In Dr. McEvay's hands the work of "But," he adds, "that compromise was people to obtain forgiveness of their careful diocesan administration will be not the surrender of even one article sins through their ministry. It is continued, and the interests of our holy of those which embody our faith, nor needless to add that such an interprefaith guarded with watchful and jeal- the evacuation of one principle dear tation of our Lord's words: "Whose

OPENED.

posterity. Yet the compromise of the Church of England permits its laity and clergy to hold either that by Baptism the grace of spiritual regeneration is received into the soul, or that the sacrament confers no grace at all. Surely Christ taught either that the Blessed Eucharist, or as Bishop Baldwin prefers to call it, "the Lord's Supper," contains truly His body and blood, or He taught merely that we are to remember Him while eating bread and drinking wine; and He did not teach the two contradictory things: but in the Church of England each of these doctrines is taught by one faction or another. The inspiration of Holy Scripture is ertainly an essential part of Christian truth. Yet we have the assurance of Bishop Potter, of New York, that the denial of this teaching is no obstacle to prevent the Rev. Dr. Briggs, who denles this doctrine, from being a mode

Surely Christ taught something de-

as it has been ha ded down from the Apostles. Oa the word Catholic the Bishop quotes Fathers of the Church to show hat it is employed "to express the Universal Church as opposed to any individual portion of it," and also "the Universal Church as distinguished from any portion thereof " and as "distinguished from those who are hereti-

Christian teacher and pastor. In fact

it is evident to the most cursory ob

server that the doctrines of the Church

of England may mean anything or

nothing, and that there is no authority

in that Church to insist upon the truth

How, then, can he maintain as he loes, that members of the Church of England can repeat with the truthfulness of faith, the creeds which say : "I believe in the Holy Catholic Church," and "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith, which faith, except everyone do keep whole and undefiled, withous doubt he shall perish everlastingly?" A National Church is local

not universal. The Bishop admits that the Act o the Supremacy of the Crown, which makes " the National Authority of the laity, or Parliament, the supreme authority in the Church, is one of "the three pillars" of the Church of England. Who will dare say that the Universal Church of Christ must acknowledge the author ity of the British Parliament? Such contention would be absurd, and therefore the Church of England cannot be properly called Catholic. The Catholic Church must have one supreme authority.

We observe that his Lordship doe not accept the opinion commonly received among Protestants of to-day, that the Catholicity of the Church consists in its readiness to comprise withof every kind of doctrine. In this respect the Bishop certainly shows good sense, for such an opinion is entirely alien from the conception of the Church of God as laid down in Holy Scripture.

We have not space now to discuss the other points treated by the Bishop Catholic Mass is inconsistent with the Word of God, that an enforced confession of sin violates the sacredness of

GETTING THEIR EYES

The Italian Government has given otice that the Catholic societies which were disbanded a year ago, on the pretence that they were the cause of the riots at Milan and elsewhere, may again reorganize, as they were a check to Socialism. The riots in question were not the work of the Catholic societies at all, but arose from two causes, according to Signor Vecchia, himself a supporter of the Government: the cause in Naples and Tuscany being that the people wanted bread and work, while in Milan the rising was really of a revolutionary character, being directed against the Savoyard dynasty. It was the Government itself which primarily caused these disturbances, for by its war upon the Church it removed all restraint from the turbulent classes, and made them look to revolutionary methods for redress of grievances, real or imaginary. Besides, the attitude of hostility to religion has begotten a brood of Anarchists who have spread themselves all over the continent to kill good citizens, from covereigns down to those workingmen whom they cannot allure into their organizations, and to plunder whatever they can lay their hands up

It would seem that the authorities are really beginning to see the evil consequences of their past policy, and are now as anxious to bring back to the masses some religious sentiment as they have hitherto been to suppress religion entirely, and thus to correct the mischief which their own godlessness has produced; but they are still too obstinate to rem ely the evil in the only way in which an efficacious remedy can be applied, which is by recognizing the Church to be the only force which can make a moral nation, by restoring the teaching of religion in the schools and by giving back to the Head of the Church his independence. They wish to make use of religion merely as a tool in their hands for the propping up of a miserable and ungodly dynasty which has imposed upon the people a burden of taxation which they are not willing to endure any longer. They have taken the wrong way to raise the standard of morality among a people whom they have themselves demoralized, and having sown the wind they must expect only to raise the whirlwind, which is manifesting itself already all over the country by the rapid spread of a Republican sentiment, which if not arrested must soon culminate in the overthrow of the Italian monarchy.

It is now said that the Republicans and Socialists of Italy, Spain and Portugal are working together to bring about a union of the three monarchies into one Federal Republic, and it is to counteract these efforts that the Italian rulers are endeavoring to propitiate the Church by half measures, thirty years.

The underhand methods employed by the Italian Government, to exclude a representative of the Pope from the Peace Congress now in session at The Hague, show its deceitfulness and hypocrisy at the very moment when it is asking the Catholic societies to re-organize after having suppressed them with a strong hand during the past year.

ANNUAL COMMENCEMENTS.

URSULINE ACADEMY. CHATHAM.

pleadings of "Religion" are, at first, too deep for her, and she yields to the pleadings of "Pleas-ure," joining the ranks of the pleasure lovers-but not for long. To Viola's dismay, the paths of the pleasure-seekers are not so smooth as

Miss Morainville, as "Viola," Miss Keavy, "Pleasure," Miss Charbonneau as "Relig-Miss Morainville, as "Viola," Miss Keavy, as "Pleasure." Miss Charbonneau as "Religion," Miss Finn, as "Conscience," and Miss Case, as "Justice" were parts which were particularly well taken, although the wnole was, indeed, given a perfect rendition.

The pleaders in the cause of "Justice" were Misses F. Robinson, M. O'Leary, L. Schorp, P. Brown, M. Sullivan, C. Rauger, M. Merriam, D. Aubin, M. Day, E. Deziel, M. Auger, A. Faubert, M. Sanders, I. Dunn, A. Bowers and K. Torrini, white those in the cause of "Pleasure" were Misses A. Dunlop, I. Dagneau, H. Hutchings, C. Zehner, T. Zingelyn, M. O'Neil, G. Jines, N. Faucher, F. Burns, C. Burns, M. Bogert, A. Dertinger, A. Hines, L. B. de Morainville, M. McEvay, A. Heath, T. McVean and G. Colwell.

Bogert, A. Dertinger, A. Hines, L. B. de Morsinville, M. McEvay, A. Heath, T. McVean and G. Colwell.

The rendering of the Instrumental Duo, "Polonnise de Concert (Theo Lack, op. 54)" by Misses Marentette and McEvoy, proclaimed the young musicians to be possessed of the master-minds of the divine art and an execution both powerful and brilliant. The semichorus, "Ave Maria," by Misses Merriani, Faucher, Hines, Ranger, Heath, Z. hner, Dertinger, Sanders, Bogert and Charbonneau, was a gen of harmony.

One of the most brilliant and feeling features of the day was the crowning of the graduates, —Misses Ruby V. Marentette, Brooklyn, N. Y.; M. Emily Neagle, Guelph, and Mary J. Mount, Chatham. This was followed by the presentation of graduating medals and diplomas. These young ladies then read their trio of beautiful and appropriate graduating essays, entitled respectively. "The History of Poetry," The characteristics of Poetry" and "The Mission of Poetry," all of wiches showed deep thought and careful study. With exquisite tasse and a touch of delicate pathos the graduates wove their valedictory into the main theme, "Poesy," The opening number of Part II of the programme was an Instrumental duet, "La Princessa," by Misses L. B. de Morainville, M. Charbonneau, M. Day, and E. Deziel, whose playing was highly creditable, speedily evoking for these young debutantes a genuine expression of applause.

The Cantata "Carrita," or "Sunshine after

was many debutantes a genuine expression of applause.

The Cantata "Carrita," or "Sunshine after Showers," was unanimously conceded to be the most delightful number. This Cantata, as well as that by the seniors, is the composition of Religious of "The Pines." The very title itself is suggestive of harmony and beauty, and the sweet role of "Carrita" was taken to perfection by Angela Crotty, of Bothwell, a little tot of but seven years, whose sweet simplicity of production was most attractive. Miss G. Moore, of Holyoke, Mass. as Fairy Queen and Lea Deziel and Louise Menard, as Queen's attendants, captivated all by their graceful dignity. The costume of the "Fairy Queen in its radiant airiness might well have done justice to fairy-flugors.

in its radiant atriness might well have done justice to fairy-fingers. The Flowerets were very charming. Each pupil ropresented in her dress a flower, the upturned face forming the heart of the flower. They were admirably arranged on the siage so has to represent a beautiful variegated flower bed. The part of Flowerets was taken by Miss C. Chevalier, as Southern Palm, Misses J. Morrison, J. McVean, M. Taylor, J. Gordon and A. Thibodeau, as Bermuda Lilies, Miss L. McCarthy, as Forget-me-not, M. L. Rivett, as Briar Rose. Bianche Menard, as Japonica, Kataleen Killeen and Sarah Kinsella, as Marigolds, Iren Coitart, as Pink Rose and Jessiand Mollie O'Brien as Violet.

The flowers feelingly responded to the different influences of the Evening Dew, personated the fellor, the Rose and Jessian Chilor, the Rose 2 Miss N. Pad-

not well as a violete.

The flowers feelingly responded to the differnt influences of the Evening Dew, person sted
by Miss C. Elliot, the Breeze by Miss N. Padcock, and the Sunb-sam by Catharine L Esperunce and Henrietta Collins.

A most delightful effect was produced by the
companiments rendered by St. Angela's

dock, and the Sunb-ams by Catharine L Esperance and Henrietta Collins.

A most delightful effect was produced by the accompaniments rendered by St. Angela's Mandolin and Guitar Club.

The vocal duet, "The Adieu," by the medalists of the vocal class, Misses Merriam and Fancher, was a beautiful number and was most heartily appreciated.

During the programme, the piano accompaniments were most skillfully played by Misses Marentette, Edmonson and A. Hines.

The distribution of prizes was made by Very Rev. Joseph Bayard, Administrator of the diocese, to whom they were gracefully handed by two of the senior pupils—Misses M. Sulivan of Troy, N. Y., and M. McEvoy of Fort Wayne, Ind., while Miss M. Finn, of Detroit in a most distinct voice read the priz—roll.

After the distribution Very Rev. Father Solanus addressed the pupils and audience. To the former he spoke words of praise and encouragement, and to the latter he portrayed the excellence of the educational system at "The Pines," affirming that this institution is fast gaining ascendency in this western province, and that the public testimony it repeabed by gives of its merits and excellence bespeaks the solid work that goes on silently day by day. The programme was closed by an instrumental duet, "Summer-time Gavotte," which was brilliantly executed by Misses C Gorman, Schorp and Brown.

Silver medal for Christian Doctrine, presented by West Peter Dolanus, O. F. M., P. P. Chatham, awarded to Miss E. Deziel. Competitors: Miss J. McVean, L. Brady and I. Dagneau.

Gold medal for progress in instrumental duet, in under gradualing rande, presented to Miss for the programme was closed by an instrumental to the day of the progress in instrumental tousie, in under gradualing rande, presented to Miss E. Deziel. Competitors: Miss J. McVean, L. Brady and Gold medal for progress in instrumental tousie, in under gradualing rande, presented

Dagneau. Gold medal for progress in instrumental

Gold media for praduating grade, presented by Rev. A. McKeon, P. P., Strathroy, awarded to Miss Marentette. Gold medal for progress in instrumental manifer in againg grade, presented by Rev. P.

I. Edmondson. Competitor; Miss L. B. de lorainville.
Silver medals for progress in instrumental nusic, in junior Grade, presented by Dr. Fred. Irothers. New Haven., Conn., awarded to disses M. Sullivan and F. Burns. Competitions: Misses E. Deziel, A. Hines, M. Day, N.

music, in junior Grade, presented by Dr. Fred. Brothers. New Haven., Conn., awarded to Misses M. Sullivan and F. Burns, Competitors: Misses E. Deziel, A. Hines, M. Day, N. Fauchar.

Silver medals for progress in vocal music, presented by Rev. A. McKeon, Strathroy, awarded to Misses Merriam and Faucher. Competitors: Misses Sullivan and Hines. Gold medal for progress in French, presented by Rev. P. Langlois, P. P., Tilbury, awarded to Miss Aubin.

Gold medal for application, presented by Mrs. A. Schaefer, Cincinnati, Ohio, awarded to Miss Aubin.

Gold medal for application, presented by Mrs. A. Schaefer, Cincinnati, Ohio, awarded to Miss Finn. Competitors: Misses Brown, Dunion, Schorp, L. B. de Moriainville Aubin, Faucher, A. Hines, Sullivan. O'Neill, Singelyo, E. Deziel, T. McVean, Fauber.

Gold medal for mathematics, presented by Mr. J. F. Kennedy, Detroit, awarded to Miss Somers. Competitors: Misses Kelly, Harris, Torrini, Faucher and Taylor.

Gold medal for domestic economy, in senior department, presented by Mrs. Josephine, Gankler, Detroit, awarded to Miss Keavy.

Gold medal for domestic economy, in senior department, presented by Mrs. A. Aubin, Essex, awarded to Miss O'Neill.

Silver medal for domestic economy, in senior department, presented by Mrs. A. Aubin, Essex, awarded to Miss C'Neill.

Silver medal for domestic economy, in senior department, presented by Mrs. A. Aubin, Propertiors: Misses A. Hines, L. B. de Morainville, Schorp, G. Hines, Colwell, Sinelyn.

Silver medal for domestic economy in junior department, presented by Mrs. Cutty, Strathroy, awarded to Miss N. Paddock,

Silver medal for domestic economy in punior department presented by Mrs. G. Kuhn, Detroit, awarded to Miss Neadle.

Competitors: Misses Moore, Deizel, Bowers, McCarthy, T. McVean.

Gold medals for domestic economy in Day school, presented by Mr. Glarence Pennefather, Ottawa, awarded to Miss Neadle. Competitors: Misses Borthard, Mayse and Gordon.

Silver medal for stenography (Priman's system), presented by Mr. G. Kuhn, Detroit,

man
Special prize for vocal and instrumental
music, awarded to Miss A. Heath.
Special prize for instrument music, awarded
to Miss Connie Cowan.
Diplomas for proficiency in Graham's system
of stenography, awarded to Misses Manning
and Bogert
Diplomas for accuracy in the Pernin system
of stenography, awarded to Misses Neagle,
O'Neill, Dertiager and Hutchings.

HOTRE DAME CONVENT, KING-

Having been called to Kingston for the settlement of some business affairs, I employed my leisure moments in visiting the scenes of my happy childhood days. I cherished a souvenir of a few years previous to my first Communion which I spent with the Sisters of Notre Dame. I wandered up Pagot street, to the corner of Johnston, expecting, of course, to recognize the spot. To my great surprise, I found myself in front of a beautiful stone structure, which did not exist when I was a child. I descried a statue of the Blessed Virgin in a niche over the entrance and underneath it on the fanily that I would be greeted by strangers, as my teachers of old. must, ere this, have been called to other missions. I was welcomed, however, by the Sisters, and when I informed them that I was an "old pupil," they insisted on my visiting the different apartments of the new house. To this, I with pleasure compiled. On arriving at the door of the music hall. I perceived that all was in readiness for an entertainment. I was cordially invited (though I should not have been fromly the parents of the children were the privileged ones) to assist at a "Musical Recital," to be given that evening.

At 7:30 p. m., on Friday 23rd, ult., I hurried to be in time for a pleasant hour or so, and took my place among the audience.

The hall was beautifully decorated with Nature's choice flowers, but the most charming embellishment was the sweet innocence of the little faces that beamed upon us. Robad in white, the assemblage of about one hundred children presented a picture which I would willingly have kodaked were I an expert in the art.

A "wee" one of six gave me a programme, which I scanned, and then I thought: "How which I scanned, and then I thought: "How

children presented a picture which I would willingly have kodaked were I an expert in the art.

A "wee" one of six gave me a programme, which I seanned, and then I thought: "How long! and it is so very warm." My feelings of weariness vanished with the first sounds of music—I am a lover of this exquisite art.

A duet played on five pianos was followed by a pretty song and chorus. Then cach of the classes for I could see they were classified; rendered pleasing selections from classic authors. This was a rare treat for me, and I must confess that through curiosity I watched each piano, to see if the young performers would make a mistake, but on the contrary, I could not discern a false measure. They touched the chords with ease and sweetnesss, and with that degree of self possession which is acquired only by application and earnest study. Solos were touchingly played by two of the most advanced pupils and the "Meeting of the Waters," Home by the Sea, "and "Magnificat" were sung with a perfection which must have cost labor and practice.

The little ones who are always attractive on such occasions, acted their part with a grace and childish simplicity which elicited admiration and made me wonder how such young minds could remember so many varied movements, as were required by their pretty. Rose Drill," emblematic, no doubt, of the approaching vacation time.

HThe address was feelingly read. It thanked the audience in few, but significant words, for their kund attention and the encouragement affordade by this resease.

ity, was the recipient of an exquisite of roses and carnations. Rev. Fath Dean of Regiopolis College, replied to He said he would like to see a prograsuch as we had enjoyed, preed to an audience, composed of entire diocese, that its members see that the Catholic schools of Orare doing a laudable work. The results public examinations, both in the Separat High school/departments for the past yea to prove that while cultivating the spiritu beautiful in the children's hearts, the So not fail to prepare them for the avoce of life.

Duet-" Fireside

Duet - "Fireside"...
" Meeting of the Waters"
"Souvenir Hongrois"... D'Alencourt
"Tarantelle"... Ludovic
"Mazurka"... Grandma's Angel"... Bachmann

En Poste". Bachmann
'Dream of Beauty". Lichnet
"Home by the Sea."
'Hungarian Dance". Schyte
'Annisete". Hoffmann Rose drill. Schyt

Memoirs ". Mendelssohn Meditation Religiense ". Gottschaik Fête Champenoise ". Lebierre

Finale-Duet.....

OBITUARY.

MR. JOHN BURNS, LONDON. At the early dawn of Tuesday, June 20, music, in senior grade, presented by Rev. P. McCabe, P. P., Seaforth, awarded to Miss M. Edmondson. Competitor: Miss L. B. de Morainville.

Silver medals for progress in instrumental music, in junior Grade, presented by Dr. Fred. Silver medals for progress in instrumental music, in junior Grade, presented by Dr. Fred. Misses M. Sullivan and F. Burns. Competitions: Misses E. Deziel, A. Hines, M. Day, N. John Master. The same to his release, and, let us pray, fondly bore his tender soul to the feet of the lors: Misses E. Deziel, A. Hines, M. Day, N.

namily came to his tereas. The cather of the Divine Master.

The cathedral was well filled on Wednesday, when Requiem Mass was celebrated for the repose of his soul, friends of the family wishing to avail themselves of the opportunity of participating in the last sad rites over the remains of a duiful and loving son, and to show their sympathy for the bereaved ones—to each and all of whom the CATHOLIC RECORD extends heartfelt condolence, coupled with the earnest prayer that the Sacred Heart will have mercy on the soul of their beloved son and brother.

Mr. LOWN DIRKIN, TORONTO.

heartfeit condolence, coupled with the carnest prayer that the Sacred Heart will have mercy on the soul of their beloved son and brother.

Mr. John Durkin, of 73 Hazleton avenue, Toronto, died at St. Michael's hospital, on Sunday morning, June 18th, and was buried in St. Michael's cemetery after High Mass at St. Basil's Church. Rev. L. Brennan said Mass, and also said the prayers at the grave. Mr. Aubrey White, Deputy Commissioner of Crown Lands, and a number of other officials from the Ontario Parliament Buildings, attended the funeral of their confrere.

The pall-bearers were Messrs. Crozier, Murphy, Taylor and Miller, of the Crown Lands Department, Clark of the Department of Agriculture, and Wyatt of Hazleton avenue. Mr. Durkin was of Irish parentage and formerly lived in Quebec, where he was comercial with a large lumber company until about fifteen years ago, when he received an appointment in the Crown Land Department, His superiors there speak very highly of his thorough and exact work. It can also be said of him that he was not a dry weather or limited Church attendant, but was a thorough Catholic in the strictest sense of the week, although his health has noted of the best for some years. He was generous to fault, loved children and flowers, and always had a kind word and cheery grotting for those he knew.

Beside his widow, he leaves to mourn his own some Patrick, of Quebec city, James, of the partick of Q

TERESA O'BRIEN, MOUNT CARMEL.

Vance. May his soul rest in peace:

TERESA O'BRIEN, MOUNT CARMEL.

Death, though long expected is no less bitter when it comes. This was found to be the case in the death of Teresa O'Brien, daughter of Mc and Mrs. 'Drien, which occurred on Wednesday evening, June 14.

For Your long years the deceased suffered from hope of recovery. Death was inevited by the control of the contro

ed. the head of the casket was a receptacle in the were deposited cards containing a cer for eternity.

On Friday morning the funeral wended its way to Mount Carnel church, where Requiem High Mass was sung by Rev. Father Traher, who faithfully attended her during her illness. After Mass all that was mortal of poor Teresa was laid in its last resting-place beside her byother Joseph, who died about two years ago.

"Farewell friends! Yet not farewell Where I am ye too shall dwell. I am gone before your face A moment's time, a little space; When ye come where I have stepped, Ye will wonder why ye wept."

DIOCESE OF PETERBOROUGH. Month's Mind for the Late Father

Calnan. Peterborough, June 29, 1893.
This morning at 8 o'clock, a solemn Requiem Mass was celebrated for the repose of the soul of the late Rev. Michael Joseph Calnan. Rev. W. F. Fitzpatrick, of Young's Point, was celebrant, Rev. T. F. Scanlan. deacon, and Rev. F. O'Sullivan, subdeacon. His Lordship, who was assisted at his throne by Venerable Archdeacon Casey and Rev. J. O'Sullivan, performed the absolution.

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Rev. Michael J. Calnan was born at Vernonville, Northumberland, Co., Aug. 1st, 1867. He made a full course of classics and philosophy in St. Jerome's college, Berlin, Ont., and theology in the Grand Seminary of Montreal. He was ordained priest by the Right Rev. R. A O'Connor on Sep. 28th, 1895, at Grafton. For some time previous his health had begun to fail owing to a severe cold which he had contracted and which had affected his lungs. At the time of his ordination his fine figure and handsome face already bore traces of the dread pulmonary disease, which was gradually weakening his naturally robust constitution. During the first year of his priesthood he was associated with the cathedral clergy at Peterborough; but his health became so impared that he was obliged to seek a milder climate. After spending about three years at Denver, Los Angeles and El Paso, he returned to his home at Vernonville, where, on the 19th May, surrounded by his widowed mother, sisters and brothers, and fortified by the sacraments of the Church he gave up his noble soul to God.

Father Colnan was universally, beloved and

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Father Colnan was universally beloved and respected by students, priests and people, all of whom regretted his untimely demise. We may app. to him the words which the Holy Ghost applies to the soul of the just taken off in the flower of his life. "Consummatus in brevi, explevit tempora multa" ("Being made perfect in a short space, he fulfilled a long time.")

ARCHDIOCESE OF OTTAWA.

Deep and heartfelt regret pervaded through Deep and heartfelt regret pervaded through all classes, creeds and nationalities in the city on Wednesday, when word went abroad that the universally respected Police Magistrate, Mr. Martin O'Gara, had been seized with what was likely to prove his mortal illness. Unfortunately the presage was proved to be true on Sunday afternoon at about 1 o'clock when the worthy gentleman passed to the reward for a well spent Catholic life. The deceased was a native of Ballaghaderrean, in the county of Mayo, Ireland, where he was born in 1836, and had been a resident of Ottawa since 1837. He was appointed to his late position in 1836, and had been a resident of Ottawa since 1837. He was appointed to his late position in 1836, and had trus held it for about thirty three years, leaving behind him the universal feeling that his place will be hard to fill.

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Rev. Father Brunet, of Portage du Fort, was in his locality.

An assistant to Rev, Father Labelle of Ayl mer has been appointed, in the person of Rev. Father Chartrand.

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ARCHDIOCESE OF KINGSTON. A Grand Recention in Honor of His

Westport Mirror, June 22.

The demonstration in honor of His Grace Archbishop Gauthier, on Friday, was befitting that distinguished prelate, and reflected credit on the townspeople who irrespective of religious affiliations assisted in making the reception a great success. The town was gaily decorated the control of great success. The town was gaily decorated with flags and evergreens.

On his arrival from Elgin, His Grace was met on the outskirts of the town by the Pert Clitizens Band, the members of the C. O. F. and the C. M. B. A., who escorted him to St. Edward's church, where Mr. J. H. Whelm, o

behalf of the congregation, Mr. M. E. Mulville, for the C. M. B. A., and Mr. Jas. Kelly for the C. O. F., read appropriate addresses of welcome. His Grace was evidently moved by the congregation of social will and settern as he re-

come. His Grace was evidently moved by the expression of good will and esteem, as he replied. He thanked them for their addresses and assured them that he fully reciprocated the feeling of pleasure that were evident on every hand.

His Grace alluded to the feeling of harmony and good-will prevailing among all denominations and highly praised the existence of such. He encouraged his people more and more to cultivate these sentiments of brother tylove which are at the foundation of Christianity; he strongly urged on his flock to be tolerant to those of other religions, whilst firmly adhering to and practising their own religion.

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religion.

He hoped that the blessing of Almighty God
would rest upon them, their families and their
enterprises and that at last they might enter in
to the enjoyment of perfect peace in heaven.
On Sunday morning overone hundred were confirmed by His Grace. A very pleasing and
handsome feature of the reception were the
many pretty decorations that adorned the
church and manse. The interior of the former
was beautifully draped with buncing of various
colors. The altar contained some very handsome flowers, and a number of colored lights
presented a beautiful appearance. A large,
and in front of the church and behind the church. A line of chinese lanters
led from the manse to the church which prosented an attractive appearance.
On Mcnday His Grace went to Stanleyville,
where he held confirmation services.
Following is the address presented by St. Edwords
Whelan:

were s congregation, read-by Mr. J. H. Whelan:
To the Most Reverend Archbishop C. H. Gauthier, D. D.:
May it Plense Your Grace, — When our beloved pastor, Father Twohey, recently apprised us of Your Grace's projected visit, we were all filled with the intensest joy at the early consummation of our cherished desire to, in person, convey to Your Grace our sentiments of happiness and obedience. Of happiness on account of the so high dignity of a prelaie of our Holy Church solately betowed on you, and of obedience as we of right towe you as our Archbishop. But this obedience is pleasing. It fills us with raladness and we to day give utterance to it.

Step by step we have behald your many acts.

ing. It fills us with gladness and we to-day give utterance to it.

Step by step we have beheld your many acts since you have occupied your See of Kingston and we feel proud, and justly so, of our cherished, our beloved, our excellent Archbishop. You come to us to day not as a stranger. Nearly all of us recollect with feelings of exultation those few months which your Grace, when our pastor, spent amongst us. A short time indeed, your Grace, but it is treasured in our hearts as a period of spiritual joy and happiness.

our hearts as a period of spiritual joy and happiness.

We now cordially welcome your coming as you do to administer the apostolical rite of Confirmation to our children, to pour into our ears words of spiritual strength and consolation to survey what we deem the excellent work of our cherished priest and to confer your blessing and many graces on us.

What we lack in ostentatious display in our reception of Your Grace is fully recompensed by the warmth and fervor of our hearts which yearn bowards you, and may you carry away the kindest remembrance of this your first pastoral risit.

In conclusion, Your Grace, we trust you may be long our Archoishop and may prosper the good work of your Archdiocese so well and favorably commenced.

Signed on behalf of the congregation of, St. Edward's Church, Westport,

J. H. Whelan, M. E. Mulville and D. E. Folgy.

Edward Melan, M. J. H. Whelan, M. Foley.
Westport, June 16, 1899,

even the gloom of sickness was relieved by her bright face and cheerful conversation, and when Death came he found her perfectly re-

when Dead can be casket was a receptacle in which were deposited cards containing a certain number of prayers which charitable friends promised to say for the deceased. These offerings of prayer were to take the place of floral offerings—abeautiful custom lately introduced by the pastor Rev. H. G. Traher. Flowers live but a day but these offerings live for eternity.

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The Most Rev. Archbishop Gauthier :

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May it please Your Grace - The members of
St. Edward's Branch No 99. C. M.B. A. cannot
allow this opportunity to pass by without conveying to Your Grace these sentiments of
spect and esteem which we bear towards you.
We greet you to-day in your two-fold capacity
as Archbishop and as an indoored member of
outher than the sentiments of the property of the control of the con

your future kind utterances to us in our good work.

We have abundantly rejoiced in Your Grace's elevation to the high dignity of Archbishop. We have scanned your short career in your episcopallworkwith pardonable pride, and have ample assurance that we shall alway a rejoice and be elevated by your continuance in your sacred calling. Rest assured, therefore, Your Grace, of our feelings of happiness in approaching you to-day, and of our earnest hopes for a long life, wherein the abundance of Your Grace's greatness and goodness may be displayed. In all humility, we carnestly beseech your blessing upon us.

ing upon us.

Signed on behalf of St. Edward's Branch.
Terrance Scanlon, Pres., J. J. Donaghue, Rec.
Scc.

The Most Reverend Dr. Charles Hugh Gau-thier:

The Most Reverend Dr. Charles Hugh Gauthier:
Beloved Archbishop—The members of St. Declan's Court, No. 187. Catholic Order of Forsesters, crave a moment's hearkening to an expression of their great joy and gladness during this, your first pastoral visitation. The warm reception elsewhere in your Archdiocese accorded to Foresters by Your Grace speaks well of your kindly interest in our good work, and it was with much pleasure that we were recently informed that Your Grace had joined our order in St. Mary's Court, Kingston, an honor to this Court as well as to our entire organization.

We trust that always, as now, you will look with a benignant eye on our society, which we consider doing so great and useful work. We earnestly therefore, extend to Your Grace our filial devotion, our warmest feelings for many years of continued usefulness in your episcopal work, so very auspiciously commenced, and rest assured of our unswerving loyality to you. Signed on behalf of the above mentioned Court of Forresters, Jas, Kelly, D. H. C. R. and Rec. Sec.; M. P. Adam, C. R.;

## ARCHDIOCESE OF TORONTO. Confirmation at St. Joseph's and St.

Great interest attached to the visit of Archbishop O'Connor to the Church of St. Joseph, Leslieville, on Sunday. Not only was it the first visit of His Grace to the parish, but the cocasion being the administration of confirmation, was of special parochial interest. The sacrament was administered to 47 candidates—15 hoys and 32 girls.

The Archbishop and clergy vested in the parochial residence, going in procession thence to the church. The clergy were:—Father McEatee, parish priest, who was master of ceremonies; Father McCann, of St. Mary's, Vicar-Gen ral; Father La Marche, of the Church of the Sacred Heart; Father Kelly, celebrant of the Mass, whose assistants were Father Walsh, C. S. B., and Mr. Rooney, of St. Michael's College.

The following address from the C. M. B. A. them, and Archbishop O'Connor concluded by was read by M. E. Mulvilie:

From Uptergrove, Ont.

them, and Archbishop O'Connor concluded by giving his benedletion.—Catholic Register.

From Uptergrove, Ont.

The recently ordained Father Francis Doyle was announced to sing High Mass here on the 18th nost., and though the time was short, an immense crowd turned out to welcome the young priest. Father Doyle, having been raised here, is well and favorably known to everyone, hence the great desire to see and hear him. The Reverend Father's physical appearance is in keeping with his learning and eloquence, he being six and a quarter feet high, and is a nobic specimen of the human race. By the time Mass began there was not room for all to get in and soveral were most reluctantly compelled to hear as best they could outside. Many came from Brechin, Orillia and elsewhere, as a desorved tribute to the young priest. Father D yie has a rich musical and powerful volce. He song ligh Mass most accusts deitings, excelled itself. The aliar was nost charming; yand tastefully decerated with smilax, white carnations, ferus, palms, etc., which, together with the drapery, produced a beautiful appearance. Much credit is due Father Whitney, who, ably assisted by the Misses Gettings and Healy, had the aliar and good old St. Columbill looking so handsome. Just before the last gospel, Rev. Father Whitney ascended the aliar and preached a scholarly ordination sermon. At the conclusion of High Mass a deputation of the leading men of the parish approached the altar, and Mr. Gillespie, on their behalf, read the following address to Father Doyle:

To the Rev. Father Doyle:

Rev. and dear Father,—The parishioners of this, your native parish of St. Columbill's, Uptergrove, embrace this, our first opportunity to extend to you our hearty corgratulations on your cievation to the sacred ministry of the priesthood. We doubly rejoice dithis auspicious occasion, firstly, because most of us have known you from your infancy, having been born and brought up in this parish. A thrill of your antive parish of St. Columbill's, Uptergrove, embrace this ou

McNulty, John Fox, Martin Heaiy, Thos-Mulvihili, and fifteen others.

The Rev. Father, whilst almost overcome with emotion, delivered an able, eloquent and feeling address. We predict that the Rev. Father will, in the near future, become a brilliant pulpit orator, and occupy a high place in the church as one of her most gifted and accombilished sons. At the close of the address he administered his blessing by the imposition of hands to every person present. It is understood that Father Doyle has chosen for his labors the mission fields of the Southern States, whither the hearty wishes of the entire congregation accompany him. While we all exceedingly regret that the Rev. Father saw fit in his fervid zeal for Holy Church, to have chosen the more arduous mission fields of the great. Republic rather than remain in our midst, we admire his determination and pluck, and wish him God speed in his labors.

## DIOCESE OF ALEXANDRIA.

Sisters Wook Warmly Approved.

A very pleasant function took place at the Holy Cross convent, Alexandria, on the evening of Monday, 19th uit. when the Separate School Trustees road an address to the Sisters, identifying the second of the Monday of the Address by Dr. D. D. McDonald, His Lordship made a fitting reply on behalf of the Sisters, in which he commended the interest taken by the Trustees in the institution under their charge. The Sister Superior spoke briefly, and expressed her thanks to the Trustees for the kind words on pleased to express their satisfaction with the work done in the convent. It was the greatest pleasure, as well as the duty of the Sisters to instruct he children committed to their charge to the utmost of their ability.

To the Reverend, the British of their children committed to their charge to the utmost of their ability.

To the Reverend and Dear Sister—We, the undersigned Trustees of the Alexandria Separate School, desire to avail ourselves of the opportunity afforded us by the visit of the Board, at the conclusion of the animal term, the capress of the convent has placed all who are interested in the cause of education in this socion. Our visit, and the careful inspection which it was, alike, our duty and pleasure to make, satisfed us that evirything connected with the institution under your charge, and promote, in the highest degree, the educational advancement and moral well being of the many children committed to your charge, and promote, in the highest degree, the educational advancement and moral well being of the many children committed to your charge, and promote, in the highest degree, the educational advancement and moral well being of the many children committed to your charge, sate promote, in the highest degree, the educational advancement and moral well being of the many children committed to your charge, for promote, in the highest with the limited funds at the disposal of the Trustees, and cramped as you must necessarily be, by the somewhat meagre financial assistance and the convention of the c

formerly organist, with a pretty set of china and silverware.—Acton Free Press, June 8.

## REGINA SEPARATE SCHOOL.

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REGINA N. W. T., June 29, 1899.

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Enter the mobility and true happiness there is in being worthy of that name she so deservedly bears; an exemblary Catholic. Vacation comes July 184, and Miss Mellilan goes cast to Beaudou and Mossomin, to spend carrying the word of the mobility and free the mobility and true happiness there is in being worthy of that name she so deservedly bears; an exemblary Catholic. Vacation comes July 184, and Miss Mellilan goes cast to Beaudou and Mossomin, to spend the first week of May, in answering an address with the season of the children of the manufacture of the children as the recent plants of the children as the recent plants of the children in the weath of the children in the manufacture of the children. How much more to Him in whose honor it was done?

Hence last Stunday morning at Massa at 6390 a. m., where the children made their second Communion. She sang several hymns, which was a source of great gratification and pleasure to the children. How much more to Him in whose honor it was done?

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## DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON.

Sunday, June 18, was a red-letter day for the Catholics of the parish of St. Agatha The occasion was the laying of the corner-stone of the parish of St. Agatha The occasion was the laying of the corner-stone of the corner-stone of the parish of St. Agatha The occasion was the laying of the corner-stone of the parish of the paris

\$1.65 to \$1.70; Manitoba palents \$1.20 to \$1.40; and strong bakers', \$2.30 to \$1.60. Provisions are steady: we quote choice refined lard, compound, in tubs, 5ie; in wooden pails, 5ie; extra pure lard, in tubs, 7ie; in wooden pails, 7ie; theavy Canada short cut mess pork, \$16; theavy Canada mess pork, long cut, \$15; finest quality extra mild cured large size ham, 10a; small size 10je. Butter is firm at 171 to 18c for fine croamery. Cheese is strong at \$3e, for Western, and \$je, for Eastern, Eggs were more active to-day, and prices are firm. Potatoes are very strong, and are now quoted at \$1 a bag, on track and at \$1.10 in a jobbing way.

Latest Live Stock, Markets.

Mr. Wm, McKay, Clifford, N. S., Tells of His Daughter's Cure.

HE WAS FIRST ATTACKED WITH ACUTE RHEU-MATISM, FOLLOWED BY ST. VITUS' DANCK IN A SEVERE FORM—HER PARENTS THOUGHT SHE COULD NOT RECOVER. From the Esterprise, Bridgewater, N. S.

From the Enterprise, Bridgewater, N. S.

Wm. McKay, Eq., a well-known and much respected farmer and mili man at Clifford, Lanenburg Co. N. S. relates the following wonderfric true effected in his family by the use of Dr Williams' Pink Pills: "About three years ago my little daughter Ella, then a child of ten years, was attacked with acute rheumatism. It was a terribly bad case; for over a month she was confined to her bed, and during most of the time was utterly helpless, being unable to turn in bed, or over a month she was confined to her bed, and during most of the time was utterly helpless, being unable to turn in bed, or her limbs had entirely gone and the pain she suffered was fearful. By constant attention after a month or so she began to gain a little strength, and after a while improved enough to be taken out of bed and even waked around a bit after a fashion by means of a support. But now she was seized with a worse aliment than the rhounatism. Her nervous system gave way, appeared completely shattered. She shook violently all the time, would tumble down in trying to walk. In attempting to drink from a cup her hand shook so as to spill the contents all over herself. She was a pitfable object. The doctors were called to her again and said she had Si, Vitus dance in the worst form. She took the medicine prescribed and followed he instructions of her physician for some time, but without apparent benefit. She wasted away almost to a skeleton and we gave her up for lost. About this time I read in a paper an account of a great cure of nervousness effected by Dr. Williams' Pink Pills and resolved to try them. I bought six boxes and the little girl began using them. The good effects of the dist box were quite apparent and when four boxes were used, she seemed so much improved that the pills were discontinued. She kept on improving and after a few weeks was as well as a read a nearly grave.

Dr. Williams' Pink Pills are a specific for diseases arising from an impoverished condition of the blood or shattered ner AMERICAN STATE AND ALL STATE A

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June 20, June 20, ul of John on of Mr. t. London, Idren who o occur in d been ail-ars, during worse—at th's Angel t us pray, feet of the Vednesday, ed for the mily wish-pportunity es over the md to show es—to each RD extends, he earnest lave mercy brother.

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What is a Dispensation according to Catholic teaching? Permission from the Pope to do something which God has forbidden? Whoever gives this has forbidden? Whoever gives this monstrous and insane proposition as being the teaching of Rome is himself insane, as I have shown in my last paper. He can only be acquitted of insanity by the plea that, in matters of Catholic doctrine, he has never stopped to put two and two together, as indeed such a man never has. He may be a wise and sound man in every other direction, but whenever Rome comes in question he loses utterly the control of his understanding, and very commonly of his moral nature. The designation of such people should not be: Brutal Ignorance. It should be: Brutish Ignorance. They are only entitled to the adjective ending which carries with it the expression of supreme contempt, not of their per-sons, but of their lamentable mental imbecility in this range of matters.

Doctor Schaff somewhere says of the Lutheran theology that it is the most logically compact of all Protestant theo He says that only one theology logies. is more logical, which of course is the Roman. Some maintain, indeed (evidently not Doctor Schaff), that this unity is rather apparent than real. am not metaphysician enough either to attack or defend here. One thing any generally cultivated understanding, dipping anywhere into Catholic theology, as this into Catholic theology, as this appears under the shaping hand of the great Schoolmen, but above all of Aquinas (not to speak of the latter work of Suarez), will find that every least particular of doctrine is handled with vigilant reference to every other, and that everything rests at last on the unswerving consciousness of the Divine Infinitude and Perfection. As some Protestant writer remarks, the reverence for the saints, and even for the Virgin, is but a veil slightly conceal ing the awful austerity of Roman mono theism. Moreover, this monotheism is not like Islam, and like some Protestant systems, a glorification of merc It makes the ground of created of the creature not with the mere will but with the essential Nature of God. When the Rev. Lewis Drummond, S. J., of Manitoba, says that there are various things which not only the Jesuit General, but the Eternal God Himself, can not authorize, he only ex presses a commonplace of Catholic theo Yet there are many Protestant oglans that would be horrified by such a statement. Only the other day I saw reported, as from a leading divine of a leading denomination, the position that the will of God is, not the expression, but the principle of the difference between good and Here it seems to be plainly denied tha God has a nature which is essential Perfection, and of which His will, as expressed, is the perfect embodiment eave the Jesuit Lahmkuhl, is the unfailing fount and norm of every thing right and true. By plain infer ence then, if this is dented, He may command and lust, murder, and rob bery, and these will be right. He might forbid chastity, mercy, justice and truth, and all these would then be Martin Luther has come very hideous forms of married unchastity, but happily Martin Luther is not

I can not believe that any leading Protestant denomination would commi itself to the position that good and evi rest on mere will, as a blind force, and not the Divine Nature, that is, on the Eternal Will as wise and good. Calvin certainly did not teach this heresy. The most absolute predestinarianism has no necessary connection with it. On the other hand, the shallowest and sloppiest Arminianism is not bound to ont it. The once scheme, like the other, is inconceivably slouching, but not, like the other, evil. I do not believe that either the Methodists, or the Bap tists or the Presbyterians, or the Lutherans, or the Anglicans, would make themselves answerable for such a scheme. Congregationalism, we know would reject it utterly. Yet Catholicism, and this alone, has the right to say: No such dissolution of God's essential Perfection would be endured by

What then does the Catholic Church teach concerning the law of God? She teaches that there is first the natural Jus Divinum resting on God's Nature. It is called natural, indeed, because it is known by us naturally. Yet it could not be known were it not that we are created in the image of God. To dis-tinguish this essential will of God, eternally wise and good, and therefore unchangeable, from Will as a mere arbitrary force, as held by Mohammedani and by some Protestants, we may with understand that in God what He has is one with what He is. Indeed, Saint Peter exhorts us to become "partakers of the divine nature." This nature can not be reversed, and therefore God can not authorize anything contrary to it. Any Dispensation therefore as suming to do such a thing would be null, and inexpressibly sacrilegious. God is Love, and therefore not only does not, but can not authorize Hate He is Righteousness, and therefore can not permit injustice. He is Purity, and therefore can never permit what contradicts it. He is Veraciousness and therefore not only does but must insist on truthfulness.

In the vicissitudes of our mortal rela-

tions there are many delicate questions of application. These call for wise discernment, lest undue rigor should discernment, lest undue rigor should forbid what is lawful, or undue laxity should permit what is sinful. That no decision, and no dispensation, however, can possibly avail to render lawful that which is opposed essentially to the D.vine Nature, or Eternal Will, as re Divine Nature, or Eiernal Will, as reflected for our mortal apprehensions in the Conscience, the Church, and the Scriptures, is a proposition which might be disputed if Rome held, with so many Protestants, that good and evil are good and evil only as God may arbitrarily appoint. Then she might easily teach that God has given the Pope, at every moment, the absolute Pope, at every moment, the absolute right, for every man, to make evil good and good evil, at the Pope's mere pleasure, as Lansing and other malicious mutilators have tried to make Bel-

larmine say. But as she abhor, the doctrine which is the foundation of all

this, so she abhors the consequence. Such a doctrine is fundamentally at strife with Roman Catholic teaching. God, however, in the infinitude of His knowledge, and the freedom of His will, has an unbounded choice of means. Therefore, resting on the natural Jus Divinum, there is the positive Jus Divinum, known not by nature out by external revelation. This prescribes some things under the Law, others under the Gospel. It can not prescribe anything which is essentially evil, but it may prescribe various contingent forms of realizing good. Among a rude people—a people of "hard hearts," as the Saviour says things may be permitted, or even precribed, which under a fuller revelation of God become inadmissible. the natural order, also, one essential end may be variously realized. Thus: government is an essential require nent of human nature, but its ends may be secured under various forms, ranging all the way from strict mon archy to a loose democracy. Legislative authority also may enact or dispense within a wide range of civil Yet a command of essentia policy. evil or a release from essential good

would be always null, alike in Church and State. As our Supreme Court has said, quoting an English court : the legislature should enact that henceforth the wife of A shall be the wife o B and the wife of B the wife of A such a law would be no law. It is well we have such a sentence, for we are gett ing on famously towards such projects

In the Church again, the positive Jus Divinum may be given with "the note of unchangeability." Thus no one imagines that the Church can institute new sacraments, or abrogate old, or give through sacerdotal ordination the episcopal character and competencies. These things, therefore, may be passed by. So also the Pope, although he can act as a Bishop any where, can not dispense or be dispensed from the obligation of appointing Bishops for the various dioceses

Where then lies the range of Dispen sations? It lies on this side of the natural Jus Divinum, for as this is immutable in itself, it admits of no dispensations.

It lies also on this side of the positive Jus Divinum "given to the Church with the note of unchangeability."

In other words, the Church may dispense from anything which God has ommanded, but only commanded contingently. For instance, it is held that anyone who takes a simple vow, near to forbidding chastity, virgin not in derogation of the rights of chastity at least, as he has given express permission for one of the most of God to observe it through life. Yet found fighting sgainst God!" Amen. it is held that the Church may alway dissolve a simple vow. Have we here then God's command on one side and that of the Church on the other? tainly not. Simple vows are in their very nature, it is held, by Divine appointment, made subject to the power of the Keys. In themselves they are indifferent and alterable, so that Dispensations from them violate no law of

> A Dispensation, therefore, in Roman teaching means: A Release, by Ecclesiastical, especially Papal Power, from some Religious Obligation, as sumed by an Individual, or imposed by the Church, but not imposed by any Permanent Command of God. Anything else assuming to be a Dispensi tion would be sacrilegious and void.

> This clears the way for the special consideration, in our next, of Mar

riage Dispensations. I may remark in closing that a pasage of Dante gives a good deal o ight on the true Catholic doctrine of Dispensation or Absolution. We know that some parts of Dante's prose-writings have been condemned by the Church, but as Wetzer and Welte point out, Rome has never allowed a ine of the Divina Commedia to be put under censure. Cardinal Manning rightly calls this sublimest of poem Saint Thomas Aquinas done into im mortal verse. Now, as we know, Dante has a particular antipathy to Pope Boniface VIII. He accepts a popular story against him, that Boniface ace, wishing to destroy Palestrina, the city of the Colonnas, asked a cer-tain friar how. The friar said he could suggest, but that it would be a sin. "O," says the Pope, "I will absolve you." Thereupon he gave the advice, which was followed, and the Colonnas were ruined. Doubtless, the story is a fable, but sup-pose it were true, what would Catholic doctrine require, if the two men remained impenitent? Of course it would send the one first dying and then the other after him Now this is precisely what the orthodox poet has done, and what the successors

does Catholic orthodoxy hold it impos-sible to absolve from the obligation of speaking what is true and counseling what is just.

Charles C. Starbuck. Andover, Mass.

THE JESUITS.

The following excellent letter of Rev. Silliman Biagden, of Boston, Mass. (a Protestant clergyman), in vindication of the Jesuits and the Catholic Church is from the Milford (Connecticut) Citizen. It explains itself :-

AN EXPLANATION.

One Lord, One Faith One Baptism-Eph. 4:5.

BY REV. SILLIMAN BLAGDEN.

Having just received some pamphlets, two Protestant ones, and one Catholic, from the Rev. J. Bucker, a Lutheran clergyman of Mangalore. India, calling my attention to his religious views as set forth in his own writings, and also the Catholic side of the question, as expressed in the Jesuit's brochure, and receiving a etter at the same time from him call ing me to account for quotations from my writings, used by the Jesuit brother in his pamphlet; to one sent ence of which especial prominence is given, viz., "All who fight against given, viz., "All who fight against the Catholic Church are now and will be found fighting against God," and requesting an immediate explanation from me. The writer therefore, makes the following statements and mails to him the subjoined letter:

From many years of reading, study and observation, and from personal and experimental acquaintance with the Catholic clergy it is self evident to the writer that the Roman Catholic Church is The Bride of Christ, The Church of God, and the Ancient Spiritual Mother of us all. The writer has read books and histories on both sides, Protestant and Catholic, and then has applied to the extraction of the truth and error in them, the Inspired and Infallible test of the Blessed Word of

Having also made the writings, life, and works, of Ignatius Loyola, the founder of "The Society of Jesus," commonly called Jesuits, matters of careful reading and study, and having known them personally for years, the writer is also instructed and persuaded that the Jesuits, though much persecuted, defamed, denounced and abused, still represent the highest type of Spirituality, in the Catholic Church. And that they should be correspondingly honored, reverenced, defended, aided and dearly loved, in behalf of their glocious witness for God's truth as it is in Jesus. It is no wonder that this sinful and adulterous world, hates, maligns, traduces, exiles and would kill if they could, the faithful Jesuits; ecause the latter are sticklers for bedience to the literal teachings, example and life of Jesus, as given in the Gospels: and because "It is writ-ten" also: "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12, with all the References thereon.)

Therefore the writer endorses, con firms, reiterates and would state more emphatically than ever, if it were possible so to do, all that the good Jesuit brother quotes of the writer's articles in his pamphlet, and also repeats again the solemn and potent warning that "All who fight against the Roman

This timely and to be heeded admon ition, should make one and all, both Protestants and Catholics, turn to the fact that we should seek to cultivate the hot-house flower of love! we should all strive, work and pray for grace sufficient to enable us to love one another, in sincerity and in truth.

Forgetting the past, determined to let bygones be bygones, looking up and out upon the Infinite and Eternal Future, so soon to dawn upon this sinful and soul slumbering world! (Rev. 221, 7:12.) Thinking of the awful thunderings and lightnings, of that fearful and quickly coming (Rev. 22:12) Judgment Day! When this old earth will reel, totter and stagger like a drunken man, and then burned up, while the heavens shall pass away with a great noise and the ements shall melt with fervent heat, 24 Peter 3:10 ) and also realizing that all of our most serious differences are yet of infinitesimal importance, compared with the Biblical truth and state ment, and to which the Catholic Church assents, namely, that the one great and absolutely divine Essential for Sal vation, is Faith-in, Love-for, and Obedience to Jesus as God, why, we of the Lord, should join hearts and hands in Christ-like love for one another and in united and common work and labors, for the salvation of the countless thousands, now hurriedly going the broad road to destruction and to everlasting burnings! (Isa. 83:14; Math, 18:8, Math. 25:41; Rev. 14, 10:

Love, Love, the Love of God in Jesus, shed abroad in our hearts by The Adorable Holy Ghost, will ban come the powers of darkness, and will give us grace, the wish, will and power to veritably love each other as Brethren in Jesus, and also to work together in one organic Church of the Lord God Almighty! And as some one has well said, we will then present to all crea tion the picture of a poor, sin convict ed mortal clinging with one hand to of Boniface, while passing over the The Blessed Cross on Calvary, in the

other hand, reaching away down as low as possible, to catch and save another poor soul who has not yet reached "The Rock of Ages!" which is Jesus, and The Church of The Living God. Amen.

O may God Almighty grant to every Christian in all creation this gift of Love and Spirit which will make "Christian Unity" feasible, possible and of early consummation, if it be His Will, for His dear Name's sake, to the Praise and Glory of Christ's coming kingdom, wherein love is and will be, Eternal King, even Jesus. Amen.

COPY OF A LETTER SENT. Washington, D. C. U. S. A, April 11,

To the Rev. J. Bucker, Basel German Mission, Mangalore, India:

Rev. and Dear Sir and Brother in Christ - Your letter and pamphlets were forwarded to me here from Boston, and I hasten to reply, that I have for years worked and prayed for "Christian That God, in His own time and way will bring all true Christians and lovers of Jesus to love each and one another in Him, through the Supernatural and divine power of the Adorable Holy Ghost. Amen.

Having for many years labored with and preached for almost all the different Protestant denominations, and having carefully and experimentally studied the Roman Catholic Church, also, for years, reading their own books and histories, as well as our own, and having taken pains to become personally and socially acquainted with the leading Priests and Prelates among them, I have long since found, by the Grace of God and the Comfort er, which is The Spirit or Truth, that upon the one great and absolutely divine Essential for Salvation which is faith in, love for, and obedience to Jesus as Gcd, we are, and always have been agreed. All the other things, however, important, are still non-essentials to salvation, though they may be means to that end, because the whole "Word of God," (Rev. 19:13,) from Genesis to Revelation, teaches what I have above stated in simple and few words, but which also sums up all theology upon this subject, namely that the one great and absolutely divine essential for Salvation is faith n, love for and obedience to Jesus as God. Since where we find these pre equisites all in combination, there also do we find the one possessing them filled with the Holy Spirit, for "It is written" that God gives The Holy Ghost to those who obey Him. Acts 5:32 )

And I have also found that every thing in the Roman Catholic Church aims to, and does magnify and exalt the Divinity of Jesus! And all else to the contrary notwithstanding And their own clergy have admitted

that such is the fact.

Remembering, therefore, that we are all poor, miserable sinners, saved by grace, and that not of ourselves, but by faith in the Precious Blood and Glorious Righteousness of Jesus, and by obedience to His sweet mind and Spirit, for it is the gift of God, I be-hold by and through the teaching of the Comforter, which is the spirit of truth; that we are also, all of us, both Catholics and Protestants, brethren in lesus, children of the same Heavenly Father, and all members of the same Divine Household! And that instead of quarreling among ourselves, over insignificant differences and about matters which are non essential to salvation, we should instead, indeed love each other as dear brethren in Christ. and we should work and pray for Christian Unity to come to God's own time and in His own way! Amen.

Mark well my words, my brother, and may God give you grace to recol lect and profit by them, viz, that it is pre-eminently the devil's work to stir up controversy, and to get Protestants and Catholics fighting one another. For the author of all lies, and the father of all liars, which is satan, aided by his "staff officers" of the Bottomless Pit and the Powers of Darkness, is also the diabolical author of hate, contention, discord, disruption and destruction! And nothing so gratifies the devil's satanic diabolism and hellish devilishness and vindictiveness, as to get God's children quarrelling among them God's selves, thus bringing shame and contempt upon the blessed religion of Christ Almighty. Recollect then, that the devil or satan, is a person and a spirit, and an awful and tre-mendous reality! and not a heological myth! vastly more too than a dogmatic doctrine; and that he has ever tried to sow the seeds for, and to bring about rebellion against God, as he did of yore, in the Paradise of the Garden of Eden! He is now doing his level best, in these days" to get us all brethren in Christ, both Catholics and Protestants, fighting each other and cutting one an-Because. other's throats! written " "A divided hous stand!" (Matt. 12:25, etc.) "A divided house cannot we all should join heart and hand with each other and pray and work for "Christian Unity." Agreeing to dis-agree upon the things about which we can't agree, since we are all forever agreed upon the one great and abso-lutely divine essential for salvation which is faith in, love for and obedi

ence to Jesus, as God. And you must also know and recollect that from a careful, prayerful and exhaustive study, covering many years of searching of the Scriptures and especially of 21 Thess., 2, whole chapter, with all the references there on, and particularly of the 31 verse we are positively assured that the so called "Reformation" turns out to be not an unmixed good by any means! probably calumnious story, have ratified doctrinally by the approving siled doctrinally by the approving siledce of six hundred years. So utterly terrifying hurricane and with the SURPRISE SOAP

A pure hard Soap Last long-lathers freely. 5 cents a cake.



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REV. H. A. CONSTANTINEAU, O. M. I, Rector.

history, marking and emphasizing the "Falling Away," above referred to in 21 Thess, 2:3 The "Reformation" sire, till the prophesied promise be ere came, like a great thunder storm in mid summer, which clears and purifies the atmosphere, but by this self same Reformation, this dread and prophesied Falling Away, which even began in the days of the Apostles, has been diabolically accelerated and expedited ! So that the Protestant Church is a long (Isa. 33:17) and see Him as He is, and way from being perfect !

And the Roman Catholic Church having done as much, if not more than any other, to promote and preserve, true and Christ like religion over all the wide world, still looms up as an eternal lighthouse upon an everlasting rock as the Ancient Spiritual Mother of us all! Amen "Until the day break and the shadows flee away. (Sol. Song. 416)

Yes, even as it is written, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun and terrible as an army with banners

(Sol. Song. 6, 10)
I have not time to write more now. will send you some of my recent articles when I return to Boston. I have already written to my printer to send you copies of my two books, en-titled respectively, "A Bouquet of titled respectively, "A Bouquet of Poems and Canticles to the Praise and Hory of God! Also God calls to 'Christian Unity" and bids us love one another. They both, as do all my works, both written and spoken. exalt the Word of God. (Ra. 19, 13) the Divinity of Jesus, (Rev. 1, 8, etc.,) and make a plea for Christian Unity, (John 13th, 34, 35) Hence, I not only stand by and endorse the words quoted from my writings and to which you have ust called my attention, but I would

I send you my books free, and as a ouvenir, in the name of Jesus. If you fail to get them please let me Praying the Lord Jesus to oless, keep and prosper you as to Him seemeth best, for His Name sake. Amen.

put them in even stronger language

were I able!

Yours faithfully in the faith and love of Jesus.

Ray, Silliman Blagden. CONCLUDING PRAYER.

And now may the Lord Jesus breathe upon and into every syllable of every word of all the above the Holy Ghost in pentecostal fire and power, if it be His will, converting, saving and mos abundantly blessing all that shall ever see, hear or read it, and may He, through its instrumentality bring all true Christians, both Protestants and Catholics, to really love each other as brethren in Jesus. and also work to-

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long fulfilled, that yet a little while and He that shall come will come and will not tarry, (Heb. 10;37) when we shall indeed be all united and satisfied as we awake in the likeness of our King in His Beauty, even Jesus, behold the Land that is very far off. may He also by means of this, mightily expedite and hasten on the divine cause of Christian Unity for His great dear Name's sake. Amen

THOROLD CEMENT.

THOROLO CEMENT.

Hagersville. July 1, 1897.

Estate of John Battle, Thorold, Ont.:

Dear Sirs, — Having used your Thoroldy.

Cement in our stable floors, which were put in lest fall under the supervision of your Mr. Ward Hagar, we must say it has given us good satisfaction in every particular. Our floors are as hard as stone. We clean our stables by driving a team and wagon through the stable on the concrete behind our stock, and load the manure on the wegon. We can truly say it is, just perfection for stable floors. Yours, etc., Beswetherick Bros..

A Cure for Fever and Ague.—Parmelee's Vegetable Pills are compounded for use in any climate, and they will be found to preserve their powers in any latitude. In fever and ague they act upon the secretions and neutralize the poison which has found its way into the blood. They correct the impurities which thad entrance into the system through drinking water or food and it used as a preventive fevers are avoided.



Dominion Creek, in the Yukon Territory.

CEALED Tenders addressed to the under-signed and marked on the envelope. Ten-der for a placer mining claim." will be received at this Department until noon on Friday the lat day of September, 1899, for placer claims-and fractions of claims on Dominion Creek re-served for the Crown.

The following is a list of the numbers of the claims and fractions and the approximate frontage thereof as surveyed by Mesars, James frontage thereof as surveyed by Messrs, James Gibson and R. W. Cautley, Dominion Land Surveyors:

Surveyors:BELOW UPPER DISCOVERY. Length in ft. No.

5 10 A
19 15 A
30'5 31 A Length in ft. ABOVE LOWER DISCOVERY. Length in ft. No. 12 6 A 59.1 10 A 1.25 Length in ft. Length in ft. No. 75 A Length in ft, No. 1 A 2 A 2 C 8 A 9 A 11 A 11 A 120 A 221 A 222 A 31 33 34 36 37 38 68 A 70 A 71 73 A 74 A

73 A 123 100 118.

Tach tender shall specify the numbers of the claims and fractions tendered for and also the amount of bonus offered for each claim and fraction. The tender may be for the whole lot or any one or more of the claims and fraction. The tender may be for the whole lot or any one or more of the claims and fractions, and must be accompanied by an accepted chuque in favor of the Minister of the Interior for ten per cent. of the amount offered, one half of the remainder to be paid into the partment of the Interior at Ottawa or to the Commissioner of the Yukon Territory at Dawson within thirty days from notice of acceptance of tender, and the balance within six months thereafter with interest at the rate of four per cent, per annum.

Entries for the claims and fractions will be granted in accordance with the Placer Mining Regulations on acceptance of tender.

The entries will be satject to the usual royalty and the provisions of the said Regulations from time to time in force, except as to representation provided for by Clause 39, which entries may be granted shall not include any portion of the beach or hill claims for which entry may have been previously granted.

The highest or any tender not necessarily accepted.

JOHN R. HALL,

JOHN R. HALL, Secretary.

Department of the Interior. Ottawa, 27th May, 1899.

FIVE - MINUTES' SERMON. Seventh Sunday after Pentecost.

SAVE YOUR CHILDREN.

chile

Every good tree bringeth forth good fruit.

As the tree, so is the fruit, we are As the tree, so is the fruit, we are told in the gospel of this Sunday, and we may justly say as the parents, so are the children. Good tree, good fruit!—Good parents, good children; evil tree, evil fruit!—Evil parents, evil children. It is only too true that it will occasionally happen, that a the will occasionally nappen, that a child of the best parents will succumb to temptation, and again, that a child which had been totally neglected will, through God's infinite grace and mercy lead an exemplary life. But these are exceptions which do not repeat the general truth, that chi'dren will be come naught but what parents make them, either good men or vagabonds, either exemplary Christians or scan-dalous ruffians, either saints for Heaven or reprobates for hell.

If you wish to be convinced of this truth, enter in spirit into the homes of the different members of this congre gation and watch the manners and the behavior of the children. What a con-trast will you not find! Here, children like angels, who seem to bear their parents on their hands, who by their innocence and piety, by their peace-fulness and good behavior edify every one, who are a credit to the whole congregation, in fact, to the whole com-munity in which they live. In an-other home you will find children, who by their shameful behavior, cause their parents to shed bitter tears of sorrow, who by their wickedness, their im-morality and depravity, by their con-tempt of every law of God and of men, are a pest, and a scandal to the whole community. Whence this difference of behavior and morality? The cause is this, in the one family the parents conscientiously perform their parential duties as representatives of God, in the other, the parents disgrace the names of father and mother by trampling under foot their parental duties, as representatives of Satan, lead their children to destruction.
In ancient times, the Greek lawgiver, Lycurgus of Sparta, decreed

that the parents were to be punished with the children for the crimes of the latter, as he was convinced that the parents having neglected to form the morals of their children were the sole cause of their crimes.

If, during youth, your children have been placed on the right or wrong road, their future life will usually trend in the direction of the road on which they have been placed. This truth is most pointedly expressed in holy Scripture "A young man according to his way even when he is old, he will not depart from it." (Pro. 22, 6) Hence nothing is more certain than that the weal or woe of the children for their whole life depends on the parents. Their abode in Heaven or hell for all eternity depends principally on the seeds which the parents sow in the

hearts of their children. Christian parents, consider well what a great responsibility is placed in your hands. What happiness will not be yours on earth and in Heaven, if you conscientiously do your duty towards your children; if you, as true representatives of God, preserve their innocence and guide them in the path of virtue. If you lead to Heaven those children whom you received as angels at the baptismal font you will have a heaven on earth with good children who love, honor and obey you, who think only of contributing to your happiness. Your terrestrial bliss, however, is but a shadow of the heavenly one promised by our Lord as a reward for your fidelity in guarding the prec-ious souls which He has given to your

care.

On the other hand what woe and misery will you not prepare for your-selves in this life and what eternal despair in the next, if through your fault, through your negligence, one of your children should be lost. What remorse of conscience for time and eternity will not be yours, if by your wicked example or by want of proper watchfulness you have actually led your children on the road to sin and ruin. Supposing you have saved your soul by sincere penance, but have caused that of your child to go to perdition, what will you answer on the last day when you find this child among the damned, and are accused by it as the couse of its damnation? What will you answer when your child will say: I do not accuse you, my God, of injustice, but I accuse my parents as the cause of my eternal ruin. They did not warn me, they did not teach me better, they placed me on the road to hell and did not restrain me : I ask the everlasting curse of God to fall on their heads. What will you answer to the cry of despair when your child sinks into the eternal flames of hell, and you must acknowledge that it is through your fault!

plate this impending doom for yourself and children, and still be indifferent to your parental duties? Ah, bewail with bitter tears of deep contrition your former negligence, if in the proper care of your children you have been guilty, and firmly resolve to re-pair with redoubled energy the injury you have done to their souls. Teach them by word and example to know God, to serve Him, to fear His punish-ments, but above all, to love God. Be their teachers in virtue, their example in leading a Christian life, their guardian angels in their inexperience amidst the many dangers that surround them and that threaten to destroy their faith and their innocence. In one word, Christian parents, with God's

grace, do all you can, to save your

Christian parents, can you contem

## FIVE - MINUTES' SERMON.

Seventh Sunday after Pentecost.

SAVE YOUR CHILDREN. "Every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit," (Matt. 7, 17.)

As the tree, so is the fruit, we are As the tree, so is the fruit, we are told in the gospel of this Sunday, and we may justly say as the parents, so are the children. Good tree, good fruit!—Good parents, good children; evil tree, evil fruit!—Evil parents, evil children. It is only too true that it will occasionally happen, that a child of the heat parents will succurry. the will occasionally nappen, that a child of the best parents will succumb to temptation, and again, that a child which had been totally neglected will, through God's infinite grace and mercy lead an exemplary life. But these are exceptions which do not repeat the general truth, that children will be come naught but what parents make

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On the other hand what woe and misery will you not prepare for your-selves in this life and what eternal despair in the next, if through your fault, through your negligence, one of your children should be lost. What remorse of conscience for time and eternity will not be yours, if by your wicked example or by want of proper watchfulness you have actually led your children on the road to sin and ruin. Supposing you have saved your soul by sincere penance, but have caused that of your child to go to perdition, what will you answer on the last day when you find this child among the cause of my eternal ruin. They did not warn me, they did not teach me everlasting curse of God to fall on their heads. What will you answer to the cry of despair when your child sinks into the eternal flames of hell, and you must acknowledge that it is through your fault!

Christian parents, can you contemplate this impending doom for yourself and children, and still be indifferent to But every blow made his edge more your parental duties? Ah, bewail with bitter tears of deep contrition your former negligence, if in the proper care of your children you have been guilty, and firmly resolve to re-pair with redoubled energy the injury you have done to their souls. Teach them by word and example to know God, to serve Him, to fear His punishments, but above all, to love God. Be their teachers in virtue, their example in leading a Christian life, their guardian angels in their inexperience amidst the many dangers that surround them and that threaten to destroy their faith and their innocence. In one word, Christian parents, with God's grace, do all you can, to save your survey and melted under his irrestible influence. It is how the way."

But at the first fierce blow off flew his head, and the iron remained as being the way. But at the first fierce blow off flew his head, and the iron remained as being the way. But at the first fierce blow off flew his head, and the iron remained as being the way. But at the first fierce blow off flew his head, and the iron remained as being the way. But at the first fierce blow off flew his head, and the iron remained as being the way. But at the first fierce blow off flew his head, and the iron remained as being the way. But at the first fierce blow off flew his head, and the iron remained as being the way. But at the first fierce blow off flew his head, and the iron remained as being the way. But at the first fierce blow off flew his head, and the iron remained as being the way.

Shall I try? saked the soft, small flame.

They all despised the flame; but he curled gently around the iron, embraced it, and never left it until it meaning the way.

The loose cash that many persons throw away uselessly and worse would often form a basis for fortune and independence for life.

They all despised the flame; but he countered in a secondary to economize, it was better to look after petty savings than to descend to petty savings than to descend to petty savings than to descend the way."

The loose cash that many persons throw away uselessly and worse would often form a basis for fortune and independence for life.

They all despised the flame; but he countered in a secondary to look after petty savings than to descend the way. The loose cash that way is the maxim of Lord Bacon that, whe

children, by giving them a good Christian education, to preserve them for Heaven, and thus to ensure your own welfare for time and eternity. Amen.

## OUR BOYS AND GIRLS.

Ave Maria. Weeds.

"Oh, dear!" exclaimed Willie, hacking away impatiently at a stub-born burdock root. 'I wish there were no such thing in the world as a

weed."
"There is not," said his grandfather, who had come out into the
garden. Willie stopped hoeing, and and sit down by me and let us have a little talk," went on the kind old man. "You doubt what I say? Well, now, what is a weed?

"Why, a weed," answered Willie, is - just a weed; a mean, old stubborn plant, that grows ten times as fast as it should, and is good for nothing." His grandfather laughed, and said:

Well, name one, please. Willie hesitated for a few moments, then answered: "Mullein."

"Oa, that will never do; for the English call it the American Velvet Plant, and cultivate it in their conserv atories. You see, everything depends on locality. A weed in one place is a choice plant in another. That was what I meant by saying there were no weeds. What would you call the cac-

tus?"
"Oh," said Willie, "it is a beautiful plant, with pink flowers that come out of the edge of the leaves. Mine had twenty-two blossoms on the last time it bloomed."

"True," answered grandpa. "Bu an Arizona cow boy would laugh at your admiration. He would tell you, in perhaps strong language, that the cactus is only a nuisance, and that its fine thorns almost drive his horses mad. I noticed that you were getting your hyacinth bulbs ready for winter. In Oregon they grow wild, and great fields of them spread their fragrance for miles around. It is the same with the rhododendrons, and other flowers in California; and you know they feed the goats there with the trimmings from the geranium hedges.'

"Oh, yes!" said Willie, who was thoroughly interested now. "And don't you remember the story of how the mignonette was but a weed until the Biessed Virgin tread upon it and gave it its fragrance?"

"Yes," replied his grandfather.
"And there are people like the mignonette, living their humble, patient lives; and we so dull of sense that we cannot, or will not, perceive the fragrance and beauty which all Blessed Virgin prevails. Perhaps some day we may be very much surprised to find what we called weeds blooming in our Father's garden. Now, finish your hoeing, Willie; and then we will take a walk together."

A Relic of Raphael.

There is a curious story attached to one of Raphael's cartoons. There was one of a series which was to be copied in tapestry for presentation to the Pope The only instruction given the artist as to the subjects was that they should all represent scenes in the life of our Lord. Raphael only lived to finish one When the "Massacre of the Innocents" was completed he died. The other were made by his pupils, from the designs he had left. The one which his own hands had wrought was copied by us cut it up," he said, "so that each talking, sit down and learn something, one of us can have a piece." The others agreed, and the wonderful tapestry was divided into fragments.

In the course of time the owner of the most valuable portion fell into financial difficulties, and pawned his treasure in London, without giving the pawnbroker any inkling of its The man happened to be a connoisseur, and, discovering just what was in his hands, told the owner that it had been lost, and immediately covered it with oil-colors to more effect ually conceal it. A lawsuit followed : and after a great many more adven tures the piece of tapestry, with the oil paint carefully scraped off, found a the damned, and are accused by it as the damned, and are accused by it as the couse of its damnation? What is so faded that one color can hardly be distinguished from another, it is a color can be a co place in the English National Gallery. It is valued so highly that, although it say: I do not accuse you, my God, of injustice, but I accuse my parents as morey could buy it. Only three other fragments are known to be in existence: the rest, probably numbering better, they placed me on the road to over forty, having disappeared from hell and did not restrain me; I ask the public view and the knowledge of men.

> A Parable of Love. Once there was a little piece of iron, which looked very frail, but was really very strong. One after another had tried to break it, and failed.

> But every blow made his edge more blunt, until he ceased to strike.

"Leave it to me," said the saw; and with his relentless teeth he worked backward and forward on its surface

until they were all worn down; and, broken, he fell aside. "Ha, ha!" said the hammer, "I knew you wouldn't succeed. I'll show

There are hearts hard enough to re-

## CHATS WITH YOUNG MEN.

Go On Strike Now.

How actively men are engaged in the service of the devil, and what astonishingly poor pay they get! If their employers do not give them wages that are just compensations for their work they will strike. But vast multitudes work for the Davil whose pay is death, and yet they toil on. Oh! if men would treat the Devil as they do their employers, and strike, and never work for him any more !

Sure to be Caught.

It is a question of time only when the sharp man will overreach himself, and the shrewd man, who goes as far as the law allows and always takes everything that is loose and unbranded, will find himself enmeshed in a dishonest deal. A strained rope will surely break. Conscience is a delicate thing to strain.

Respect for Parents.

If we fail to show the proper deference and respect for our parents, even after years of maturity, a curse must hover over us. Let us not consider that because we have come to man's or woman's estate, love is no longer due the watchers of our blessed childhood. We are still children in a certain sense as long as God spares us our protectors Be mindful of your action towards them, for when they are gone all these things will come surging upon you tenfold. You will then see what should have been seen while they yet lived. Too much love and tenderness cannot be shown them. Have no fear of this, if you would always be happy.

Every One Exercises Influence. No one can detach himself from his connection. There is no sequestered spot in the universe, no dark niche along the disc of non existence, to which he can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world; every-where his presence or absence will be felt: everywhere he will have compan-ions, who will be better or worse for his influence. It is an old saying, and one of fearful and fa homless import, that we are forming characters for eternity. Forming characters! Whose? Our own or others? Both and in that momentous fact lies the peril and responsibility of our exist-

For Young Men. Cultivate the respect of others by ommanding your self-respect. A good name is your best trademark

It can be equalled but not counterfeit-Young man, honesty nowadays is rare, and those who practice it from a

pure motive are rarer.

Look closely after the construction of an estimable reputation, and leave the esteeming of it for others.

Young men are often seen hunting for a reputation, but a reputation will never hunt for a young man.

If you will tolerate a liar to-day you will be likely to tell a falsehood your-

self to morrow. You can prove your pedigree by your parents, but your qualities will be recognized without any such testi-

Misuse of One's Talents.

Many people neglect to use the talents they possess, sometimes be-cause they are lazy or indifferent; more often, perhaps, because they are ambitious to do something for which they are unfitted and waste time in useless strivings. It is said that nearly all comedians have aspired to be tragedians, and it is known that writers with a reputation for wit and humor strive earnestly to enter a more serious field of work, which they as-sume to be higher. But, in addition to the talented people who neglect to use their talents, or who misdirect them, there is a third class—those who pervert their talents, using their gifts for purposes of individual gain, with-out regard for the moral influence of their works and their example. All professions have their perverts-art, the painters who pander to vice; literature, the novelists and playwrights who seek notoriety and gain by treat-ing lightly the most sacred relations; law, the attorneys who are ready to champion any cause for a fee; medi-cine, the doctors who play upon the ignorance of patients, and even theology, the ministers who travesty religion for the sake of notoriety. All of these commit offenses far more serious than those of the dilettanti, who merely neglect their talents and amuse themselves without benefiting the world.

How to Economize. Mr. Samuel Smiles, the author of

Self Help," writes:
"It was the maxim of Lord Bacon

sist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil on their adversaries; but there is a power stronger than any of these: hard indeed is the heart that can resist love.

The Byline world. But it as the but in the world. But it is a will not be his own friend, how can be expect that others will? Orderly men of moderate means have always something left in their pockets to help others; whereas your prodictions and careless fellows who spend all never find an opportunity for helping. never find an opportunity for helping anybody. It is poor economy, how-ever, to be a scrub. Narrow-mindedness in living and in dealing is a failure. The penny soul, it is said, never came to two-pence. Generosity and liberality, like honesty, prove the best

The Truest Manhood

Let us aim at the expansion and growth of a true Christian manhood— the manhood of an understanding open to all truth, and venerating it too deeply to love it, except for itself, or barter it for honor or for gold, of a heart enthralled by no conventionalisms, bound by no frost of custom, but the perennial fountain of all pure humanities; of a will at the mercy of no tyrant without and no passion within; of a conscience erect under all the pressure of circumstances, and ruled by no power inferior to the everlasting law of duty; of affections gentle enough for the humblest sources of earth, lotty enough for the aspirings of the skies. In such manhood, full of devout strength and open love, let everyone that owns a soul see that he stands fast, in its spirit, at once humane and heavenly, do the work, accept the good and bear the burdens

Petty Annoyances. The petty annoyances of life constitute a very formidable mass, if one chooses to dwell upon and remember them. They are curiously combined with the most delicate pleasures, as the thorn is set on the same stem with the stone. Those who have the highest quality of receptivity and are most sensitive to the finer delights are the elect victims of the imperfections, the dissonances, and the small grievances that beset the way of the aspiring and the path of the ardent.

No one, however well poised, can be entirely indifferent to the stings and discomfort of these minor troubles; but below the horizon of habitual thought

A man is strong in the degree in which he is able to subordinate the minor to the major concerns of life and fruitful in the degree in which he pushes aside petty obstacles and keeps to his path, not only with fidelity but with delight. The good traveler does not miss the chance of beautiful scen ery because his companions of the hour are not of his kind; nor does he suffer a bad cup of coffee to overshadow a day which brings him to the shrines of history or literature. A statesman does not yield his measure because surrounded by scoffers and triffers. The artist is not plunged into melancholy because paints and brush are often so obstinate and unsympathetic to his hand : nor does the sculptor despair of his vision because stone is hard and dust and dirt envelop him. The writer does not turn aside from his work because language guards its felicities and melodies with such persist-ence; nor does his imagination lose its freshness because the use of the pen in-

volves such drudgery.

Every fine achievement is beset with difficulties; it is only the ardent lover who bursts through the hedge of thorns and awakens the Princess character of the sterner sort is wrought out of the overcoming of small difficult ies and the patient bearing of petty minor discomforts, and to make the day noble in spite of the annoyances which are set about it like thorns.

Father Finn, E. L. Dorsey, Katharine Tynan Hinkson, M. A. Taggart, M. F. Egan, and all the foremost Catholic writers contribute to "Our Boys" and Girls' Own," the new illustrated Catholic Monthly, 75 cents in postage stamps sent to Benziger Brothers, 36 Barclay St., New York, is the easiest way to pay for year's subscription. year's subscription.

If your children moan and are restless during sleep, coupled when awake with a loss of appetite, pale countenance, picking of the nose etc., you may depend upon it that the primary cause of the trouble is worms. Mother Graves' Worm Exterminator effectually removes these pests, at once relieving the little sufferers.

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Ask your Merchant for the New Brewings

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those books which have gilt edges : a book collector prizes the rarest editions only for the excellence of the matter and the accuracy of the text. So is our value for men and nature affected by the artistic spirit. To it vulgar show is the gilt edged book; the extra-ordinary is the rare edition; what it values is often very humble and poor to eyes that can not read it. It can see majesty and dignity in many a poor laborer; it can detect meanness under mantle of an emperor; it can recognize grandeur in a narrow house, and pettiness in the palace of a thousand chambers.—Philip Gilbert Hamerton.

DYSPEPSIA is the cause of untold suffering. By taking Hood's Sarsaparilla the digestive organs are toned and dyspepsia is

digestive organs are toned and dyspepsia 18 CURED.

Nothing looks more ugly—than to see a person whose hands are covered over with warts. Why have these disfigurements on your person, when a sure remover of all warts, corns, etc., can be found in Holloway's Corn Cure?

Just the Thing That's Wanted.—A pill that acts upon the stomach and yet is so compounded that certain ingredients of it preserve their power to act upon the intertinal canals, so as to clear them of excreta, the retention of whech cannot but be hurtful, was long looked for by the medical profession. It was found in Parmelee's Vegetable Pills, which are the result of much expert study, and are scientifically prepared as a laxative and an alternative in one.

There are cases of consumption so far advanced that Bickle's Anti-Consumptive Syrup will not cure, but none so bad that it will not give relief. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expectoration, thereby removing the phleam, and gives the diseased parts a chance to heal.

# MEN

Shave with CUTICURA SHAVING SOAP, and before cleansing the face gently anoint with CUTICURA (ointment), purest of emollient skin cures. Wash with CUTICURA TOLLER SOAP and HOT WATER. This simple and inexpensive treatment will prevent unpleasant dryness and prove a great comfort to those with tender, easily irritated skins.

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thronic derangements of the navous system.

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REV. D. CUSBING, C.S.B.

INDIAN MISSIONS.

ARCHDIOCESE OF ST. BONIFACE T 'HAS BECOME A NECESSITY 'TO I appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Mission. The resources formerly at our command have in great part failed us, and the necessity of a vigorous policy imposes itself at the present moment, owing to the good dispositions of most of the pagan Indians and to the live competition we have to meet on the part of the sects. Persons heeding this call may communicate with the Archbishop of St. Bo.iface, or with the undersigned who has been specially charged with the promotion of this work.

Our Missions may be assisted in the following manner:

manner:
1. Yearly subscriptions, ranging from \$5 to 1. Yearly subscriptions, ranging from \$5 to \$100.

2. Legacies by testament (payable to the Archbishop of St. Boniface).

3. Clothing, new or second hand, material for clothing, for use in the Indian schools.

4. Promise to clothe a child, either by furnishing material, or by paying \$1 a month in case of a girl, \$1.50 in case of a boy.

5. Devoting one's self to the education of Indian children by accepting the charge of day schools on Indian Reserves—a small salary attached.

6. Entering a Religious Order of men or women specially devoted to work among the Indians; e.g. (for North-Westein Canada) the Oblate Fathers, the Grey Nuns of Montreal, the Franciscan Nuns (Quebec), etc.

Donationseither in money or clothing should be addressed to His Grace Archbishop Langevin, D. D., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., Rat Portage, Ont.

Indian Missionary.

BOYS' AND GIRLS' ANNUAL

BOYS' AND GIRLS' ANNUAL
FOR 1899.

THIS BEAUTIFUL AND VERY ENTERtaining little Annual for 1899 contains
something to interest all boys and girls, and as
it costs only the small sum of FIVE CENTSit
is within the reach of all. The frontispiece is a
very nice illustration of St. Anthony proving
by a public miracle the Real Presence of Jesus
in the Blessed Sacament:—The King of the
Precipice (illustrated); How Jack Hildreth
Freed Winneton from the Comanches, by Marion Ames Taggart, author of The Blissylvania
Post Cffice; Three Girls and Especially One,
By Branscome River, etc., etc.; Fast Asleep
(illustration); Past Mending (illustration);
Mary, Queen of Heaven (illustration); You're
Out (illustration); Playing with Kitty (illustration); Stolen Fruit (illustration); An Army of
Two: A True Story: Our Blessed Mother and
the Divine Infant (illustration). This little
Annuat has siso an abundance of games, tricas
and puzzles—The Magic Dart. Shadows in Disguise. The Impossible Cat, Fire. The Inverted
Glass A Home Telephone, To Preserve Flowers, Another Way To Keep a Bouquet Fresh;
as well as splendid recipes for Home-made
candy. Altogether it is one of the nicest little
books that we know of, for the price—five cents,
Orders mailed at once on receipt of price. Address:
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onal claims for which shall not include any hill claims for which viously granted. ender not necessarily JOHN R. HALL, Secretary. 1079 8

of the numbers of the ered for and also the for each claim and y be for the whole lot claims and fractions, sied by an accepted nister of the Interior amount offered, one to the control of the control

and fractions will be the Placer Mining ce of tender. subject to the usual s of the said Regula-in force, except as to or by Clause 39, which

FERRING OF DEGREES. DISTRIBU-ON OF PRIZES AND MEDALS.—THE DEGREE V.L. D. CONFERRED UPON HIS EXCELLENCY HE GOVERNOR GENERAL.

Rev. Father Campbell). Not awarded.
O'Connor Medal—Mathematics—(His Lordship the Bishop of Peterborough—P. J. McCue.
Dowling Medal—Literary Association—(His Dordship the Bishop of Hamilton)—M. Dugan.
Honors—J. E. Lynott, Goid Medal—Essay of Hamilton, J. Lynott, Goid Medal—Essay of the A. O. H.)—E. Kelly. Honors—J. J. McGrad.
A. M. Dugan, 3. J. Lynott, 4. P. J. Donovan.
Maddigan Medal—Commercial Course—(Rev. Father Maddigan)—D. de B. Hefeuille. Honors—R. Purtle.

SCHOLARSHIPS. THE GOVERNOR GENERAL.

During the first three weeks of June, each sar, amongst the leading Catholic citizens of the Capital, there is nothing looked forward to the more interest and expectancy than are a Commencement Exercises at Ottawa University.

R. Purtle.

SCHOLARSHIPS.

Natural Theology—(His Grace the Archbishop)—J. Hayes and C. D. McRae, ex. ac., honors—I. J. Duggan, 2. P. J. Donovan, 3. A. Regan and J. Lynott, ex. ac., 5. J. Mulligan, Christian Doctrine—P. J. McCue. Honors—A. Savage.

Mental Philosophy—(Mgr. McEvay)—C. D. McRae, Honors—1 J. Hayes, 2. J. Lynott, 3. P. J. Donovan, 4. J. Duggan, 5. C. Duffy, 6 D. White, 7. J. Hughes.

Special Prizes.

Class Prizes.

or. English-P. J. McCue. Honors-W. B. Col

History-P. J. McCue. Honors-1. E. Kelly W. B. Collins.

Alister and J. Callaghan, ex. aeq., Latin-P. Hopkins, Honors-A. McAlister and H. Boland, ex seq. Greek-J. Boland. Honors-P. Hopkins. English-A. McAlister. Honors-T. Symons. History-J. Boland. Honors-J. McKenna. Excellence-(Rev. Father P. Kennedy)-1. T. J. Redmond. 2. J. L. Gibson. Honors-I. J. Shanahan, 2. E. J. Cryne.
Catechism - T. J. Redmond, Honors-H. Sheridan.

Sheridan. Latin—T. J. Redmond. Honors—J. L. Gib-Greek-J. L. Gibbons, Honors-T. J. Red

Greek—J. L. Gibbons. Honors—F. J. Cryne.
Mongd.
English—J. Shanahan. Honors—E. J. Cryne.
History and Geography—J. Shanahan. Honors—J. W. Kelly.
Excellence—(Rev. Fathers Scollard and Phelan)—W. Brady. Honors—J. Dooley.
Catechism—W. Brady and M. Quigley, ex.
nec. Honors—J. Dooley.
Latin—W. Brady. Honors—J. Dooley.
Latin—W. Brady. Honors—J. Dooley.
Honors—J. Brady. Honors—J. Dooley.

Catternors—J. Boady. Honors—J. Latin—W. Brady. Honors—Engish—W. Brady and J. Dooley. Honors—Engish—W. Brady and J. Dooley, ex. aed. Honors—F. Carten.

Excellence—(tev. Fathers Scollard and Phelan)—I. R. Purtie, Z. Du Quesnoy de Bellefeuille. Honors—J. Murphy.

Correspondence—Du Quesnoy de Bellefeuille.

de. Honors—Correspondence—Du Quesnoy de Belle.
Correspondence—Du Quesnoy de Bellefeuille.
Shorthand and Typewriting—R. Purtle.
Honors—J. Murphy.
Penmanship—Du Quesnoy de Bellefeuille.

nanship—Du Questo,
3-W. Crow.
chism—J. Murphy. Honors—Du Ques

onors—W. Crow.
Catechism—J. Murphy. Honors—Da Catechism—J. Murphy. Honors—W. Crow.
Arithmetic—R. Purtle. Honors—W. Crow.
Commercial Law—Du Quesnoy de BellefeuBook keeping—R. Purtle. Konors—Du
Jursnoy de Bellefeuille.
Correspondence—Du Quesnoy de Bellefeuille.
Correspondence—Du Quesnoy de Bellefeuille.

Quesnoy de Bellefeuille.
Correspondence-Du Quesnoy de Bellefeuille.
Honors-R. Purtle.
Penmanship-Pu Quesnoy de Bellefeuille.
Honors-W. Crow.
Typewriting and Shorthand - R. Purtle.
Honors-J. Murphy.

Honors—J. Murphy.

SECOND COMMERCIAL.

Excellence—(Rev. Fathers Hand and Red1-n). A. Devaney and H. Smith, ex. acqdnonrs—R. Groom.

Catechism — A. Devaney. Honors — R.

Froom. English Grammar-H. Smith. Honors-A

History and Geography—H. Smith. Honor
—A. Devaney.
Mental Arithmetic—H. Smith Honors—J

Book-keeping-J. Carter. Honors--A. De-

mott. Honors—A. Taschereau. Cat c ism—T. McDermott. Honors—C. McDermott. Grammar—A. Taschereau. Honors—T. McGrammar—A.

Dermott. Speiling-T. McDermott. Honors-T. O'Con

Bible History-A. Taschereau. Honors-F.

Ryan.
Geography – T. McDermott. Honors – A.
Taschereau.
Reading – T. O'Connor. Honors – J. Feeney.
Writing – T. O'Connor. Honors – T. McDer

mott. Composition-F. Ryan. Honors-T. McDe

Mental Arithmetic-F. Ryan. Honors-A

Mathematics.

Martin.
SECOND CLASS—(A FRIEND).
Algebra—I. K. Morrow, 2, P. Hopkins
Honors—F. McCarthy and H. Sheridad, ex

aeq.
Geometry—1. T. Shanahan, 2. D. O'Connor.
Honors—K. Morrow.
THIRD CLASS—(REV. FATHER CARBERRY).
Algebra—J. Dooley. Honors—J. Duffy and
P. McGrath, ex. aeq.
Geometry—J. Dooley. Honors—J. Duffy and
P. McGrath, ex. aeq.

First Class,
First Division—A. McAlister. Honors—J.
Boland. Second Division—J. Dufly. Honors

—J. Dooley. Arithmetic.

U. Brady and T. Redmond, ex. acq. Honors, F. Carter.

Taschereau. Special Prize-F. Ryan.

Devaney. ntal Arithmetic-H. Smith Honors-J

llence - (M. Teefy, Esq.,) - T. McDer-

with more interest and expectancy than are the Commencement Exercises at Ottawa University.

Everyone seems eager to manifest unmistakably, on that special occasion, his or her approval of the good work in behalf of true, solid education, that has been carried out so successfully in the University during the scholastic year just then brought to a close; each one seems led to rejoice with the fortunste young men, whose long career of higher studies is, on commencement evening, rewarded with the well-metited crown of victory.

There is nothing wonderful in this lively interest taken by the Catholic people of Ottawa is the work of the University, and especially in the commencement exercises. Each year's graduates, although many of them, as often happens, may be strangers in the Capital as far as their birthplace is comed, have nevertheless long been familiar figures amongst its citizens. Some of them have perhaps won fame in the world of sports, others may have excelled in the dramatic art, others may have examed many an audience by their skill in music. It is then by no means strange that the people of Ottawa take delight in seeing these young men rewarded for their mental abilities, and for their years of patient intellectual to it.

In the brilliancy of detail, as well as in the number of diplomas awarded, the commencement exercises of this year surpassed those of all previous occasions. No better proof than this could be brought for a surpassed those of all previous occasions. No better proof than this could be brought for our to show the University's steady advance on the way of popularity and prosperity. During the past seho lastic year there has been a noteworthy increase in the nour of its students, and present indications predict a still more numerous attendance in the future. Moreover, the kind patronase extended to the University by the Most lie of Archbishops and the Right Rev. Bisder amongst the educational establishments of this continent.

Wednesday last, June 21st., was the day chosen for the commencement exercises at the university. Long before the hour fixed for the evening's programme to begin, the spacious academic hall was crowded by a very select audience. Special aclat was given to the occasion by the presence of the Governor General and Lady Minto. On entering the hall, their Excellencies were receted by the students with a rousing 'Varsity cheer.' Besides these distinguished visitors, there were likebre of the Canadian Serate, and of the House of Commons. The members of the Faculty, clad in their academic robes in autondance. When this was cond to the Rev. Clerky of Ottawa and its vicinity were also present.

Shortly after 8: clock, the evening's programme was involuted by a pleasing selection from the ordines in autondance. When this was conditioned the Rev. Rector of the University stopic of orward and delivered the address politic of the Rev. Clerky of Ottawa and its vicinity were also present.

Shortly after 8: clock, the evening's programme was involuted and survey and the survey and the selection from the ordines in autondance. When this was conditioned to the Rev. Clerky of the 2. W. B. Collins.

Excellence—(Rev. Father McEnter)—P. Hopkins and A. McAlister, ex. acq. Honors—I. H. Boland, Z. T. Symon.

Catechism—P. Hopkins, Honors—A. McAlister and J. Callaghan, ex. aeq.

Latin—P. Hopkins, Honors—A. McAlister and H. Boland, ex. aeq.

Greek—J. Rahaed

Doctor of Laws-His Excellency the Earl of Licentiate of Theology-Rev. Hilaire Chart-

Minto.

Licentiate of Theology—Rev. Hilaire Chartrand, Cheneville, P. Q.; Rev. John Tavernier, Ollawa.

Bachelor of Theology—Rev. T. Blanchard, St. Mark des Vercheics; Rev. J. B. Horeau, Cours, France; R. W. James Fallon, B. A. Kingston.

Licentiate of Philosophy—Rev. Ambrose Madden, Winnipes.

Bachelor of Philosophy—Rev. Edmund Ouimet, Montreal.

Bachelor of Philosophy—Rev. Edmund Ouimet, Montreal.

Bachelor of Philosophy—Rev. Edmund Ouimet, Montreal.

Bachelor of Arist (in order of merit)—Leon E. O. Payment, Billing' Bridge; J. Ellas Doyle, Hawkesbury; John L. Chabot, M. D., Ottawa; Ambrose J. Madden, Winnipex; Roderick A. O'Meara, London, Ont.

Those who passed the intermediate examinations are: John R. O'Gorman, Renfrew, Ont.; Joseph Warnock, Arnprior, Ont.; John Shanahan, Syracuse, N. Y.; O. Pelequin, Coaticook, N. B.; Hector Dube, Louisville, Que.; Andre Paquet, Quebec; Tobias Morin, Erie, Michigan; A. Donnelly, Westport; A. Auelair, St. Adrian; F. Gagnon, Montreal; Michael Conway, Ottawa; James McGlade, Brockville.

The matriculates are: Wm. Lang, Akron, Ohio: Geo. Kelly, Ottawa; Wilfrad Labonte, Worcester, Mass.; Alf. Beaudin, Rat Portage; R. De grandpre, Berthier, Que; Alex. Meinal, Mattawa; Philip Lalonde, St. Genevieve, Que.; J. Rainville, Phoenix, R. I; W. Chaput, Worcester, Mass.; R. Bonin, Montreal; A. Labonte, Worcester, Mass.; R. Bonin, Montreal; A. Labonte, Worcester, Mass.; R. Honia, Que.; J. J. Leroux, St. Monique, Que.; J. Leroux, St. Monique, Que.; J. Leroux, St. Monique, Que.; J. Hender, J. Gary, Hull. Que.; Ulric Wisson, St. Genevieve, Que.; J. Leroux, St. Monique, Que.; J. R. R. Hull, Que.; Ulric Wisson, St. Genevieve, Que.; L. Trepannier, Montreal; A. Lalonde, Montreal; John Dowd, Buckingham; H. Labo, Uninine; George Leonard, St. Monique, Que.; U. Valiquette, Levis, Que.; John Kane, Orilla, Ont.; A. Lalonde, Montreal; John Obride, Ottawa; H. Chabot, St. Constant; J. Ciarke, Brooklyn, N. Y.; T. Day, Vannkeek Hill, Honer list matriculates—W. Lang, George Kelly, W. Labonte, W. Chaput, E. R

## ST. MICHAEL'S COLLEGE, TORONTO.

0 4

TORONTO.

St. Michael'scollege hall was filled with the customary attendance of friends of the institution and parents of the students at the 47th annual distribution of prizes on Monday more ring. Archbishop O'Connor presided and several of the clerky of the city were present, amongst others Dean Harris, St. Catherines; Father Lamarche, Father Cruise, Father McEntee, Father Kelly, Father Handley, Hamilton. The valeditory was delivered by Mr. W. Torpey, and the Prinapal, Rev. Dr. Teefy, before the distribution, made a few happy remarks. Archbishop O'Connor naturally received a dignified tribute from the head of his college, and the standard ribute from the head of his college, and the state cheered enthusiastically at the mention of his name.

The medal and prize list was as follows:

N. B.—The names of the donors are given in parentheses.

Campbell Medal-Classics-(The late Very

F. Carter.

1. R. Groom. 2. H. Smith. Honors—A. De Honors—E. Anderson. B. Tighe. French.

Excellence—R. Hart and J. McCann, ex. acq. Honors—E. Lapp.
SECOND CLASS.
Excellence—H. Boland and P. McCue, ex acq. Honors—A. McAllister.
ELEMENTARY.
Excellence—S. Brady. Honors—E. Kelly.

Music. First Division-J. Noonan. Honors-A Shapleau, Second Division—M. Quigley. Honors—J. F.

I. Staley. Honors-F. McCarthy. University Examinations

University Examinations.
Fourth year—Apologetics—W. J. Donovan.
R. O'Connor.
Second Year—Mental Science—J. T. Mulcany, First Class Honors.
Matriculation—Part L.—E. A. Anglin, J. B.
L. Callaghan, F. C. Foy, Jos. Hayes, G, Kernahan, H. McKenna, Part II.—Jos. Hayes.

Business College Diploma.

D. de Bellefeuille. R. Purtle.

Athletic Championship.

Note.—This Honor List contains the names of all who gained an average of sixty per cent, in the weekly competitions of their classical and English classes.

and English classes.

1. W. Torpey, 2. Curtain, 3. J. McCann.

1. P. J. McCue, 2. D. J. U Connor, 3. H. Martin, 4. L. Staley, 5. M. Martin, 6. J. Golden.

1. P. Hopkins and A. McAlister, 2. J. Boland, 3. H. Boland, 4. T. Symons, 5. J. McKenaa.

land, 3. H. Boland, 4. T. Symons, 5. J. McKenna.

SECOND LATIN.

1. T. J. Redmond, 2. J. L. Gibbons, 3. J.
Shanahan, 4. E. J. Cryne,
1. W. Brady, 2. J. Dooley, 3. P. Carten, 4.
G. Taschereau, 5. T. Dixon, 6. L. Hopp.

1. T. McDermott, 2. F. Ryan and T. O'Connor, 3. A. Taschereau.

I. D. de Beliefeulite, 2. R. Purtle, 3. J.
Murphy, 4. S. Crow, 5. B. Mason.

SECOND COMMERCIAL.

1. A. Devaney, 2. H. Smith, 3. R. Groom,
4. F. Doberty, 5. H. Hogan, 6. J. Carter, 7.
F. Carrie, 8. F. Keveney,
Flort High Company, 6. J. Carter, 7.
F. Carrie, 8. F. Keveney,
First Excellence—The McDermott. Honors—T. O'Conn and F. Ryan, ex. aeq, 2. A.
Taschereau, Flort MATHEMATICS.

Senior Division—Boarders—(Very Rev. Father Provincial)—F. Quinn, Honors—A. Savage.
Day Scholars—(Rev. Father McMahon)—E. Keily, Honors—J. McCann.
Junior Division—Boarders—(Mgr. Heenan)—M. Quignley, Honors—T. McDermott.
Day Scholars—(Rev. Father Rohleder)—J. Boland. Honors—J. Murphy.
St. Michael's Literary Association—(Very Rev. Dean Egan)—J. Lynott. Honors—C. Duffy. First Excellence—Thos McDermott. Honros—T. O'Connor and F. Ryan, ex. aeq. 2. A.
Taschereau.

First Division—I. P. McCue, 2. A. Savage.
Second Division—I. J. Shanahan, 2. L. Staley, 3. M. Martin.

SECOND MATHEMATICS.
1. T. Shanahan, 2. K. Morrow, 3. P. Hopkins, 4. F. McCarthy

Archbishop O'Connor in a witty and pleasant
little speech acknowledged the compliments
paid him, and congratuated the boys upon the
accomplished wower the year. His kindly
words were newbraced those who had worked
hard and the second of the succeed. He reculture the second construction of the succeed
hard and the second construction of the succeed
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hard and the second construction of the succeed
hard construction of the succeed. He redial regular attendance for a number of years
at the closing exercises. Before concluding he
gave words of advice and encouragement to
to the boys who stand upon the threshold of
tife in the world, and wished a happy and profitable holiday to the ones who would return
to their classes in September. St. Michael's Literary Association—(very Rev. Dean Egan)—J. Lynott. Honors—C. Duffy.
St. Charles' Literary Association—(Rev. Father Fogarty)—Priz—P. Hopkins. Honors I. P. McGrath. 2. J. Duffy.
Dramatic Society—(Rev. Father Jeffcott)—J. E. Lynott. Honors—J. Mulligan.
Elocution—(Rev. Father Ryan)—F. McCarthy. Honors—A. Savage.
Natural Philosophy and Chemistry—Prize—C. McRae. Honors—P. J. Donovan and J. Hayes.

Class Prizes. Excellence—(Very Rev. Father McCann, V. .)—I. W. Torpey, 2. W. Curtin. Honors—J. Excellence-(Very Rev. Father McCann, V. G.)—I. W. Torpey, 2. W. Curtin. Honors—J. McCann. Honors—J. McCann. Honors—W. Curtin. Latin—W. Torpey. Honors—P. Hart. Greek—W. Torpey. Honors—P. Hart. English—W. Curtin. Honors—W. Torpey. History—W. Torpey. Honors—E. Lapp. Excellence—Rev. Father Walsh)—I. P. McCue, 2. D.J. G'Connor. Honors—H. Martin. Religious Instruction—P. J. McCue. Honors—E. Kelly. Latin—P. J. McCue. Honors—I. D.J. O'Connor, 2. H. Martin. Greek—P. J. McCue. Honors—D. J. O'Connor, 2. H. Martin.

ST JEROME'S COLLEGE, BERLIN From Berlin News-Record.

From Berlin News-Record.

Commencement Day at St. Jerome s College has arrived and for six weeks all will be peace and quietness within the walls of the college. To many of the students it has brought promotion and heliday pleasure, with prospects of returning again on September 7, and resuming study. But to many it brings, along with the elation over brilliant achievements in their scholastic career, a pang of regret at the thought of leaving their Alma Mater and going out into the world to begin the battle of life in carnest.

hought of leaving their anneals.

The regular Commencement Day exercises held this forenoon, in St. Mary's Church, were largely attended, among the distinguished visitors from a distance being Rt. Rev. Bishop Dowling of Hamilton; Rev. Dr. Kitroy, of Stratford; Fa her Lennon, of Brantford; Dr. Walter, Hamilton; Father Gnam, Hesson; Father Wey, Deemerton; Jas. Murray, an exstudent, now of the New York University and other clerkymen of the county. Among the prominent citizens prosent were: Messrs, H. G. Lackner, L. J. Breithaupt, W. R. Travers, C. Bitzer, Dr. D. S. Bowlby, T. Pearce, W. H. Riddel, and others.

The forenoon's programme was introduced by an overture by the College Orchestra, "Bridal Rose." The Glee Club sang several selections most excellently, and Messrs, Frank and Leo Lucke showed themselves very capable musicians in a piano duet.

"Bridal Rose." The Glee Club sang several selections most excellently, and Messrs, Frank and Leo Lucke showed themselves very capable musicians in a piano duet.

The first speech of the day was given by Mr. Wm. O'Callaghan. In Latin, "De Norma Moralitatis," and Mr Jos, Engiert delivered a well-prepared and finely-worded German address, on Honor. The Valedictory was delivered a well-prepared and finely-worded German address, on Honor. The Valedictory was delivered by Mr. Peter Berkery, who is to be complime the on his effort. In speaking for the class of Section of his present of the day maked an epoch in their life's history for the class of Section of them and for the privileges of cereive. It has been the golden period of their lives, when the foundation was lad on which to rear the superstructure. The joy of success was mingled with sorrow over the severance of the bond of union axisting between the students and the college, and in closing he paid a brilliant tribute to the Bishop, the faculty and fellows the deliver was given by J. Klahs and W. Fellekki, and a piano solo by Roman Ardzie, was proceeded with as given by J. Klahs and W. Fellekki, after which the distribution of prizes was proceeded with as given hereafter.

After the presentations had been made, the venerable Bishop addressed a few words to the boys and friends. He thanked them for the kund things said about him and remarked it was a pleasure to be presentand encourage the boys of S. Jerome's, which he deemed one of the most important institutions in the diocesemportant, because it is doing the work of God. One of its chief aims as of the Church. Dr. Klircy also spoke briefly and made a donation of \$100 in gold for prizes for students. The gathering then adjourned to the college Refectory, where a banquet was given in honor of the occasion and which was attended by many prominent visitors and citizens.

many prominent visitors and citizens.

DISTRIBUTION OF PRIZES.

Latin—Higher Philosophy Class.

Prize, Jos. Englert: honorable mention,
Chas. Pietrowicz, Peter Berkery.

Latin—Lower Philosophy Class.

Medal, Wm. O'Callaghan; prize. Jno. Dobbins; honorable mention, Thos. Cushen, Fr.

FIRST CLASS—(REV. FATHER MINEHAN).
Algebra — First, Division — P. McCue.
Honors. — A. Savage. Second Division — J.
Shanahan, Honors.—L. Staley.
Trigonometry — First Division — P. McCue.
Second Division — L. Staley. Honors.— M.
Martin.
SECOND CLASS—(A. EDISED).

Medal, Wm. O'Callaghan; pizze. Jno. Dobbins; honorable mention, Thos. Cushen, Fr. O'Keefe.

Rhetoric Class.
First prize, Jos. Maerder; second prize, Ed. Goetz; honorable mention, A. Stroeder, R. Ardziejewski, James Kelly, Atban Leyes.
First prize, Julius Klahs; second prize, Wm. Becker, M. Dunphy; honorable mention, Ferd Cosco. L. Gehl, F. X. Arnold, Chas. Greve, Thos. Mahony.

Lower Syntax.
First prize, Jos. Schmidt; second prize, Peter Winkelman; honorable mention, Leo Jankiewicz, Jno. Arnold. Leo Jaglowicz.
Latin Elements.
First prize, L. Radigan; second prize, A. Cyron, V. Bast; honorable mention, M. McQuaid, P. Hughes, Jno. Winterhalt, James Diemerz.
Greek.—Fourth Year.
First prize, Jos. Englert; second prize, Peter Berkery; honorable mention, John Dobbins, Peter Berkery; honorable mention, John Dobbins, Dob. Englert.

First prize, A. Leyes; second prize, A. Stroeder; honorable mention, John Dobbins, Dob. Englert.

First prize, A. Leyes; second prize, A. Stroeder; honorable mention, Jos. Maerder, Jos. Schmidt, D. Hills, First Prize, Leo Jaglowicz, Chas. Greve; honorable mention, Jos. Maerder, Jos. Schmidt, D. Hills, Literature.

Medal, Jos. Englert, Pize, Jos. Maerder; honorable mention, A. Leyes; honorable mention, First Prize, Leo Jankiewicz; second prize, Leo Jaglowicz, Chas. Greve; honorable mention, R. Ardziejewski; Bellist Composition Higher Division.
First prize, M. Dunphy; second prize, Thos. Mahony; honorable mention, R. Ardziejewski, J. Klahs, Ed. Goetz.

Middle Division.
First prize, F. Lucke; second prize, V. Burke, Jos. Schmidt; honorable mention, L. Radigan, W. Fefelski.

Lower Division.
First prize, H. Amann; second prize, P. Winkelman, O. Wissie; honorable mention, P. Hughes, Jno. Henry, J. Dardas, English Grammar—Higher Division.
First prize, H. Amann; second prize, J. Klahs, M. Bunnby; honorable mention, P. Hughes, Jno. Henry, J. Dardas, English Grammar—Higher Division.
First prize, H. Second Prize, J. Klans, M. Bunnby; honorable mention, P. Radigan, W. Fefelski.

Garono. Middle Division.

First prize, Joseph Schmidt; second prize,
F. Lucke; honorable mention, L. Radigan,
John Winterhalt, V. Bast, Eug. Heymann.
Lower Division.

First prize, P. Winkelmann; second prize,
J. Dardas.

J. Dardas.

English Reading.

First prize. John Winterhalt; second prize, V. Bast; honorable mention, C. Heymann, L. Lucke, L. Radigan, J. Brick, L. Weidner.

First prize. L. Radigan; second prize, L. Lucke; honorable mention, Fr. Morrow, A. Cyron, V. Bast, P. Winkelmann.

German—Composition and Siyle—Higher Division.

Medal, Jos. Maerder; prize, Wm. Becker; conorable mention, A. Stroeder, Jos. Englert,

I. Gehl.

Lower Division.

First prize, P. Winke'mann. J. Schmidt; second prize, Ed. Goetz, F. X. Arnold; honorable mention, V. Bast, R. Ardziejewski, C. Greve, John Arnold.
Grammar and Translation-Higher Division.
First prize. F. Lucke; second prize, L. Lucke; honorable mention, J. Dardas, H. Amann.

Lower Division.

First prize, L. Radigan; second prize, A. Cyron; hencrable mention, M. Dunphy, Thos. Mahony, Jos. Rowan, Thos. Cashen.

French—Higher Division.

First prize, A. Lyes; second prize, A Stroeder; honorable mention, James Keily.

Middle Division.

First prize, Win. O'Callaghan; second prize, J. Klahs; honorable mention, R. Ardziejewski, Jos. Marder, A. Wehhenkel.

Jos. Marder, A. Wehhenkel.

First prize, Jon. Arnoid; second prize, Jos. Schmidt, L. Jaglowizz; honorable mention, Fr. Lucke, Leo Janklewicz, T. Mishony.

Polish—Higher Division.

Prize, Jno. Robakowski; Hon. Mention, R. Ardziejewski, W. Feft-iski.

Lower Division.

First prize, A. Cyron; second prize, Jos Gabel; hon. mention, L. Weidner.

Medal, R. Ardziejewski; Prize, J. Robakowski.

Medal, R. Ardziejewski; Prize, J. Robakowski.

Penmanship.

First prize, V. Basi; second prize, H. Amann.

Geography.

First prize, H. Amann; second prize, B.

Kloepfer, V. Basi; nonorable mention, A.

Uyron, J. Winterhalt, F. Marrow.

Book-Keeping - Higher Division.

First prize, J. Dardas; second prize, J. Schmidt, P. Fischer; nonorable mention, L. Jac, I. Jankiewicz, L. Lucke,

Eug. Heymann, L. Gehl.

Lower Division.

First prize, L. Radigan; second prize, Jno.

Winternalt, H. Amann, P. Winkelmann; honorable mention, Jer. Brick, V. Bast, J. Stick.

Mathematics. – Geometry, rize, Ed.

Garono; honorable mention, R. Adziejewski.

Algebra – Higher Division.

First prize, A. Stroeder; second prize, J.

Klahs; honorable mention, A. Montag, Ed.

Garono.

Middle Division.

Klahs; honorable mention, A. Montag, Ed.
Garono.

Middle Division.

First prize, Fr. Lucke; second prize, Chas.
Greve; honorable mention, Jas. Dremert, Jos.
Rowan, V. Bast, Wm. Kloepfer.

First prize, Jos. Schmidt; second prize, L.
Radigan; honorable mention, L. Jaglowicz,
Chas Hiemann, H. Amann.

Arithmetic—Higher Division.

Medal, J. Schmidt; first prize, Wm. Kloepfer;
second prize, P. Fischer: hon. mention, F.
Cesco, Ed. Brady, Chas. Greve, Eug, Heyman,
Chas Pollmann.

Middle Division.

Coston Pollmann
Middle Division
First prize, L. Radigan; second prize, Jro.
Winterhait, J. Dardas; hon. mention, W.
Fifielski, Jas. Diemer.
Lower Division.
First prize, P. Winkelman; second prize, Jer.
Brick; hon. mention, Fr. Morrow, Jno. Stick,

First prize, P. Winkelman; second prize, Jer. Brick; hon. mention, Fr. Morrow, Jno. Stick, Jno. Henry
Jno. Henry
Medal, A. Stroeder; first prize, A. Leyes; second prize, E. Goetz; hon. mention, Jos. Maerder, F. Cesco, Ed. Garono.
First prize, Jos. Schmidt; second prize, Eng. Heymann, A. Cyror; hon. mention, L. Jaglowicz, P. Winkelmann, L. Radigan.
Universal History.
Medal, Thos. Mahony; prize, Ed. Goetz, Jos. Maerder; hon. mention, A. Leyes, R. Ardziejewski, A. Stroeder, J. Klans, J. Keily.
First prize, Fr. Odrowski; second prize, Jas. Schmidt; honorable mention, L. Radigan, F. Lucke, F. X. Arnold.
Church History—Higher Division.
First prize, Wm. O'Callaghan; second prize, A. Stroeder, Jos. Englert; honorable mention, Thos. Cushen, P. Berkery.
Lower Division.
First prize, Thos. Mahony; second prize, Jos. Maerder; honorable mention, J. Schmidt, Ed. Goetz.
Bible History.

Maerder; honorable Heistory.

First prize, A. Cyron; second, P. Winkelmann; honorable mention, V. Bast, Jno, Henry, Jno, Winterhalt.

Religious Instruction—Higher Division.
Medal, Joa. Englert; first prize, Wm. O'Callaghan, second, Fr. O'Keefe; honorable mention, Jas. Maerder, Thos. Cushen, P. Berkery.

Middle Division.

First prize, A. Leyes; 2nd, Ed. Goetz; hon. mention, Thos. Mahony, A. Stroeder, Joseph Schmidt.

Schmidt.

Lower Division.

First prize, A. Cyron; 2nd, V. Bast; hon
menition, P. Winkelmann, L. Radigan, Jer
Brick, John Winterhalt, Jas Diemert.
Mental Philosophy—Higher Div.
Price, Jos. Englert; hon, mention, ChasPietrowiz, P. Berkery.
Lower Div.

Pietrowiz, P. Berkery.
Lower Div.
Medal, Wm. O'Callaghan; prize, Frank O'Keefe; hon. mention, Jno. Dobbins, Thos

Medal, Wm. O'Callaghan; prize, Frank Cashen.

Rhetoric,
Medal, Jos. Maerder; lst prize, Ed. Goetz; 2nd. A. Leyes; hon mention, A. Stroeder, D. Haragan, Ed. Garono, R. Ardziejewski, A. Wehhenke, J. Kelly A. Montag.

Medal, to be adjudged by the donor to the best orator of the day P. Berkery.

Medal, to be adjudged by the donor to the best orator of the day P. Berkery.

First prize, J. Flahs, 2nd. Ed. Goetz; honmention, W. Fefleiski, Frank Lucke, L. Lucke, A. Leyes, Ed. Brady, Chas. Windbiehl, Frank Cesco, Jas. Dardas.

General Proficiency—Classical Course.

Medal, Jos Schmidt; honmention, R. Ardziejewski, Jos Maerder, Ed. Goetz, V. Bast, L. Radigan, P. Winkelmann, Jos Englert, A. Cyron, A. Stroeder, A. Leyes.

Prize, A. Cyran.

Good Conduct.

Medal (for Seniors) Peter Winkelmann; medal, (for Juniors) Ladislaus Weidner: honorable mention, John Arnold, V. Bast, P. Barkery, Thomas Cushen, A. Cyron, Jos. Eckert, Ed. Goetz, Dan Haragan, M. Meduichl, Jos. Englert.

Neatness and Politeness.

Prize, seniors, Wm. O'Callaghan; juniors, V. Bast; honorable mention, H. Amann, R. Ardziejewski, John Arnold, Edward Brady, P.

Neatness and Politeness.
Prize, seniors, Wm. O'Callaghan; juniors, V Bast; honorable mention, H Amann, R Ardziejewski, John Arnold, Edward Brady, F Berkery, Thos. Cushen, A Cyron, M Dunphy, James Dardus, Jos. Eckett, J Fornes, Fischer, Ed. Goetz. Ed. Garono, D Haragan, J Kelly, L Jankiewicz Jos. Maerder, M McQuaide, Thos. Mahony, F Morrow, F O'Keefe, L Radigan, J Robakowski, Joseph Schmidt, O Wisler, P Winkelmann, L Weidner, Charles Windbiehl, Jos. Englert, John Englert, Eug Heymann, Aug. Huck, J Klabs, Frank Ordrowski, C Poehlmann, John Winterhalt. COMMERCIAL DIPLOMS.
Joseph Schmidt, Peter Fischer, John Arnold, Eug. Heymann, Louis Gehl.

Special prizes for having passed the Easter and June examinations with very high marks, are awarded to the following students: M McQuaide, Frank Morrow, D Haragan.

LORETTO ABBEY, TORONTO

LORETTO ABBEY, TORONTO

Toronto Globle, June 21.

Archbishop O'Connor was tresent at early Mass at Loretto Abbey yesterday morning, and at the close briefly addressed the students on the work. The following prizes and graduating honore were then presented to the successful students:

Graduating medals were conferred on Miss Grace Lundy. Miss Marie Gallagher, Miss Birdie O'Flaherty, Miss Stella Snields and Miss Maud McDonald, and a graduating medal on Miss Jennie Gaudette for proficiency in French.

Gold cross for Christian doctrine; presented by his Grace Archbishop O'Connor—Miss Birdie O'Flaherty.

Silver medal for Church history; presented by the Right Rev. Monsignor Merry del Val—Miss Alice Eagan.

Gold cross for Christian doctrine; intermediate department—Miss Margaret O'Sullivan.

Silver medal for Church history; presented by the Right Rev. Monsignor Merry del Val—Miss Alice Eagan.

Gold cross for Christian doctrine; intermediate department—Miss Margaret O'Sullivan.

Silver medal for English literature; gracious ly presented by his Excellency the Governor General—Miss Mary McConnell.

Prize for good conduct in senior department—Equally merited by the Misses Alice Eagan.

Neille Roach, Eléanor Brennan. Alice Haffey, Mary Delaney. Helen McArdle, F. Snider, Patty Groome, Jennie Gaudette, Lizzie Morgan, Alice Altkins, Katie Malone, Gertrude Kilen, Fanchette Mullen, Kathleen Flood, and obtained by Miss Nelle Roach.

Intermediate department — Miss Gertrude Genereux; essay medal, presented by Sir Frank Smith, Miss Maud McDonald special essay prize, Miss Chaffey: mathematical medal, presented by Mr. Eugene Okefer, Miss Olive Wheaton.

Gold cross for proficiency in under-graduating class of 1900 — Misses Dora Schuch, Olive Wheaton, Clara Barnett, Lulu Smith, Frances Boyd and Florence McConnell.

Honors in English history and rhetoric—Miss Gertrude Bell, Miss Lillian Rose, Promoted with first-class honors in English, Control of Connell Honors in English history and rhetoric—Miss Gertrude Bell, Miss Lillian Rose, Pre

ing class—Misses Alice Haffey, Nellie Roach and Jean Gross.

Promoted with honors to sixth class (senior)—Misses W. Evans, Katle Overend.

Honors in prose, composition and literature, in sixth class, English—Misses Mary Frances and May Mason.

Musical department—Gold medal presented.

Honors in prose, composition and literature in sixth class, English—Misses Mary Frances and May Mason.

Musical department—Gold medal presented by Very Rev. J. J. McCann, V. G., for high standing in graduating course instrumental music—Miss Cacelia McKenna.

Gold medal for progress and application in graduating course, instrumental music—Miss Marie McGuire.

Gold medal for fidelity in St. Cecelias' choir—Miss Agnes Mangan.

Gold medal for improvement in singing—Miss M. McDonald.

Silver medal in intermediate year, senior branch, vocal music—Miss Mattle Bampfield.

Silver medal for instrumental music in senior department—Misses Dimples, Cosgrava and Mabel Palen.

Silver medal for violin in senior department—Miss Forence McMuilen.

Silver medal for violin in junior department Miss Marie Baillorgeon.

Sixth class music—First-class honors in instrumental music—Misses Edith Gough, Ethel Suckling, Irma Jordan. Second-class honors—Misses Margaret Wilson and Birdle O'Flaherty.

Fifth class music—First-class honors—Misse Edith Berg. Second class honors—Misses Edith Deherty.

Second class music—First-class honors—Misses Margaret Wilson and Birdle O'Flaherty.

Fourth class music—First-class honors—Misse Edith Berg. Second class honors—Misses Edith Deherty.

Second class honors—Misses Brosie Burns and Olive Wheaton.

Third class — Promotion certificate — Mis Gertrude Foy.

Vocal certificates—Second year, first class honors—Olga Alpine, Jenny Gaudette, Agnes Bathes, May Wright and N-ilie Roach. Second-class honors—Fresa McDonald, Marcart Wilson, Kate Malone and Gertrude Alginonne Parkes, Second-class honors—Grace

boun. 1 medal for water colors, presented by 1. Walsh—Miss Deympne Byrnes. 1 medal for art embroidery—Miss Maude

4y. Gold medal for water colors—Miss Annie Gold medal for water colors—Miss Annie McNaughty.
Commercial department—J. W. Johnson, F. C. A., Principal Ontario Business College, examiner. The following young ladies were awarded diplomas for shorthand and typewriting:—Misses Lillian Ross, Agnes Mangan, Alice Altkins, Jeanette Hunt, Annie Kelly, Emma Carroll, Carrie Sheppard, Elizabeth Morgan, Alma Varin, Pearle Davis and Katie Kelly.

ST. JOSEPH'S ACADEMY, TOR-

katie Kelly.

ST. JOSEPH'S ACADEMY, TORONTO.

Beautiful in its solemnity and charming in its oulet conventual grace was the annual closing of St. Joseph's Academy, which took place on the morning of Wednesday, the 21st uit. The young he first fruits of the scholastic year, seemed desirous to finish the good work begun, hence the solemn High Mass of Thanks-giving, at which His Grace the Archbishop was present as were also many friends, amonst whom were the Rev. Fathers Marijon, Frachon, Brennan, L. Minehan, Murray, Cherrier, F. Ryan, Jones, S. J. (Montreal), Lamarche, Dr. Hendes was celebrated by the Rev. Dr. Teefy, with Rev. Fathers J. Sullivan and P. Howard as deacon and sub deacon, respectively. The choir was composed solely of convent pupils, whose singing would have reflected credit upon experienced vocalists. The principal soloists were the Misses Hughes and Patton, the former young lady rendering Luzzi's "Ave Maria" as an oifertory piece in a beautiful and devotional manner. After the Mass, the closing exercises, which, as is customary at St. Joseph's, were strictly private, took place in the academic hall, where a programme as brief as it was perfect was presented, followed by the conferring of honors and awarding of premiums, the results of the year's arduous labors on the part of the successful students. A principal feature in the excellent entertainment was the recitation in the purest and most pleasing French from one scene of Racine's "Athalie," by the Misses Adei: Falconbridge. "Athalie," by the Misses Adei: Falconbridge of the in its sympathetic expression was tendedly harmonious in its exquisit in cultured voices seeming fairly to revel in lesse's beautiful "Swallow Song," while the "Good-Bye" of Lich in its sympathetic expression was tenderly harmonious in its exquisit in the childies hum to the sain sung in unison by the junior pupils formed a perfect fainh to a most tasteful and appeared the part, for the Apostrophe to the Scraphic Youtherded, while the childiesh lum to the sain sung in unis

needlework, and plain sewing, among which was conspicuous some richly-embroidered church work, wrought by Miss Rosar. There were also to be seen many dainty designs in silk and lace, the work principally of the Misses Nobie, Dally Wilson, Meehan, and Falconbridge. A unanificent water scene in needlework executed by Miss Kosar attracted much attention; this, with other pieces too numerous to mention, merited many encomiums from admiring friends.

LIST OF HONORS.

much attention; this, with other pieces too numerous to mention, merited many encomiums from admiring friends ones.

Bronze med. Ist Presented by His Holiness Pope Leo, for Christian doctrine and Church history, competed for by the ouplis of the first course, obtained by Miss Eagan.

Gold meda.—Presented by the Most Rev. Denis Archbishop of Toronto, for superiority in English, awarded to Miss Carmon General's medal.—Presented by His Excellency the Earl of Minto, for excellence in English literature, awarded to Miss Virginia Miller.

Gold medal—Presented by the Very Rev. J. J. McCann. V. G., for superiority in natural science, awarded to Miss Virginia Miller.

Gold medal—Presented by the Very Rev. J. J. McCann. V. G., for superiority in natural science, awarded to Miss Virginia Miller.

Gold medal—Presented by the Rev. Father Ryan, for excellence in commercial branches, obtained by Miss Caro Wyman.

Gold medal—Presented by the Rev. L. Minehan, for superiority in mathematics, awarded to Miss Katie Eagan.

Gold medal—Presented by Sir Frank Smith, for excellence in art needlework, awarded to Miss Rosar.

Gold bracelet—Presented by A. Elliott, Esq. for lady-like deportment, fidelity to duty and observance of rule, merited by the Misses Eagan, Meehan, Thompson, Urlocker and Prendergast, ob ained by Miss Urlocker.

Silver medal—Presented by Miss Urlocker and Prendergast, ob ained by Miss Urlocker.

Silver medal—Presented by Miss Glockling, Certificate of music—Awarded by Mr. Voot, in intermediate grade, with second-class honors in harmony, counterpoint and history, Miss Powers.

In junior grade theory with first class honors.—The Misses Wilson, Patton, Meehan. Powers.

in intermediate grade, with second-class nonors in harmony, counterpoint and history, Miss Powers
In junior grade theory with first-class honors.
—The Misses Wilson, Patton, Meehan, Powers, Guiry, Urlocker and Noble.

In junior grade harmony, with first-class honors.—The Misses Urlocker and Guiry.
Second-class honors—Miss Hughes,
Certificates—Awarded by Mr. Tripp, in intermediate grade instrumental music, with first-class honors, to Miss Josephine Noble. Second-class honors, to Miss Josephine Noble. Second-class honors, Miss Urecker. Honorable mention, Miss Patton. Pass, the Misses Hughes, M. Power and Daly.
Junior grade instrumental music—Pass, the Misses Guiry and Murphy.
Commercial Diplomas — Awarded by the Nimno and Harrison Business College, Toonto, for general proficiency in phonegraphy, typewriting, and commercial proficiency, to the Misses Gladys Werry and Agnes Whelan.
Crown for charity in conversation, awarded to Miss Miller.
Crown for amiability in first course, by ofe feachers and companions, awarded to Miss Patton.
Crown for amiability in second course, Miss

Patton.

Crown for amiability in second course, Miss Werry.

Crown for amiability in third course, Miss Mary Ryan.

Crown for satisfaction in St. Cecelia's choir, equally merited by the Misses Hughes, Patton, Guiry, Sullivan, Eagan, Meehan, M. Powers, Wilson, Miller, Petley, Noble, J. Noble, A. Falconbridge, Wyman, L. Wyman, Andrews,

Conway, Devlin, Urlocker, Daly, M. Pewer, Collins, L. Collins, Maxuire, A. O'Connor, K. Murray, Werry, Phillips, E. Wilson, and Porter; obtained by Miss K. Murray.

Crown for satisfaction in Holy Angels' choir, equally merited by the Misses Murphy. Forg, Clark, Ryan, Power, Van Haun, Deane, M. Ginnis and Patton; obtained by Miss Gertrade Patton.

Crown in day school for lady-like deportment and fidelity to duty, equally merited by the Misses L. Murphy. Lawrence, Flannigan, Q. Murphy, McMahon, Thornton, Cleary, Charch, Sedgewick; obtained by Miss Sedgewick; Crown for application in day school, equally merited by the Misses Lawrence, Glocking, Flannigan, I. Murphy, McMahon, Whelan, Cleary, Thornton, Sedgewick, Crocker, H. McMahon, Church, E. Church; obtained by Miss H, McMahon.

PRIZE LIST,

Prizes in Senior Department awarded to those pupils who obtained 50 per cent in the final examinations.

SENIOR "A" CLASS. English—The Misses Glockling, Flannigan, Eagan, Devlin, Meehan, Miller, Lawrence, K. Powers. Prize for improvement—Miss Mul-

Powers. Prize for improvement—Miss Mulcahy.

Mathematics—The Misses Glockling, Flannigan, K. Powers.

Latin—The Misses Eagan, Flannigan, K. Powers.

Latin—The Misses Glockling. Flannigan, Eagan and Devlin.

German—Miss Glockling.

Natural Science—The Misses Flannigan, Eagan, Glockling, Meehan, Devlin, Lawrence, and K. Powers.

Elocution—Equally meritci by the Misses Wilson. Conway, and Lawrence; obtained by Miss Conway.

Phonography and Book-keeping—Prize for Improvement—Miss Andrews.

Music—Special prize, Miss Crowe. First prize, fourth grade, the Misses Meehan and Devlin, Vocal Music—Special prize, Miss Hughes.

Vocal Music—Special prize, Miss Hughes.

Vocal Music—Special prize, Jaiss Hughes.

JUNIOR "A" CLASS.

English—The Misses Power, Adele Falconbridge, Cleary, K Murray, Sedgewick, Crocker,
J. Noble, Thornton, O'Connor, Urlocker and
Werry.

Mathematics—the Misses Urlocker, Cleary,
Wyman, Sedgewick, Crocker, Ingoldsby,
O'Connor, and Phillips.
Christian Doctrine—In day school, Miss
Whelan.

Christian Doctrine—In day school, Miss Whelan. Latin—The Misses Adele Falcenbridge, Sedgewick, Cleary, Wyman and O'Connor French—The Misses K. Murray and Sedgewick.
French Composition — (Epistolary style)—
Miss Adele Falconbridge.
French Conversation — Miss Loraine Wy. man, Drawing —Equally merited by the Misses Power, Aimee Falconbridge, Urbecker, J. Noble, F. Me han, G. O'Connor, and L. Wy. Wyman; obtained by Miss Aimee Falcon-

Music - Fifth Grade Instrumental - Miss Music — Fifth Grade Install merited by he Misses F. Meehan, Macaulay, Thornton, Adele Falconbruge, Aimee Falconbridge; obtained by Miss Thornton. Prize for improvement in vocal music—Miss Guiry. nt in vocal music—Miss Guiry. lementary grade theory—Miss Collins. rt needlework—First prize—Miss Daly.

■Art needlework—First prize—Miss Daig.

rhonogr.phy—Miss Noble.

Osservance of Rule—Miss Werry.

Darning, mending.—Equally merited by the Misses Ingoldsby, M. O'Connor, M. Murray, and Porter; obtained by Miss Ingoldsby.

To Junior "A" Senior Division—The Misses Phillips. Crocker, O'Connor, Sedgewick, Werry, Murray, Ingoldsby.

JUNIOR DEPARTMENT.

Prizes in Junior Department awarded to the pupils who obtained highest marks in English and mathematics.

Frizes in Junior Department awarded to the pupils who obtained highest marks in English and mathematics.

First Prize in Senior "B" Class, awarded to Miss Cornway. Third prize—Equally merited by the Misses H. McMahon and Church; obtained by Miss McMahon.

Christian Doctrine—In day school—Miss H. McMahon.

McMahon.
French-Miss Carrie Murphy.
Music-First prize, fifth grade-Equally merited by the Misses Conway, C. Murphy, and E. Wilson; obtained by Miss Conway.
Music-First prize, fourth grade-Miss O'Con-

nor.
Violin—Miss Eva Wilson.
Viocal Music—First prize—Miss Patten.
PROMOTED.
To Junior "A" Class Junior Division—The
Misses C. Mupchy, Patton, Conway,
Church, E. Church, L. Wyman H. McMahon,
Maguire.

diss Ryan. Second Prize—Miss Gertrude Murphy. First Prize in Junior Division—Miss Beatrice

Second Prize—Miss Gettrude Murphy.
First Prize in Junior Division—Miss Beatrice
Fogg.
Second Prize—Miss Hazel Deane.
French—The Misses Ryan and Heinrich.
Music—First Prize. Third Grade Inst.—Equally merited by the Misses Fogg. Albertie,
Clark, Fox, and Irene Stilivan; obtained by
Miss Beatrice Fogg.
First Prize, Second Grade—Equally merited
by the Misses Horne. Sullivan, Healy, and MeGinnis; obtained by Miss Viva Healey.

To Senior "B" J PROMETED.
TO Senior "B" J PROMETED.
TO Senior "B" J PROMETED.
The Misses
Ryan, G. Murphy, PROMETED.
Roan, G. Murphy, PROMETED.
Formally, Misses
Ryan, G. Murphy, Prize Ind. Misses
B. Fogg Deane, M. Ryan, Clark, Van Haun,
Lee, and Fox.
Sexond Scoxd Class.
First Prize—V. Healey.
Second Frize—G. Cleghorn.
Third Prize—N Warde.
Prize for Geography and Writing—R. Murphy;
Prize for Reading and Spelling—C. McGin-

phy. Prize for Reading and Spelling-C. McGin-Prize for General Improvement-F

JUNIOR SECOND.
First Prize-L. McPherson.
Second Prize-K. Foy.
Third Prize-M. Cleghorn.
Prize for Catechism and Arithmetic-V. Cul-Prize for Spelling and Writing-E. Robin-Prize for General Improvement-K. De Gruchy.
Prize for Number-L. Clark.

First Prize—Alice Mason. Second Prize—F. Post. Third Prize—M. Clark. Prize for Hegular Attendance—Bertha Kelly.
Prize for Number-G. Patton,
Prize for General Improvement-Helen Mer-

Prize for General Improvement—Helen and Pritz for Drawing—May Hurst.
Prize for Drawing—May Hurst.
Prize for sewing—Merited by N. Warde, V. Healey, V. Culliton, G. Cleghorn, K. Foy, M. Clark, B. Kelly, K. DeGruchy; obtained by Miss V. Healey, K. DeGruchy; obtained by Miss V. Healey, G. Cleghorn, M. Chisholm, K. Deane and A. Sullivan.
Promoted to Senior "C." Junior Division—The Misses V. Healey, G. Cleghorn, N. Warde, R. Murphy and C. McGinnis.
Promoted to Senior Second—L. McPherson, V. Culliton, K. Foy, M. Cleghorn, E. Robinson, K. DeGruchy.
Promoted to Junior Second—A. Mason, G. Patton, M. Clark and H. Merritt.
St. ALOYSUS SCHOOL

Patton, M. Clark and H. Merritt.

Prizes in Third Class.— Awarded to the Masters Norman Zammers, Frederick Kelly and Percy Foy.

Prizes in S. cond Class—Awarded to the Masters Frederick Foy, Newman Mcintosh and Robert Miller.

In Junor second—Masters William Falvey, J. McPherson, Ernest Monerieff, Gerald Cornue, Edmund Clarke, and Howard Monerieff. Prizes in Part Second—Awarded to Masters S. Layton, M. G. Madden, J. Napolitano, and Charles Boeckh.

Prizes for Phonics and Number—Awarded to Masters George McPherson, M. J. Ellard, Douglas Jamieson, John Fox.

Prize for Instrumental Music—Awarded to Master Gerald Cornue.

CONTINUED ON FIFTH PAGE.

REV. P. J. KENNEDY, UNCASVILLE.

REV. P. J. KENNEDY, UNCASVILLE,
We are very much pleased to note the success
in the United States of one of our Canadian
students, who has lately been promoted to the
pastorship of Uncasville, Connecticut (diocese
of Hartford), Rev. P. J. Kennedy. This rev.
gentlemea completed his whole course of six
years at St. Michael's College, Toronto, graduating there in 1884. His complete theological
acourse was made at the Grand Seminary.
Montroal, where he was ordained in December, 1887. After his ordination he was abnointed assistant priest to the late Very Rev.
Father Hughes, V. G., of Hartford. Connecticut, with whom he remained for three years,
being then transferred to the Immaculate
Conception Church, of Waterbury, Conne,
where he remained eight years. He was appointed pastoral of Uncasville on the feast of
St. Haeil, May 14, 1893, the Saliians.
We sincerely wish Rev. Father Kennedy
length of Years to labor in his holy vocation,

VOLU The C

London, Sai THE CHU

The editor view rises to say, some p marks, aneni It refers to a ing the pos truly Catholi the hostile wards all me us a triump from a Catho

Well, all atter from tory would h ling gravity pledged to t given over

science bran We are not spirit in re earned frie any respects he world's in the colu nal" to a shred of tru formity. If he will science he the Catholic

more than t developmen fore John I great Univ the invent whereby w were origi Who four berg, Pari were claim

sands of st

taught es science? hands of

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