The Catholic Record.

London, Saturday, June 11. 1898. CHRISTIAN MARRIAGE.

The Rev. Father Campbell's (S. J.) lecture on "Christian Marriage," before the Baptist Divinity school of Colgate University, which appears in another column, has received much favorable notice from the secular press. Such a lecture is timely, and, coming from a distinguished Jesuit, will make seme optimistic individuals doubt as to whether we are going on by leaps and bounds into more perfect civilization. Divorce is eating out the vitals of society. It is granted for the most trivial reasons. Our separated brethren meet in solemn conclave now and then and deplore the fact and even denounce it, but they are powerless to prevent it. They have not that which can exercise a sway over conscience. The Church only founded by Him who restored marriage to its primitive state and cast over it the halo of a sacrament can be a barrier to the encroaching tide of legalized lust. She has stood a faithful sentinel, guarding the family, protecting defenceless woman and proclaiming always that what God has joined together let no man put asunder.

A PLEASING SCENE.

We had the happiness of witnessing a scene that will long be pictured on our memory. It carried away with it all the weariness and worry of a day of toil, and brought back for the moment the freshness of the days of long ago, when "life was like a story that held neither sob nor sigh." On our way homewards we stepped into a church to assist at the devotion of the month of June. The altar was ablaze with light and the congregration absorbed in prayer.

Then came a voice ringing out the praises of the Master. It was a beautiful voice-clear, resonant, but the solemnity of the occasion gave it, perchance, an exaggerated value in our eyes. But it found the way to the heart, and as the waves of meledy wafted to our ears the words "My child, give me thy heart," our eyes were blinded by the happiest tears we have known for many a day. After the hymn there was a sermon on Devotion to the Sacred Heart. There was nothing academic about it, but plain, earnest and soul searching. There was a manliness about it em inently befitting an utterance from a pulpit. He outlined the theology of the Church on the matter, and then exhorted his auditors to give testimony were admonished to be brave and strong-brave, despite the attacks of the minimizers and lukewarm, and strong against the blandishments of the world and flesh. Religion is not an affair of moods, or even association with religious societies, but of service. It is an affair of loyalty to the Redeem er in stress and storm as well as in peace and sunshine. It is the dominion of the spiritual over the material.

In conclusion, he besought the congregation to take the pledge during the month to abstain from all intoxicating liquors. It is a practical manner of honoring the Sacred Heart, and we but wish that every Catholic would take it to heart. It means self-denial, and that is one of God's angels-who points out to us the higher and nobler paths of life.

T. P. O'CONNOR ON GLAD-STONE

In Reminiscences of Public Life, Mr. T. P. O'Connor has some notes on Mr. Gladstone which may prove of interest at the present time. The great Englishman often said that he would take an interest in Irish affairs while there was breath in his body.

He says that of all the things about Mr. Gladstone the most potent and magnetic was his voice:

"Its deep and musical note suggested always to me some thing leonine. So strong was this impression upon one that when I sat at the same table with him in one of the division lobbies, and heard him carry on even a conversation in an ordinary tone with somebody else, the utterance produced a certain nervous

Referring to his conversational

powers, he says:

"Everybody knows how delight-il a conversationalist Mr. Gladstone is. It is not the omniscience;

it is the charm of his talk. I have the unthinking, will ever be reverenced known omniscient talkers who were among the very greatest bores I ever met and whom I would walk many miles to avoid. But the omniscience of Mr. Gladstone is free from anything like pretence : is so candid, varied and interesting that it is a delight which nobody who has been under the spell of his talk would be able to forget. Of some of his struggles in his old days and with old opponents he talked indeed with the greatest good humor and enjoyment — as though the things were trifles. After the desertion of Chamberlain he never once referred to It must be said also to the credit of the Birmingham politician that he took advantage of every opportunity to pay his respects to his former lead-

Much has been said of the "great dead," but one cannot appreciate now in due measure! his life's work. He did many things and earnestly. Whether he was solving financial problems or rummaging in old libraries or lecturing before universities or protesting against wrong and oppression he was always the man of irresistible energy.

His career may give one more proof of the fact that brain work has never injured anybody. Giesinger, the great German, says that "Purely in tellectual over-pressure seldom leads to insanity, but among the most frequent causes is over strain of the emo-

We lay our meed of respect and gratitude before his tomb. He lies hard by his peers-the giants of intellect, who from their thrones in Westminster Abbey still rule the world. And he, too, will exercise his power, for none there are nobler than he who lately laid aside forever the care and worry and battle of life. His tenacity of purpose and indomitable determination have ennobled our manhood : his intellect has shed a new lustre on English literature : his courtesy in debate has raised for all time the standard of the House of Commons: his matchless eloquence has added new wealth to the world's treasury of noble thoughts, and his ideal family life has taught this generation that within the precincts of the home lies the source of purest hap. piness.

AN OVERSIGHT.

Reading some time ago an address by one of our leading men, on the factors that have contributed to the founding of our civilization, we were struck by the cool manner in which he passed over the early missionaries. Perhaps it was an oversight-and perhaps it was bigotry. We charitably suppose that they must have escaped his notice but any such address must pay by their love and devotion. They some attention to the heroic priests of the first days of Canada. His address was in some respects very able one. He chanted with skillful tongue the thanksgiving hymn of Canada. He also returned thanks for the numberless blessings which have been bestowed upon Canada by the Giver of every good and perfect gift. He returned thanks for her fertility of soil, her salubrity of climate, her exhaustless resources, her majestic possibilities, and for the energy of those who, receiving at her hands the gifts of liberty and peace, are proud to call her

> All this sends a thrill of gladness through our hearts and strengthens our spirit of gratitude. But when we lay our tribute of recognition for services rendered before the men who have been instrumental in shaping point is formulated in a brief passage and directing the destinies of our country, let us not forget those who were the first to place our feet on the path of progress and prosperity. We refer to our early explorers and missionaries. The records that tell of their labors have inspired many a glowing page, but they still wait to grow under a reverential hand into a grand historical picture. Parkman has done much, but the secret of their toils and enthusiasm is known only to those who are children of the Catholic Church. We are too busy keeping up with the wild rush for place and wealth to devote much time to the study of the careers of those who builded better than they knew. To all, however, who love the history of their native land we recommend the perusal of the life of the early missionaries, who bore across the ocean the blessings of Christian civilization leaving behind them the narrowness and hatred, the political and social wrongs with which it had become associated, and who, derided by

by all who can be thrilled by unselfish thought and deed. It is stimulating in an age of softness and low aims to look back and see them accompanying the savages in their wanderings, now narrating the story that has transformed the world again exposed to brutal rage and cruelty, but possessing ever their souls in unalterable peace. Heroes there are, but none worthier of a place in the roll of fame than the missionary of Canada. To plant the flag in the blazing battery of the enemy, to lay the hand of charity on the diseasestricken, is surely heroic; but to live away from the amenities of life and to die as becometh men and ministers of Christ, as men unflinching and unwavering and as ministers of Christ with a blessing for the torturer,

is on a higher plane of heroism. The name of Jacques, Lallemant, Breboeuf, should be kept before the minds of our youth. They are inseparably connected with our history. Their faith and matchless courage are our heritage, and their lives may be perused again and again and always with profit. Let us not forget this. These fearless soldiers of Loyola were 'sowers of infinite seed, woodmen that hewed towards the light."

A JESUIT TALKS, BAPTISTS LISTEN.

Remarkable Spectacle in the Divinity School of Colgate University.

Philadelphia Catholic Standard and Times

Worthy of special notice as an occurrence probably unique and as a source of gratification not only to Catholics, but to Christians of all shades of belief who rejoice in every evidence of increasing fellowship and good will was the spectacle presented some days ago in the Baptist Divinity School of Colgate University, an important seat of learning near Utica, N. Y. In the presence of a great audience composed of venerable ministers, university professors and stu-Very Rev. Thomas J. dents, Very Rev. Thomas J. Campbell, S. J., president of St. John's College, Fordham, N. Y., and formerly provincial of the Society of Jesus, de-livered an address on "Christian Marriage." The speaker and the audience, so wide apart in many of their views, would make the occasion remarkable, but the address itself was no less so. In commenting editorially upon the discourse the Utica Observer

"The treatment the subject received was illustrative of the broad culture and the strong and pure character of the orator. He held his audience close y to the end, and at the conclusion the venerable doctors of divinity pres ent were the first to press forward express to Dr. Campbell their gratified ssent to his able and scholarly utter

Owing to the great length of Father to give a few of the striking passages.

"There is in my mind," said the neaker, "no doubt that the acceptance or the rejection of the doctrine of Christ's divinity is fraught with conequences similar to those which con fronted the Hebrew people, but which they were too blind to see nineteen hundred years ago. Its rejection means national ruin. For we must not forget that cur civilization is a Christian civilization, or, as the infidel Prudhon put it, 'theology (which for him meant Christianity) is at the bottom of our laws.' If you destroy one, you destroy the other. Take away the foun-dation and the edifice that rests upon

it necessarily falls. This is particularly true with re gard to that part of the divine legislation which concerns the marriage con Christ's enactment upon tha Therein H of Matthew and Mark. not only condemns the legislation of the then existing nations, but also re probates the abuse which Moses had allowed to creep into the practice of the people of God, and He clearly marks out the course which future genera-tions are to follow if they are to avoid

the dangers of the psst.
"In a few rapid words He there de clares, first, that marriage is a divine institution which no human authority has a right to invade. Secondly, that it is a holy thing, with a holiness which, as the Apostles subsequently described it, is like Christ's own mysti cal union with His Church. Thirdly, that it is indissoluble, for the bill of divorce, he declared, was an abuse which had been permitted only because of the corruption of men's hearts. Lastly, it was for two in one flesh, and consequently polygamy was not to be

"Here, then, is the thesis of this This single law which Christ as ruler of the world promulgated is of such a nature that if not obeyed the family, and as a consequence the nation itself, must inevitably perish.

THE LESSONS OF HISTORY "I base this assertion not on any

doctrinal reasons, but on a simple historical presentation of facts

" I shall appeal first to the history of some of the great races which rose and fell before the advent of Christianity and which had lost the tradition marriage as God first instituted it in the Garden of Eien; secondly, to those which once were Christian, but which subsequently abandoned the faith of Christ. When that is done we shall look at marriage as it was estab. lished by the Creator and restored by Christ, and it will not be hard to con clude that upon Christ's legislation on this matter of marriage depends, as I have said, the very existence of our present civilization.

"A primary condition of the stability of this compact is the recognition and admission of the truth that the party most interested, viz., woman, is not man's slave, but his equal, that she is the guardian of purity as a virgin, a wife and a mother, and the deposit-ary and exponent of the gentle and refining qualities which make for the elevation and the preservation of the Only Christian marriage, I maintain, keeps for her those glorious prerogatives, and in consequence prevents the ruin of the Commonwealths of the world. "Let us begin with the ancient

Greeks, that wonderful people which was without exception the most intellectual and cultured the world has known, yet which in spite of its unchallenged pre eminence had almost completely eliminated from its mind and heart the proper appreciation of woman's dignity and woman's glory A glance at their religious ideals will convince us of that. To take but a few of their female deities, what was Aphrodite or Venus but the most degraded human lust elevated into an object of cult? The chaste Diana, as she is called, whose vesture accords but little with our ideas of what Chastity clothes herself with, had human sacrifices as part of her worsacrifices as part of her wor-ship — the ancients' idea possibly of what woman's influence was on human race. Pallas Athene added to the slaughter-loving brutality of the masculine Mars the low element of cunning, and appears unwoman-like in full armor and glittering spear, with serpents hissing in her hair and on her breast, and with the Gorgon on her shield which stiffens all the earth to stone. Of Juno and her relations to her spouse and others we need say They are too foul to be thought of. When despairing humanity looked to heaven it saw only what was abominable even for the earth.

"So also for the heroines of literature. Even the sweet Adromache of Homer is made to utter a most unwifely sentiment by Euripides, in her part ing wrods to Hector, and she becomes a degraded slave after the death of her warrior husband. Penelope's muchpraised and therefore unusual fidelity is not above suspicion. Iphigenia, who figures in many a pathetic story, is a priestess of the bloody rites of Diana, and was accustomed to offer humans sacrifices, especially of strangers, on the altars of the goddess. Clytemnestra rises before us brandishing her bloody dagger over her sleep-ing husband. Medea scatters the mangled remains of her children as she flees away to an adulterous connection after murdering her rival Hecuba murdered the sons of Polymes tor after putting out their father's the instrument Polyema was employed to seduce Achilles to betray the Greeks, and subsequently to cause his assassination. Antigone was a suicide, and these cover the whole field of their ideal as to woman's work and woman's influence The greatest poem of antiquity turns upon the most outrageous breach of hospitality in the abduction of Helen, which was condoned and de fended by a whole race, while the lives of the avengers demonstrate that it was not the vindication of female nonor but other motives that evoked the strife.

THE IDEAL AND THE REAL.

"So much for the Greek ideal The real corresponded to it. In that period of Grecian history which is known as the age of Pericles, in which culture reached the highest point it ever before or since attained, when its painting, sculpture, poetry, phillosophy, oratory and even war represent human power at its zenith, the condition of womankind, and consequently the condition of morality, was most appalling. The Greek wife was kept in absolute seclusion, was married when still a child, and remained in subjection all her life, first to her husbandand and afterwards to her own children. She was permitted to weave, embroider, spin and care for her slaves and children, but that was all. She never attended public spectacles, received no male visitor except in the presence of her husband, and had not seat at table when male guests were there. Phidias illustrated the popular conception of her condition by painting her as a heavenly Aphrodite standing on a tortoise, to imply that the duty of a good wife was like the tortoise, to remain shut up at home and in silence. 'Her hair is long,' the adage runs, 'but her wits are short.' There was no honor given to her as a

terests were in the assembly and in trampled with contempt on the ashes the theatre, and his house was only a shelter for the evening or the night, was thought to be immortal. and his wife useful to him for keeping and nis wife useful to film legitimate civilizations is also shiden. In such a condition of tribes. * * * W family life divorce was necessarily common, and was frequently a matter mans wives could be sold or killed at of mutual consent. Nay, arbitrary pleasure, and that on the death of their powers were given to the husband to husband, it was not an uncommon put away his wife as if she were a thing for all the wives (for they were slave, or bestow her in marriage upon polygamists and that says everything) another or even dictate whom she should marry after his death. * * * Slavery made all licentiousness easy,

and every home infected, in the country as well as in the town. The and the savage have no notion of the gladiatorial shows introduced by Rome rights of woman, the equality of the later added a new horror, and as a sexes and the sacredness of the family modern historian has expressed it, the unless the divine institution which was whole country became a dismal swamp imparted to the human race at the beof blood and filth. " Is it any wonder, then, that this

people, which was so marvelously gifted, the people which at that very time had its Demosthenes, its Aristotle, its Plato, its Euclid and its Sophocles, nay, who even produced an Alexander who was such a marvelous conqueror in war, should fall without a struggle and become the degraded slaves and panderers of its conquerors? And ments, with what looks like a diabolithough they filled the world with their As some one said of the lower Empire tion of family life. later on, they had sunk so low by their immorality that they made no noise when they fell. It is an irrefragable proof—if proof be needed—of the absolute powerlessness of mere intellectual culture to build up a nation's greatness, to maintain its strength or avert its ruin.

ROME'S SIMILAR FATE. "Let us look at this same truth in warning of Jules Simon, one of its the history of that other people which ablest statesmen, that if France has had assimilated all the culture of the Greeks and added to it, besides, a material greatness and a military domina tion which summed up and surpassed all that preceding earthly powers had finds itself in the presence of national ever attained; I mean the Roman Em disaster, because of its national crime, pire-the fourth beast of Daniel, 'terrible and wonderful and exceedingly strong, treading down the rest with its feet, that empire which in the minds of its people was a deity that never could be destroyed. Consider how its decline and fall ally with the disruption its past. But here it is in a few words. of the marriage relation and the profiigacy that inevitably followed. "The various methods of entering

among them we dismiss-all except speak of in an assembly like this. most solemn one, that of confarreatio, out into its saturnalia of crime. as it is called, the marriage that was contracted only after consulting the its greatest city as a culmination of its auspices, in the presence of all the atrocious slaughter of multitudes of gods with most august ceremonies, brought to the woman merely subjection to man. She was, in the words of Charity from the bedside of the dying, the ceremony, delivered to him. became about the equal of his daughter, and was entitled to a share in the family possessions as a child. She was merely for pleasure, for respectability perhaps, and the procreation of a fam-ily. When she displeased her lord and master by becoming old or losing

her beauty, a servant opened the door of her home and out she went. 'Colcrepit. And decrepit it is. Its his lige sarcinulas dicet libertus, et exi, 'Gather your traps,' writes Juvenal. the freedman will say, 'and go.'

lasting. respect for ancient traditions kept check for a in while, the divorce introduced by Roman laws was practiced under every form and for every motive. There were divorces of the rich, divorces of May day moving because that year was up; there were divorces for gain, as when Cicero dismissed his beloved Terentia, over whom he weeps so copiously in his letters because his creditors were pressing him, and Terentia's funds were low, and there were divorces of generosity, as when that amazing censor of morals, Cato, transferred his wife to Hortensius because she pleased Hortensius' fancy, and so on, rich and poor, Emperor and subwriter contemptuously said, to be flung us?

aside when no longer serviceable. "What was the consequence scenes were enacted over which we have flung aside this most solemn man-must draw the veil. 'Woman,' says date of Him they call their Master. Seneca, 'is an animal without shame,' murders of His life was not hers, and was spent and then the devastating sweep of the tive born the deaths exceeded the births mainly away from home. His in-

"What is true of these splendid In such a condition of tribes. * * * We have it from a divorce was necessarily Cæsar himself that among the Gerto be buried alive or slain amidst the

most atrocious torments.
"It only goes to prove that the ginning and elevated and consecrated by the Redeemer be known and observed.

A MODERN EXAMPLE

Coming down to modern times the speaker drew a startling picture of France, "where mar-riage has been degraded to a civil contract, rescindable like any other, and where successive governcal premeditation, have systematically and successfully aimed at the destruc

"In seven years after divorce was permitted in France, a thing undreamt of since the beginning of its Christianity, there were 10,000 divorces-10,000 households disrupted and dishonored. When we add to this that almost half of the marriageable men are single, and that a large number of marriages are without issue, we can appreciate the soldiers to defend it now, in a few years it will have none.

France is without children. And the glorious nation of soldiers and saints and with an unnameable stigma upon its once fair fame. "What has been its history ever

Characteristically beginning throning a courtesan upon the very altar of Notre Dame, and inaugurating that sacred compact which obtained an orgy of blood that is unparalleled in the history of modern civilization, it They are mostly too shameful to has ever since persecuted the name of Jesus Christ. It periodically breaks murdered the three last archbishops of priests and nuns and devout Christian She closed up churches where God worshiped and torn the crucifix from the schools, to take even from childhood anything that reminds it of Christ. It is a worse persecutor in some respects than the old pagars, for it has the bitterness and knowledge of an apostate, and its bitterness becomes tory during the century has been a succession of tottering governments, while the world looks on and jeers. It "Clearly such a union could counts for less every day in councils of Europe. In the possible catalysm that may come upon the nations, its only ally is a relentless per-secutor of the old faith of France, and there can be little doubt that as pagan Rome fell before the German invader, this once glorious nation, unless the the wearied, divorces that came like a prayers of its former saints and the sup plication of some of its still faithful children avert the disaster, will pass from among the nations. There are no families. Why should she or how can she remain a nation?

IN AMERICA

"In the light of all this, is there not a genuine reason for apprehension in our own country? We are proud of our strength as a nation, but let us put the question frankly: 'Is not the same cause that destroyed empires and ject, wives were like old shoes, as one kingdoms in the past at work among The official census declares that between 1866 and 1885 (and things have grown much worse since) there Woman began to count their ages not were not less than 500,000 applications by their years, but by their divorces, for divorce. Can you estimate what says Seneca. They divorced to marry that means? 500,000 families broken and married to divorce, and the up in twenty years; and what is most quality which men refused them alarming, without the reproach that in the practice of domestic virgested upon it only a few years ago. tue they acquired by the practice of Society no longer shuts its doors on The noblest women of divorced parties as it used to do. The public vice. The noblest women of divorced parties as it used to do. The the State took part in the most abomin-divorce laws of the various States have able drunken and impure nightly made marriage a farce, and the most orgies; they had a place of honor in absurd pretexts, sometimes none at all, the horrors of the amphitheatre and are alleged for separation. Mere chil-gave the signal to butcher the unhappy gladiator who knelt at their have been divorced two, or even three feet, expecting mercy at least from times, and even ministers of the gospel, them; and when a madness for ob in face of Christ's injunction to the conscene and bloody contests in the arena trary, come into court with their aptook possession of the whole Roman no plications, and, strange to say, continue bility, the women descended there, and the work of the ministry after they

Connected with this is another omen and in speaking of the women of his of evil-the absence of families. As day it was true. * * * Every one far back as 1870 (and since then the knows what followed; the successive evil has multiplied a hundredfold) the the divine emperors births from foreign-born parents in immediately after Augustus, the wild one section of the country-and we uprising and butcheries of the take that as a sample-were 800 in exof whom the empire was full, cess of the deaths, while among the na-

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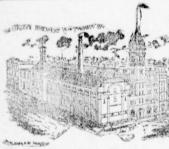
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THE GUARDIAN'S MYSTERY;

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CHAPTER XII.

Agnes descended slowly to the dining n. Despite all her recent happiness was beginning to feel wretched. t a week from the Convent, and at mmunion this morning." Those were reproaches that Florence had flung at and the words seemed to be written

peared to herself to be like Judas who after he had partaken went out and betrayed the Master.

"And that is what I am doing," she said, as she reached the last step of the stair, and a great gulp came into her

Mr. Wilbur, evidently tired of sitting alone at the table, had gone without tasting of the meal, to one of the windows and stood looking idly out upon the dimly lighted street. He did not hear the light foot-fall behind him, until his name was called, and then he turned, to behold Agree the expression of hear feet units. es, the expression of her face unlike it ad ever looked to him before.

In alarm he caught her hands and drew ler to the centre of the room where the light might enable him to observe her re fully; then his thought was for Florence, it must be her illner Agnes look so unlike herself.

Florence is very sick," he said, "and ou are alarmed, my affectionate Agnes."
"No; Florence is better; but I have ome to take back the promise that in a noment of forgetfulness of my duty, I ave you. I cannot become your wife, Ir. Wilbur. The Catholic Church for-ids mixed marriages, and I must obey

She tried to withdraw her hands but he she tried to windraw her hands, but he seemed to hold them with a grasp of iron.

"Agnes!" he ejaculated, and in pity ecause of the very agony in his voice, he looked at him. His face had become s white as her own, and she fancied here were strange, heavy lines about his conth.

'Have I not promised," he continued noarsely, " to be reasonable in every mater er pertaining to your religion—to be arried by one of your clergymen?'
"I know it," she answered, "but all hat does not suffice; and were I not the yeak creature I am, I should have told

ou then what I have just said to you, and what I must repeat: I cannot marry ou. Please let me go."

Her hands were aching from his pres are. Not knowing that his grasp pained her, and conscious only that he could not give up, he did not relax his hold.

You do not love me," he said, his voice tremulous from pain.

Not love him. It needed but a glance at the pale, suffering face which she lifted in reproach, to tell him how false was his accusation. And her simple answer:

"I do love you, but I love my God bet-ter," made him think of the sermon of the morning, and the life of the Catholic saint he had once read and so thorough y disbelieved; his disbelief in it was not so thorough now. There was even for an instant a thrill of admiration for that region which could impart such firmness

o one so young and so sorely tempted.

Never had she looked so beautiful to im; never had he loved her so passion-He could not give her ap. neither could he give up the Faith of his

Agnes, beloved! take time to think. Do not be in such haste to recall your "I must recall it, Mr. Wilbur; and it

s unkind of you to press me longer.' Her determination seemed to increase as if having taken the first step in right loing, unexpected strength were given her, or perchance it was owing to the pas ionate fervor of the prayers still ascend-ng for her from the loving heart of gentle,

erous Florence. Unkind! Oh, Agnes! that ever I had net you, when the meeting meant such a arting as this must be. Do not be in uch haste to leave me. I shall let you uch haste to leave me. I shall let you o after a little, but suffer my presence ow, for I shall not inflict it upon you any nore. I shall go away, somewhere tomorrow, so that you may remain here with Florence without fear of seeing me

gain."
At that instant while he still tightly leid her hands and looked down with assionate tenderness and sorrow into ace, and while both stood where the ight from the chandelier above them, trought them into full and distinct view, he door softly opened and Miss Liscome obselessly entered. Her entrance was so coincided that it was poitted by the side of the still the side of the side o biseless that it was neither heard, nor srecived, and after one amazed, horried, and violently wrathful look at the tuation, she went as noiselessly out, and

Com.
From the moment that Miss Wilbur, in what she termed "holy anger" had beaken herself to bed, she had religiously emained there, complaining of her poor lead and heart in a way that taxed even diss Liscome's accommodating sympath es. Anne also was taxed to prepare the various dainty dishes by which Deborah consoled herself for absence from the

THE SURGEON FOILED.

Wanted to Perform an Operation.

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Too many doctors are too ready to use Too many doctors are too ready to use the knife. Many a one is sacrificed on the altar of a surgeon's ambition to operate who could be saved by the use of Dr. Chase's K-L. Pills. The case of MRS. W. B. AlKEN, of Zephyr, Ont., is one in point. Her husband says that she had been doctoring with several doctors for the description of the Pladday for your Inflammation of the Bladder for over a

"The last bottle I got from the doctor "The last bottle I got from the doctor he said if that did her no good she would be compelled to have an operation performed. I luckily picked up a sample of Dr. Chase's K.-L. Pills in Mr. Dafoe's store, and my wife took one pill that night and one in the morning, and she has never felt the least sign of pain since. I will always keep Dr. Chase's Pills in my house for all our family complaints." house for all our family complaints."

> PRICE 25 CENTS A BOX, AT ALL DEALERS.

dered more exasperating by the utter in-difference of her brother. He had not once sent to know even how she was, and

when evening arrived upon the same neglect, her rage was boundless. napping black eyes, puckered face, and hin, wiry, black hair falling about her theeks, "they're about through with heir supper by this time, and see how

Sydney is taking my illness."

Miss Liscome, glad of any excuse that would take her into Sydney's presence, instantly obeyed, westingt the great party of the stantly of th would take her into Sydney's presence, nstantly obeyed, meeting the scene that nade her rush back breathlessly, and as breathlessly give an account of it.
"Your brother was making love to Miss
Hammond, Deborah, and she was receiv-

ng it. They looked as if they had been xissing each other ever so long the way he held her. Oh! it was the most shocking sight I ever beheld." Deborah was out of bed, and robing

nerself in such haste, that she was put-ing her dress on in backward fashion until Miss Liscome came to her aid. "Making love to that jade, Prudence and in my house-" Miss Lisc dered if the house were really Miss Wil-bur's indisputable property— "kissing each other! I wonder God's lightning

lidn't strike them. And her dress being on, she did not even wait to put back her wildly floating pair, but went with a speed that quite beed her recent illness down to the dining oom, her friend prudently remaining be-nind, until her curiosity led her to the baluster over which she peeped in hope

of seeing or hearing something.

But Deborah was a few seconds too
ate. That harrowing scene between the
lovers had terminated directly after Miss Liscome's noiseless departure : for Agner vidence of her companion's pain, seem og to grow faint, Wilbur had becom armed, and leading her to the door h e a last pressure to the ice-cold hand still held, imprinted a sudden hurried at burning kiss upon her forehead, and astened to his study, while she crep ack to Florence.
Thus, Miss Wilbur found no one in th

ning-room, but to test the truth of Miss hrown himself into a chair in an attitude

of deep dejection.
"What is this I hear about you, Sydney Wilbur?" she began, her angry tones nowise softened by his expression of suffering, "disgracefully making love to Miss Hammond in the dining-room." Astonishment, indignation and disgust made Sydney rouse himself.

Pray who is your informant?" Too angry to be warned by even the tern change in his countenance, she an-wered in the same shrill, harsh tone:

"That good soul, Prudence Liscome. She was so shocked by your attitude with Miss Hammond, that I shouldn't wonder if her soul's salvation suffered. As I said her, I was surprised God's lightning lidn't strike you. You, Sydney Wilbur brought up so strictly in the Presbyterian aith, to act so even in jest with a Roman st, for of course you couldn't have any serious objects owing to the will."

His indignation was mastering him and its mastery was becoming so eviden in his flashing eyes that his sister in spit of herself was somewhat frightened. He fear made her retreat towards the door.

"Did that good soul, Prudence Lis witheringly sarcastic manner in which her name was pronounced she would have regretted her communication to Deborah) also inform you that I had pro-posed to Miss Hammond and had been rejected, precisely because Miss Hamrejected, precisely be mond is a Romanist?

Miss Wilbur was speechless from mazement—amazement in the first place that her brother could have been ma enough to so ignore the terms of a certain will as to offer his hand to Miss Hammond, amazement in the second place that Miss Hammond should have refused so eligible an offer, as Sydney Wilbur. But, before she could utter a word either e had suffered, her brother took her by he shoulders put her outside of the thres-old of the study, closed and locked the

Never had Deborah Wilbur been so Never had Deborah Wilbur been so vexed with herself; now that instead of there being imminent danger that Miss Hammond would entrap Sydney, she had even actually refused him, Aunt Deb wished she had kept her tongue still and had been more civil to her guests, experiencing even a little qualm for having caused the Rosary to disappear. See felt that by this last blast she had abored Sydney to desperation, and she did not know what might be the consequence. And in her chagrin as she returned to her room, she blamed Miss Liscome for it all. oom, she blamed Miss Liscome for it all Indeed, she could hardly wait to be properly within the apartment where she had left that lady, to open upon her the

ials of her wrath.

" Prudence Liscome, you're a wicked ischief-maker!" Had a chasm disclosed itself at the feet of Miss Liscome she could not have been more amazed and horror-stricken; not alone at Miss Wilbur's utterly unexpected accusation, but at Miss Wilbur's angry one and manner.

"I repeat it! you are a mischief maker! coming up here and telling me those horrid things about my brother, when actually what you saw was Miss Hammond refusing Sydney's hand. Think of that, you old creature, you; that's more than you'd be noble enough to do if he asked you to marry him. And I don't know how you can reconcile your conscience to what you have done—made mischief between brother and sister. My

mischief between brother and sister. My brother is so angry with me for what I said to him, that I don't know what desperate thing he may do."

She talked so fast and furiously that Miss Liscome could not be heard had she attempted to reply. But her feelings could be well seen in her face, her rouge at one moment paling before the natural crimson called up by her anger, and the next, standing out like doubs in the greenish pallor of the rest of her countenance. Nothing in the series of reproaches had cut her so much as being called old: that sting made her bosom heave with that sting made her bosom heave with emotion, and at length, her jealousy, grief and rage culminated in a burst of spiteful

By that time Miss Wilbur's own feel-

tears.

table, and which she said to Prudence were necessary to sustain her strength in the trying ordeal. The ordeal was ren-Prudence to gossip to. So she proceeded to mollify her:

to mollify her:

"Dry your eyes, Prudence, and don't
make a fool of yourself any longer, crying
like a spanked child. If I spoke a little
severely to you, you must acknowledge
that you deserved it, rushing up here with
unch a ridiculous story as you did. Dry such a ridiculous story as you did. your eyes and be thankful Sydney is not going to marry that Romish jade. You may be able to win him yet. She knew in her heart, that for the

future, Miss Liscome would be even be meath Sydney's contempt.

"But you called me an old creature."
answered Miss Liscome tearfully, "as if I
were an old woman of forty, when I
haven't reached my thirty-fifth birth-day

"Now, Prudence Liscome you kno you're lying. You look as old as I do, and was forty, six months ago. I don't mind you touching up your cheeks a little bit, to make yourself look youthful, but when t comes to lying about age between women of our years I think it is despic

"My sister, who is ten years older than I am, says I am only thirty-four," again tearfully protested Misc Liscome, her sore-ness on the point of her age excluding

every other thought.
"Then your sister tells lies also," vigor ously answered Miss Wilbur, "for, if she's a day, she fifty, and with that great young man of a son of hers—why Prudence Liscome, he's twenty-five at least. never mind your age and stop blubber ng —" Prudence was gently sniffling and help me to contrive something t

put Sydney into good humor.
Prudence was not entirely mollified
but she thought it better policy to appear
so, and Deborah quite credited the appear

XIII.

Florence was still on her knees who Agnes ascended to her, but she jumped p hastily as the door opened, and turned way her tear-stained face. "Florence! I have told your uncle tha

could not become his wife, and we hav parted. I am not to see him any more The voice seemed utterly unlike Mis Hammond's voice. Never Florenc thought had tones expressed such agony appalling accents struck ev of their faith, and when she looked at t white, suffering face turned so earnestly upon her own, her eyes filled again. "My poor, brave Agnes!" She forced Miss Hammond into a chair

and knelt beside her, at one moment raining on the latter's face, tears and kisses together, and at another trying to mpart to the limp and icy hands some o ne heat of her own.

"You are my own heroic Agnes!" she said between her caresses—"I knew you were too fervent, too noble to make a marriage which the Church could not

But her praise caused no throb of van ity this time. Miss Hammond's reaction from the fervor which had led her finally to make the sacrifice, and the bitter thought that she had really parted from Sydney Wilbur, were making her too wretched to yield in the slightest degree to any other feeling. Florence's attempted comfort changed

at length to vehement censures of herself "It is my fault, Agnes, that you have so such misery. Why did I bring you ere? I might have known that you beauty, and grace, and sweetness would surely captivate Sydney, but I did no think," — sobbing so that she could no

You foolish child; to reproach yourself for what you did in such kindness. It is I who am to blame. I should have been stronger. And I shall be strong." She straightened herself in her chair, and held Florence's head up so that she could look into the girl's face while she

Don't you remember, Florrie," trying to speak very cheerfully, but failing most miserably to do so, "all that the dear Madames used to say about the crosses hat might, and must come to each of us. and purified? Well, this is my cross and what would you if it did not cut a little. But I shall try to bear it with some of that courage you so generously accredit to me, and you, by your prayers and your cheer-fulness, must help me to bear it." She straightened herself still more, and

ven smiled a little.

Florence stopped her sobbing and dried

er eyes. Miss Hammond resumed: "Your uncle spoke of going away somewhere. It would be most unseemly that hee should leave his own house on my account. May we not, Florence, carry out his proposition of going to Mrs. Denner's, both of us? It may not be as agreeable for you, being a boarding-house, as here, out at least there we shall be together

"Certainly, we may," responded Florence, "and as for Mrs. Denner's being a be a palace with you, Agnes."
"Well, then, go to your uncle now, and

tell him our arrangement — also, that I shall write to Mr. Mallaby this evening, so that we may go to-morrow, or the next day. If Mr. Mallaby be not at home we can go to Mrs. Denner in any event. She will accommodate us someway.

Florence obeyed, knocking so timidly at the study door that its despondent and absorbed occupant did not hear her. When she repeated it, he, thinking it was his sister who had returned, did not answer that the property of the state of the

his sister who had returned, did not answer; but when she called softly:
"Uncle Sydney!"
He dragged himself wearily to the door and opened it. If Agnes had looked changed and suffering, the change and suffering depicted in Wilbur's face were appalling. Deep unusual lines seemed to have come out in different parts of his have come out in different parts of his countenance, and his mouth had a pain-fully set look. Florence started when she saw him, and wondered with another throb of keen self-reproach where all the dreadful business of which she had been the innocent cause, was to end. "Come in," he said, striving to speak

reassuringly when he saw how she looked. She gave him Agnes' message.

He listened without looking at her, seeming rather to watch the motions of a

little moth fluttering about his study lamp; nor did he answer when she had finished. "Uncle Sydney," she called, surprised

take one himself, and when she pro nounced his name, moving a step toward him at the same time, he exclaimed sud-

"Oh! Florence! why did you bring her

here?"
Why indeed? It needed but that reproach spoken impetuously because of the very sharpness of his disappointment to open anew the flood-gates of Florence's own grief. She threw herself into a chair schiling. "Oh, that I never had brought her; but

I did not dream of this, and I felt also so sure that nothing of the kind could hap-pen because she was a Catholic. I did ot think you could get to care for her so

"You forgot, my poor little niece, that ove regards no differences." And then touched by her sorrow, he aid gently, but with so much sadness it

Miss Hammond has become more to

me than any other human being, and the sooner I place miles of distance between us the better for us both. Would it make much difference if I took you to your mother instead of this friend for whom you are waiting? I can engage passage for us to-morrow in the first out-bound steamer.

The suddenness of the proposition made r stop crying. " Agnes," she said, " to leave her now

when she is suffering, and looking forward when she is suffering, and looking forward to my companionship to enlighten her trial. How can I do it, Uncle Sydney?"

"Miss Hammond will find consolation in that religion for which she has sacrificed me," he replied a little bitterly, though under the bitterness existed still the admiration which had been engendered by Miss Hammond's very sacrifice.

"And you owe something to me, Florence, for having brought upon me all this wretchedness."

The truth was that he still secretly oped to move Miss Hammond's deter-nination, fancying that when she found he was to lose so speedily both her lover nd her friend, she would, she must yield. Manlike, he thought all women were nore or less weak, and though Agnes had hown such unusual resolution for her ex, he by no means regarded it as too strong to be eventually broken. More-over he had never yet an obstacle to his wishes, that his indomitable will had not

ound means to conquer.

His gentle, little niece, however, was
tot without her will, and that will,
rompted by her affection for Agnes, made er for some time so stubbornly resist he ncle's persuasions that he, attributin her firmness also to the Catholic religion felt very much tempted to give vent to a anathema upon the same. Indeed, he did smother a violent aspersion upon it, when he found that the utmost to which Flor-ence would at length consent, was to speak Agnes about it.

Well speak to her now, and bring me her answer immediately."

He was almost gruff in his command and Florence as she rose to obey him both her head and her heart aching, ex-citement and grief having brought back he former pain, was only restrained by he fear of committing a sin, from the

wish that she had never been born.

Miss Hammond, to Florence's intense surprise, approved immediately to the proposition. Perchance, she felt that though her trial would be rendered sharper by separation from Florence, that very sharpness would be better for her. very sharpness would be better for her

as it would sever her completely from every reminder of Sydney Wilbur. And she positively coaxed her com-panion to consent, adding with simulated heerfulness:

"The excitement of assisting your pre parations for departure, Florrie, will be an parations for departure, Frorrie, will be an excellent panacea for me, and if you promise, faithfully promise, to sail inside of a week, I shall brave Aunt Deb for that time, and remain to see you off."

Wilbur smiled grimly, but with secret satisfaction when his niece returned to

bim with that reply. Miss Hammond would probaby yield before the week was out, though with commendable delicacy, he meant to keep out of her sight, until he very last moment

XIV.

When, the next morning, Miss Deborah Wilbur was acquainted by her brother with his arrangement for Florence, she did not know to which feeling to yield did not know to which feeling to yield most—astonishment at the sudden and unexpected departure, delight that she should be so speedily relieved of her undesirable, guests, regret that Sydney was going abroad, or relief that his disappointment and her recent blast had engendered no worse consequence than a flight to Europe. He would give her no satisfaction on the length of his stay abroad, but that she could bear so long as he had escaped the awful fate of marrying Miss Hammond and in actual gratitude, she was positively civil to her guest; even more kindly civil than she was to Florence, at which the latter laughed a little, divining whence her extraordinary kindness sprang. Her civility became more ness sprang. Her civility became more marked, when she found that Sydney avoided Miss Hammond's presence even to the extent of taking his meals in his boarding-house, a boarding-house would be a palace with you, Agnes,"

"Well, then, go to your uncle now, and tell him our arrangement — also, that I sister's apparent indifference to the fact made the domestic wonder. That Mr. Wilbur was going away she knew also, by the preparations in which her assistance was required, and altogether, since the young ladies, who came but little over a week ago, and who were now going away before the end of another week, had

away before the end of another week, had been in the house, things had seemed strange and quite unlike themselves.

Aunt Deb having concluded the packing of Sydney's trunk, took uninvited a busy hand in Florence's packing, insisting that as she had done the same in former years for Sydney, she knew better than any one else how to pack for European travel. Florence was nothing loth to gratify her as it gays he was to the property of the state o pean travel. Fiorence was nothing loth to gratify her, as it gave her more time to be alone with Agnes. They went out together unattended now, going even in the early morning to Mass. On Saturday, Florence and Sydney were to sail, and so the days intervening were very few and very precious. They must not spend a moment of them apart.

Miss Liscoppe gape every day extensible.

Miss Liscome came every day ostensibly to help Deborah, but really to obtain a glimpse of Mr. Wilbur, and her heart sank more and more as Saturday rapidly neared, and she did not once see him.

Whether it was that she was silly enough to hope, since Miss Hammond had rejected him, he might yet be won by her faded charms, or that her mature

mable to resign all hope of him, even Deborah could not quite determine, and knowing now how absurdly impossible it would be for Miss Liscome to inspire in the daily elaborate array of Prudence. But, for ends of her own she pandered to the attachment of her friend, even exressing regret that she could er to attend the departure, her to attend the departure, owing to the fact that Sydney, Florence, Miss Ham-mond and herself would occupy all avail-able room in the family carriage; and her reason was true, but it was not the only one. Deborah felt that her brother ally one. Deborah felt that her brould never forgive her for inflicting on him at such a time, such hateful

on him at such a time, such hateful company, and that he would be certain to take another mode of conveyance.

To Miss Liscome, however, who expected the invitation, the disappointment was dreadful; all the more so because its announcement was not made to her until the very day before Wilbur was to sail. It was with difficulty she concealed her feelings, and she only consoled herself by secretly determining that she would attend the departure, even though she did not go in the family carriage of the Wilburs. At the same time she also secretly determined upon another action. Since it was evident that she was not to meet was evident that she was not to Wilbur she wuold send Mr. Whom she whom send him some token of her remembrance, at which he would be touched by her thoughtfulness, and at least be made somewhat aware of her regard for him. It was awful to hink of his going away without knowing f the fond place he held in her heart.

On the pretense of having an errand to perform for Prescilla—Prescilla was her half inva id married sister—she hastened home and looked among her possessions In an old-fashioned, faded box with inless breastpin, and one tarnished ear-ing there was lying a watch-charm in he shape of a gold heart, and having her own name, Frudence, in tiny its face. With that little orna is face. With that little ornament was connected the nearest approach to matrimony that Miss Liscome had ever been able to make; she herself had presented that charm to her lover in return for his charm to her lover in return for his her prudent inquiries about his habits and her prudent statements as to what she should expect and demand in a hus-band. So much virtue frightened him and he prudently withdrew, returning Miss Liscome her golden heart. She put it away in its present resting-place, and nly looked at it when she felt low-sn ed and inclined to be sentimental

her lost love.

She now felt that it would be a most appropriate gift for Mr. Wilbur, and hav-ing wrapped it carefully in several folds eccompanying note. The wording of the note required so much thought and labo that she had used almost her entire sup ply of fashionably-tinted and perfumed paper before she accomplished anything to her satisfaction. At length, she had to be contented with :

be contented with:

My Dear Mr. Wilbur:

"The accompanying little token is from a heart that holds you in most affectionate esteem, and that during your various wanderings abroad will continue to regard you as one of its nearest and dearest friends."

"Ever yours.

"Prudence Liscome."

"Prudence Liscome."

That language, she thought, while it did not wholly commit her, must convey un-mistakably to him the evidence of her regard.

Then, hastily donning her bonnet, she ran across to the Wilburs, seeking admission to the basement door, in order to have a better opportunity of speaking in confidence to Anne.

Anne had never been favorably impressed by Miss Liscome, having from the first been disgusted by the latter's ab-

surd pretensions to youthfulness. She was always, however, civil, so that Prudence had no means of knowing to what extent the domestic might be willing to serve her.

"You dear, good creature," she began.

the moment that Anne appeared. Anne opened her eyes a little at the unusual salutation. Then, having got fairly withdoors, Miss Liscome whispered:
"Is anybody down here? are we quite

alone?"
"There's nobody down here, ma'am,

ones in loud contrast to come's cautious accents. "Well, then, Anne, you good soul, I want you to do me a little favor. Just slip this little parcel to Mr. Wilbur without letting anybody else know anything about it. You can do it when you take him one of his meals. It's just a little remembrance I want to give him as he's remembrance I want to give him as he s going away, and I don't care to have any-one in the house know anything about it but just you and him.
"Yery well, ma'am," and Anne took the parcel, and returned to the kitchen, while Miss Liscome went up stairs in search of Deborah.

"The old fool!" soliloquized Anne,
giving that young, handsome Mr. Wil-

bur a remembrance to take away with him, as if he cared for the likes of her. I'll give it to him as she asked me to, when I take up one of his meals, but I'm thinking it's not much thanks she'l get."
Willing, however, as Anne was to oblige

Willing, however, as annewas to come Miss Liscome she found no opportunity of doing so that day, for Mr. Wilbur went out before even lunch hour, leaving word that he would not return until late in the evening.

evening.

Agnes and Florence had been out together the greater part of the day, making little last purchases and finding retired streets down which they could walk and talk. Motion seemed to be necessary to both of them; rest made the anticipated agony of the morrow harder to bear. ed agony of the morrow harder to bear. Miss Hammond had not written to Mr. Mallaby to apprise him of her going to Mrs. Denner's. She preferred to trust to her chance accommodation there rather than to the certainty of Mr. Mallaby's

presence at the parting scene on the mor row, for she knew he would deem it inrow, for she knew he would deem it in-cumbent upon him to give her his person-al escort on such an occasion were he not out of the city. Somehow, since he had been at Wilbur's, she had a sort of dread of seeing him in any company, even though he was not her relative, and rather than incur the risk of meeting him she had actually accepted Aunt Deb's offer to

had actually accepted Aunt Deb's offer to drive her, on the departure of the steamer, to Mrs. Denner's.

"You know, Agnes," Florence had more than once said, "I may return in a few months, for if I can't induce my mother to change her mind about making her home in Europe, I may be able to coax her to revisit New York. So we need not be recorded. be so cast down about this parting after all."

Sacred Heart Review. POPULAR PROTESTANT CONTRO-VERSY.

VI.

As we know, there is found in Tristram Shandy a string of imprecations, given as the Roman Catholic form of excommunication. They begin with the hair of the head and proceed successively down through all the members of the body, invoking a curse upon each, as also upon every function and activity of body and soul. The whole disgusting thing is so utterly alien to the use of the Roman See, that almost all Roman Catholic clergymen, even those of eminent scholarship, suppose nothing else but that it was invented by Lawrence Sterne out of his own head. However, some of the learned professors of the Brighton Catholic Seminary give me their judgment that it is an amplification of an actual formula used in some barbarous country and barbarous time, by some barbarous priest. Sterne has retouched it, and out of his own humorous indecency has perhaps given it some

additional obscenities. Some sixty years ago the bishop of Philadelphia excommunicated a priest ation. named Hogan. Forthwith some zealous Protestant, hearing the word "excommunication," pricked up his ears, got out his Tristram Shandy, and ublished Lawrence Sterne's string of curses as the form of the sentence used. If it caught the Bishop's eye, he doubtless published a denial, but how much would that do, above all, in Philadelphia, the city that was soon to distinguish itself by murdering Catholics and burning their homes and churches? I remember reading the curses, perhaps fifty-eight years ago, with the undoubting faith of childhood, as the authentic way in which Rome puts people out of the Church.

In some other barbarous country and barbarous time another formula was more or less in use, less obscene than the former, but even more ferocious. Out of the two semebody has compounded for Mr. Lansing's use a form, which he assures us is that used by Pius IX against Victor Emmanuel when the latter entered the States of the Church. Would it do any good to him or his to Good? Let us remember what Holy Writ says about those whom we may bray in a mortar with a pestle among wheat, and fruitlessly. In reality Pius IX. never excommuni cated Victor Emmanuel at all. At the

time of the invasion I read the sentence in full, and, as pointed out in Johnson's Cyclopedia, it is not properly a papal sentence, even of minor excommunication. It mentions no names; it gives no directions as from the Pope's fresh will; it pronounces no forfeiture of membership in the Church. It is simply a notification of the standing law of the Church (from which the Pope finds no call to depart), that those who despoil the Church of her posses sions incur thereby privation of the sacraments, except in extremis, lapsing again under privation should they recover. Call it excommunication or what you will, it is in fact almost pre cisely equivalent to what we in Protestantism call a sentence of suspen sion, having this in its favor, however, that whereas with us the Church must act afresh before even a dving person can be restored, here every confessor can, at his discretion, absolve any dangerously sick penitent whatever who, if he dies, goes hence free of all

ecclesiastical censure. This sentence, and no other (if it can be called a sentence). was pronounced against Victor Emmanuel, not by name, but inclusively. He, too, died absolved, an affectionate message from the Pope, who loved him, and whom he loved. Destiny set the two men in public hos tility, but neither of them was capable of a malignant act or word against the other. Vittorio died with all the sacra ments of the Church, "housel'd, ap-pointed and anealed."

what sort of world such men as the Rev. Isaac J. Lansing live. They are members of civilized society; if not cultivated themselves, in any true sense, they at least have cultivated associates : they read the current literature of the day. Yet here he is found, capable of supposing that in courteous Italy, in the midst of cultivated Europe, in 1866 or thereabouts, that refined Italian nobleman, Count John Mastal, was capable, in war or peace of hurling out against a great Italian king, his own personal friend, a string of filthy imprecations unknown to the Roman chancery of the rudest ages, such as it is wholly improbable that even a John XII., was capable of pro-nouncing. And we are to suppose that civilized Europe stood quietly by, wholly unaware of such a volcanic explosion of hideous barbarism in her centre, although such a thing was un known to the Europe of Boniface VIII., nay, of Innocent III., and Gregory VII., before whom kings trembled, and laid down their crowns! Even the in decencies once put in the mouth of that bad man. Philip the Fair, against that not very good man, Boniface VIII., have faded out of history. The three days' waiting in the snow of the Emperor Henry has, in the light of closer research, turned into a three days' ex pectancy - doubtless sufficiently anxious- in warm apartments, of a prince who had simply thrown the symbolic sackcloth over the dress of his rank. The crown of Barbarossa, struck off his head by the disdainful

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It is a curious study, to make out in

foot of Alexander III., as the Emperor stooped to kiss it, has followed Pope Joan to the land of fable. All through

the Middle Ages, says Dean Milman,

the sternest Popes, in their sternest sentences, were careful not to depart

from the language of Christian com-

be of him, even determine, and thy impossible it me to inspire in contemptuous rewhen she saw year of Prudence, she pandered to riend, even excould not invite tre, owing to the are, owing to the coce, Miss Hamoccupy all availoccupy all availoccupy and the that her brother for intigries

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watch-charm in t, and having her n tiny letters on le ornament was pproach to matrine had ever been elf had presented in return for his he was about to lled his arder by about his habits, nents as to what demand in a husfrightened him hdrew, returning en heart. She put resting-place, and she felt low-spirit-sentimental over

would be a most Wilbur, and hav-y in several folds down to write an he wording of the thought and labor thought and labor ost her entire sup-ed and perfumed applished anything length, she had to

tle token is from a n most affectionate our various wander-to regard you as one riends yours, s rudence Liscome.

ought, while it did

must convey unng her bonnet, she ars, seeking admisdoor, in order to ty of speaking in

en favorably imome, having from by the latter's ab-couthfulness. She civil, so that Prud-

knowing to what ight be willing to ature," she began,

appeared. Anne tle at the unusual ing got fairly withwhispered: here? are we quite

wn here, ma'am," trast to Miss Lis-

se know anything it when you take
It's just a little
o give him as he's
t care to have anyanything about it

," and Anne took ed to the kitchen, went up stairs in

oliloquized Anne, andsome Mr. Wilto take away with
the likes of her.
she asked me to,
his meals, but I'm
ach thanks she'll

Anne was to oblige nd no opportunity or Mr. Wilbur went hour, leaving word rn until late in the

had been out to-t of the day, makes and finding re ch they could walk ned to be necessary nade the anticipatwharder to bear.

not written to Mr. referred to trust to scene on the morgive her his person give her his person-casion were he not how, since he had had a sort of dread y. company, even relative, and rather f meeting him she Aunt Deb's offer to tture of the steam-

es," Florence had "I may return in a I can't induce my mind about making

may be able to coax k. So we need not t this parting after

Sacred Heart Review. POPULAR PROTESTANT CONTRO-VERSY.

VI. As we know, there is found in Tristram Shandy a string of imprecations, given as the Roman Catholic form of excommunication. They begin with the hair of the head and proceed successively down through all the mem bers of the body, invoking a curse up-on each, as also upon every function and activity of body and soul. The whole disgusting thing is so utterly alien to the use of the Roman See, that almost all Roman Catholic clergymen. even those of eminent scholarship, sup-pose nothing else but that it was in-vented by Lawrence Sterne out of his broken down ridiculously in the atown head. However, some of the learned professors of the Brighton Catholic Seminary give me their judgment that it is an amplification of an actual formula used in some barbarous country and barbarous time, by some barbarous priest. Sterne has retouched it, and out of his own humorous indecency has perhaps given it some

additional obscenities. Some sixty years ago the bishop of Philadelphia excommunicated a priest named Hogan. Forthwith some zealous Protestant, hearing the word "excommunication," pricked up his ears, got out his Tristram Shandy, and published Lawrence Sterne's string of curses as the form of the sentence used. If it caught the Bishop's eye, he doubtless published a denial, but how much good would that do, above all, in Philadelphia, the city that was soon to distinguish itself by murdering Catholics and burning their homes and churches? I remember reading the curses, perhaps fifty-eight years ago, with the undoubting faith of childhood, as the authentic way in which Rome puts people out of the Church. In some other barbarous country and

barbarous time another formula was

more or less in use, less obscene than the former, but even more ferocious. Out of the two somebody has compounded for Mr. Lansing's use a form, which he assures us is that used by Pius IX against Victor Emmanuel when the against victor Eminated when the latter entered the States of the Church. Would it do any good to him or his to refute this? Good? Let us remember what Holy Writ says about those whom we may bray in a mortar with a pestle among wheat, and fruitlessly. In reality Pius IX. never excommunicated Victor Emmanuel at all. At the time of the invasion I read the sentence in full, and, as pointed out in Johnson's Cyclopedia, it is not properly a papal sentence, even of minor excommunication. It mentions no names; it gives no directions as from the Pope's fresh will; it pronounces no forfeiture of membership in the Church. It is simply a notification of the standing law of the Church (from which the Pope finds no call to depart), that those who despoil the Church of her posses sions incur thereby privation of the sacraments, except in extremis, lapsing again under privation should they recover. Call it excommunication or what you will, it is in fact almost precisely equivalent to what we in Protestantism call a sentence of suspen-sion, having this in its favor, however, that whereas with us the Church must act afresh before even a dving person can be restored, here every confessor can, at his discretion, absolve any dangerously sick penitent whatever, who, if he dies, goes hence free of all

ecclesiastical censure. This sentence, and no other (if it can be called a sentence), was pro-nounced against Victor Emmanuel, not by name, but inclusively. He, too, died absolved, and comforted by an affectionate message from the Pope, who loved him, and whom he loved. Dastiny set the two men in public hos tility, but neither of them was capable of a malignant act or word against the other. Vittorio died with all the sacra ments of the Church, "housel'd, ap-

It is a curious study, to make out in

what sort of world such men as the Rev. Isaac J. Lansing live. They are members of civilized society; if not cultivated themselves, in any true sense, they at least have cultivated associates ; they read the current literature of the day. Yet here he is found, capable of supposing that in courteous Italy, in the midst of cultivated Europe, in 1866 or thereabouts, that refined Italian nobleman, Count John Mastal, was capable, in war or peace of hurling out against a great Italian king, his own personal friend, a string of filthy imprecations unknown to the Roman chancery of the rudest ages, such as it is wholly improbable that even a John XII., was capable of pro-nouncing. And we are to suppose that civilized Europe stood quietly by, wholly unaware of such a volcanic explosion of hideous barbarism in her centre, although such a thing was unknown to the Europe of Boniface VIII., nay, of Innocent III., and Gregory VII., before whom kings trembled, and laid down their crowns! Even the in decencies once put in the mouth of that bad man. Philip the Fair, against that not very good man, Boniface VIII., have faded out of history. The three days' waiting in the snow of the Emperor Henry has, in the light of closer research, turned into a three days' expectancy — doubtless sufficiently anxious—in warm apartments, of a prince who had simply thrown the symbolic sackcloth over the dress of his rank. The crown of Barbarossa, struck off his head by the disdainful foot of Alexander III., as the Emperor stooped to kiss it, has followed Pope Joan to the land of fable. All through the sternest Popes, in their sternest sentences, were careful not to depart from the language of Christian com-

far from being hypocritical, or ineffect tain it is that this famous Bull gives ive. And after the traditions of centuries had fixed this style immovably for the Papacy, we are told, to be sure, only by Lansing's incredible ignorance and boundless malevolence, that a strike down Henry VIII., yet this is strike down Henry VIII., yet this is Pope, in our day, when the most anxi- only once, and in a private letter, so ous courtesy has penetrated every form that Protestantism can no: justly be of public intercourse, suddenly broke out into such anmeasured vileness of abuse that even his own Italian, which count! Mr. Lansing, too, has undertaken to turn some of the most un-mentionable words of the horrible thing into Latin, and I need not say has

tempt.
It is true, we can understand the use of harsh formulas, that have become official. The present Pope, the most courteous of men, has once or twice used language which would have been intolerable to us as Protestants, were we not willing to suppose that it ex presses a curialistic style fixed in the embittered controversies of the Reform ation. Queen Victoria assuredly does not regard Cardinal Vaughan as a superstitious idolater, yet at her coro-nation she was made to sign a docudeclaring Transubstantiation and the Mass "superstitious and idolatrous." No Catholic lays it up against her, knowing that she is not permitted to choose the form in which she shall profess her Protestantism. Her son, should he survive her will sign the same formula, and will not lose a single Catholic friend thereby. Every Presbyterian minister, assenting to the Confession of Faith, has to take into the bargain the declaration that the Pope is Antichrist, and all "Papists" idolaters, although he is perfectly free to affirm the next moment that he believes neither the one nor the other. It is true, he is only made to say that the confession contains the system of doc-trine revealed in the Scripture. It may also contain a great many things not revealed in the Scripture. But Mr. Lansing gives us something utter-ly different. The style of Christian ove and compassion is as fixed in the papal sentences as an ordinance of

undertake to contravene the law of

precisely this miracle of evil is sup-

posed to have been wrought by Gio-vanni Mastai-Ferretti, of all men, and in this age of all ages. Even the famous excommunicationactually, I suppose, the greater ex-communication — launched by Pius VII., against the elder Napoleon, did not name the Emperor. I have never chanced to see the Bull, but my historical sources mention it as excommuni cating Bonaparte, unmistakably, in-deed, but inferentially. Setting aside the petty Duke of Parma, of whose case I know little, no European sovereign has been excommunicated by name since Queen Elizabeth, more than three hundred years ago. Pius V., who ful-minated the Bull, was not, as Mr. Lansing will have it, "the ferocious Ghislieri," for "ferocious" implies a different style of character. Yet he was unquestionably the *intensest* persecutor of Protestantism that has existed. Moreover, not content with excommunicating the Queen, he insisted on exercising the now antiquated medieval prerogative of deposing her. All this gave great discontent to his successor of the next century, Urban VIII. Urban, while allowing that Pope Ghislieri (to use the Italian idiom the past, and that he was not sufficient ly aware that a different age had As Pius IX. has remarked the deposing of kings is not an inher ent attribute of the Papacy, but grew naturally out of the Pope's medieval position as supreme arbiter of Christen dom, at a time when Church and State were not so much united as indistinguishably interfused. It therefore, remarks Pius, naturally faded away under a different system of public law, and he who should now talk of reviv-

ing it would justly expose himself to universal ridicule, and to the Pope's laughter first of all. Yet, discounting the now untenable assumption of Pius V., there is nothing in his Bull from first to last unbecoming the gravity and temperance of a Chris tian man. There are no threats against the Queen, no imprecations, no wishes unless it be for her repent-ance and salvation. The Bull is even less austere in tone than the Roman Pontifical, although this, in its form of anathema, contains not an imprecation or a threat.

Pius V., doubtless, with Melanch-thon, Beza and Knox, would have thought it lawful to put an obstinate tyrant or his agent out of the way, even by a private hand. Yet in the Bull there is no incitement, however oblique, to any violence against Elizabeth. Whether the Pope was accessary before the fact to Ridolfi's plan of murder, as Knox as least after the fact to the murder of Rizzio, and Bezato that of Guise, I do not know. Mr. Lansing says that he was, which makes it almost certain that he was not. At all events a Catholic gentleman, who wished to put a stop to the executions of the English priests by assassinating the Queen, could not find a divine in France or Belgium to assure him that of the English priests by assassinating the Queen, could not find a divine in France or Beigium to assure him that it would not be a mortal sin, and therefore desperately, though fruitlessly, resolved to undertake it for himself in the hope of living long enough afterwards to repent. However, neither wards to repent. However, neither medicine the Proprietors of Parmelee's Pills are constantly receiving letters similiar to the following, which explains itself. Mr. John A. Beam, Waterloo, Ont. "I never used any medicine that can equal Parmelee's Pills are constantly receiving letters similiar to the following, which explains itself. Mr. John for Dyspepsia or Liver and Kidney Complaints. The relief experienced after using them was wonderful." As a safe family medicine Parmelee's Vegetable Pills are constantly receiving letters similiar to the following, which explains itself. Mr. John for Dyspepsia or Liver and Kidney Complaints. The relief experienced after using them was wonderful." As a safe family medicine Parmelee's Vegetable Pills are constantly receiving letters similiar to the following, which explains itself. Mr. John for Dyspepsia or Liver and Kidney Complaints. The relief experienced after using them was wonderful." As a safe family medicine Parmelee's Vegetable Pills are constantly receiving letters similiar to the following, which explains itself. Mr. John for Dyspepsia or Liver and Kidney Complaints. The relief experienced after using them was wonderful." France or Belgium to assure him that it would not be a mortal sin, and therethe Protestantism nor the Catholicism given in all cases requiring a cathartic.

passion and hope. This, he says, whose constitutive principles are hard-through more or less perfunctory, was ly any longer intelligible to us. Cer-

In fact, the almost uniform temperance of speech (for it must be supposed abuse that even his own Italian, which is sufficiently expressive of such things, that there were occasional lapses) maindid not suffice, but he must turn tained by the Popes in their severest Lawrence Sterne's nastiness to accasional services, is the more surprising, as the very same men, when only Cardinals, were in-

volved in all the unrestrainedness of language of an unrestrained ago. The great traditions of the office did not obliterate, but severely coerced the most impetuous temper.

CHARLES C. STARBUCK.

Andover, Mass. A TOUCHING INCIDENT

A Non-Catholic Volunteer who Wanted "A Little Man in a Metal Case, Just Like Those the Catholic Soldiers Have."

War and its perils and privations develop and make manifest much that is good and much that is bad in man. In matters spiritual the effect produced upon the individual suddenly summoned to face the dangers of conflict is immediate and most beneficial. The faith which wells up in the heart under such conditions is in many instances a source of surprise even to him in whom it is manifested. In the hour of trial the Catholic soldier, even though he has been Catholic in name only, with years and years of total estrangement from his duties to God to look back upon, feels the faith of his youth revive and his confidence in the mercy and protection of the Almighty renewed. But this revival of faith, this natural leaning of poor humanity upon the Supreme Power, is not confined to avowed Catholics, as was evidenced by a touching incident that transpired on a Philadelphia thoroughfare some days ago. The principal actor in it was not even nominally a Catholic; he was nominally a non Catholic. But some kindly wind had dropped a seed in the nature. The Pope might about as well rich soil and it had taken root. gravity as to turn aside from it. Yet

He was going to war. In the din and bustle of preparation he had noticed that among those who were to be his comrades on the field were many who appeared to draw sustenance and strength from an invisible source. Now and then he saw an exchange of confidences and a mutual exhibition of valuable possessions-not intrinsically valuable, but treasures nevertheless. The time of final departure draws near, and as he passes from his home to his regiment's quarters, his fare wells all spoken, he sees to his right the portals of a quiet convent—a cross over the door. Several lads are at play on a neighboring pavement. He summons one of them, and this collo-

quy ensues:
"My boy, take this quarter and ask one of the ladies in the house opposite to sell you one of those little men in a metal case."

An expression of doubt appears on the lad's face, and the man hastily adds : "Like those they give to the Catho-

lic soldiers; they'll know."
"Oh," ejaculates the boy, "I understand;" and as he mounts the convent steps the man waits on the sidewalk. To the gentle nun who answers the summons the youthful messenger exmeant excellently, thought the old plains his mission—explains it, with a man's look had been fixed too much on smile in the exact words of his employer. He wishes to purchase little man in a metal case, just like those they give to Catholic soldiers." A question or two, and the nun understands the exact situation. The mother superior is summoned. More questions and answers follow, and the

nun and her superior exchange happy glances. A few minutes elapse and the boy emerges. He carries "a little man in a metal case, just like those they give to Catholic soldiers," and besides, a number of blessed medals. These he surrenders to the man on the sidewaik.

"And Sister told me to return the money," explaine back the quarter. " explained the lad, handing Big tears appeared in the man's

eyes and coursed down his bronzed cheeks. He was deeply moved.
"Do you know any of the ladies in the house?" he inquired, in tones that

betraved his emotion.

Catholic Standard and Times.

"I know one," replied the lad, mentioning the Sister superior. "Thank you very much," said the man, and he continued his journey to the armory.-F. P. G. in Philadelphia

THE CHRISTIAN HOME.

We need hardly remind you, be-loved brethren, that while home life would not, as a rule, be sufficient to supply the absence of good or counteract the evil of dangerous influences in the school, all that the Christian school could accomplish would be inadequate without co-operation of the Christian home. Christian schools sow the seed, but Christian homes must first prepare the soil, and afterwards foster the seed and bring it to maturity.

The basis of the Christian home is marriage; that is, marriage entered into according to religion and cemented by God's blessing. So great is the importance of marriage to the temporal and eternal welfare of mankind, that, as it had God for its found-er in the Old Law, so, in the New Law, our Divine Lord raised it to the dig nity of a sacrament of the Christian religion. Natural likings and instincts have their own value and weight; but they ought not, by them-selves, be a decisive motive in so important a step as Christian marriage nor are they a safe guarantee for the proper fulfilment of the high ends for which marriage was ordained. That Christian hearts and lives may be wisely and rightly joined God must join them, and religion sanctify the union ; and though the Church some times permit the contraction of mixed marriages, she never does so without regret and without a feeling of anxiety for the future happiness of that union and for the eternal salvation of its off spring.

The security of the Christian hom

is the indissolubility of the marriage tie. Christian marriage, once consummated, can never be dissolved save by death. Let it be well understood that even adultery, though it may justify "separation from bed and board," cannot loose the marriage tie so that either party may marry again during the life of the other. Nor has "legal divorce" the slightest power, before God, to loose the bond of mar-riage and make a subsequent marriage valid. "Whom God hath joined together let no man put asunder." * * * * In common with all Christian believers and friends of civilization we deplore the havoc wrought by the divorce laws of our country. These laws are fast loosen country. These laws are fast loing the foundation of society. Catholics, at least, remember that such divorces are powerless in conscience Let them enter into marriage only through worthy and holy motives, and with the blessings of religion, especial ly with the blessing of the nuptial Mass. And then, far from wishing for means of escape from their union they will rejoice that it cannot be div ided but by death.

The pervading atmosphere of the Christian home should be Christian charity—the love of God and of the neighbor. It should be the ambition and study of Christian parents to make their home a sanctuary where no harsh or angry, no indelicate or profane, word should be uttered, in which truth, unselfishness, self control should carefully cultivated, in which the thought of God, the desire to please God, should be sweetly and naturally held before the children as their habitual motives. From the home sanctuary the incense of prayer should ascend a a most sweet morning and evening sacrifice to the Lord.—Pastoral Letter of Third Plenary Council of Baltimore

Maltine with Cod Liver Oil-A Palatable, Nourishing Body Builder. consumption—that dread disease—too often arises from neglect. Colds not serious in themselves, by depressing the vital forces, play an important part in provoking conditions that render lung disintegration almost certain. To obviate this deplorable sequence certain. To obviate this deplorable sequence of neglected colds the body should be fortified strengthened, nourished, and this may with certainty be accomplished by the use of action is plain—the oil rendered palatable and of easy digestion, does not irritate the stomach and unfit it for the digestion of food; but this preparation serves a much higher stomach and unfit it for the digestion of food; but this preparation serves a much higher purpose than this, for by its action upon starchy foods it affords for the replacement of the waste of the body an abundance of tresh strong blood. The patient gains weight, irritation of the bronchial tubes disappears, sleep is restored and the general improvement is immediate and permanent.

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Author of "Mistakes of Modern Infidels."

THOMAS COFFEY.
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London, Saturday, June 11, 1898.

THE UNIONISTS.

In the negotiations between the United Presbyterian and Free Churches of Scotland in order to effect a union, an agreement has been reached on several points of dispute of minor importance, but care has been taken to leave " an open door " in regard to Voluntaryism and Establishment, which are the rocks on which the Established Church split half a century ago, causing the creation of the several new sects into which Presbyterianism is divided. This readiness to compromise doctrine is the very thing which shows that all these sects have a merely human origin.

PRAYERS DURING THE WAR.

A debate is now going on between some of the United States papers regarding the utility of prayer during the war with Spain. The New York Evening Post protests against · the ordinance of Bishop Whipple and those of other Bishops, Catholic and Protestant, prescribing a form of prayer to be said in Churches while the war lasts. It says:

"The Spaniards are also praying busily for the protection of their soldiers. and in every war between Christian nations these conflicting prayers have been a scandal ever since the founda tion of Christianity, and we hoped they had ceased. The great majority prayers recorded in history have been against somebody who was also pray

As might have been expected, the religious papers are greatly shocked at such a pronouncement. Human beings are not all-wise, and are therefore much in the dark concerning many things for which they pray, and thus it happens that prayers may be offered by different persons for conflicting purposes. But God knows the right, and will act accord ingly. In Him there is no such darkness as that in which humanity is struggling. We must, therefore, pray ac cording to what we believe to be right, asking God for light and help, and God will grant our prayers in the way which He knows to be most for our good and that of mankind in general. We must not abstain from prayer beause others see things in a different light from ourselves. We need God's help in the time of affliction, and to obtain it we must pray to Him, even though it may be that the prayers of others are in conflict with our own.

The discussion exemplifies to what an extent the spirit of unbelief is spread throughout the country. It is surprising and lamentable that a respectable journal in a Christian land should sneer at fervent prayer offered in a Chris tian spirit.

MORE RITUALISTIC TROUBLES.

The protest of Mr. Kensit against the rector of St. Cutbert's Anglican Church, London, England, which was entered against the office of Tenebræ which was held in that Church last Good Friday, and other Catholic devotions which have been introduced into the Church, has attracted much notice, as it was really a protest against Ritualistic practices, instituted in the interest of the Low Church

It will be remembered that Mr. Ken sit created a disturbance while the office of the Tenebræ was going on. and thus made himself amenable to the law. He was heavily fined, and his defence that he did nothing more than oppose the use of a ceremonial which is not found among the authorized pervices of the Church of England, was not accepted, as the Bishop of London declared that a person unconnected with the Church has no right to enter any complaint of the services held therein.

Bishop, was more successful. As he friends were using restoratives to save was officially connected with the Church | his life. his right of complaint was admitted and the Stations of the Cross, and a not to hurt each other. If the like and even a clergyman of a higher

manual of devotions containing the occurs in glove contests, what may we Hail Mary were forbidden to be used not expect in those in which the bare ranked by St. Paul as higher than a Gospel, our Lord Jesus Christ promises in future. The rule forbidding the use of these devotions is contained in a declaration made by clergymen at

their ordination when they promise: "I assent to the thirty-nine articles of religion, and to the Book of Com-mon Prayer, and the form of the ordering of Bishops, priests, and Deacons believe the doctrine of the Church of England, as therein set forth, to be agreeable to the Word of God, and in public prayer and the administration of the sacraments. I will use the form in the said book prescribed, and none other, except so far as shall be ordered by lawful authority.'

It is true that according to this rule such devotions are prohibited, at least until the permission of the ordinary be obtained; and that permission was not asked by the rector; nevertheless many devotions of similar character are used all over London, which are not in the Common Prayer Book, such as the three hours' service in commemoration of the three hours during which Christ was on the cross. It is claimed that this and many other such devotions are sanctioned by custom which has the force of law. It is admitted also that they attract the people and nourish religious fervor where the former frigidity of the services had caused the congregations to dwindle down almost to nothingness.

The Catholic Church has many such solid and beautiful special devotions, and if the Ritualists like them it is to the Catholic Church they should go, where such devotions are to be found in use without any danger of being suppressed by the interference of the civil law, or at the whims of ordinaries or rectors who may be of one or the other extreme of the various parties into which the Church of England is divided.

BARBAROUS AMUSEMENTS.

A good deal has been said recently in some papers about the brutality of bull fights, which are still a favorite pastime of the people of Spain, especically in Madrid.

It is perfectly true that these exhibitions are shocking, and they are all the more worthy of condemnation because the lives of the men who give battle to the infuriated animals are frequently sacrificed in the terrible conflict. But these papers are unjust in connecting the Catholic Church with, or holding her to be responsible for these disgusting exhibitions. Bull fights have always been condemned by the Church, and they fall short of duelling only in criminality. It may be said that it happens less frequently that men are killed in bull fights than in duelling, and there is another respect under which duelling is more eriminal, inasmuch as the parties who engage in duelling have murder in their hearts, their intention being to kill their respective adversaries who are men, whereas in bull fights the antagonist is a beast made for man's use and benefit. The buil baiting, which is said to be necessary for the purpose of rendering the flesh of the animal fit for human food, becomes criminal when it is turned into an unnecessary exposure of human life mere ly for public amusement's sake. Hence even the sentence of excommunication has been issued by several Popes against those who participate in these conflicts, and those who are killed in them are deprived of Christian burial.

But why has not the Church suceeded in putting down these fights in so Catholic a country as Spain? It is because men are not all that their religion requires them to be. They frequently set at defiance the laws of God and the Church. If this were not the case, there would be no sin committed in Catholic countries, but we find no country where the law of God is always obeyed by the whole people. We hope, however, that the practice of bull fighting may be totally abolished before long, as the Catholic Church is still endeavoring to do with it.

But in America there need not be so much squeamishness on this subject. Prize fights are now quite as dangerous a pastime as the bull fights of Spain. In 1893 there were five persons killed in prize fights in the United States, in 1897 there were seven, and during the present year 1898 there have been already two. One was the killing of Henry Braun at Trenton in March, and the other was that of George Stout at Columbus, Ohio. The blow by which Stout was killed was so dreadful that it caused Another complaint, however, brought the blood to form clots on the brain, by one of the Church wardens, a Mr. and his head hung limp while his

This last was a glove contest in by the Ecclesiastical Consistory Court, which the combatants were supposed

fists, used?

There is also a brutal practice in vogue in this country equally with the United States, that is, cock fighting. It would be advisable to suppress by law all these horrible practices, whether they take place in Spain, or in the United States or in Canada.

EVANGELISTS AND PASTORS.

A curious discussion is going on in the columns of the London Free Press, regarding the pulpit qualifications of Mr. Varley, who is spoken of among Protestants as an "Evangelist."

Mr. Varley recently visited London and delivered several sermons which are pronounced to have been convincing, persuasive, and really eloquent, but he did not come under the auspices of any denomination in particular, and therefore some of the denominations, or at least the ministers of some of the sects. are vehemently opposed to his preaching. The Evangelist, also, it is said, has no ministerial ordination, and, therefore, he is regarded by some as an interloper who has no business to as sume the office of a preacher. There are, however, some ministers who approve of his preaching and methods, and we are informed that a consider able number of them attended and took part in the religious services he conducted. The invitation which he accepted to preach in this city was extended to him by the Young Men's Christian Association, apparently without the approbation of any of the stationary clergymen, who were not even consulted on the matter, though on his arrival here some of them invited him to preach in their churches, among whom was the Presbyterian minister of St. Andrew's church.

Another Presbyterian clergyman, the Reverend Thomas Wilson, of the King street church of that denomination, denounced the Evangelist most roundly from his pulpit, and, to make the denunciation more effective, took care to have it published in the columns of our enterprising contem porary the Free Press. Hence the discussion.

The first thing which strikes our mind in regard to this dispute is the diversity of treatment accorded to the Evangelist. The various Protestant churches have been accustomed during the last few years, at least, to speak of one another as parts of one great Christian Church: and this mutual coddling of sectarianism they are wont to call "a Catholic spirit," and the imaginary one Church thus agglomerated of so many incongruous sects they dignify with the name of "the Catholic Christian Church." Hence, also, for the most part, they are ready to dignify with the title of "clergy-" pastors," " ministers men," Christ," etc., all who assume these titles, whether or not they have had any kind of ministerial ordination.

We are not much surprised at all this. At one time the principal de nominations insisted very strongly on the necessity of ordination before any one should presume to take the ministerial office upon himself. But this view is essentially connected with the necessity of Apostolic succession. It should be clear to the most obtuse mind that if ministerial ordination be necessary, that ordination should come by transmission from the Apostles who were the first to "ordain Bishops and priests by the laying on of hands," after they had themselves received their commission from our Lord Himself. (Acts xi, 30, xiv, 22) Those who were thus ordained to the Episcopate were alone authorized to ordain others, for they alone received the powers which Christ conferred upon the Apostles.

As education has become diffused, it became more and more evident to the general public that none of the sectaries possess this Apostolic succession, and in sheer self-defence, and not because of the truth of their position, the ministers of these denominations were obliged to deny entirely the need of this succession. The step was not great after this, to recognize as sufficient the assumption of any one who thought proper to call himself a minister or

elergyman. The Rev. Mr. Wilson, however, does not see the maze in which he becomes entangled when he makes objection to Mr. Varley because the latter came to London without having received any ordination ac cording to the forms of any Church, and because he did not come under any Church or ministerial auspices. He is well answered by one of the disputants, to the effect that Mr. Varley

Pastor !

The reasoning is surely not very sound in itself, for St. Paul tells us food) indeed, and our drink indeed, plainly that "no one taketh this honor | that they can be taken in no other than of the priesthood) to himself, but he that is called of God, as Aaron was." Mr. Varley's assumption of the title "Evangelist" does not, therefore, make him the peer of Sts. Matthew, Mark, Luke and John, nevertheless he is as much entitled to his supposed rank as Mr. Wilson to the rank of pastor. They are equally destitute of the essential condition of being called his first epistle to the Corinthians xi, by God, through "the imposition of the hands of the Priesthood," as were Saints Timothy and Titus, whom St. Paul ordained to their offices in the respective churches which they ruled.

Catholic, as applied to the Church of Christ, that it is a misnomer to apply it to an agglomeration of jarring sects. It belongs only to the one Church which Christ established. It is one out of many attributes of the Church of Christ, and it cannot be applied to any but the one Church, inasmuch as unity of doctrine and headship and government is characteristic of the Church which He instituted. We read that Christ instituted a Church which all are bound to hear, under pain of being regarded as heathens and publicans, but we do not read that He established any opposition creed or Church.

The Varley controversy in the columns of our contemporary will certainly be read with interest by many who will reflect that it is a striking illustration of the completeness of the union among the sects, concerning which we have heard so much during the last few years.

CORPUS CHRISTI.

On Thursday of the present week the feast of Corpus Christi is celebrated by the Church. The object of this festival is indicated by its name, which is the Latin of "the Body of Christ." It was instituted for the purpose of paying special honor to and to adore our Lord Jesus Christ, truly present as both God and Man in the adorable sacrament of the Eucharist.

This feast is reckoned among those of the highest rank, as it is, according to the rubrics of the Church, a double of the first class, with an octave, which signifies that in the offices of the Church it is celebrated for eight days. In Catholic countries, and wherever it is possible to carry out fully the intention of the Church, it is celebrated with great splendor, one of the features of the celebration being a procession in which the most Blessed Sacrament of the Body and Blood of Christ is borne in triumph, all Catholic societies or associations taking part in rendering due homage to this most Holy Sacrament, as It is being carried in a rich ostensorium by the priest or Bishop of the locality who ranks highest in dignity. The other clergy take part by assisting in the various offices which are indicated in the rubrics of the Church to be filled on festivals of the highest rank.

A very beautiful account of the manner in which this festival is celebrated even among the Aborigines of Patagonia is to be found in one of the Corpus Christi, and offering Him our volumes of the Clifton Tracts, a wellknown Catholic work in which the doctrines and practices of the Catholic Church which are most commonly attacked, are very ably vindicated and proved to be in accordance with the teachings of Holy Scripture and right reason.

In Patagonia, to add to the solemnity of the occasion, the triumphant procession passes frequently through pathways in the forest which have been cleared for the purpose, and decorated with wild flowers. The wild beasts of the forest are sometimes bound to trees or enclosed in cages along the line of the procession, in order to add to the impressiveness of the solemnity.

In India, Africa, the Fiji Islands, and other uncivilized countries, the solemnization is frequently carried out in a manner no less weird and picturesque. Thus all nature is made to pay its homage to Him who created nature and fixed the laws which govern it.

We do not propose here to enter upon a formal disquisition on the doctrine of the Real Presence of Jesus Christ in the holy Sacrament of the Eucharist. Our Catholic readers believe firmly this doctrine, because we have the clear revelation of it by God Himself, who can neither deceive nor be deceived. It will be useful, however, to point out briefly the chief is as much a clergyman as himself, grounds upon which our belief in this wonderful mystery rests.

grade, being "an Evangelist," who is In the sixth chapter of St. John's in words so plain that He will give His flesh and blood to us, as our meat (or the literal sense. This promise is repeated no fewer than ten times from the 32nd to the 59th verse, and it was understood literally by those whom He addressed, comprising His Apostles and disciples and many unbelieving

The other three gospels of Sts. Matthew, Mark, and Luke, and St. Paul in 23, 29, tells us how this promise was fulfilled at the last supper which our Lord took on earth the evening before His crucifixion. "He took bread, and giving thanks broke, and said: Take We may add, in regard to the title | ye and eat: this is My body which shall be delivered for you: do this for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the New Testament in my blood : this do ye, as often as you shall drink it for the commemoration of Me," etc.

Nothing can be more clear than that Christ here fulfils the promise which He made according to St. John's gospel.

St. Paul then speaks of the practice

of the Church in the perpetuation of this sacrament, pronouncing that he who receives this sacrament unworthily is guilty of the body and blood of the Lord, and eateth and drinketh judgment to himself, not discerning the body of the Lord. There could be no obligation to dis-

cern the Lord's body there if it were not really present, and the testimony of the Christian writers or Fathers of the Church of every age, from St. Ignatius of the second century down to those of the fourth and succeeding centuries, is absolutely consistent in declaring that Christ's real presence in the Holy Eucharist was the constant belief of the Church of Christ. This is admitted by Martin Luther himself, and it was owing to the study of these patristic teachings by clergymen of the Anglican Church that this doctrine became the most prominent one of High Churchism.

The Most Blessed Eucharist is called a banquet of love. In it our Blessed Lord nourishes our souls with Himself, the very fountain and source of all grace, so that it is truly a copious feast of love.

The Holy Eucharist is an extension of the great mystery of the Incarnation. By the Incarnation Christ is in the form of man, for the purpose of atoning for our sins by His death on the cross. Thus we profit by His sufferings, and the Incarnation is a profound mystery of divine love, for "greater love no man hath than to give His life for his friends.' But Christ gave His life for the redemption and salvation of sinners who are love to be greater than that of man for proves this love to a still greater degree, for through love of us He gives us Himself to be our food and the nourishment of our souls. It is, therefore, in the fullest sense, a banquet of love, and it is highly proper we should thank Him by paying Him our homage on the feast of humble adoration.

The solemnity of the feast of Corpus Christi is in this country transerred to the Sunday within the octave.

The Blessed Eucharist was instituted. not on Corpus Christi, but on Maunday Thursday in Holy Week. This week being devoted to the more saddening mysteries of our Lord's sufferings, is not suited to the joyous celebration of this great mystery, and it is for this reason that another day is set apart by the Church for this solemnity. The festival should be celebrated by Catholies in a spirit of profound thankfulness and humble adoration.

A PECULIAR ASSAULT.

What promises to be "a celebrated case" has just been opened in the London courts. It is a charge of assault made against an Anglican curate. the Rev. A. M. Fowler, and the offence consisted of sprinkling the plaintiff with holy water during a church service! The plaintiff is Mr. John is Mr. John Kensit, who, it will be remembered created a scene by entering an Angli can church on Good Friday during 'the adoration of the Cross" and attempting to remove the crucifix, uttering the while fierce denunciations against "Popish trumpery." How ever little the High Anglican body may relish the humoristic capers of Mr Kensit, he has at least contributed to the gayety of nations, besides opening up a new phase of the dispute about Anglican orders. There is a hint here for the Rev. Mr. Fowler's lawyer. The surest defence of his client is to

take the ground that, since the Anglican clergy do not possess valid orders, they can not "bless holy water" hence the liquid in question was perfectly harmless, and the charge of assault falls of its own weight.-Ave Maria.

TRUTH HARSHLY STATED.

Ave Maria

The words addressed by Newman to the late Mr. Gladstone ought to stand as an eternal warning to those reckless spirits who seem to believe that the uglier truth is made to appear, the more attractive it will be; more offensively it is stated, the greater will be its drawing power; and that to caricature it by paradoxes and exaggerations is the mark of loyalty conservatism. After the violence of the dispute about the Vatican Council and Papal Infallibility had passed over, and when the excessive utter ances of extremists were well-nigh forgotten, Newman made this pointed reference, which is recalled by Monsig. Capel in a well-considered tribute the Grand Old Man

"Iown to a deep feeling that Catholics may in good measure thank themselves and no one else for having alienated from them so religious a mind. There are those among us, as it must be confessed, who for years past have conducted themselves as if no respon sibility attached to wild words and overbearing deeds : who have stated truths in the most paradoxical form, and stretched principles till they were close on snapping; and who at length having done their best to set the house on fire, leave to others the task of putting out the flames.'

RECENT DISTINGUISHED CON-VERTS.

Last year witnessed many notable conversions to the Catholic Church. and that in more than one country. England contributed the following Lord Encombe, son and heir of the Earl of Eldon, and Lady Auckland, wite of Lord Auckland; the Hon. Albert E. Bingham, a son of the Earl of Lucan, and Mrs. Albert Bingham; Mrs. Her bert Rowbowtham, wife of Mr. Herbert Rowbowtham, of the British South African Co.; Robert E. Dell, an Oxford graduate, and editor of the Surrey Mirror ; the Hon. Mrs. and the Viscountess Canterbury, sis ters of the Earl of Oxford.

The United States contributed the following: Mrs. Terry, formerly Miss Sibvl Sanderson, the American opera singer, whose conversion took place in France: Dr. Grewer, his wife, and seven children, in Scranton, Pa Marion Gurney, a graduate of Welles-ley College; Dr. Luke Robinson and Dr. R. Rolls, San Francisco; C. E. Allen and Frederick Long of Cleveland; Miss Bessie Livingston Webb, matron of the Meridian Hospital, Conn. ; Clarence Whittaker, Colorado Henry Augustine Boyer, a Presbyter ian minister in Chicago; and the Rev. E. L. Buckley, former rector of St John's Episcopal church, Newport, R. I., at present studying for the priesthood in Europe.

GLADSTONE IN AN OLD BENE-DICTINE MONASTERY.

England's Grand Old Man, William Ewart Gladstone, is now being buried n that former and ancient Benedictine monastery called in modern times sacrilegious His enemies, and thus proved His Henry the Eighth - Westminister Abbey and where he mingles his dust man. In the Blessed Eucharist He with that of the pious King Edward the ates and who early enlarged it as founded by Schert, King of the East Saxons, A. D. 616, who became a convert from paganism under Pope Bon-Gladstone, like very many iface I. early Catholics, is buried in the great monastery and church originally con-secrated by Holy Church, and where yearly pious Catholics pay pilgrim-ages to venerate the relics of Edward

the Confessor. Queen Mary the first and King James I. and the poet Chaucer among Catholics also lie in the Abbey Jeremy Taylor-the Catholic prelate and chaplain of King Charles I .- in his "holy living and dying" has left in regard to burials of kings, queens and commoners in equal death within and commoners in equal death the old Benedictine monastery of West Protestant Gladstone read with delight Henry the Eight could pillage monasteries and Catholic churches, but he could not pillage-Deo Gratias-the faith under which they were piously The Protestant Archbishop of Canterbury will be one of Gladstone's pall bearers, and one can wonder if he will recall who founded and built the Abbey.-Catholic Re

CALUMNIATORS OF CATHOLIC ITY.

In regard to the stories that have been recently circulated regarding the priests and people in our sister republic, "A Convert" writes to the New York Evening Telegram as follows :

lows:

"During my residence in Mexico, when a Protestant, I noticed nothing remarkable about her clergy but their virtue, their courtesy to strangers, their poverty and extreme self-denial. As for the laity, I observed much in their piety to emulate and admire. Calumnies against the Catholic Church are no longer in vogue, except among Methodists. When one of their notable Bishops was asked by a young minister how to achieve popularity the answer was 'Give it to Rome.' In these days, when the Catholic chaplain of the never-to-be-forgotten 'Maine' is acclaimed as a hero, and when so many distinguished men, even among the Protestant clergy, are seeking admission into the Catholic fold, it is high time for our separated brethren to cease their wordy persecution and to comprehend that slander of

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after their this sort is not alone a mark of uncharity and a violation of the commandment, 'Thou shalt not bear false witness,' but it stamps with old fogyism the individual who indulges in it.'

The correspondent is right, generating

ally, but we think errs a little when it said that calumnies against the Church are confined to our Methodist brethren. There are some fair minded men among them, and there are some very unfair men attached to other Pro testant sects. Fulton is not a Method was not at last accounts .-Sacred Heart Review.

SAVONAROLA AGAIN.

Intelligent and educated Protestants never make the foolish blunder of characterizing Savonarola as a precur-sor of Luther. Says the Churchman, (Protestant Episcopal):

Savonarola believed in the Church over which the Pope was head, accepted all its doctrines, submitted to all its decrees, and bowed at last to the word of the Pope whom he had defied. He would not take Luther's road; he would not go out of the Church.

Had anyone suggested such a course he would have apostrophized his spiritual mother in the words of St. Peter to Christ: "To whom shall we go? Thou alone hast the words of eternal life." The Churchman says,

Gurther:

There is a thought in connection with Savonarola that we should like to press home. One hears much nowadays about the decadence of the Italian race, but one hears very little about the gratitude that is due to the peoples of that race, and especially to the Italians, for what they have done in the interests of civilization. And yet it was Italy that lit the torch of modern culture, and it was from her that the nations of Northern Europe borrowed their light. It was Italy that gave the world St. Francis and Savon arola—men who represent in a matchless way the charm and the glory of the spiritual. It was Italy that epitomized the middle age in Dante and the Renaissance in Michael Angelo. Italy was the mother of Leonardo da Vinci. It was Italy that produced Petrarch and Raphael, Columbus and Galileo. Grant that she fell into a decay from which she has not yet fully emerged, nevertheless she gave birth to the great exemplar whose martyrdom is now being celebrated; she gave birth to poets and artists and philosophers and scientists and men of action, without whose labors for twith and heavy and goodness the world. poets and artists and philosophers and scient-ists and men of action, without whose labors for truth and beauty and goodness the world would be indeed dark to day, and when ever and wherever her name is mentioned it should surely be with gratitude and veneration.

The Congregationalist recognizes Savonarola for what he was-a moral reformer. - Boston Pilot.

SUPERSTITION.

When the preachers talk about Spanish superstition they always mean the Catholic Church. What is super-It is worshipping some being stition? not worthy to be worshipped, or dreading some being not to be dreaded, or ascribing to some being power which it does not possess.

Does the Church inculcate any such doctrine as this? On the contrary, she denounces all such practices. The relative worship of the Blessed Virgin and the saints is not contrary to the foregoing definition, for in honoring them, we honor God. The bodies of the saints are holy. They were not only great men and women, but they made great sacrifices for God and humanity. We hold in reverence their relics and pictures just as a child loves what belonged to his departed mother and gazes on her photograph affection, as the patriot holds sacred the sword of the Father of his Country, and as the lover cherishes the picture of his sweetheart. Are these things superstition?

Every country, indeed, has its super and from them even its greatest men are not wholly free. And probably there is just as much superstition in the United States as perhaps the greatest philosopher that America has yet produced, used to tell that he could never get over the New superstitions of his youth. And indeed both the newspapers and police courts of every American city furnish ample evidence of the crowds superstitlous Americans that are daily robbed by fortune tellers, clair voyants, card-shufflers, cup - tossers. hand - readers, dream - interpreters and other "professors" of the mysterious cult, who prey like barpies on the superstitions of their deluded victims. And be it observed that the largest numbers of those victims belong not to the poor and ignorant, but are of the so called cultured" set, who ride in chaises feast sumptuously every day and look with pity on "superstitious Roman-

The preachers and flippant news papers should look at home and clear their own Anglo Saxon doors from superstitions before lecturing people of Catholic faith and Latin blood on such charges. - Buffalo Catholic Union and

ADMIRAL DEWEY AND THE A. P. A.

The Cleveland Universe says editori ally and in a confident tone that Admiral Dewey is a convert and a practical and consistent Catholic. This is a good thing for the gallant Admiral, who appears to have always been a lucky man. In the meantime, what will the A. P. A. do about it?

According to the oath they take they will be obliged to use all their efforts to have him removed from office. Here " I believe that only by the removal of Roman Catholics from offices of public trust can justice, right and true American senti ment be fully subserved.

It is clear from this that the " pre servers or our institutions" must look after Admiral Dewey, since the Spaniards have failed to remove him. In their efforts they will have the cordial co operation of the Spanish Government and navy

While laboring to keep their oath

they should see to Major General Miles, who recently recommended the ap-pointment of Father Vatman as chapmended the ar lain in the army destined to invade Cuba, and to President McKinley, who appointed him. Considering the sick-ly condition of the "preservers" at the present time, their accumulating responsibilities are too much for them.

Another part of their oath is: will maintain and defend the Government of the United States against foreign foe, national or eccles

In view of this oath, how many regi ments have they sent to the front to meet the foreign foe? Their courage like that of Bob Acres, seems to have oozed out at their fingers' ends. Not a regiment, not a company, not even an awkward squad. Where is Linton? Where is Evergreen Watson? What is there about a Spanish gun that frightens them into obscure inaction and gives them that tired feeling we about in the medical almanacs In time of peace the apaist is a busy body: in time of war he is a nobody

When the nation lines up in battle array, We can trust in the Blue and count on the We can trust in the Blue and count on to Gray.
But the only parts of an A. P. A.
You can trust are his heels in running away.

The indulgent reader will pardon this dropping into poetry. It is not our habit. It is hard on the intellect, but the subject is sufficiently inspiring to justify an occasional lapse from the dead level of prose. Besides, we do not recommend the above lines for their artistic beauty. Their market value, as the political economist would call it, consists in their truth .- N. Y. Freeman's Journal.

A CONVERT TO THE FAITH.

The most talked-of book in London -and that means for the English-speaking world - is Mrs. Craigie's School for Saints." Mrs. Craigie John Oliver Hobbes) is the daughter of John Morgan Richards, an American banker, and was born in Boston.

Mrs. Craigie springs from four generations of Puritan divines on one side. and Tory politicians on the other, and her life has been a very cosmopolitan She studied in Rome, Paris and London, attending in the latter city Prof. Goodwin's Greek and Latin led

tures at University College.
For the last two years Mrs. Craigie has been busily occupied with her new "The School for Saints." works in a spacious study, at the top of the house, the walls of which are covered with bookcases, which, by-the by, are very unique, and were designed by the novelist herself. Book collecting is her great hobby, and she has some 3,000 volumes, many of them rare and beautiful editions. Some five years ago Mrs. Craigie embraced the Catholic religion, and evidences of her faith are to be seen in her study.

AN OF'T REPEATED WARNING.

"Tell them to remember me as a warning against drink." A young man jumped overboard from a boat in the river at New York the other day and was drowned. In a farewell note to his brother he sent that message to his friends and companions. He tried to atone for the shortcomings and failure of his short career, by causing his melancholy end to stand for a signpost to other young men, embarking on a course of dissipation. Though a mere youth in years, this unfortunate suicide had become a hopeless slave to liquor. He had started out with many apparent advantages: well brought up, educated after the fashion of the times in the public schools, became an expert tele-graph operator, and until pretty well down on the ladder of degradation. had commanded steady employment as fairly good wages.

Everything looked promising at the outset, but he soon fell in with evil companions and speedily acquired a taste for drink and the habit fastened itself upon him with fatal clutches From a convivial glass or two at night with friends, he proceeded to an occasional nip between times during business hours, then he began to indulge his appetite at constantly diminishing intervals during both day and night. Finally he degenerated into a confirmed toper, given to all the excesses the term implies. His services were no longer in demand, because he had become unreliable and was not trustworthy. He gave himself wholly to the demon which had gradually taken possession of his will and self-respect. The petitions and remonstrances of mother and loved ones, which at first moved him to penitence and resolutions of amendment, slowly lost their power and towards the last fell upon unheeding ears. He ceased to care what people said or thought about his In short, he was a common conduct.

drunkard. While traveling on a ferry boat, in one of those fits of despondency that are experienced by victims of drink, in rare intervals of semi - sobriety, haunted by the devil of despair, he plunged into the dark waters, hoping to find in death, forgetfulness of the nameless horror of life that racked his mind and conscience. An impulse of love for those who had been his friends in happier days, impelled him to inthe parting message we have dite

quoted.

There was a time when such a tragedy would have made a deep and last ing impression upon the public mind, but unfortunately that time is past. Suicide is a familiar incident of our civilization and the motive and circumstances provoking it are matters of very little concern outside the narrow circle affected by reason of personal connection or relationship. Even the

lift his voice on the brink of eternity, will probably put away forever the admonition, with the floral wreath they place upon his bier. "Poor Jim! It's all very sad: too bad that he should be driven to an untimely grave, but such things happen every day. Let's have a drink:" and the message from the grave, the poor, dishonored tomb of the besotted suicide, falls on ears wilfully and cynically deaf. It's the way of the world in these days of grace. The unhappy fool who wastes his hopes and in n fierce passion destroys bory and soul, has not left to him, even in the hour of mortal anguish, the poor consolation of knowing that others will profit by his fearful mistake. And yet, there is a lesson of appalling import in the warning given, no matter whether the author of it was prompted by pure love of his fellow-man, or by theatric desire to render his crime a spectacle. - Catholic Universe.

WILLIAM EWART GLADSTONE.

Catholic World for June

William Ewart Gladstone died, as he had lived, ou side the visible fold of the Catholic Church. There was in the minds of many undoubtedly a hope when the end drew near that he would see the truth as other great Englishmen of his day have seen it, and embrace it.

While Gladstone's mind was keen in its logical faculty and broad in its of matters religious as well as secular, yet, whether it was from an innate quality or from an acquired habit, it was essentially "political" A politician, view of affairs. even using the word in its best sense, is the man who can accept situations, and adapt his views to them. trims his sails to the breezes, from whatever quarter they come. He is a man who feels the popular pulse, and moves and swavs the crowds by controlling or yielding to popular passion as the case may be. He is essentially a time server.

How different is the idealist of the Newman type! To such a one truth is God himself, high above all the storms and agitations of the earth's surface, not changed or modified by any congeries of circumstances-something to be sought for and loved for its own sake, and in the seeking and the loving something which brings its own -a reward which is a more than adequate compensation for what ever sacrifices one must make or what ever suffering one must undergo in its attainment.

One with a politician's temperament will argue, and argue convincingly, to himself that the providence of God has placed him in the Established Church. It must be of God, because I see about me in the hearts of men identified with it the fruits of the Spirit and it is the will of God that I stay where I am and pilot this vessel, unseaworthy as it is, with its freight of precious souls, into the haven of safety rather than desert it and allow it to go pieces on the rocks of irreligion If Gladstone in his earlier life had led, even had followed, Newman or Manning over to Rome, there is no telling what great good he would have done. Whether his eyes were holden, done. and he had never been faced with the stern obligation of breaking away and sacrificing all of this world, if need be for Truth's sake, it is not ours to say Heaven's thunders of judgment belong to God alone.

Gladstone was a deeply religiou man, and his long life, stretching across a desert of agnosticism in English intellectual movements and yet all the time pronouncedly religious, has desert land to many a wandering soul. What Victoria herself has done for the English domestic life Gladstone has done for religion.

A JESUIT TALKS, BAPTISTS LISTEN.

CONTINUED FROM PAGE ONE,

by 700. It is impossible to say much upon this delicate subject, but it is Cassandra announcing ruin. Child essness was formerly considered a re proach; now the reverse is the case ules Simon's warning should be heard by America as well as by France There will soon be no native soldiers to defend the country in its hour of

"As in all other instances of national ruin, we see among us simultaneously with this a brazen shamelessness of vice that was unknown in America until recently. It stalks on the stage, in literature, in art, in manners and customs, in the avowed libertinage of the lives of men and women, in the subjects of conversation of young girls and children; everywhere there are evidences of an appalling descent in the tone of public morality. No wonder that we see everywhere empty churches, indifference to creed, wide spread apostasy from every form of religion, avowed and blatant and remunerative atheism welcomed with loud acclamation of approval by throngs of eager listeners, corruption all through the body politic and a feverish unrest among the working classes that shows itself repeatedly in wild outbreaks against real or fancie oppression. Is not all this ominous of

There is only one remedy for all this and that is not in white or gray cruisers, not in disappearing guns or mined harbors, not in vast numbers of men ready at a word to die for their country. Those are for foes outside. With a people of 70,000,000 united as we are, there ought to be no fear of a foreign aggressor. The danger is within, in ourselves, and to be taken young men for whose benefit this par-ticular self-murderer took the pains to national peril. Against that foe,

taught by the light of experience. there is only one defense, only one safeguard, the Church of Jesus Christ, the Son of the living God, the Church which teaches restraint of the passions which fearlessly denounces all infrac tions of morality and prevents them a far as is possible by the purity with which it invests man, and, principally woman, and which is ready at any cos to defend the honor and inviolability of the marriage tie and the sanctity of the Christian home.'

TO BE CONTINUED.

"QUESTION BOX."

hiladelphia Catholic Standard and Time While several of the inquiries re ceived this week are of general inter est, a number savor more of the criti cal spirit than of a genuine desire for information with a view to improve ment in knowledge or a removal of pre judice. However, all are welcomed. A good hater if once converted, wil make a staunch member of the house hold of the faith.

"Dozen Readers:" A communica tion purporting to come from a Catholic representing this number of Cath olics "who are ready and willing to fight for their country" contains so much of what might be fittingly termed carping criticism as to cause doubt as to the Catholicity of the writer.

Asks how is it that we hear s little in our church from our pastors at

the present time on patriotism ? If the questioner is a Catholic it will not strike him as anything unusual. Topics of eternity are discussed in our pulpits. Topics of the times have their proper place for discussion. Sensation alism in any guise is not a feature of Catholic preaching. When the priest succeeds in making a good Catholic out of a man he has succeeded in making a good citizen out of him. Lip worship and lip patriotism are near akin. men who made the most noise about going to war with Spain have not enlisted, and are keeping pretty quiet now.

(2) How is it we in common with other denominations do not raise a

flag on our church ?
To start with, the Catholic Church is the universal Church of Christ. The cross is the universal emblem of Christianity. The display of flags is not a certain sign of patriotism, and there are but few Protestant churches displaying them. If the Catholic churches of America had started this flag raising you would have heard a how about the union of Church and State.

A non Catholic " attended a con cert in a Catholic church and the ap plause and other circumstances jarred on his view of the sacredness of such an edifice.

The sanctity of the church is due to the Real Presence of Our Lord in the Blessed Sacramen.t On occasions like the one referred to by "Non-Catholic" the Blessed Sacrament is removed from the tabernacle on the altar. On the occasion referred to a platform was erected in front of the sanctuary and it was on this the talent appeared.

Z. asks what are the words used by the priest in giving absolu-

Where the number of confessions i large the form is as follows: "May our Lord Jesus Christ absolve thee; and I by His authority, absolve thee from every bond of excommunication and interdict, inasmuch as in my power lieth, and thou standest in need. Finally, I absolve thee from thy sins, in the name of the Father and of the son and of the Holy Ghost. "Amen." "Donegal" asked when the devotion

what it commemorates It was begun in Milan in 1584 and introduced into Rome in 1548 by St. Philip Neri. The devotion is in memory of the forty hours our Lord remained in the holy sepulchre. Father Joseph, a Capuchin friar, inaugurated it at Milan during a war in which that eity was beseiged and the inhabitants were in despair. Heaven heard their

prayers and peace was restored. Hence, the "Missa Pro Pace" or Mass or peace. Artist" wants to know what are sailed "The seven last words of Christ

n the Cross?" They are: (1) " Father forgive them or they know not what they do This day shalt thou be with Me in aradise." (3) "Behold thy son, beold thy mother." (4) "My God! Paradise. old thy mother." My God! Why hast thou forsaken Me? "I thirst." (6) "It is consumted." (7) "Father, into Thy hands

mated.

commend My spirit.' THE WONDER WORKER t. Anthony of Padua, be our Inter-

cessor

Novenas to St. Anthony, who has peen called the wonder-worker of adua, and to whose powerful interession before God so many favors have een granted, will begin to morrow at all the churches where the devotion is established, closing on the great feastday, June 13. His poverty and his simplicity en

deared this saint to the Italians of the early fifteenth century, his contem poraries, and since that time all Catholic peoples have had recourse to him. As the simple friar, or later as the Archbishop of Florence, he was the apostle of the people and to him the multitude still flock to ask his aid in their behalf.

Anthony died in 1459, gliding peacefully out of the world "as morning whitened on the 2nd of May," when Girolamo Savonarola, coming into it, was just seven years old, a child in Ferrara. The good Archbishop ordered that all that was found in his palace when he died should be given to the

poor. All that could be found was four ducats! so true had he been to his vows of poverty. And thus the great-est dignitary of San Marco passed est dignitary of San Marco passed away, followed out of the world by the tears and blessings of the poor, and the semi adoration of all the city. It is not difficult to understand how the perpetual appeals of the people who knew him so well and had occasion so good to trust in his kindness living, should have glided with natural ease and favor into the Ora pro nobis of a popular litany, when the good Archbishop took his gentle way to heaven, leaving four ducats behind him on that May morning. The world was a terribly morning. The world was a terribly unsatisfactory world in those days, as it is now; and full of evils as mon strous and appalling as are the sins of our softer generation; but at the same time, the gates of heaven were some how nearer; and those rude eyes bloodshot with wars and passions, could see the saints, so unlike themselves, going in by that dazzling way. - Cath olic Columbian, June 4

THE LAST RUNG ON THE LADDER.

Dr. Lyman Abbott has at last arrived at a mental attitude where he can no longer, with proper reference to the meaning of words, be called a Chris-We do not say this in a sense of reproach. Beginning where he be gan his mental journey, that is, with the Protestant principle that there is no divinely instituted, continuous, living, visible authority on earth to direct men in the knowledge and will of God, he has simply arrived at the last word of that principle. He has only followed with logical faithfulness the compass and chart that Protestan tism gave him. If more have not gone as far as he it is because they did not possess the same quantity and quality of brains that he has.

He is not now even a Protestant in the theological and historical sense of that term, for he no longer believes in God as the Creator of all things; nor does he believe in revelation in the technical sense of the term. Therefore, we say, he is not a Protestant. To what school of religious or philoso phical thought does he then belong Taking his own statement for what believes at present we would say that he is a Pantheist. There is still a lingering Christian sentiment in him that makes him object to be thus classified but the doctrines he now holds are. nevertheless, pantheistic. Here is what he says: "God. I

think, is not apart from nature, dwells in nature. That He made this world and is not the engineer of it I cannot now believe. There are no forces; there is but one force God. There are no causes, for there is but one great, underlying cause. Natural supernatural are the same.

There is a sense in which it is true that God is not apart from nature. It is the Christian sense in which God is ever an everywhere present in His creation as Providence, guiding and directing all things to an ultimate end known to Himself. But this does not appear to be the sense intended by Dr.
Abbott. He says God "dwells in nature," and in this sense is not apart from it; that is to say, He is contained in nature, and therefore limited the limits of nature, and these limits being finite, the indwelling God is finite. It is needless to say that this not the infinite, personal God of Christianity. It is the God of Panthe-

The Doctor's denial that God created the universe, coupled with his recognition of the existence of God. necessarily implies that God is a part of the Forty Hours was established and and from it ; for, says the Doc nothing tor, "Natural and supernatural are the same." There is, therefore, no difference between that nature or uni verse which we see and the God who dwells in it, since they are the same. This is precisely the fundamental doctrine of Pantheism. Again:

There are no forces; there is but one force, God, "says Dr. Abbott.

If there be no forces, as you say then there is not one force, and the God of your conception is not a force.

"There are no causes; for there is but one great underlying cause.

We must say of this what we have said of your forces. If there be no causes, there is not one cause, and hence no "great underlying cause

But let us go a little further. Who or what is this great underlying cause? Is it God? No, for you have told us that He did not create the world, and hence you cannot call Him the under lying cause of it. Is He the motive power or force in nature? Then He is a part of nature in your philosophy for you have told us that "natural and supernatural are the same.

It is to be noted that Dr. Abbot doe not affirm either personality or intelli gence of this great underlying cause. He says: "Creation is a continuous process, with God Himself in the proess always."

If God be "in the process"—not the cause of it—He is a part of it, or the process is an evolution of Himself This appears to be what the Doctor neans. If this is not Pantheism, then Spinoza was not a Pantheist.

avoid the charge of Pantheism Dr. Abbott makes a distinction be-tween "the all" and "in all," he holding that God is in all, while the Pantheist holds that Gcd is the all. the light of the Doctor's words above quoted the distinction is merely verbal. not real. For what does he mean by when he says God is in all? He 'all' means all of what is understood by the word "nature," that is, all the natural as distinguished from the supernatural. He next tells us that the "natural and supernatural are the same." Now if this last statement be true, it is equally | Devon, last week.

true that all the natural is supernatural-all nature is God : or all the supernatural is natural—God is nature. What difference, then, is there between these and the dicta of Pantheism that God is all and all is God? None what ever. In identifying the natural and the supernatural, as the Doctor does, he either destroys nature and makes all God or he destroys God and makes all nature. Holding as he does he should not say "God is in all." He should say with the Pantheist, all," or that He is nothing and nature is all, for in the Doctor's theory there are not two things, but one.

Hence his distinction between "the all" and "in all" does not free him from the imputation of Pantheism. It only shows that he did not meditate profoundly on the logical consequence of his statement that "natural and supernatural are the same.

While he holds his present views he should throw aside theological and evangelical terminology and adopt what accords better with his present state of mind, the philosophical vocabulary of Spinoza.-N. Y. Freeman's Journal.

SCANDAL.

To cheat and to steal are, certainly, not virtuous actions; if we do either, we sin against God, our neighbor, and ourselves; but to give scandal to others is still worse, for this is one of the greatest dangers which can menace the soul. Scandal is the evil which we do to others by the bad example that we give them.

A man does wrong ; no one knows it: he is guilty in the sight of God; he will lose his own soul if he does not This is very certain and very repent. lamentable, but at least his example has perverted no one. But suddenly a man hides his wrong doing no longer, his evil life becomes known and spoken of, he even speaks of it himself, boasts of it, and appears to glory in a miserable notoriety. Others, attracted at first by curiosity, begin to make a little circle round him, and to regard him with admiration. "At all events this man must get some pleasure and excitement out of life!" they begin to say : and thus it follows that the evil which they regarded too closely strikes them, they are gradually overpowered by it; and next we may see them enoving themselves after the manner of their model; they imitate him, and soon they desire to go still farther than he! This is scandal!

One man offended God: at this hour there are ten, a hundred, a thousand. Death strikes the author of this scandal; he goes to stand before his Heavenly Judge and render an ac count of all those thousand souls lost by his example!

Thus you see how incalculable are the effects of bad example. How is it possible completely to retrieve a scandal? We may desire to do it, but often it is quite beyond our power. Our Lord said: "Woe to that man by whom scandal cometh. It were better for him that a millstone should be hanged about his neck, and that he should drowned in the depth of the sea." Who knows everything, knew well that those who give scandal to their brethren stand upon the brink of their own eternal ruin! But, on the other hand, how happy a thing it is to give a good example! It is to v in union with God Himself the salvation of souls. And how great is this power which each one of us possesses! Consider the case of a young man who has been so unhappy as to give scandal to others by setting them an evil example ; if he only examine himself, if he reflect, and consider the terrible account he will have to render, he becomes changed and converted; he was openly wicked, and is now openly a Christian! panions ridicule him, he pities them, he advises them to imitate him in his conversion; he sets an example of patience and temperance, of industry and morality, and, in the end, succeeds in saving a great number of those whom he would most certainly have led to destruction.

It is impossible to calculate the immense influence of example. means of this all powerful influence whole families, parishes, schools, and communities are either saved or lost. We have known a numerous family, worse than indifferent, to become a model of religion and fervor, thanks to the holy influence of but one of its members, who, by turning to God with his whole heart, caused the light of faith to shine upon all

who surrounded him, through the force of example alone. In a college, in a school, one thoroughly bad child will entice into evil the greater part of his school-fellows, and if the superiors do not arrest the contagion from its very commencement, by driving this black sheep out of their midst, the whole flock will surely be lost. Now, what is the conclusion to be drawn from all this? That scandal is an immense evil. He who has given scandal has but one chance of salvation, and that is by becoming en-tirely changed and setting a good eximple to those whom he formerly scandalized.

Human respect will often prove a stumbling block; but we must gather courage; those who have dared to do evil must also dare to be repentant in the sight of all .- Sacred Heart Review.

Another Llanthony Abbey Convent.

Mr. George Alston, who was for seven years a professed monk with Father Ignatius at Llanthony Abbey, where he was known as "Father Cadoc," and for the last three years a member of the Cowley community at Oxford, was received into the Catholic Church at Buckfast Abbey, South New York Freeman's Journal.

PART II. - AUGUSTINE - MANICHEAN AND SCEPTIC.

The keen and vigorous mind, that had played with the philosophy of Aristotle, was not likely to rest content with the fables and sophistry of the Manicheans.

MANICHEISM SHALLOW AND FALSE. Augustine applied himself to a deep study of their voluminous writings, and at once his suspicions were He discovered that, however much they might prate of the inde pendence of reason, they had given small proof of its power in their own volumes. In matters of physical science there were many patent errors, and the obscure exposition of their own particular tenets bristled with difficulties. He went to the heads of the sect for explanations, but they had none to They pleaded that they were ot deeply versed in the lore of their Church, but promised that Faustus, the most learned bishop of their order, would remove all his difficulties at his He had to wait several years for his interview with Faustus.

AUGUSTINE TAUGHT RHETORIC

During these years from nineteen to twenty eight, Augustine taught rhetoric, first at Tagaste, then at Carthage. His brilliant talents and the charm of his character drew friends around him, over whom he exercised a tascinating influence. We see some of them following him from place to lace as he shifted his residence, from Tagaste to Carthage, thence to Rome, Rome to Milan, and back again

to Africa. One of these friends, the nearest and dearest of them all, an old school-fellow and playmate, died during the first years of his teaching at Tagaste. The saint has left a record in his con fessions of the inconsolable grief of this bereavement. It deserves quotation for its singular pathos and the evidence it gives of his refined deli-

cacy of feeling: HIS LAMENT FOR HIS FRIEND.

"At this grief my heart was dark-ened and whatever I beheld was death. My native country was a torment to me, and my father's house a strange unhappiness, and whatever I had shared with him, wanting him, became a distracting torture; mine eyes sough him everywhere, but he was not grant-ed them. I hated all places, for that they had not him; nor could they now tell me 'He is coming,' as when he was alive and absent. I became a great riddle to myself, and I asked my soul why she was so sad, and why she disquieted me sorely? But she knew not what to answer me. Only tears were sweet to me, for they succeeded my friend in the dearth of my affections. The more I loved him the more did hate and fear (as a most cruel enemy death, which had bereaved me of him, and I imagined it would speedily make an end of all men, since it had power For I wondered over him. that others subject to death did live, and he, whom I loved as if he should never die, was dead; and I wondered yet more that myself, who was to him a second self, could live, he being dead.

* * * * Well, said one of his

friends, 'Thou half of my soul'-For I felt that my soul and his soul were one in two bodies, and therefore was my life a torment to me because I could not live halved. And therefore, perchance, I feared to die, lest he whom I had much loved should die wholly

* * I fled out of my country, for so should mine eyes less look for him where they were wont to see him, and thus from Tagaste I came to Carthage." -(Book iv., chap. 6 and 7.)

SUCCESS AND GENIAL COMPANY.

The success in his School of Rhetoric at Carthage brought him more and more into prominence. He won the public prize for poetry, and crowned amid the applause of the people by the Pro Consul Vindicius, who thenceforth became his intimate Eulogius, a celebrated rhetor friend. ician of Carthage, placed himself under his tuition. His ambition had scope, and the intercourse of admiring friends gave a pleasant coloring to "They laughed together," he writes [Book IV. Conf.], "read pleasant books together, chatted together, rendered friendly services to one another, jested together, and then were grave together; disagreed in some things, in order as it were the better to agree in others, and better relish their argument; taught one another, then learned from each other; wished for then each other when absent, and received

HIS SECRET HEART IN PAIN. But underneath the smooth current of genial companionship and a success ful career, there were troubled waters He yearned for the higher wisdom of which as yet he had had but faint and intermittent glimpses; for Manicheism, with its gross images, and its masses of light and darkness, oppressed his spirit, and gave no key to the grave problems of his life. With eager anticipation he learnt, when in his twenty eighth year, that the great Faustus, the renowned leader of the Manicheans, was coming to Carthage; who it had been promised him, would unravel the entanglements of his mind, and open out the pathway of true wis-

FAUSTUS A FRAUD

"To-morrow," he said to himself, "I shall find it; it will appear manifestly, and I shall grasp it; as Faustus the Manichee will come and clear everything.

the 5th book of his Confessions, found him a man of smooth and pleas. ing words, prating the same things as the others, but more plausibly. But how was my thirst relieved by draining the empty cup set before me by a more elegant waiter? Those who promised him to me were but poor udges when they took him to be wise because his eloquence delighted them. was at first delighted, and praised him even more than the others did, but I was uneasy that in the midst of so many auditors I could not propose

to him my doubts. When at last I obtained an interview, I found him utterly ignorant of liberal sciences save grammar, and of that he had only a moderate knowledge. * * When it was clear that he

was ignorant on those arts in which l thought he excelled, I began to despai of his opening and solving the difficult ies which perplexed me. * * * All my efforts, whereby I am purposed to advance in that sect, upon knowledge of that man, came utterly to an end not that I detached myself from them altogether, but as one finding nothing better I had settled to be content mean while with what I had, in whatever way, fallen upon, unless by chance something more eligible should dawn Thus that Faustus, to so upon me. many a snare of death, had now, neither willing nor writing it, begun to loosen that wherein I was taken.

"For Thy hands, O my God, in the secret purpose of Thy Providence, did not forsake my soul; and out of my mother's heart's blood, through her tears night and day poured out, was a

ways Though he had lost all hopes in Man icheism he maintained an outward ad hesion to the sect, and the poison of their writings continued to infect his

sacrifice offered for me unto Thee; and

Thou didst deal with me in wondrous

REMAINS OF ERROR.

He could frame no idea of a spirit, and regarded the Catholic Church with ontempt, as the teacher of grotesque and absurd doctrines, from which it was hopeless to look for the attainment of truth. He stumbled out of the chaos of Manicheism into the abyss of universal doubt-taught by the Academi

This he considered in his twentyninth year as the wisest philosophy he knew. He was at that time in Rome whither he had removed his School of Rhetoric, to escape the annoyance of the Carthiginian rowdies.

In his thirtieth year he went to Milan to take the public chair of elo quence, which he had won in open competition, and there he fell under the influence of St. Ambrose. AMBROSE !

This was the turning-point in his

From that moment he began to re trace his steps through the mazes of error, back to a fuller vision of the truths he had learned in childhood at his mother's knee, and upward still through the realms of theology and splendors of grace to that summit of supernatural enlightenment and holi ness that has made him the wonder of every succeeding age.

ERROR BRINGS SIN Lord Bacon has remarked that "the True and the Good differ but as the seal and the print; Truth prints Good ness, and they be the clouds of error which descend in the storms of passions and perturbations." Augustine's mind was darkened by pagan and heretical teaching, and the powers of his soul weakened and distorted by her influ-The two years that els tween his arrival at Milan and his con version were fraught with the severes mental and moral struggle in his efforts to throw off the yoke.

HIS MOTHER WITH HIM. St. Monica was again at his side. She had never wished to leave him but when he departed from Carthage he had deceived her. He left her at night in the Oratory of St. Cypian by the Seashore, saying that he was going on board a ship that stood at anchor to bid good-bye to a friend. When the morning dawned the ship had sailed and her son was gone. But now she was with him once more, and in answer to her prayers and tears the light of grace came down into his soul, carrying with it the fierce heat of trial and temptation.

SLOWLY, SLOWLY, IS CONVINCED. He had no intention at first of seekng admission into the Church. He loved Ambrose because he was kind he attended his discourses as a critic of elocution.

"I listened delightedly to him." he "preaching to the peopl each other with joy when returned with that intent I ought, but as it were, trying his eloquence, whether answered the fame thereof, and I hung on his words attentively; but of the matter I was but an unconcerned and contemptuous hearer. * * * And I was delighted with the sweetness of his discourse. * * * I was drawhis discourse. * * * I was draw-ing nearer by little and little, and I was drawunconsciously.

The truth was gradually gliding into his mind on the smooth flow of the sweetly persuasive words of Ambrose. He began to see that the Church was not the monster that had been repre sented to him, and as his old prejudices fell off one by one, she began to shine out in all her divine beauty as the guardian of God's truth, and the spouse of Christ. The conflict with the varied errors that tyrannized over him was a long and painful one, carried on in the solitude of his own mind. He had private consultation with Ambrose. Once or twice he ventured into the hall, where he remained to receive all shadows of doubt dispersed. Then

",When at last he came," he writes in after waiting some time for him to raise his eyes from the book in which and him a man of smooth and pleas. he was absorbed, he withdrew again, restrained by delicacy from intruding on the saintly Bishop's time and medi-But at length he was contations vinced.

MORAL STRUGGLE. The battle, however, was not yet ver. How was he, bound in the fetover. How was he, bound in the fet-ters of ingrained sinful habit, to rise to that purity and perfection which the Church demanded from her chil Sensual indulgence had fixed dren? its roots deep in his nature-it over powered his affections, and how could he forego its sweetness?

How could he—" steel his melting heart To act the martyr's sternest part. To look with firm, unebrinking eye, On darling visions as they die, Till all bright hopes and hues of day Had faded into twinght gray?"

The ardor of his spirit outran the weak purpose of his heart. He was in this irresolute frame of mind, loathing his cowardice, yet longing to be free, when an impetuous flood of divine grace rushed in upon him, and bore him on its tide into the haven he was sighing to reach.

GOOD EXAMPLE. The circumstances were these countryman of Augustine's Pontitian by name, in the course of a visit to him, spoke of the marvelous life of St. An thony, the Egyptian solitary, and his nonks in the desert; and told how ome officers of the Imperial Court, on reading by chance the life of the holy hermit, had at once abandoned the world and embraced the monastic state. The effect on Augustine was immediate aud complete. We shall let him tell the tale in his own words:

STIRRED. "Disturbed in countenance as well as in mind I turn upon Alypius. 'What ails us?' says I. 'What is this See, the unlearned rise and story? take Heaven by violence, while we, with all our learning, all our want of heart, see where we wallow in flesh and blood! Shall I feel shame to fol low their lead and not rather to let alone what alone is left to me? VISION OF GRACE.

"Something of this kind I said to him, and while he eved me in silent wonder I rushed from him in the fer ment of my feelings. What a view began to open whither I had set my face and was in a flutter to go! The chaste majesty of Continence, serene, cheerful, yet withrut excess; winning me in a holy way to came without doubting, and ready to embrace me with religious hands full stored with honorable patterns! So many boys and young maidens, a multitude of youth of every age grave widows and aged virgins, and Continence herself in all, not barren but a fruitful mother of children of joys by Thee O Lord, her

"She seemed to mock me into emulation, saying, 'Canst not thou what these have done, youths and maidens? Can they in their own strength, or in the strength of their Lord God? The Lord their God gave me unto them Why rely on thyself and fall? Cast thyself upon His arm. Be not afraid. He will not let thee slip. Cast thyself in confidence, He will receive the and heal thee?'

RETIRES ALONE

"Meanwhile Alypius kept close to my side silent waiting for the end of unwonted agitation. At length burst forth a mighty storm bringing a mighty flood of tears; and to indulge it to the full, even unto cries in solitude, I rose up from Alypius, who per ceived from my choked voice how it was with me. He remained where we had been sitting, in deep astonish nent.

PITEOUS PRAYER.

"I threw myself down under a fig tree. I know not how, and allowing my tears full vent, offered up to The the acceptable sacrifice of my streaming eyes, and I cried out to this effect, And thou O Lord, how long, O Lord, how long wilt thou be angry? For ever? Remember not our old sins! For I felt that they were my tyrants. I cried out piteously, 'How long?' To morrow and to morrow? Why not now? Why not in this very hour put an end to this my vileness?

ANGEL'S VOICE "While I thus spoke with tears in the bitter condition of my heart, suddenly heard a voice as if from a house near me, of a boy or a girl chanting forth

again and again: " 'Take up and read, take up and

read. "Changing countenance at the words I began intently to think whether boys used them in any game, but could not recollect that I had ever heard them. I left weeping, and rose up, considerng it a divine intimation to open the criptures and read what first presented itself.

"I had heard that Anthony had come in during the reading of the Gospel and had taken to himself the admonition 'Go sell what thou hast, etc., and had turned to Thee in con-sequence of that oracle. I had left St. Paul's volume where Alypius was sit-ting when I rose thence. I returned thither, seized it, opened and read in silence the following passage which first met my eyes.

GOD'S WORD. " 'Not in rioting and drunkenness not in chambering and impurities, not in contention and envy; but put ye on the Lord Jesus first and make not pro vision for the flesh in its concupiscen-

"I had neither desire nor need to read further. As I finished the sentence, as though the light of peace had been poured into my heart, all the who wished to speak with him, and hadst Thou converted me to Thee: so by sea, she and I standing alone and

as no longer to seek either for wife or other hope of this world, standing fast in that rule of Faith in which Thou so many years before hadst revealed me to my mother." (VIII, 26,70).

The idols of his heart were cast out, the citadel of self-overthrown, the ground was cleared, the cross planted, and with it the grace of Christ surpassing all understanding, took posession of his soul.

"We were baptized," he writes, 'and all solitude about our past lives Nor was I satisfied in fled from us. those days with the ineffable sweetness I enjoyed in considering the depths of counsel in the salvation of man Oh, how I wept on hearing thy hymns and canticles!

'Those voices flowed in at my ears and thy truth distilled into my heart, and thence the sweetness of devotion boiled over; my tears flowed abundantly and I was comforted by them.

When I was in that dense obscurity it seemed to me incredible that I could ever lay aside my old habits and feel ing it impossible to abandon them I gave myself up to despair. But as soon as my sins were effaced by the waters of regeneration, I found myself a new man by this second birth; that which was difficult became easy; that which was impossible became possible, and I knew that all this was the gift of God.'

GRACE WORKING IN SOLITUDE. He was in his thirty-third year at the time of his conversion. The following five years he spent in retirement and founded the order of hermits that bear his name. St. Possidius, the contemporary of St. Augustine, says he knew as many as ten Bishops who were taken from this retreat. Five year after his conversion Augustine at the earnest demand of clergy and people in spite of his own reluctances, ordained priest. Four years later, when forty-one years of age, he was consecrated Coadjutor Bishop, and in the following year succeeded to the See of Hippo.

MONICA! DEAR MONICA! Before speaking of his work in the episcopate, it will not be out of place to turn for a moment to St. Monica, who died the year after his conver sion. It is hard to understand St.
Augustine without knowing St. Monica, the model of Christian mothers, whose affection and tender anxieties

and persevering prayers gave him to God and the Church. Perhaps there was something too earthly in her love for him in his youth. He finds it hard to explain

why his baptism was deferred, which was an abuse of the times against which the fathers declaimed, and why he was allowed to leave home and be exposed to the dangers of a Public school. Good and pious as his mother always was, she was not at that time the great saint she afterwards became "Although she had escaped," he says, "out of the midst of Babylon,

she still walked slowly on the outskirts And knowing the strong thereof.' waves of temptation he would have to encounter 'she chose rather to present to them the rude earth than the image already formed. If fault there was she atoned for it nobly. SON OF HER TEARS.

"Go thy ways," a good Bishop said to her whom she had importuned to converse with her son, "and God bless thee : for it is not possible that the son of those tears should perish.

HOPE. Her hope was confirmed by an

angel. St. Augustine gives the account of it. "She saw herself as if standing on a straight plank and a beautiful, smiling youth coming to ward her as she was overwhelmed with grief. He asked he: the cause of her sorrow and of her daily tears, and she answered that my perdition was the cause. He bade her be of good cheer, for where she was I should also be and lo she saw me standing beside her on the same plank. I tried to make it mean that she should come over to my sect; she at once and without the slightest hesitation answered: for it was not said where he is you shall be, but where you are he shall

be.' STRONG HOPE. This steadfast hope was laid up in her heart as a certainty which noth could shake. She comforted the weather-beaten mariners on her voy age to Italy when shipwreck threat ened, because God had promised her that she should see her son. On her arrival, Augustine thought he had news for her that would make her start with joy, when he told her that he had abandoned the Manicheans But she heard it unmoved. That was not the answer to her prayers—the goal to which she was looking—he had still to join her on the same plank o faith on which she herself stood, as the angel had promised.

JOY AT LAST. When at last the news of his entire conversion is brought to her, "she leaps for joy," St. Augustine says, and blesses Thee who art able to grant more than we can ask or imagine. For she saw that Thou hadst granted her for me far more than she had ever dared to ask for in all her prayers and tears; and that Thou hadst so converted me to Thyself, that, standing on the same plank of faith or which she had seen me so many years before, I cared neither for marriage nor anything else in this world.'

HER LAST DAYS. She lived no more than a year after this work of her life was over. Augustine describes the closing scenes of her life in the ninth Book of his Con fessions.

"And when after the fatigue of a long journey we were repairing our spirits in that town of Ostia for our voyage

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eaning at a window that looked into the garden, discoursed together very sweetly asking each other what that eternal life of the Saints might be which neither eye hath seen, nor ear heard, nor hath it entereth into the heart of man to conceive. And we panted with the mouth of our heart after Thy heavenly fountain, the fountain of life, longing for some drop there ; that in some small degree and according to our present capacity we might be enabled to form some idea of so great a thing.
"And when we had gone so far as

to conclude that no sensible delights, however great so ever they might be, were worthy of being mentioned in comparison, we then rose higher and higher through all material things, even up to the heavens themselves, whence the sun and moon and stars shine upon this earth; and then we ascended still higher speaking of Thee, and of Thy wonderful works.

"And then we entered into our own minds mounting above them to that place of everlasting plenty where Thou feedest Israel for ever with the food of "And while we were speaking, and

panting after it, lo! we touched it an instant with one whole beat of the heart. And we sighed and left them behind us-those first fruits of the spirit and returned to our discourse. HER WORK DONE.

"At last she said to me : "'Son, for my part, there is nothing in this world that now gives me

"'What have I to do here any longer, or why I am here at all, I know not, all my hopes in this world

One thing there was for which I desired to stay a little longer in this life, that was to see you a Catholic Christian before my death. This my God hath granted me more abund antly; for I see you now His servant despising all earthly felicity. What

have I now to do here?' DEAD Five days after she fell ill; in four days more she was dead. "Lay my body anywhere," she had said. "Let this give you no concern. I only ask you to remember me at the altar whereever you may be."

POOR AUGUSTINE! Augustine says that "though his very soul was rent in two he spoke as calmly as if the floodgates of his tears were not ready to burst open.

"And now behold the body is carried out to be buried and I go and return without tears. Neither in those prayers we poured forth when the sacrifice of our ransom was offered for her while the body was beside the sepulchre-as was the custom there-did I shed any tears. I restrained my grief after the funeral for the whole day. But being alone in bed, I let go my tears and let them flow as much as they would; and if anyone should think it a sin in me to have thus for a small part of an hour

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wept for a mother who had wept so many years for me, let him not deride me but in his charity pray for me to God .

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Second Su APPROACH TH

JUNE FIVE - M

"If any man e forever." (John The great s iour speaks i we all know. Eucharist whi the eve of His wherein the l the host and t the mouth of invites all the if we consider host, how pre ment is, who mense blessin of that bread who should r gratitude the deemer and as often as po ceal himself b

of the cruel hausted by h of a juniper Heaven, an a hearth cake, for thou has ened by the m without hung and forty ni Dear Christia the way of ou We constantly see whom our Lo the beginni apostle warn Brethren, yo goeth about, vour." (I P messanger of the bread of great way, fore you Young man, the strong, glowing su upon you. and eat, whe

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FIVE - MINUTE'S SERMON.

Second Sunday After Pentecost. APPROACH THE TABLE OF GOD OFTEN

AND WORTHILY. " If any man cat of this bread, he shall live

The great supper, of which the Saviour speaks in to day's gospel, is, as we all know, the emblem of the holy Eucharist which our Lord instituted on the eve of His passion. To this feast wherein the King of angels is Himself the host and the nourishment, God, by the mouth of His servants, the priests invites all the faithful, and certainly if we consider the great dignity of the host, how precious the offered nourishment is, when we reflect on the immense blessing which the participation of that bread of the angels brings us, who should not extol with joy and gratitude the infinite mercy of the Redeemer and approach the holy Table

as often as possible! When the prophet Elias had to con-ceal himself by flight from the pursuit of the cruel queen Jezabel, he, ex-hausted by hunger and fatigue, cast himself down and slept in the shadow of a juniper tree. And, behold, he was awakened by a messenger from Heaven, an angel, who, giving him a hearth cake, said: Arise and eat; for thou has yet a great way to go. And Elias arose to eat, and strength-ened by the miraculous food, he walked without hunger or thirst for forty days and forty nights unto Mount Horeb, where the Lord appeared to him. Dear Christians, in this event we see the way of our own life faithfully por-We, too, have an enemy, who constantly seeks our perdition, that foe whom our Lord calls "murderer from the beginning," of whose wiles the apostle warns us in these words: Brethren, your adversary, the devil, goeth about, seeking whom he may devour." (I Peter, 58.) The priest, the messenger of God approaches us with the bread of angels saying : and eat; for you have yet to go a great way, a rough, thorny path, a way full of troubles and difficulties, be fore you reach Heaven's height. Young man, arise and eat the bread of feel the heat of temptations, like glowing sunbeams, burning down upon you. O pilgrim of earth and eat, when bowed down by woe and misery, and be strengthened anew until you arrive at the holy mount of

Strengthened by this food of angels, the first Christians, filled with lion's courage, entered the arena. What instilled into a St Ignatius that longing to be torn by lions? What filled tender mothers with heroic power, that despising the tears and entreaties of their children, they went joyfully meet the most cruel torments? What animated an Agnes at the age of thirteen, with that contempt of death that she hastened with greater joy to the block, than does many a spouse to the nuptial altar? St. Cyprian gives the answer: "They were strong, be cause they ate the bread of the strong. For the first Christians received Holy Communion daily at Mass with the And hence be not surprised at their life of angelic virtue. Be not astonished that millions of them shed their blood so heroically for Christ. They were strong, because they ate the bread of the strong."

God, where you will be relieved of

every cross, and every tear will be

As in primitive times, so is now the angelic food of the Blessed Sacrament. that miraculous bread, which strength ens innumerable souls, that like those three young men in the fiery furnace nain unburt in th flames of infidelity and immorality that surround them, that they victor-iously vanquish the devil, the world themselves, and in persevering fidelity, tread the way to the highes perfection. "As olive plants," claims the royal psalmist in prophetic view of the Biessed Sacrament, "ar For as clive trees produce the most delicious fruit in abundance, so those souls, who frequently sur round the table of the Lord, are rich in blossoms and fruits of the most magnificent virtues. There glitter the most beautiful flowers of charity, there the lovely lily of innocence and purity of heart emits rays of dazzling white ness, there the precious violet of humility spreads its odor, so delightful to God and the angels. In homes, where the inmates frequently approach the table of the Lord, there blooms true fear of God, there the Lord's day is sanctified, there no bad books and papers will be found, there no cursing d quarreling will be heard. There is Heaven on earth, and God's angels dwell among men. How dissimiliar, however, is the picture drawn on those who are indifferent to the love of Jesus in the Blessed Sacrament, who have a loathing for this Heavenly manna, as had the Jews in the desert for the terrestial manna! no longer strength to resist evil, their fervor is cooling, the light of divine inspirations is darkening, temptations are becoming stronger, and thus they fall into mortal sin, and because they do not rise immediately by penance, the cords of sin are converted into chains, vice is rooted in the soul, and thus like one intoxicated, they reel in the dark night of forgetfulness of God, until overtaken by death. Now they would like to fill the extinguishing lamps with the oil of grace, but it is too In them is now accomplished the dreadful menace of our Lord: "You shall seek me, and you shall not find me" (in your sins you shall die. (John 7, 34.)

verified! As for years they without receiving the sacraments, so without reconciliation with God, they passed into that fearful eternity, there to bewail with everlasting tears their willful negligence. Ah! truly, "O Lord, all that forsake Thee, shall be confounded, they that depart from Thee, shall be written in the earth,

that is destroyed." (Jer. 17, 13) Let us, therefore, need the warning and despise not that heavenly food. which Christ has prepared for us in Holy Communion. Let us frequently and worthily receive the Bread of the strong, let us come to the table of the Lord, to get strength for the combat, constancy in doing good, perseverance in the life of grace, so that we may be able to say with St. Paul: "I live, now not I, but Christ liveth in me. (Gal 2, 20), and that united with Jesus in love, we may, under His pro tection, happily reach our eternal home. Amen.

OUR BOYS AND GIRLS. SOLD.

Sim Tyler and Bud Sampson sat

whispering behind their raised desk lids.

The school-room was so quiet and the whispering so loud, that the tired little woman on the platform heard it, and came softly up behind Sim, to see what it was all about.

"I'll have a word with you two after school!" said Miss Anderson shutting down the desk-lids.

Sim gave one scared, upward glance saw who it was, and subsided into red-faced studiousness. He remembered that in these after school interviews

from words they often came to blows. "Ehm! ehm!" coughed Bud, acros the aisle, when Miss Anderson's black was turned.

Sim caught a dirty white note in the leaves of his book. This was the note:
"Glt al the boys you can and all the tin pans and girls and things to mak a nois and then les all giv old dodge a eggler Serrynaidar surv him rite for

ordren us out the mil wunt it.' Sim turned the note over and wrote 'all rite" on the other side; then sent it back with that endorsement. Miss Anderson was prowling around dis trustfully, and Bud crammed it into his pocket, with a hasty glance at Sim' answer. But pockets have other holes sometimes than those at the top, and notes have a way of slipping through to

the floor. Bud's did.
"The little good for-nothings!" said Miss Anderson, picking it up at recess. "I hope Mr. Dodge will give them a good horse-whipping. I'll tell him

Five minutes later a small boy was on his way to the mill, with a note from the teacher, informing the miller of the childish bit of revenge the boys were planning. The miller's blue eyes twinkled with fun as he read it! The miller had a great fondness for children, and had spoiled them to a certain extent. They could do as they pleased about the mill and had become more or less troublesome. The miller said nothing when they sent a big log through the sluice way which got stuck in the mill wheel. He laughingly said that "boys will be boys," but when one day he heard a terrible grinding and crashing in the corn mill and found some of the boys had thrown a big stone into the grinder he lost his temper and drove the whole lot out. been so used to having their own way bout the mill that they looked on the order to keep away as an injustice.

Think they're going to drum me out of camp, do they?" he said, chuck-ling merrily. "I'll fix 'em!" clock came, and, with

ominous sound of rattling pans, and drums, and things to make a noise. Rub-a dub dub! up the hill they came rub a dub! They tramped into the The dusty miller pushed his dusty hat off his forhead, and gave the little army the benefit of one long stare then turned to his work without a single word.

"Goody!" cried Bud, spying an immense drum in a corner. "Guess he wouldn't have left this around, if he'd known we was coming?" And without more ado Bud appropriated the drum and put the cord around his neck and pulled out the shining drum sticks and began pounding away. The miller saw all this out of a corner of his

eye, and chuckled.
"Don't it make a splendid racket?" said round faced Susy Piper, thumping away with both her dimpled fists on of her mother's milk-cans-the only thing she had been able to appro-

priate without suspicion.
"Don't you b'leeve he hears what a noise we're making?" asked Sim, a little anxiously, when they drummed vigorously for half an hour without de tecting any signs of uneasiness on the part of the miller.

"Yes, of course," answered Bud. He's mad, and won't speak, that's all. Le's keep at it till he has to."

So they pounded away for another half-hour with an energy worthy of a better cause. But the miller about his work as calmly as if he were alone in the mill.

"Awful hot!" sighed Jemmy Allen one of the smaller boys, fanning his red face with a limp straw hat. "Don" you s'pose he's ever going to speak It's such fun to hear him rave when he's mad —if he don't catch you!"
"Oh!" said Bud, reassuringly.

"Don't give up yet. He's most crazy, I saw the corners of his mouth twitch when he emptied that sack of meal." He's most crazy "I'm going home!" whined two or three, as the half hours slipped away, and the jolly miller went in to his five

liv ming. He'll come out pretty quick, He can scold and then you'll see fun. ever so much better'n Miss Anderson. Keep a drummin!"

Rub a-dub dub! How the old mill rang! Such a Babel of sounds was surely never heard before within its

walls. The miller came out at last. He looked cool and comfortable, and his eyes twinkled more than ever. Several cople stopped who were passing to look in the door of the mill, and when they learned the cause of the racket smiled and went on their way. At last the miller said:

"Well, boys and girls, tired, be ye? 'Fraid ye've worked too hard for such a hot afternoon. I'm any quantity obliged to ve for coming up-been thinking of sending for a host on ye to come and drum my rats away. Plagued me most to death all the spring; but I guess this'll fix 'em. ee this 'ere big drum into New York the other day, and thinks says I, that's the very thing to skeer 'em with.
"Well! s'pose you want to get some

supper now. Can't pay ye much, 'cept in good will. Here's a cent apiece all round to buy some candy with. ye don't want to play, come up and help me again some time. Good-

The children stood there for a min ute or two-a blank faced company then turned and marched in a melan

choly procession down the hill.

The jolly miller laughed as he heard Bud mutter sorrowfully, "Sold for a

CHATS WITH YOUNG MEN.

Confidence Between Father and Son. If fathers of boys would talk freely with their sons about their games of studies, fads and amusebaseball, ments, the boys would be more likely to talk with them about the larger uestions of life which the parents are mightily desirous of interesting the boys in. A confidence established in boyhood between father and son will ontinue through the tempted age when, of all times, a father's wisdom is needed.

Go on! Go on! Only he that uses shall even so much keep. Unemployed strength The sluggard's steadily diminishes. arm grows soft and flabby. So, even in this lowest sphere, the law is inexorable. Having is using. Not using is losing. Idleness is paralysis. New triumphs must only dictate new strug-If it be Alexander of Macedon, gles. the Orontes must suggest the Euphrates, and the Euphrates the Indus. Always it must be on and on. One night of rioting in Babylon may arrest the conquering march. Genius is essentially athletic, resolute, aggresspersistent. Possession is ive, persistent. Possession is grip, that tightens more and more. Coasing to gain, we begin to lose. Ceasing to advance, we begin to retrograde. Brief was the interval be-tween Roman conquest of Barbarians, and Barbarian conquest of Rome. Blessed is the man who keeps out of the hospital and holds his place in the Blessed is the man, the last ranks. twang of whose bow string is as sharp as any that went before, sending it arrow as surely to the mark.

Alcohol is Injurious.

Tipplers who "drink occasionally to maintain their strength," "need the stimulus to help them endure fatigue," "drink to keep out the cold," "drink because the water is cold," "drink because the water i bad," "drink to over-come malaria, etc., etc., are finding their thinlyveiled excuses for the indulgence of an appetite snatched away from them hardy explorers, athletes, physicians and sensible men are proving that alcohol is not only not necessary to health but a menace. Surgeon Lyd-ston of the Illinois National Guards has issued a series of directions for the preservation of health in camp among which is the following :

"The soldier should take no stimulant other than coffee or tea, except under medical advice. The surgeons especially and earnestly request the command to follow this injunction to the letter. As a stimulant, sustainer and food, coffee is far superior to al coholic or malt liquors, and contains no elements of danger. Alcohol i especially detrimental to the digestive organs, liver and kidneys. These are the chief points of attack in yellow Experience has proved that in both hot and cold climates the total abstainer lasts longer, endures more, fights better than the drinker. Aside from the earnest advice herein given on the liquor question, abstinence from liquor will be made a rule, infractions of which entail severe dis-

Keep Your Engagements.

Carelessness in the fulfillment of financial engagements is responsible for many a failure in business. Some times it is lack of method, sometimes it arises from having too many irons in the fire; but oftenest it is the result of indifferences and slovenliness of char-There is nothing will impair a man's standing so much as irregularity and uncertainty in meeting payments. A bank soon learns to distrust a man who allows his paper to float around on the day of maturity without making provision for it at all, or simply protecting it at the last moment.

A retailer who came through a rather severe financial ordeal, some time ago, attributes his weathering the storm to the fact that he always kept his bank account in a satisfactory condition. When renewals had to be made, they were arranged previously, (John 7, 34.)

Fearful words that fill us with terror! In how many, alas, have they been gether. "Just wait and keep drum presented there were always funds to BLOOD.

cover. By securing the bank against the petty annovances of an irregular account, he won the confidence and good-will of the manager, which often stood him in good stead. same with a wholesale house. soon learn when a man is to be relied upon to look after his obligations, and when he finds it necessary to upon them at any time, indulgence is It pays to be heerfully granted. nethodic and straightforward in your financial dealings.

The fellow who is always changing his occupation in the hope of finding a "soft snap" will be bitterly disappointed in the end, and may bring up in the workhouse. He will find hat he will have to cross many bogs and deserts before he reaches the mountain, and then he will discover that the towering magnet of a height is bleak and rocky, and the azure hue is an illusion. I was once in the White Mountain region admiring the ofty peaks surrounding the lovely intervale of North Conway, and I said t a gentleman sitting with me on the hotel piazza, "I would like to be on the top of one of those cloud-piercers."
"Nonsense," he replied, "they are "Nonsense," he replied, "they are more agreeable objects seen from the valley than they are on a nearer ac quaintance. Stay where you are and nake the most of their far off beauties. They are like many of the people whom you greet pleasantly because you have never known them intimately My friend was a veteran mountainclimber, and his remarks made an im pression upon me, and helped me to dissipate many day-dreams about fine They aided me always ossibilities. find the best side of whatever situa on I was placed in, and not to long

or impossibilities.
Therefore, dear boys, when every thing's going the opposite way, as the popular song has it, don't get discour ed and think that your occupation is hardest one possible. Pity some fellow whose toil is more exacting than your own, and thank God that no burlen has been placed upon your shoul ders that you can not carry. and manly determination, with the assistance of heaven, will make you strive cheerfully under the most verse circumstances, but cowardice and fault finding will make you a lazy lout. Of course, you must resist op pression and tyranny if you would preserve your manhood, but don't be a chronic growler whom nothing pleases and whom all industrious people dis-If you keep busy you will have no time to compare your lot with that of young men whom you think more fortunate, and you will have acquired habits which will enable you to take advantage of better opportunities if they are presented. They will also make you confident and resolute in all your undertakings. The man who has only visions of indolence in some fancy position unfits himself for all kinds of labor, even govern ment work, for which the petty politicians are always intriguing, and which requires in its capture an amount of wire pulling, if not corruption, that seldom makes the game worth the candle. The last work l would advise a young man to do would be that of a so-called political charac-It presents so many temptations to dishonesty that, unless a young fel-low has a strong will, he is apt to fall into the way of his more disreputable associates. Of course, all citizens should take an interest in the election of proper officials, but eternal hanging around city halls, state houses and similar places in search of a fat salary

are a hundred applicants.—Benedict Bell in the Sacred Heart Review. In a well - regulated household where love is the golden tie that holds the family together, there is not much alk about your work and my work, out each is willing and desirous of ending a helping hand when emerencies require.

for little labor is demoralizing. I do

do not mean to say that there are no

good follows in government employ,

out I do mean to say that for nearly

every public salaried position there

Thos. Heys, Analytical Chemist, Toronto ays:—"I have made an examination of Dr. hase's Catarrh Cure for Cocaine and any its compounds from samples purchased the open market, and find none present. Or. Chase's Catarrh Cure is a cure—not a lrug. Price 25 cents, blower included.

Catarrh is a Disease

Which requires a constitutional remedy. It cannot be cured by local applications Hood's Sarsaparilla is wonderfully success ntood & Sarsaparilla is wonderfully success ful in curing catarrh because it eradicates from the blood the scrofulous taints which cause it. Sufferers with catarrh find a cure in Hood's Sarsaparilla, even after other remedies utterly fail.

Hood's Pills are prompt, efficient, always reliable, easy to take, easy to operate.

Free and 'easy expectoration immediately elieves and frees the throat and lungs from relieves and frees the throat and lungs from viscid phlegm, and a medicine that promotes this is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickle's Anti Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like to because it is pleasant, adults like it because it relieves and cures the disease.

Parents buy Mother Graves' Worm Exter-ninator because they know it is a safe edicine for their children and an effectual

Where can I get some of Holloway's Corn ure? I was entirely cured of my corns by his remedy and I wish some more of it for ty friends. So writes Mr. J. W. Brown, A Short Road to health was opened to

A Short Robat to health was opened to hose suffering from chronic coughs, asthma, bronchitis, catarrh, lumbago, tumors, rheumatism, exceriated nipples or inflamed breast, and kidney complaints, by the introduction of the inexpensive and effective remedy, Dr. Thomas' Ellectric Oll.

LOOK OUT for the first signs of impure blood-Hood's Sarsaparilla is your safeguard. It will purify, enrich and vitalize your

FREAKS OF RITUALISM.

The Dublin Review, a Catholic quarterly, commenting on the spread or ritualism in the "Church of England, asserts that now-a days one can see frequented confessionals in dezens of ondon churches, and asks: "What would the High Churchmen of sixty years since have said to a sermon on the 'Patronage of St. Joseph,' the ''hidden saint whom our Holy Father, Pius IX., has made the guardian of the Universal Courch,' in a Protestant conventicle? If they had known that the Hail Mary would be taught with the Oar Father in Protestant schools If they had foreseen that a Catholic lady would mistake a Protestant confessional for that of a Catholic priest, and only be undeceived when the con fessor happened to remark, 'That bel is only my wife ringing for tea?' Of course, all this amuses the Roman sts, who poke all manner of fun at the ritualistic milliners, and even accuse many of them of treating almost all their own practices and doctrines as okes. By some of these ritualists the Anglican body is called merely Establishment," while the Prayer Book is ironically dubbed "The Incompar-In another view of the case the able." exhibition of inconsistency and mud dle headedness made by many of the Romanizers within the bounds of the 'Church of England" is most sad They are neither one thing nor the other, and are not one even in their "essentials" of belief. No wonder that an old-fashioned clergyman who was called upon to preach for his rit nalistic son, took as his text the words Lord, have mercy on my son, for he is a lunatic."—New York Observer, (Presbyterian), May 12.

THE STOMACH RULES

Cross and Cranky Mortals Who Suf fer Untold Misery.

Have Only One Course of Release and Health - That Hope is in Dodd's Dyspepsia Tablets Which Always

"The stomach is the man - too often," says an eminent medical writer. The assertion is true. As the stomach is, so is the man. If the stomach is out of order, weak or overworked the man is cross, fretful, irritable, short-tem-pered, "cranky" and miserable. He is wretched himself, and he makes all who come in contact with him wretched too. The stomach can't be out of order if the man will use Dodd's Dyspepsia

Tablets. Many troubles originate in the stom ach, though their source is little sus pected. We find headache, giddiness leeplessness, palpitation of the heart eases and other affections are caused by dyspepsia. Each of these complaints is dangerous to life, inasmuch as it will lead to worse troubles-palpi tation developing into heart disease for instance if Dodd's Dyspepsia Tablets be not used.

Each of these troubles, being the re sult of dyspepsia, disappears as soon as the dyspepsia is removed. To remove dyspepsia is very easy if you know And nothing is easier than to learn how. If you can remember to take one or two of Dodd's Dyspepsia Tablets after each meal the thing is done.

Dodd's Dyspepsia Tablets are imme diately in effect, permanent in their cure. They act on and strengthen the stomach and bowels, digest the food and bring health and ease to all who use them.

Dodd's Dyspepsia Tablets are sold by all druggists at fifty cents a box six boxes \$2.50, or sent, on receipt of price, by The Didd's Medicine Co.,



Dinancial.

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House.



PENITENTIARY SUPPLIES.

CEALED TENDERS addressed "Inspector of Penitentiaries, Ottawa," and endorsed "Tender for Supplies," will be received until Monday, 20th of Jano, inclusive, from parties desirous of contracting for supplies, for the fiscal year 1898-9 for the following institutions,

nely: Kingston Penitentiary, St. Vincent de Paul Penitentiary, Dorchester Penitentiary, Manitoba Penitentiary, British Columbia Penitentiary,

British Columbia Penttendary, Regina Jail, Primoc Albert Jail, sparate tenders will be received for each of following classes of supplies; 1. Flour (Canadian Strong Bakers'), 2. Beef and Mutton (fresh).

Forage. Coal (anthracite and bituminous). Cordwood.

Coal Oil (Best Canadian, in bbls.). y Goods. ugs and Medicines. ather and findings. irdware.

Lumber,
ulls of information, together with forms
der, will be furnished on application to
ardens of the various institutions,
supplies are subject to the approval of the

Warden.
All tenders submitted must specify clearly,
he institution, or institutions, which it is proposed to supply, and must bear the endorsation
of at least two responsible sureties. DOUGLAS STEWART. Inspector of Penitentiaries. Department of Justice, Ottawa, May 20, 1898.

ticura

EVERY HUMOR From Pimples to S.

CURE ALL YOUR PAINS WITH Pain-Killer. Simple, Safe and Quick Cure for CRAMPS, DIARRHOEA, COUGHS, COLDS, RHEUMATISM, NEURALGIA. 25 and 50 cent Bottles.

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98 - IRELAND - 98 Excursions to Ireland

MAY AND JUNE County Wexford Celebrations.

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AUGUST Monuments to Tone and United Irishmen.

First Cabin and expenses, \$150 Tand upwards Second Cabin and expenses, \$100 & upwards. Steerage and expenses, \$75 and upwards. State when you wish to go and how long ou wish to stay. For particulars address

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For 5 cents we will mail to any of our youthful readers a new story for boys, from the pen
of the popular rev. story teller, Father Flinn,
S. J., and an interesting tale for gfris, by Ella
Loraine Dorsey (both contained in, and written
especially for Our Boys and diris Annual for
local teller, for the story teller, and the second of the story of the second of the s

CATHOLIC RECORD OFFI London, On

RESOLUTION OF CONDOLENCE.

At a meeting of St. Peter's Court, No. 695, held on May II, the following resolutions of sympathy and condolence were unanimously sympathy and condolence were unanimously adopted:
Resolved that this Court having learned of the death of Louis Pumphrey, son of our worthy Brother, Jeremiah Pumphrey, we heartily join in expressing our deepest sympathy and condole with him in his great affliction, which appears to us doubly sad following so closely the death of his daughter Josephine. Be it, tutther, tesolved that these resolutions be spread on the records of our Court and a copy sent to Brother Pumphrey and family, and published in the CATHOLIC RECORD.
P. Mohan, Sec. of Com.

in the CATHOLIC RECORD.

P. Mohan, Sec. of Com.

St. Leo Court. No. 581, held a very successful meeting on last Wednesday night, when the following new members were initiated: Thos. McKenzie, F. P. Monahan, J. Maione and Chas. Presneal. Three applications for membership were received, and an invitation was read requesting the members to attend Musical Vespers and a lecture by the Rev. J. R. Tecal Vespers and a lecture by the Rev. J. R. Tecal Vespers and a lecture by the Rev. J. R. Tecal Vespers and a lecture by the Rev. J. R. Tecal Vespers and a lecture by the Rev. J. R. Tecal Vespers and a lecture by the Rev. J. R. Tecal Vespers and a lecture by the Rev. J. R. Tecal Vespers and a lecture by the Rev. J. R. Tecal Vespers and a lecture by the Rev. J. R. Tecal Vespers and a lecture by the Rev. J. R. Tecal Vespers and the least of the last week of June, and a committee was appointed to make arrangements for the same. Bro. M. F. Mogan, Rec. Sec., of St. Joseph Court, addressed the meeting on the question of the reserve fund and gave some good, sound, practical information.

act, was most enjoyate, the treating of the little white-robed figures being particularly attractive.

The music was under the direction of Miss Hubbard and the readings of Miss Leila Olivia Hume, a graduate of the Emerson college of Ocatory, Boston, thass, and considered one of the best readers in New York State.

The stage and assembly hall of the academy were prettily trimmed with cut flowers and foliage, making a charming setting for the girls in their white gowns. Among the large number of guests present were His Grace, Archbishop Walsh of Toronto, the Rev. Father Kyan, the Rev. Dean McCann and the Rev. James Walsh of Toronto, the Rev. De. Flannery of St. Thomas, the Rev. De. Flannery of St. Thomas, the Rev. De. Flannery of St. Thomas, the Rev. De. Steers of Loretto Abbey Toronto and Mount St. Josenh's Academy, Buffalo, His Grace closed the programme with a short congratulatory address to the punis and their efficient teachers.

The visitors from out of town were afterwards entertained at luncheon by the hospiable Sisters.

Grand Musical Vespers will be celebrated in

wards entertained at luncheon by the hospi-able Sisters.
Grand Musical Vespers will be celebrated in St. Joseph's church on Sunday evening next (June 12), under the auspices of the Catholic Order of Foresters. The combined Courts (St. Leo, Sacred Heart and St. Joseph) have made special arrangements and will attend in a body. Rev. Father Teefy will preach the sermon, and the proceeds will be applied towards the liqui-

dation of the debt on the organ. Vespers will commence at 7 o'clock.

DIOCESE OF HAMILTON.

His Lordship Bishop Dowling conferred the order of sub-deaconship last Saturday at the Cathedral on Messrs. Patrick J. Donovan and George Cleary, both natives of this city. He conferred minor orders on Mr. Win. Donovan, student at St. Jerome's College, who is attached to the diocese of South Dakota, On June 24, the Feast of St. John, the Baptist Messrs. Donovan and Cleary will be ordained for the holy priesthood by the Bishop, at St. Patrick's church. Both young men will be attached to this diocess.

Patrick's church. Both young men will be attached to this diocese.

On Saturday last at the Grand Seminary,
Montreal, Messrs, J. P. Cummings, Wm.
Gehl and Ciemens Brohmann, were raised to
the rank of subdeacon. These young men are
also students for Hamilton diocese.

On Sunday last Father Mahony preached an
elocuent sermon at the cathedral on devotion
to the Sacred Heart of Jesus. A large number
of new members were added at the regular
meeting the same afternoon.

Preparations are being made for a
grand lawn social on the beautiful
grounds at St. Mary's Rectory, to be
led June 22nd. The proceeds will ke towards
procuring more cathedral stained glass windows.

ows.

His Lordship left on Monday for a confirmation tour of the south of the diocese.

LATEST WAR NEWS.

And a second content of the problem of the problem

board the Merrimae cannot be definitely known till some of the Merrimac's crew are released.

Later in the day a boat with a white flag put out from the harbor. Captain Oviedo, the chief of staff of Admiral Cervera, boarded the New York and informed the admiral that the whole party had been captured, and that only two of them were injured. Lieut. Hobson was not hurt. It appears the Spanish admiral was so struck with the courage of the Merrimac's erew that he decided to inform Admiral Sampson that they had not jost their lives, but were prisoners of war, and could be exchanged. It seems Hobson and his men drifted ashore on an old catamaran which had been slung over the Merrimac's side at the last moment, as an extra precaution. They were captured and sent to Santiago under guard, previous to being transferred to Morro Castle, where they are now understood to be confined. Money and provisions were sent to the prisoners through Captain Oviedo, and it is believed Rear Admiral Sampson istaking the steps necessary to bring about their exchange.

Cadet Powell, who was the last man to see Lieut. Hobson before his start, and who had charge of the launch during its perilous trip, says: "After leaving the Texas I saw the Merrimac steaming slowly in. It was only fairly dark then, and the shore was quite visible. We followed about three-quarters of a mile astern. The Merrimac stoudabout a mile to the westward of the harbor, and seemed a dian.

bit mixed, turning completely around, and, finally heading to the east, she ran down and then turned in. We were then chasing him, because I throught Hobson had lost his bearings. When Hobson was about two hundred yards from the harbor the first gun was fired from the eastern bluff. We were then about half a mile off shore and nearing the batteries. The firing increased rapidly. We steamed in slowly, and lost sight of the Merrimac in the smoke which the wind carried off shore. It hung heavily. Before Hobson could have blown up the Merrimac the western battery picked us up and commenced firing. They shot wildly, however, and we only heard the shots. We ran in still closer to the shore, and the gunners lost sight of us. Then we heard the explosion of the torpedoes on the Merrimac. Until daylight we waited just outside the breakers, half a mile to the westward of, Morro, keeping a sharp lookout for the boat or for swimmers, but saw nothing. Hobson hind arranged to meet us at that point, but thinking that some one might have drifted out we crossed in front of Morro and the mouth of the harbor to the eastward. At about 5 delock we crossed the harbor again, within a quarter of a mile, and stood to the west-fine, and stood to the west-fine, and stood to the barbor again, within a quarter of a mile, and stood to the west-fine and then turned towards the fire. So, when the batteries saw us, and opened fire, so, when the batteries saw us, and opened fire, so, when the batteries saw us, and opened fire, so, when the batteries saw us, and opened fire, so, when the batteries saw us, and opened fire, so, when the batteries saw us, and opened fire, so, when the batteries saw us, and opened fire, so, when the batteries saw us, and opened fire, so, when the batteries saw us, and opened fire, so, when the batteries saw us, and opened fire, so, when the batteries saw us, and opened fire, so, when the batteries saw us, and opened fire, so, when the batteries saw us, and opened fire, so, when the batteries saw us, and opened fire,

"REMEMBER '98,"

We have much pleasure in copying the fol: We have much pleasure in copying the ion-lowing stirring ballad, from the facile pen and patriotic soul of Rev. J. C. Casey, P. P., Ath-league, county Roscommon, Ireland. The rev. author has wrought incalculable good among the masses as well as among the educated and polished classes of his fellow countrymen, by his poetic contributions to the local press in his poetic contributions to the local press in his native diocese, Sligo. Every one of his val-uable additions to the ballad poetry of Ireland which we have seen in book form, has tor object the lifting up of his fellow-countrymen. Purity of morals, dignity of character, honesty of purpose, love of country, loyalty to God and trestead temperance, are the emobiling and etotal temperance, are the ennobling and fruitful themes his smooth-flowing verse is for-ever popularising and making easy of pracce not only among his own parishioners, bu among thousands at whose firesides his songs are sung and remembered. We give the fol-owing as a sample of Father Casey's patriotic fire "in words of fire expressed "

"Remember '98."

A NEW SONG BY J. C. C.

How can man die better
Than facing fearful odds,
For the ashes of his fathers
And the temples of his Gods,
And for the tender mother
Who dandled him to rest.
And for the wife who nurses
His baby at her breas! -Lays of Ancient Rome.

If ever men were justified If ever men were justified
To rise and to rebel.
Twas those who were in fetters bound
Which bore the stamp of hell:
Which made their fathers plundered serfs,
Of every right denie.
Een of the right to worship God
On hill or mountain side!

And drove them from the gate

of knowledge, and made it a crime

The child to educate;

They seized and hanged their faithful priests

As wicked outlaws—bann'd

And drove their flocks to seek a home

In many a distant land They robbed them of their temples old,

And later, when our Patliament
They sought to take away,
The bloody tools of cunning Pitt
And brutal Castlereagh,
Employed their soldiers to provoke,
By crimes 'twere long to tell –
By fire and sword and cruel deeds—
The peasants to rebel.

The peasants rose as brave men ought Their loved ones to defend From base assaults, and bavely fought, —No higher, nobler end— Led on by Patriot Protestants And men of good vistate Who grieved to see their country crushed, In dismal Ninety Eight.

No braver men had Greece or Rome In ancient days beheld Than those brave men who, goaded on, In Ninety Eight rebelled; And taught the savage soldiery. Of Pitt and Castlereagh, That for their crimes and cruel deeds Their myrmidons should pay.

Old times have changed and methods too,
We now may win our rights,
By moral force, by argument,
In peaceful, bloodless fights,
Whateler our future course may be
To make our country great
And happy, free, and prosperous,
Remember Ninety Eight.

And shall not Erin's banished sons Who dwell beyond the seas,
Join us at home to honor those
Brave Irish Machabees
Who fought to save their families
From brutal lust and hate,
And struck a blow for liberty,
In famous Ninety Eight?

RIOTS IN BELFAST.

Disgraceful Fines Enacted by Orange-men.

Belfast, Ireland, June 6. — Great excitement has been caused here by a Nationalist demonstration in honor of the revolution of 1798. Several collisions have occurred between the demonstrators and the opposing crowd. Stones were thrown, a general meleo followed, and many arrests were made.

Belfast, June 6. — During the celebrations of the anniversary of June 6, 1886, when seven civilians were shot on Shank Hill road by the constabulary, the Nationalist procession, while returning this evening from Hannanstown, broke up in a riot. Several thousand orangemen in the Shank Hill road attacked and overed the police and chased them back into the stands of the several procession of the stands of the several procession of the stands of the several procession of the sever threaten the crowds with their revolv-fore they were able to rescue their cot from the fury of the mob, which tore streets for missiles. The troops were called out, but the mob cheered ane sang "Rule Britannia." At a hour this evening there was renewed a not the troops were compelled to cha mob numbering, several thousand. T erstoned the police and troops. One cor who fell from his horse, was savagely with stones, When Shank Hill cleared the crowds gathered in the side Altogether this was the worst rioting t occured here since 1886. It was pruntil midnight, and at this hour the city in a dangerous state of excitement, Or until midnight, and at this hour the cry is still in a dangerous state of excitement. Over fifty policemen have been injured, and twenty four have been taken to the hospitals with fractured skulls and severe scaling wounds. Many civilians were injured in the military charges, some dangerously. The constable who was thrown from his horse is not expected to recover from his injuries. The military are now in practical occupation of Shank Hill.

"THE CHILD."

We had the pleasure of a visit this week from Mr. P. Begg, business manager of "The Child," one of the very best Catnolic magazines for young people that has ever come to our notice. It is first-class in every respect, and will, if only encouraged by those for whose benefit it is published, be productive of an immense amount of good in Catholic families. Rev. Father Brelivet, who devotes his time and talents to editing "The Child," and Mr. Begg, its business manager — who, by the way, is, we are glad to know, a Canadian, a native of Orillia, Ontario.—

are to be congratulated on the remarkable success which has attended their efforts. As its name indicates, "The Child" is written especially for the young folk, and as there is a splendid field for a healthy magazine of this kind we bespeak for it abundant success and a steady increase in circulation.

FROM DOWNEYVILLE.

FROM DOWNEYVILLE.

A very pleasing and edifying spirit of Catholicity was evinced by our parishoneers last week; the occasion being the introduction into the parish of the Forty Hours' Devotion. This ocautiful devotion, under the instruction and guidance of our respected paster, Father Bretherton, was begun on Sunday after Mass, by a procession of the Blessed Sacrament, in which the members of the C. M. B. A., Branch No. 288, and the C. L. A. societies, a large number of young ladies, and the majority of the children of the parish took part.

In the evening Father McColl, of Ennismore, delivered in fine style, a most instructive and intellectual discourse on the Blessed Sacrament. He called attention particularly to the great dangers braved, and the many temptations overcome by those who approach the sacraments frequently.

An instruction on prayer and the necessity of constant prayer was given on Monday evening, by Father Phalen, of Lindsay. This young priest's easy and powerful delivery had a marked effect on the congregation, and many favorable comments were heard.

On Thursday the members of the two societies above mentioned received holy Communion in a body at a High Mass sung for their benefit by Monseigneur Laurent of Lindsay. Notwithstanding the long fast and early drive from Lindsay, our reverend and venerable friend was so kind as to say a few words of congratulation on the success of our devotional efforts and also of recommendation on behalf of our societies. These societies, he said, when properly conducted, were productive of great good in every parish. They are as it were the priest's lieutenants whose duty it is to enable him, by their hearty co-operation to carry on the work of the parish with satisfaction and dispatch. His kind words regarding the interest taken in our welfare and the energy displayed by our worthy pastor in the promoting and foster in our welfare and the energy displayed by our worthy pastor in the congregation. Truly Father Bretherton has done and is doing his duty nobly, to

Bibliography.

Bibliography.

The House of the Angel Guardian, founded, as our readers know, for the maintenance of poor, orphan and abandoned children, has just addressed us a copy of its latest publication. The Month of the Sacred Heart. It is an nonor to the establishment, both as regards the subject matter and the general get-up. This little book is illustrated and has about 159 pages, containing exercises for each day of the month of June. They are very proper to increase devotion to the Sacred Heart of Jesus; each of them is followed by an example, setting forth the advantages to be derived from devotion to the Sacred Heart. It likewise contains a Novena to the adorable Heart of Jesus in the Eucharist, as well as several other exercises and prayers suitable for this devotion. At the end of the book, we remark the Chaplet or Crown of the Blessed Sacrament, being a beautiful act of adoration to Jesus in the Holy Eucharist. Although this publication is more complete than the others of the same kind, already published by this Institution, and so much appreciated by our readers, yet the Brothers of Charity are not willing to raise the prior, ill cents postpaid.

Knowing the good that can be done in helping this Home, we make it our duty to recommend this new book to our readers, which will be forwarded to them, on the remittance of tents.

ents. Address—Rev. Bro, Jude, Superior. 85 Fernon St. Boston, Mass. WEDDING BELLS.

SMART-TIERNEY,

SMART-TIEINEY,

St. Peter's cathedral, London, was the scene of a very pretty wedding on Wednesday morning. June 1, the contracting parties being Mr. Geo. Smart, Contractor, of this city, and Miss Beatrice Tierney, daughter of the late John Tierney. The nuptial Mass was celebrated by Rev. Father Tobin.

The bride was assisted by Miss Mary Agnes Smart, sister of the groom, while Mr. John McNell performed the office of groomsman. The bride wore cream and bluette organdic, with hat to match, and the bridesmaid, a dress of pale blue organdic, both of which were very becoming. After the cermony a wedding breakfast was served at the home of the bride's mother, 938 Waterloo street. In the afternoon the newly wedded couple left on their honeymon, accompanied by the best wishes of their numerous friends.

The numerous wedding gifts received betokened the popularity of the young couple.

MURRAY-WATTERS.

A quiet but very pretty event was solemniand at Kinkers at 1890 offeck, Tuesday morning and a thinkers at 1890 offeck, Tuesday morning the service of the property of the property of the property of the property of the tother of the property of the poung couple.

tokened the popularity of the young couple.

MURRAY-WATTERS.

A quiet but very pretty event was solemnized at Kinkora, at 9:30 oclock, Tuesday morning, May 31, by Rev. Father O'Neill, P. P. It was the nuptials of Miss Bridger E. Watters, third daughter of Mrs. T. Watters, to Mr. Jas. Murray. Promptly at the appointed hour the bridal party entered the church and marched up the aisle, the bride leaning on the arm of her brother, Terence. She was charmingly attired in white organdie, with silk and beaded trimmings, and wore a pretty white hat trimmed with plumes. Miss Katle Waters, sister of the bride, eliffilled the pleasing duties of bridesmaid. Many friends gathered to witness the proceedings. After the ceremony, the guests, who were confined to near relatives of the bride and groom, drove to the residence of Mrs. T. Watters, to partake of the marriage feast. The afternoon was spent in congratulations and amusements. The young couple were the recipients of a number of valuable presents which testifies to their popularity. Mr. and Mrs. Murray left on the evening train for Bay City, Michigan, followed by the best wishes of a host of friends.

OBITUARY.

Mr. Patrick Finn, Sr., Grand Rapids,

Through a mistake of the telegraph operater, we last week stated that Mr. Patrick Finn, Jr., was dead. It should have read Patrick Finn, sr. The sad event occurred at his home on the 27th May. The deceased was a native of Castleconnell, County Limerick, Ireland, and came to this country nearly fifty years ago. He resided for a time in Montreal, Que., afterwards removine to London, Ont., where he occupied the position of pressman in the Free Press office. In 1858 he moved to Windsor and engaged in the hotel business, and in 1890 he built and operated a hotel near the Detroit and Milwaukee station in Grand Rapids, Mich. He was very successful in all his undertakings and accumulated considerable property. Having been one of the early residents of Grand Rapids, and having invested money in real estate, he shared in the prosperity of that enterprising city. We learn from the Grand Rapids Democrat that a pathetic incident occurred just previous to the removal of the remains from his home, 67 Carrier street. Michaal Finn, sr., brother of the deceased, who is stricken with a fatal disease and fast nearing dissolution, insisted upon seeing the face of his dead brother. It was linally decided to grant his request, as it was seen that his life was fast drawing to a close and that he could live but few days at the most. Two of the neighbors raised his emediated form from the bed and removed to the removal of the stricken with a fatal disease and fast nearing dissolution, insisted upon seeing the face of his dead brother, It was linally decided to grant few days at the most. Two of the neighbors raised his emediated form from the bed and removed to the removal of the decased, who is stricken with a fatal disease and fast nearing dissolution, insisted upon seeing the face of his dead brother, two doors distant. The brothers raised his emediated form from the bed and the few days at the most. Two of the neighbors raise OBITUARY.

CATHOLIC RECORD

an obedient and dutiful sun until he reached man's estate. He then moved to Western Ontario and thence to Michigan, where he was for some years engaged in lumbering. Finally he bough a farm near Glencoe, married Miss Mary McRae, daughter of John B. McRae, of that place, and started farming. Being, however, of a pious and religious disposition, and seeing the difficulty of practicing his religion and rearring up a family in the faith, where the church was twelve mies distant, and Mass was celebrated only once a month, he sold his farm and bought another adjoining the church in West Wilson. About twelve years ago he moved his amily other farm, hand by perseverance and industry built up for himself and family a comfortable home. Nearly a year ago he contracted a cold which brought on pneumonia and this, in turn, developing, unto a lung trouble he finally succumbed to it as above. His funeral, which was conducted by his brother, the Rev. D. A., McRae, P. P., of Parkhill, assisted by another brother, the Rev. K. J. McRae, P. P., of Brechin, took place on Thursday, and was largely attended. Among the mourners, besides the above, his sorrowing wife, two daughters and only sister, together with relatives from Glencoe. Members of the local branch of the C. M. B. A., of which deceased was a charter member, acted as pall-bearers.

MISS ANNIE COPPINGER, LONDON. Miss Annie Coppinger, London.
Died, on Thursday, May 12, at the residence
of her siter, Mrs. Wm. Masuret, 388 Dufferin
avenue, Miss Annie Coopinger, daughter of the
late Mr. and Mrs. Coppinger, well-known residents of the Forest City. The decensed the
death though not unexpected, has first a pairful void in the hearts of the first pairful void in the hearts of of whom the Catholic
Records extends heartfelt condolence, coupled
with the earnest pair that the Sacred Heart
of Jesus will have mercy upon the gentle soil
of Jesus will have mercy upon the gentle soil
of Jesus will have mercy upon the gentle soil
of Jesus will have mercy upon the gentle soil
High Mass of Requiem was celebrated in the
cathedral, London, on Saturday, May 11, by
fley. Father L'Heureux, after which the re-

Cathedral, London, on Saturday, May 11. by Rev. Father L'Heureux, after which the remains were conveyed to St. Peter's cemetery, and interred in the family plot.

The pall-bearers were: Messrs, Thos, Scandrett, James Burler, John Daly, P. Mulkern, John O'Neil and Wm. Masuret,
May her soul rest in peace!

JOHN COYLE, BROCK.

Brock mourns to-day, the loss of one of her oldest and most respected residents, Mr. John Coyle, who with the fullness of eighty well-spentyears has gone to his eternal reward.

For the past week his devoted wife and tamily had been watching in grief beside his dying bed, as he lay, in the blessed hope of a glorious eternity, patiently awaiting the call of his Creator. Quietly, gently, just as the twenty-fourth day of Mary's beautiful month was hastening to its close, the Angel of Death descended, and a faithful, loving son of heaven's queen passed into the great beyond.

His death was not unexpected. For several months the dread spectre hovered near, and is family were all summoned to comfort and sustain him in his last moments. The arrival of Rev. Father Coyle, of Dixle, son of deceased, and Rev. Father Coyle, of Dixle, son of deceased, and Rev. Father Coyle, of Valiadelphia. The thought to hope the property of the comments, was one of the largest ever seen in that vicinity, all classes assembling to pay also triners, was one of the largest ever seen in that vicinity, all classes assembling to pay also three the community. The church was reached at 10:30 a. m. where some Hitch Mass was sung by Rev. Father Coyle, of Philadelphia.

Rev. Father Coyle

Christian life,

The last sad rites were then performed, and
the beautiful solemn words telling of hope and
triumph made all realize the grand truth that
"Death is swallowed up in victory."

"Requiem atternamdona eis Domine."

THE CHEAPEST EXCURSION OF THE CENTURY.

The Diocesan pilgrimage of the Archdiocese of Kingston, which will leave the Union Station, Toronto, at 7:30 a. m., on Tuesday, July 19, next, over boin the G. T.R. and the C. P. K. Railways, will be, without doubt, the cheapest excursion of the century. Return fares only \$6.75; children, half-fare. Passengers west of Toronto can avail themselves of this exceptional opportunity to take a pleasant holiday, combining either business or pleasure, by purchasing return tickets to and from the latter city, at their respective stations.

Keep the day and date of this excursion in mind—July 19th next. Choice of either the G. T. R. or the C. P. R. Railways from Toronto.

BUILDER AND STRENGTHENER. That is the Term an Ottawa Lady Ap-

Among many in Ottawa and the vicinity who Among him, Octawa and the valenty with have been benefitted one way or another by the use of Dr. Williams Pink Pills for Pale Peopie, the Journal has learned of the case of Mrs. Gilchrist, wife of Mr. T. V. Gilchrist, of Hintonburgh, Mr. Gilchrist, teeps a grocery, at the corner of Fourth Ave. and Cedar street, and is well-known, to a great many people in Mrs. Gilchrist, wife of Mr. 1. V. Gilchrist, wife of Mr. 1. V. Gilchrist keeps a grocery, at the corner of Fourth Ave, and Cedar street, and is well-known to a great many people in Ottawa as well as to the villagers of this suburb of the Capital. Mrs. Gilchrist states that while in a "run down" condition during the spring of 1897, she was greatly strengthened and built up by the use of Dr. Williams Pink Pills. Speaking of the matter to a Journal reporter, she stated that while able to go about at the time she was far from well; her blood was poor, she was subject to headaches, and felt tired after the slightest exertion. She had read at different times of cures effected by the use of Dr. Williams Pink Pills, and decided to try them. She was benefited by the first box and continued their use until she had taken five boxes, when she considered herself quite recovered. Mrs. Gilchrist says that she always strongly recommends Dr. Williams Pink Pills as a builder and strengthener, when any of her Jriends are weak or ailing.

MARKET REPORTS.

London, June 9.—Grain per cental—Red winter, \$1.60 per bushel; white, winter, \$1.60 per bushel; spring, \$1.60 per bushel; corn, 75 to 95c per bushel; origing, \$1.60 per bushel; corn, 75 to 95c per bushel; origing, \$1.60 per bushel; corn, 75 to 95c per bushel.

Produce.—Eggs, fresh, 9\(\frac{1}{2}\) to 15c; butter, creamery, wholesale, 15c; hay, per ton, \$6.00 to \$7.00\); straw, per load, \$2 to \$5\(\frac{1}{2}\) to each, \$0.00 to \$7.00\); straw, per load, \$2 to \$5\(\frac{1}{2}\) to each, \$2.0\(\frac{1}{2}\) to \$1.00\); straw, per load, \$2.0\(\frac{1}{2}\) to \$1.00\); to each, \$2.0\(\frac{1}{2}\) to \$1.7\(\frac{1}{2}\).

Meat.—Beef, by carcass, \$6\(\frac{1}{2}\) to \$7\(\frac{1}{2}\); mutton, by carcass, \$6.00\(\frac{1}{2}\) to \$1.7\(\frac{1}{2}\).

Meat.—Beef, by carcass, \$6\(\frac{1}{2}\) to \$7\(\frac{1}{2}\); mutton, by carcass, \$0.00\(\frac{1}{2}\) to \$1.00\(\frac{1}{2}\).

Live \$1.00\(\frac{1}{2}\). All the cows, \$2.5\(\frac{1}{2}\) to \$1.00\(\frac{1}{2}\). \$3.50 to \$4.50.

Live Stock.—Milch cows, \$25 to \$40: live hogs, \$4.60; to \$4.75; pigs, pair, \$3 to \$5; fat beeves, \$3.25 to \$43.75.

Poultry—(dressed)—Fowls, per pair, 65 to 75c; ducks, per pair, 60 to 65c; turkeys, each, \$1 to \$1.25.

TORONTO,

TORONT

The deceased was half brother of Mr. Thos. Coffey, publisher of the Catholic Record. London.

We extend to Mrs. Finn and her family our most hearfelt sympathy in their great bereavement. R. I. P.

John J. McRae, West Williams.

On Thesday, June 1, after an illness of nearly a year's duration, berne with Christian patience and resignation, and fortified by the sacraments of Holy Church, John J. McRae, of West Williams, passed away—let us fondly hope, to teternal rest. Deceased was born in Ardeive, Ross-shire, Scotland, in 1811, and emigrated to this country, with his parents, in 1818. He was the eldest of a family of seven sons and one daughter. His parents, on artiving in this country, settled near Beaverton, in the county of North Ontario, and he remained with them,

market manifests no change, the idea for western being 7 to 75c. and for eastern, 6; to 65c. Butter—Exporters are willing to go as high as 16c, and 16c, for gilt edge on spot.

Eggs are steady at 95c.

PORT HURON.

PORT HURON.

PORT HURON.

PORT BURON.

PORT BURON.

25 to 29 cents; cents; coats, per bush, 28 to 30 cents; corn, per bush, 34 to 36 cents; rye, per bush, 50 to 56 cents; buckwheat, per bush, 25 to 29 cents; barley, 50 to 60 cents per 100 pounds; peas, 45 to 30 cents per bush, beans, unpicked, 90c to \$1 per bush epr bush, 25 to 29 cents; barley, 50 to 60 cents per 100 pounds; peas, 45 to 30 cents per bush, beans, unpicked, 90c to \$1 per bush epr per bush, 25 to 29 cents; bore, 50 to 60 cents per 100 pound; peas, 50 to 80 cents per pound; eggs, 8; cents per dozen; honey, 7 to 10 cents per pound; cheese, 8 to 9 cents per pound.

Wool—Unwashed, 18 to 19c.; washed, 22 to 23c, per pound.

Hay and Straw.—Hay, \$5.00 to \$6.00 per ton, on the city market; baled hay, \$3.00 to \$6.50 per ton. Dressed Meat.—Beef, Michigan, \$5.50 to \$7.50

Hay and Straw.—Hay, \$5,00 to \$6,00 per ton, on the city market; baied hay, \$3,00 to \$6,50 per ton ton in ear lots; straw, \$3,00 to \$6,50 per con.

Dressed Meat.—Beef, Michigan, \$5,50 to \$7.50 per cwt; live weight, \$3,50 to \$4,25 per cwt.;

Chicago, \$6,00 to \$7,50 per cwt,

Pork—Light, \$4,25 to \$5,00; heavy, no sale, live weight, \$3,25 to \$5,00; heavy, no sale, live weight, \$3,25 to \$5,50 per cwt.

Mutton—\$6,00 to \$5,60 per cwt.

Spring Lamb—\$3 to \$3,50 each,

Veal.—\$7,00 to \$\$,00 per cwt.

Poultry—Chickens, 9 to 10c per pound; alive, 6 to 7c. per 1b.; fowis, 7 to 10 cents per pound; alive, 5 to 6c, per pound; turkeys, 10 to 12c per pound.

Latost Live Stock Markets.

Latest Live Stock Markets.

Totonto, June 9.—Table 19 to the price of export cattle, but a fair demand exists, at from \$3.50 to \$4.00 to a fair demand exists, at from \$5.50 to \$4.00 to a fair demand exists, at from \$5.50 to \$4.00 to a fair demand exists, at from \$5.50 to \$4.00 to a fair demand exists, at from \$5.50 to \$4.00 to a from \$1.00 to a common price for choice loads; needing cattle fetched around \$4e per pound, and nothing at all worth handling sold below 3c per pound.

There was an active demand for stockers, at from \$3.00 to \$3.00 per 100 pounds.

Good export bulls are wanted at from \$1 to \$3e per pound.

Feeders are in fair demand at from \$1 to 4e, and occasionally \$4e per pound.

A few really good milkers are required; cows sold this morning at from \$25 to \$45 each.

Export sheep sell at 3 to \$3e per pound.

Spring lambs are wanted at from \$3.50 to \$4e each. Choice may fetch 50e more.

Calves are worth from \$3 to \$6 each.

For the best hogs here this morning \$5 to \$5.10 per ewt, was paid: light and heavy hogs fetched from \$4.60 to \$4.75; sows, \$3, and stags, \$2, per cwt. All kinds except stores are wanted.

East Buffalo, N. Y., June 9.—Top veals

\$2, per cwt. All kinds except stores are wanted.

East Buffalo, N. Y., June 9.—Top veals brought \$3.85 to \$4.55; common to good, \$4.50 to \$5.75. Hogs—Good to choice Yorkers, \$6.50 to \$5.75. Hogs—Good to choice Yorkers, \$6.50 to \$9.50; light to good Yorkers, \$4.10 to \$4.15; mixed packers grades, \$4.35; medium weights, 210 to 240 pounds, \$4.45; medium weights, 210 to 240 pounds, \$4.45; medium weights, 210 to 240 pounds, \$4.45; medium to good, \$3.85 to \$4.09; stags, common, to choice, \$3.00 to \$3.25; plgs, common to fair, \$3.50 to \$3.65. Sheep and Lambs—Native lambs, choice to extra, \$5.25 to \$5.55; fair to good, \$5.00 to \$5.74; culls to common, \$4.25 to \$4.55; native clipped sheep, choice to selected wethers, \$4.00 to \$4.79; good to choice mixed sheep, \$4.20 to \$4.50; common to fair, \$3.50 to \$3.50; culls to common sheep, \$3.25 to \$3.55.

AN IMPORTANT JUDGMENT.—At Osgoode Hall, Toronto, on Mr.y 28th, on application of G.T. Fulford & Co., proprietors of the Dr. Williams' Medicine Co., a perpetual injunction was granted by Chancellor Boyd restraining. Theodore Sweet, druggist, of St. Catharines, from selling a pink colored pill in imitation of Dr. Williams' Pink Pills for Pale People. It seems necessary to again impress upon the Dr. Williams' Pink Pills for Paic People, seems necessary to again impress upon public the fact that Dr. Williams' Pink can only be obtained in packages the wra around which bears the full, law-prote trade mark, "Dr. Williams' Pink Pills for People," Pills offered in any other form, notwithstanding anything the dealer may are fraudulent imitations and should aly be refused. The Dr. Williams' Medicine will be refused to obtain in confidence the result begins to be seen as the content of the property of the notwithstanding anything the dealer may sare fraudulent imitations and should alw be refused. The Dr. Williams' Medicine 6 will be glad to obtain (in confidence) the na of any dealer offering for sale any imitation their pills, as the company is determined protect the public against this species of fra

DEATH. McFeely. — At St. Paul's hospital, Van-couver, on Saturday, May 21st, Edward Mc-Feely, father of Mr. E. J. McFeeiy.

MUSKOKA LAKES.

Furnished cottage to rent: \$50 for season—pretty point, sandy beach, J. Fenn. Whiteside Muskoka.

IST. MARY'S COLLEGE MONTREAL.

GOLDEN JUBILEE,
Some time ago circulars were addressed to
the Alumni of St. Mary's College, Montreal,
inviting them to take part in the Golden Jubilee festivities of their Alma Ma'er on 21, 22
and 23 of June.
The committee in charge now urgently requests those of the Alumni who have not already done so, to forward their answers before
the 12th of June.
Address all communications to Gonzalve
Desaulniers, P. O. Box 847, Montreal, P. Q.

DIOCESAN PILGRIMAGE, We call the attention of our readers to the date, July 19, prox, of the great Diocesan Pilgrimage to St. Anne de Beaupré, Quebec, of the Archdiocese of Kingston, under the patronage of the Right Rev. Monsigner Farrely. Administrator. Fare from Toronto patronage of the Right Rev. Monsignor Farrely, Administrator. Fare from Toronto and return on both the C. P. R. and the G. T. R., only \$0.75. These who do not desire to visit the Shrine of St. Anne will have a grand opportunity by taking in this Pilgrimage, to visit the chief cities of the Province of Quebec, or to make a side trip from Montreal to the far famed Lake Champlain and vicinity, as all tickets will be good for a week and good to return on any regular passenger trains.

STAMMERERS consult DR. ARNOTT, a painful stammerer for years, and has cured scores who failed elsewhere.

398 Richmond St. Telephone 650 We have on hand . . . A large quantity of the finest

French Bordeaux Clarets Which will be sold at the lowest price. JAMES WILSON, London, Ont

O. LABELLE, MERCHANT TAILOR

372 Richmond Street. Good Business Suits from \$15 upwards, 7h9 best goods and careful workmanship.

PICTORIAL

LIVES THE SAINTS THE CATHOLIC RECORD

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The Pictorial Lives of the Saints contains Reflections for Every Day in the Year. The book is compiled from "Butler's Lives" and other approved sources, to which are added Lives of the American Saints, recently placed on the Calendal for the United States by Special petition of the Third Plenary Council of Baitimore; and also that Lives of the Saints canonized in 1881 by His Holiness Pope Leo XIII. Edited by John Gilmarj Shea, LLD. With a beautiful frontispiece of the Holy Family and nearly 400 other flustrations. Elegantly bound in extra cloth, Greatly admired by our Holy Father Pope Leo XIII., who sent his special blessing to the publishers; and approved by forty Archbishops and Bishops.

The above work will be sent to any of our subscribers, and will also give them credit for a year subscription on The Carnouce Record, or receip of Three Dollars. We will in all cases propil carriage.

VOLUME

The Cath London, Saturda PALERMO'S

Palermo has ju liament as its people in that par in the fitness of individual would Italian Parliame victed swindler, his surroundings.

THE POPE

Our separated wrathy over the has accepted the tween Spain ar Any means calcu ding of blood a dental to war she ly by any reaso our friends dete the encroaching are consequentl denunciations. The Popes have between conten history can furi their interventi history will den

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