Goods

ints. FRASER, Propietor.

e Catholic Record.

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

LONDON, ONTARIO, SATURDAY, JUNE 5, 1897.

NO. 972.

VOLUME XIX.

The greatness of America is her

develop its powers and satisfy its ambitions. America is the nation of the deople-governed for the people by the people, and to become one of the people of America it suffices to be man. the mission of society is to protect the rights country all men are equal in people of America it suffices to be data. In this country all men are equal in citizenship; there is no civil or political privilege for the few; there is no civil or political inferiority for the civil or political inferiority for the human suffer no control. Pass no rights and suffer no control. Pass no rights and suffer no control. Pass no rights and suffer no control. many. In the long history of the human race the few ruled, the many many. In the long history of the human race the few ruled, the many served. Manhood of itself was no title to equal rights with others. But the triumph of manhood was to come. It served. Manhood of itself was no titled to equal rights with others. But the triumph of manhood was to come. It came when the workings of Providence had fitted a people for it; it came through America. The nation is great that builds up man. America, exult not in vast domain and mighty seas, not in fertile soil and salubrious air, not in fertile soil and amusement.)"

Solution fertile soil and amusement.) are dulle's daily prayer was, "Panes et daily prayer was, "Panes et daily pra enjoy; exult

IN THY DEMOCRACY. The peril of America is her democracy. A French writer of the last century said of democracy that it is a government for gods, but not for men. It is putting too high an estimate on it is putting too high an estimate on those passions. Where can democracy It is putting too high an estimate on those passions. Who manhood, this writer thought, to trust find this strength? to the people the destinies of the na-tion, to believe that when political power is distributed among the whole people, abuse will not be made of it. At the present day, with the record of American democracy before them, there are numerous political writers in Europe who assert that democracy is not a lasting form of government and that its ultimate failure, even in America, should not be doubted.

I have myself fullest faith in the democracy of America, because I have faith in the people of America and because the democracy of this country has amid terrific trials proven its right and power to live. I have faith, too, in the future democracy of the world, because the manifest evolution of humanity is towards it, and the Being who moves humanity makes no mis-

ty's most exulted state. I admit that democracy requires delicate and constant care, and that its safety will be the reward only of never ceasing vigilance. So little is democracy a creature of common growth in humanity that under penalty of loss of freshness and vigor, and even of final decay, it cannot be abandoned, unprotected, to struggle by itself for existence amid the prejudices and passions of the Those who prize it will anxiously follow it, pledging to its weal the best thoughts of the mind and the warmest affections of the heart.

POWER OF CONSCIENCE. Whence will come to democracy the potency of immortality? With reverence I pronounce the sacred wordconscience. Conscience! Thence the inspiration; thence the life of demo-

The holiest, the noblest thing in man is conscience. It differentiates him from all lower beings, awakens within him a divine life, makes him a child of the sky walking upon the earth. Conscience is God's most precious gift

"And I will place within them as a guide My umpire, conscience, whom if they will Light after light well used they shall attain, And to the end persisting safe arrive."
—(Paradise Lost, Bk. 11.)

"Est Deus in nobis (There is a divinity within us)," wrote the pagan, Ovid. Conscience is the voice of the Supreme Legislator of the universe, making within us proclamation of the eternal law of righteousness and justice without submission to which man is not in his place, is not, indeed, man, and summoning him to obedience The law of righteousness is the essential element in the rational and spiritual nature of man ; without that law, Perishes as a man, as a child of God. Conscience is the witness and the cousness, if he is resolved to be rightavenger of duty; and duty alone

ship," as follows:
What constitutes the greatness of America constitutes also her peril.
The greatness of America is her democracy; the peril of America is her democracy; the peril of America is her democracy.

I am not preaching a sermon, I am democracy. America, as no other nation, honors manhood, consecrates citizenship and the democracy of the rights and gives it the freedom to

DANGERS TO SOCIETY.

Civil society needs Titanic strength. Society is the institution of rights each of its members has his rights not in magnificent cities and world reaching commerce; exult in the manhood of thy sons, in the liberty they perous commonwealth. Let us not overlook the passions of men; if

> Shall democracy place its reliance upon physical force and call to its support legions of soldiers and policemultitude are the masters; they decree how they shall be governed. Speak of physical force to empires and monarchies, where the supreme power vests in one, or in the small number; speak of physical force of Napoleon. Napoleon employed physical force, but

take. But, nevertheless, I confess the tenderness of democracy, tenderness of democracy, tenderness innate in the elevated, I should almost say supernal, nature of democracy. The democracy supernal, nature of government is, indeed, the highest billow upon the undulating ocean of the life of humanity, and the permanency of such a form of government presupposes the permanency of such a form of government presupposes the permanency of such a form of government in the right." But we want no Obedient to conscience, the citizen

"You cannot act upon very highly its influence upon private morals extended to make her banner of freedom for all the banner of freedom f Napoleon in American.

LAWS WILL NOT SUFFICE. Will laws afford democracy the

strength that it requires? Laws have their place under a democratic regime They confer valuable benefits upon society; but the mainstay of society they cannot be. Under a democratic regime laws will not restrain the mul titude. There laws are made by the multitude; they reflect the thoughts and emotions of the multitude. Legis latures are the creatures of the people and they do not rise above their source The power, too, instituted to enforce laws, is the creature of the people, and it obeys their will. If the people are corrupt, bad laws will be enacted; good laws will not be executed; the law making power will even be turned into an instrument of corruption and

of anarchy.

The question, what profit can come from mere laws was answered in olden times. "Quid leges sine moribus vanae proficiunt?" To what purpose do empty laws serve which morals do not vivify?" wrote the Roman poet. And what was true in Rome in the days of Herace is doubly true to day in

There are offered more modern solutions to the problem. Is not education a panacea to all ills of society? Is not American society safe, when the school master is abroad in every vale and upon every hilltop? If education is confined to the intellect, vain is the confidence which is put in it. Education of the intellect is, assuredly, an important element in the formation of good citizenship, and we should not for an instant dream of relaxing our efforts to promote it. But alone, the education of the intellect simply develops power without impressing without due compliance with it, he perishes as a man, as a child of God. eous, is powerful for evil if he chooses

leads the way to man's true grandeur and to the fulfillment of his true the pathway for evil.

The philosophers of utilitarianism

be ethical when democracy reigns. conscience is on guard.

Democracy can have no life if it is

A NATION WITHOUT CONSCIENCE

WHAT CONSCIENCE DOES.

nation is the law of the Supreme Gov | nerved them to combat, as no other ernor of men and of nations-Almighty | words could. science bids them know that no one

right. duties to humanity.

SOLEMN MOMENTS. There are moments in the life of the racy.

tion. The philosophers of utilitarian ism have not read aright the hearts of men.

CONSCIENCE MUST BE HAD.

What will save democracy, what will save democracy, what is bad; that will bring his whole being into subjection to a power higher than himself, which is, at the same time the savior of society—the power of rightecusness. What will save democracy, is a conscience. The fatal enemy of society is passion, and conscience alone com-

with vice. Ancient Rome is an in-stance.

A great crisis arises in America, such as all nations may sooner or later Navies and armies, orators and philosophers, palaces and factories, were not wanting to her; yet she perished. Rome perished when Marcus Aurelius was able to say, "Faith, reverence and justice have fled from earth to Olympus," when the multitude's daily prayer was, "Panes et circenses (Bread and amusement.") Rome should have lived adown the cover to despoil the rich and disruptive to the content of the cover to despoil the rich and disruptive to the cover to despoil the rich and disruptive to the cover to despoil the rich and disruptive to the cover to despoil the rich and disruptive to the cover to despoil the rich and disruptive to the cover to despoil the rich and disruptive to the cover to despoil the rich and disruptive to the cover to despoil the rich and disruptive to the cover to despoil the rich and disruptive to the cover to despoil the rich and disruptive to the cover to despoil the rich and disruptive to the cover to despoil the rich and disruptive to the cover to despoil the rich and the rich and the cover to despoil the rich and the rich and the cover to despoil the rich and the rich and the cover to despoil the rich and the rich and the cover to despoil the rich and the rich and the cover to despoil the rich and the cover to desp

not rooted and grounded through the is a nation without a soul. The sooner moral law in the hearts of the people.

Few writers have understood as Delamanity; nothing good or great can Toequeville the principles and the requirements of democracy; and he wrote: "How is it possible that society should escape destruction if the moral law he not strengthened in proportion great nations. Where passion dominates the proportion of the should escape destruction if the moral law be not strengthened in proportion as the political tie is relaxed? What can be done with a people who are their own masters if they be not sub missive to the Deity?" And however self. There is no beneficence for much we refuse to partake of Napol. man? Then, it were democracy no longer. Democracy may have soldiers and policemen to repress passion when the agents of passion are the few among its subjects. When they are the multitude, democracy must expect nothing from physical force, for the The brightest pages in our history "Because right is right, to follow right, is wisdom, in the scorn of conse immortal heroes, heroes of valor and of IDEA.

patience in days of war, heroes of char This is the rule that must guide ity and virtue in times of peace, were Americans, as men and as citizens, if inspired by conscience. Conscience the democracy of Anerica is to endure. led Americans three score of years ago he did not believes in democracy; he put no trust in the people's ability to govern themselves. His saying was:

'You cannot act upon very highly its influence upon private morals extine definition of good citical states of the deling with conscience as an put no trust in the people's ability to govern themselves. His saying was:

'You cannot act upon very highly its influence upon private morals extine definition to element in the formation of good citical states and indivisible and to make her banner of freedom for all the chil-

Obedient to conscience, the citizen | What will foster conscience in the of America before the ballot box citizens of America? I answer, religspurns as a deadly insult to his man | ion-the sense of a Supreme Legislator hood and his country the proffer of ruling the whole universe, from bribe. He writes upon the electoral the tiniest flower to the mightiest ticket only the names of good and sun, ruling man and aggregations of wise men, into whose hands the life men, rewarding and punishing. A of the commonwealth may be trusted. supreme living legislator gives mean-invested by his fellow citizens with ing and authority to conscience. Conlegislative or executive power, he will science informed by religion echoes know that such power is a sacred trust the voice of God, Whom all for their which he may use only for the welfare very life on earth and beyond the of the country-not for selfish purposes, earth must love and fear. Left to itself not to flatter or enrich friends and fol- it is still the voice of reason, but how lowers. Conscience ruling in low and stronger when it is the voice of God high places, no Jugurtha, will ever their price," and the Republic of America will never surrender liberty and life into the grasp of a Cæsar.

Conscience ruling Americans will stronger when it is the voice of God the price of God the stronger when it is the voice of God the price of God the pr Conscience ruling, Americans will be a law abiding people; for right The battle cry of the ancients was eousness commands obedience to law "Proariset focis (for our altars and and proclaims that the law of the our hearth stones)," and these words

God. Americans will respect the The crisis for Democracy will come rights of their fellow citizens; con- when comes the crisis for religion. Evil days for America are those when lives for himself alone, and that society, with its rights and its institutions, preached throughout the land; when is of divine build. Property will be man is told that he is but a piece of safe, for it is written: "Thou shalt mechanicism, which no free will connot steal." Whatever the differences trols; that he is but a grain of dust, of conditions arising from inequality tossed up for a while in the air, soon of talents and of opportunities, all classes of men must be allowed their own; else all is chaos and death. There shall be, despite those differences, no social warfare.

There where the the tart, soon to be driven back into the common heap, having no responsibility, no hope, save what clay and stones around him have. Fortunately for those differences, no social warfare.

There where the tart, soon to be driven back into the common heap, having no responsibility, no hope, save what clay and stones around him have. Fortunately for the common heap, having no responsibility, no hope, save what clay and stones around him have. Those who give labor shall give it hon cans lies the instinct of religion; estly and faithfully; those who re- Americans will never believe that an ceive labor shall render in return the infinite intelligence does not rule the honorable treatment which is due to universe; that the soul of man is not men wearing the noble insignia of spiritual or immortal; they will never manhood and of citizenship, and the permit that the Sabbath day be taken just wage, which is labor's claim and from the service of conscience to be music. The enemies of religion are the enemies of country and of democ-

passion, and conscience alone companies will light over the land its lurid fires.

was first and before all things ethical.

If flourished with virtue, it decayed guard.

In person will trample only to condemn them; and that will never pander to depraved taste, either in the kind of news which is published or the manner in which the news is written. Sensational journalism is a with reason to defend all his Church reason.

in high place weakens the morals of tens of thousands. The salvation of the country is a high moral public opinion, a supreme court of morals, quick to reward with praise and to punish with opprobrium. The tens of thousands will be preserved from evil by public opinion when, if this is depraved, they will rush wildly into sin. Let us work faithfully to form institution of the Blessed Sacrament. and maintain a high moral public conscience.

Americans, we love America; we fain would make her great; our heart's prayer is: May she be immortal, to bless during ages our sons and their sons, and those that will be born of them; to bless during ages all peoples who may strive in their own lands for civil and political liberty. Let us work for America, but remembering that not in sciences and arts, not in commerce and armies must her trust be b it in men. Significant and worthy of heed are the words of our own Emerson. "The true test of civilization is not the census, not the size of cities, not the crops, no, but the kind of men the country turns out.'

Ever since I was old enough to know anything of religion it has been the desire of my heart to preach God and His truths to the heathen. But Providence has ordained it otherwise and my energies and my strength I have

within the borders of our own great country lie immense fields wherefrom the stones and stubbles and cockle are to be extracted and wherein good seed is to be planted, the fruit of which the Master may gather into His barn.

Are you aware that the United States contains more Protestants than all Coninental Europe, fifteen million more than Great Britain and Ireland, and that the Stars and Stripes "float proudly" over fifty millions of Protest-ants? With these millions of people there is less infidelity, less prejudice and more intelligence than with their brethren of the Old World. In all de partments of learning and knowledge they are hungering for the truth Approach a real old Yankee; tell him mething that surprises him, and it he is true to the traditions and cus toms of his people, he will exclaim, "I want to know." Such might well be the motto of American non Catholics, "I want to know." What, then, is our task? To see t

it that they do know; in other words, to convert the nation. "A big job, you will say. But I answer that I belong to the Catholic Church, which has converted nations-hostile and pagan -through fire and slaughter and per ecution, and that she is in nowise daunted by the task now before her. Nor is the task entirely before her, for she has been at it for the last half century or more. Within the last century or more. Within the last fifty or sixty years she has led over seven hundred thousand converts to her fold. I have been in a parish of for all the faithful who recite the two thousand souls, of which more Rosary in common three times a than half are converts. There is a week. seminary and a zealous band of priests devoted to the conversion of the blacks -true blood Americans, since no slaves have been legally brought into respect and wealth will not forget its the Red Men are being converted in large numbers. To the "whites," through the diocesan missionary priests, special attention is now to be

Address of Archbishop Ireland at a Banquet in Cleveland.

Nearly four hundred of the leading business and professional men of Cleve land attended the annual banquet of the Chamber of Commerce at the Hothender last Thursday evening. The guest of the evening was Archbishop Ireland, all the others in attendance being members.

The Archbishop spoke upon "The The Archbishop spoke upon "The Sure Foundation of a True Citizen True Tour deposition of the Internation of Internation of the Internation of Internation of

written. Sensational journalism is a menace to public morals, and should be sternly reproved by Americans.

Every citizen is a teacher of morals

Every citizen is a teacher of morals sternly reproved by Americans.

Every citizen is a teacher of morals by his silent example. The higher the citizen by effice, wealth, or social position, the greater his responsibility to fellow men and to country. One glaring deed of profligacy or dishonesty in high place, weakens, the greatest of intellectual historical facts say, a beginning is already made. Above all, I say, expose to him that greatest of intellectual historical facts unciate great truths; how, for such enunciation, He founded a society institution of the Blessed Sacrament and they will listen to you as long as

you are willing to talk to them. Experience has taught me that firm convictions expressed in good lan-guage will never lack an audience. Topics such as the origin of the Church, the communion of saints, prayer for the dead, purgatory and the Real presence cannot fail to hold an audience when expressed with clearness, elegance and deep conviction, All the legitimate passions and powers and emotions of the human heart and soul have been therein planted by the Creator for the Catholic Church, and they cannot but respond to the chord which she strikes.

The Claims of the Sacred Heart.

The Sacred Heart of Jesus calls for our devotion more than all other symbol of His love. It is not only the symbol of His love, but It is the very source of that love. It is Itself an unfathomable ocean of love which can never be exhausted. When the spear had drawn forth from It the mingled blood and water, there still remained the love with which It loved us and mill

more than the rest, inasmuch as It is the organ of that love which is the central attribute of God. To the Sacred Heart of Jesus I will cry : God and my Lord! Behold how He

It has been sometimes said that Our Lord died of a broken heart, and in one sense it is true. It was the yearning love of His Heart over sinners, and the anguish at the thought of how many would reject that love which caused Him to shed His Heart's Blood for those whom He thus loved. St. Francis used to say: "My love was Francis used to say: "My love was crucified!" and in imitation of Him we will say: "My love had His Heart pierced with love to me. '

Indulgence for Rosarians.

The following indulgences may be gained by rosarians during the month of June: June 4th, Feast of the Sacred Heart, Plenary Indulgence for all the faithful who receive Holy Communion and visit a picture of the Sacred Heart exposed in church for veneration, and there say some prayers for the Pope. June 6th, first Sunday of the month the usual three plenary indulgences may be gained on the following conditions: On the first Sunday of each month, on condition of confession and Communion in a church or chapel of the confraternity, if there be one, otherwise at any church or chapel, by saying the accustomed prayers for the

Pope Leo's Prediction.

Providence Visitor.

"And when will your lordship again come to Rome?" the Holy Father is reported to have asked Bishop Maes of Covington. "After five years, Holy Father," was the reply Conscience will not compel a man to do right; the value of a moral act is Conscience will society in the general country when the thoughtful patriot thought of what might come if Americans betrayed their citizenship—of the country when the thoughtful patriot work argue that the people, intent upon thought of what might come if Americans betrayed their citizenship—of the country when the thoughtful patriot work argue that the people, intent upon thought of what might come if Americans betrayed their citizenship—of the country when the thoughtful patriot work? Popular lectures, distribution of pamphlets, personal work by the indeed a prophecy.

Veteran's

Gives High Praise to Hood's for Health

Blood Purified - Strength Built up-Tobacco Habit Cured.

Many a veteran of the war, whose health was wrecked by wounds, exposure and privation, has found in Hood's Sarsaparilla just the tonic and blood reviving effects he needed. following is one out of hundreds of of letters from G. A. R. boys praising Hood's Sarsaparilla for health restored and strength renewed in declining years.

"C. I. Hood & Co., Lowell, Mass.: "Dear Sirs: On account of the great benefit Hood's Sarsaparilla has been to me, I gladly write this, that others similarly afflicted may learn of the success of the medicine in my case and a positive

cure for them. I had been A Physical Wreck

since 1864, and had also been a constant smoker for 25 years. My wife purchased the first bottle of Hood's Sarsaparilla and I commenced to take it more to please her than anything else. One bottle after another was taken with increasing benefit The effect was of a strenghening nature, toning up my whole system. After I had been taking the medicine a short time, I laid away my pipe and have not had any desire for the use of tobacco since. Hood's Sarsaparilla has thoroughly purified my blood and driven all poison out of my system. It has also done me

A Power of Good

physically, and I feel like a new and free man. Previously, I had tried a good many different times to stop smoking, and to regain my health, but I was unable to accomplish the former, so that my attempt for the latter was each time a failure. I am pleased to recommend Hood's Sarsapa rilla as a blood purifier." J. R. McFADDEN Ex-Commander Ness Post, No. 81, G. A. R., Dept. of Kansas, Brownsville, Wash.

If you decide to take Hood's Sar saparilla do not be induced to buy any substitute; insist upon Hood's and only Hood's Sarsaparilla

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sondition he was in before he acquired the Babit.

This is a purely vegetable medicine taken by the mouth, and can be taken without the Mnowledge of any other person. No injections. No minerals. No bad after effects, and no loss of time from business duties. Correspondence strictly confidential. Copies of testimonials from patients cured in many parts of Canada, by permission sent on application. Cure guaranteed in every instance where the remedy is taken as directed. Fee for treatisent, \$25 in advance, which may be remitted to the proprietor of the CATIOLIC RECORD in London, Ont., or sent direct to Dr. A. McTaggart, \$34 Queen's avenue, London, Ontario.

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

Many cases in this city have been cured since August last, and only such families can brilly appreciate the great happiness they now saloy.

Thos. Coffey.

Publisher CATHOLIC RECORD.

Voice NARKA, THE NIHILIST.

BY KATHLEEN O'MEARA. CHAPTER I.

It was All-souls Eve. The winter was setting in early, and threatened, or perhaps we should say promised, to be a severe one ; for a hard winter was looked upon as a misfortune a

Yrakow, the ancestral home of Prince

Zorokoff. Ice and snow brought too many pleasures in their train ever to

be unwelcome there. A group consisting of young Prince Basil Zorokoff, his brother in law, M. de Beaucrillon, and three ladies were assembled in an old-fashioned tapest ried room of the castle. The two men were smoking cigarettes, and discuss ing sport between long drawn puffs The three ladies were sitting round the samovar. They presented three as distinct types as could have brought together with a view to the setting off of each by contrast.

Sibyl, Comtesse de Beaucrillon, the daughter of the house, was as blond as a Scandinavian, with light blue eyes and fair hair; her hands were so small as to be almost out of proportion with her figure, which was tall and full they were round and dimpled like baby's, with the delicate nails and pink finger tips that one seldom sees in perfection except in babies. Her move-ments had the subtle fascinating grace that reminded you of a kitten, or rather of a young cat, for there was nothing of the undignified friskines of a kitten about Sibyl. She was patrician to the tips of her fingers. Her manners united the refined elegance of a French woman with the soft serpentine grace of the women of the

Marguerite de Beaucrillon was just pelow the middle height, but she looked tiny beside her stately sister-in-law. She had no pretensions to beauty, yet her face was pleasanter to look at than many a beautiful one ; her clear olive skin, her warm color, her wistful bright brown eyes, her dimples, and her glossy hair were suggestive of youth, health, and happiness, and these natural advantages were set off by the most becoming toilets; for Marguerite had a French girl's taste and principles about dress, and considered it seriously as one of the daily duties of life. She was careful and very successful in her combination of and effects. Yet you would never have accused her of coquetry in the ordinary sense. If you had been so un charitable, one glance into her face would have converted you. Her eyes

were as free from consciousness as a child's, and their language was a transparent. Sibyl used to say to her: If you don't want people to see wha you are thinking of, drop your lids, for those eyes of yours are like windows into your brain, and let one see your thoughts coming and going. Narka Larik, the adopted sister of Madame de Beaucrillon, was the tallest of the three women, and cast in alto gether an ampler mould. If her figure had been less perfectly proportioned, it might have seemed too large; her great luminous blue black eyes, ometimes quite blue, sometimes quite black, were soft as velvet, but under

the softness there lurked intimation of a fiery vitality ready to awake and sparks at the lig ; her mouth was the lightest emit touch; her mouth was per-haps a trifle too full for class ical perfection, but its curves were so exquisite, the sensitive play of the lips so lovely, that you never thought of that: the clear tint of her complexion was like the whiteness of some white flower; her hair, of that warm red gold beloved of Titian, was knotted in thick coils at the back of her head, and fell in rippling waves over her low square forehead. There was some thing wild in the character of Narka's beauty, in the lines of her figure She stood and moved with the strong, elastic ease of a panther, or of som other grand, free, untamed creature. Beautiful, incomparably more beautiful than Sibyl, there was nevertheless something wanting to her beauty which that of Sibyl possessed, impalpable but distinct, something which marks the difference between a highly finished work of art and a spontaneous growth of Nature in her happiest and most generous mood. This difference was not noticeable except when the natrician sister was brought into close contact with the plebian, and even then no one was conscious of it, perhaps, but Narka herself. She knew that she was beautiful, and far more

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gifted in many ways than Sibyl, and turned his head, and uttering a long howl, bounded off, and disappeared round the clock tower. et she felt as much her inferior as the lowly born maid in mediaval times may have felt herself below the noble demoiselle in whose train she was brought up.

The three friends were chatting over

their teacups, planning costumes for a fancy ball that was to take place at the castle before Christmas.

"I wish I could hit upon something that would combine everything," Mar guerite said, putting her head on one side with a pretty bird-like motion very characteristic of her, and which always amused Basil Zorokoff

"Why don't you consult me, cousin?" he said, holding out his cigarette between his first and second fingers and gazing steadily at Marguerite; but the twinkle in his blue eves belied the extreme seriousness of his handsome face.
"Well?" said Marguerite, with an-

other bewildering turn of her head from left to right

"Little Red Riding Hood would suit you to perfection. The color would be becoming, and your eyes would shine like diamonds under the scarlet hood, and you would look like a Lilliputian Venus in the short petticoats. "And you would play the wolf and

howl at me?" "And crunch you up ; that I should

do with great satisfaction !

"How many wolves' skins would it take to make a costume for you, I wonder?" said Marguerite, measuring the tall young fellow's height with a glance of saucy impertinence. pity it is so early in the winter, or you might go and shoot half a dozen. exciting it must be to hear them howling in the forest! They never come till Christmas, do they?

Basil had not time to answer when a distant sound, penetrating through the heavily curtained windows, made them all start.

There it is again !" said Narka. "What is it?" Marguerite.
"Listen!" Sibyl held up her

finger, and the gentlemen put down their cigarettes. A long dismal howl, perceptibly

nearer this time, was again audible.
"Is it a wolf?" asked Marguerite under her breath. " At this time of the year?" said M. de Beaucrillon. "You were just now telling me that they never came till

the snow was deep?"
"No more they do," replied Basil "I never before knew, except when I

was a child—"
"There it is again!" interrupted Basil. Sibyl, "and this time quite close. Let us go up to the gallery

"Oh, how dreadful!" exclaimed Marguerite, who seemed too horrified to move. "If he were to dash at the windows and break in !'

'He certainly would if he saw you little cousin," said Basil; "but as he can't, we have nothing to fear. along up to the gallery, and see what a live wolf looks like.

He drew her arm through his, and led her off, excited and only half reluc-The others had all fled up before them, and were already grouped in the deep mullioned window at the further end of the gallery, the only one that was in shadow, for it was a brilliant night, and the full moon, riding high in the heavens, sent as her largess broad bars of silver light through the row of eight windows on Basil still one side of the gallery. holding Marguerite's arm within his, joined the others, and they all stood watching.

The broad gravel-drive shone like granite in the dazzling whiteness of moonshine: one wing of the castl was in black shadow, the other in brilliant light, every arch and moulding carved in ebony and silver.

"Where is the brute sneaking?" said Basil.

"He can't be far off," said Narka. "The last howl was very close. They waited with bated breath. Nothing stirred. The park was so

silent you might have heard the stars twinkling.
"Look! there he is!" exclaimed

Sibyl, in a whisper, pointing toward the clock tower, that was in shadow. They pressed closer, and strained their eves.

"I see him!" Marguerite cried, and shuddering, she clutcded Basil's arm, as if safety lay in his coat sleeve. Basil bore it manfully. "Never

ear, little cousin. See, he is coming

The heast advanced a few steps and paused, one half of his lank gray body in shadow, the other in sheen. Sud denly he pricked his ears, held one Sud. forefoot suspended, and turned his head toward the park in an attitude of

intense listening. "Does he hear something?" asked M. de Beaucrillon.

"It looks like it," Basil replied, un ily. "I will get my gun."
So will I," said his brother in law. easily.

And they hurried away together. Presently the wolf turned his head toward the house, moved forward a few steps, and glared up with his red eye-

To Marguerite there was something delicious in the combination of horror and a sense of comfortable safety that she experienced in looking down at the ferocious animal from behind thick stone walls.

"Do you think he heard us speaking?" she asked, almost under her breath. Narka's fear and Sibyl's was that he

had heard something else. What an age the gentlemen were in bringing their fire-arms! They had in reality been away about two minutes.
"Oh, here they come!" said Sibyl.

"Confound the brute!" muttered

Basil. "I wonder why he darted away s

suddenly?" said Narka.
"Probably it was some noise in the thicket, some animal prowling about, said Basil; but he did not seem con-

"Suppose it were some one coming through the park?" suggested Mar-guerite. "How awful if it were!" "Nobody is likely to be out this time

of night," replied her cousin.
"Hush! listen!" cried M. de Beaucrillon, laying his hand on Basil's shoulder. Every ear was strained. Yes, there

was a sound of galloping hoofs in the "Ought we to send out men with

fire arms?" asked Sibyl.
"Where to?" said Basil. "That sound comes from the left, and the brute made for the forest. Besides, no one would be abroad at this hour without fire arms. I dare say it is Lar-choff. I met him riding in to X. this afternoon. He often rides back late. He is sure to be armed. It would be a good joke if the wolf pulled him down and made a meal of him."

cried Narka; "No such luck," "beasts of a species do not prey on

each other.'

This speech sounded unnaturally cynical on the lips of a young girl. Marguerite shrank imperceptibly away from her, and moved closer to Basil. M. de Beaucrillon felt the same repulsion so strongly that, under pre-tence of putting aside his gun, he went out of the room. Presently Basil carried his to a safe corner, and then stepping into the deep embrasure of one of the windows flooded with light called to Marguerite to join him. went tripping lightly across the polished floor, and they stood together

looking out at the moonlit landscape Sibyl and Narka remained alone They were both more disturbed than they wished to appear. Superstitious as genuine Muscovites, the coming of the wolf before the seasonable time was to them an ill omen, all the more alarming from its vagueness. "Th wolf waits for the white carpet," was a saying of the peasants; and when h appeared before the carpet was spread, some calamity was certain to follow.

"Well, cousin, you have had a glimpse of one of our winter amuse ments. How do you like it?" asked

"I don't like it at all," replied Man guerite. 'You were saying, only a little

while ago, that it must be so exciting, and wanting me to turn wolf and how "Do you think the wolf overheard

"I will tell you a secret," said Basil 'I asked the brute to come and howl for you to-night. At first he flatly re-

fused, like the brute that he is; then I bribed him. "What bribe did you offer him?" "You won't tell?" He bent his tall figure down until his mustache almost

touched her ear. "I told him that Larchoff was coming this way, and that he could sup off him." "Oh!" said Marguerite, drawing away with a little shudder. do you want that poor man to be de

voured by a wild beast?" "Because that poor man is more de structive than any wild beast alive he is the devil.

'Is he so wicked? Who is he?"

"Who is Larchoff? He is our Peter the Great, who gave the family a title. He is a liar and a hypocrite, as cruel as a tiger and as greedy as a wolf, cowardly as a rat and dishones as a Jew; he has all the bad instincts of man and beast combined; he is only fit company for the devil, and that is where the curses of good men are speeding him night and day.

"Ah! but that is wicked!" said "They Marguerite, with a shudder. ought to pray for him that he might

'Pray for Larchoff !" Basil threw

back his head with a low laugh; the notion of anybody praying for Lar-choff was immensely funny to him. 'If the prayers were heard, and that fiend were to repent and enter the kingdom of heaven, I hope I may go somewhere else! He has done more evil and made more men and women miserable than any man of his genera tion, unless, perhaps, his master the Czar. You know about old Larchoff, this fellow's father? No? Sibyl never told you? Well, listen. Jacob Larik. Narka's father, was a Jew ; they are a vile race, but Jacob was an exception; he was honest, and very rich. He traded in furs, and he was clever and industrious, as the Jews mostly are He lived in one of Larchoff's villages unluckily. One day Larchoff, who, like his son, was always in want of money, went to Jacob, and said he must pay down fifty thousand rubles or pack up. Of course Jacob paid them. At the end of six months Larchoff came down on him for another fifty thousand. Jacob paid again : and so it went on until there was no more blood in the stone. Then Jacob fell on his knees and besought Larchoff, for the sake of the God of Abraham, to spare him and give him time to gain the money, and he would go on working and paying while he could but Larchoff spat on him and mocked him, and then went off and denounced him as deep in a plot against the life of the Emperor. The poor wretch was seized and flogged and tortured to make him confess; and as he could not confess, he was sent to Siberia. For-"Open the window as quickly and quietly as you can," said Basil. But before there was time to obey, the wolf "Oh my God! And Narka! "Oh my God! And Narka?"

"Narka was a small toddler at the time. She and her brother Sergius and Madame Larik came to live with

us. Narka was educated with Sibyl Sergius with me; he was such a dear good fellow, and so clever! He wanted to be a physician, and just after old Larchoff died he passed his examina-tions brilliantly. We were all proud of him, and everybody made much of him; all the people in the district in vited him and made a fuss over him. It was very foolish, for it enraged Lar choff fils; he knew that his father had been hated for the murder, as it was called, of old Jacob, and that he himself was hated as much as his father He resolved to be revenged on us al by ruining Sergius. He went and de-nounced the poor fellow. Oh, it was a damnable piece of work!" said Basil, with suppressed passion.

"What happened him?" "Sergius? He was sent to Siberia.

"And is he there still?" "Yes-his bones are there. He lived three years at the gold diggings, and then luckily he died. Poor Ser gius!

"And his mother, and Narka?"

"They lived through it, as people It broke their hearts : but people do. live with broken hearts, as they do with broken legs. We were all fond of them-Sibyl and Narka are like sisters. My mother always spoke of Narka as her adopted child, and after her death the two were insepar able

"And that cruel, horrid man stays on here? Does anybody speak "Speak to him! They cringe to

him, they lick his feet. "You never speak to him?"

"I spoke to him no later than this afternoon."
"Oh!" in a tone of shocked aston

ishment. "My child, if I offended Larchoff, in spite of my father's present influence at court, he would never rest till

he had sent me and all belonging to me after the Lariks."
"Is it possible? Why, he must be the devil.

" My sweet cousin, I began by telling you he was."
"And is there nothing to protect

people against him? Is there no law "Yes : there is the law of might and

cunning. After a moment's silence Marguerite said, in a confidential sotto voce, look ing up at Basil: "I wonder why you don't make a revolution. If I were a Russian I should be a Nihilist—is not that what you call them?"

Basil's eye flashed, and he made a sudden movement as if he would have caught her in his arms; but he checked himself, and said, with a laugh, "I you preach treason of that sort, petit Francaise, I will tell Larchoff, and you will be escorted to the frontier imme diately, and perhaps get a whipping

first While this conversation was going on in the deep recess of one window, Sibyl and Narka were talking con-

fidentially in another.
"I wonder whether Basil thinks at all seriously of Sophie?"Sibyl remarked. 'I do long to see him married and out

"Are you sure that to marry him to the sister of Ivan Gorff would be taking him out of harm's way?"

Sibyl did not answer. "Supposing it were," resumed arka, "I could understand your Narka. overlooking a good deal to make him settle down, as you say; but I can't see how the Prince should be anxious for such a marriage for his son. Paul Gorff was a trader and Ivan carries on his father's business-on a grand scale, it is true; still, he is in trade; and the daughter and sister of a trader is not the wife one would expect Prince

Zorokoff to select for his son. "It is hardly a selection. Who else is there to prefer to Sophie? the only girl in the district. never goes to St. Petersburg except to pay his court to the Emperor and rush back. You know how he used to entertain us caricaturing all the girls he sees there. Then Sophie's mother was noble : it was considered a dreadful disgrace her making that mesalliance with Paul Goroff. Besides, she is sole heiress to her uncle's enormous fortune, and Basil, with all his indifference to money, knows very well that it is not a thing to be despised; for I suspect my father is melting down his fortune as fast as he can at St. Petersburg."

Narka did not reply. She knew well enough that the Gorff money bags were the bait that was making Prince Zorokoff swallow his pride and court the trader's pretty daughter for his But would Basil prove an accomplice in the transaction?

"Basil is far too proud to make mesalliance for money," continued Sibyl, contradicting her last words for she felt instinctively what was in Narka's mind. "But he does admire Sophie. Bestdes, he is so chivalrous I believe he would make any sacrifice to deliver her from that brute Larchoff. Ivan says that Larchoff is trying hard to ingratiate himself, and naturally loathes the sight of him; but | cubs being trapped." if she were to let Larchoff see this, the consequences might be awful to her-self and Ivan. We know of what Larchoff is capable."
"Yes," replied Narka, in a level
undertone; "but it would not be pleas-

ant to have his vengeance turned upon Basil as a successful rival." Before Sibyl could answer, M. de Beaucrillon interrupted them.

"It appears the whole house is in a commotion about the wolf," he said. 'My man tells me they are prophesying the most appalling events—fires, earthquakes, murders, and I know not what-on the strength of it.

"They are a pack of fools!" Basil called out, walking up with Mar-guerite through the checkered light. That wolf came with the best intentions, solely to amuse Marguerite. To morrow he will provide entertain

ment for you by giving us an opportunity to hunt him." "Your Russian hospitality is sublime, mon cher," replied M. de Beau-crillon. "The very wild beasts are summoned to contribute to the enjoy.

ment of your guests." And so, laughing, they went out of the gallery together, and separated for the night.

CHAPTER II.

The excitement caused by the appearance of the wolf was increased rather than lessened next morning by the prospect of a hunt, which diverted superstitious terrors of the household into more healthy sensations. I was a splendid day; the sky was clear as sapphire, and the frosty landscape glittered in the morning light. news had been taken down to the village at daybreak, and when the ladies came down stairs the hunt was assembled on the lawn, every available mau in the household being present with his gun; the villagers and mou. iks in their costumes and she the dogs in force, and all in high good humor.

Narka and Sibyl entered into the prospect of the sport with keen gusto: but though Marguerite was alive to the picturesque side of the adventure, the idea of a close encounter with such ferocious game was too terrifying to admit of her entering into it with any sympathy.
"Why not set traps for the wolf, in-

stead of exposing men's lives in going to hunt him?" she asked, as they watched the scene on the lawn "But then where would be the

sport?" cried Narka. "Yes; that is what the men delight in," said Sibyl; "and that is what wolves are for-to make sport for

'It is the nature of men, I suppose to like such sport," said Marguerite "but I can't understand your liking it for them. Just think if the wolf were to turn on Gaston or Basil and kil either of them !' "Cherie, I'm not going to think

them.

You are a little coward, you French girl. "Yes, I am; but at any rate I have

anything so unpleasant,"

the courage of my cowardice; I'm not ashamed to own it." "There is no shame in being a coward for those we love," said Sibyl,

caressingly.

Marguerite blushed up scarlet. "No; I dare say even Gaston would be frightened if he saw me going out to fight a wolf." She gave a little sudden turn of her head and looked away

Narka saw the blush, and saw the movement to hide it. Did "those they love" include for Marguerite somebody besides Gaston? Girls don't blush violently at being suspected of cowardice on their brothers' behalf. comes Ivan Gorff," said

Sibyl, as there emerged from round the clock tower a broad shouldered, loosely jointed, bushy-headed young man Basil broke from a distant group to go and greet him. As the two men walked up the broad gravel path they presented a striking contrast. was the type of the polished, highly

full of intelligence, with a singular mobility of expression. Ivan Gorff was by no means vulgar or ill-looking, but his large head and massive shoulders, his loosely built frame and his heavy, shuffling gait, showed to increased disadvantage beside the finely proportioned figure and noble bearing of the young Prince.

civilized Russian seigneur, very tall,

abundant fair hair, and golden mus-

ache; his countenance was frank and

with clear complexion,

Ivan paid his respects to the three ladies, raising their hands to his lips after the chivalrous fashion of his countrymen, but he performed the ceremony with a brusquerie which was the result not so much of shyness as of an awkwardness that seems to be inseparable from a badly built human frame.

"What does the village say, Ivan

Gorff?" inquired Sibyl. "It says that a pack of wolves, variously estimated from five to five. and-twenty, came down and kept up a howling round the castle from mid-night till dawn," replied Ivan.

"That is how history gets written, observed M. de Beaucrillon. "What do they say brought the wolf down?" inquired Sibyl.

"They say he came for no good they are terrified out of their wits."
"They are a pack of idiots," said Basil. "I suspect some rogue has been trapping cubs in the forest, and the mother came down to look for them. The howl sounded uncommonly like the

call of the she-wolf. "That was the first thing that occurred to me," said Ivan ; "but they all swore they knew nothing about

"They were sure to swear that any how," laughed Basil.

"By the-way," said Ivan, "the wolf was near trapping a cub of the devil's last night. Larchoff came up with him on the road, and if he had not put a bullet through the brute in time, and sent him yelling away on three legs, he was a dead man."

"Whom did he tell that stunning lie to?" asked Basil.

"Father Christopher. He met Lar choff this morning on his way to see some sick woman in the wood. ome sick woman in the wood.
"I wish Father Christopher did not "He

meet him so often," said Basil.

may brave the fe and my father ma him out of his far 'Father Chris of that," said Nar of sparing the himself between cruelty. If it Christopher, Laro them alive, and morning to get breakfast."
"Oh!" Marg

JUNE 5, 186

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to Narka.
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HAPTER II.

Basil.

he said it seriously, almost solemnly, but Sibyl suspected he was mocking. "The Father is imprudent," she remarked. "It would be much better for everybody concerned if he tried

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'Yes," said Ivan; "if he would just my lord Count him and flatter him bit, it would serve the peasants

"The Father is too honest to flatter anybody," said Narka, " much less such a vile thing as Larchoff."

"Pshaw!" said Ivan- "the notion of wasting fine sentiment on a wolf ! One talks to a fool according to his folly, and one treats a savage as a savage. The Father will find out his mistake too late if he doesn't change his tactics toward Larchoff. Paul the cobbler heard high words between them on the road this morning; he did not catch what the quarrel was about, but Larchoff shouted, 'If you don't keep you tongue warm, you had better pack up.' 'I am always packed up,' said the Father: 'I am ready to start every day, and I would rather take the road to Siberia this minute than abet your villany by holding my tongue.' Paul saw them from behind the wall, and he says Lurchoff looked

his white hair fluttering."
"I wish the Father would try and keep out of the way," said Sibyl.

like a mad bull and the Father like an

"Yes, but there is no keeping out of the devil's way," said Basil. "He is always about, seeking whom he may A horn sounded from the lawn.

Come! let us be on the march,' The three gentlemen went out, and

presently the hunt moved on.

The ladies watched it out of sight, but when Sibyl turned from the window she missed Marguerite.

"She has gone to pray that they may not be devoured by the wolf," said Narka, in answer to her exclamation

"Does she care so very much, do you think-I mean for Basil?" "She cares enough, I dare say, to

say a prayer for him in an emerg-Sibyl sat down to her tapestry. Narka stood looking out at the win-

dow. "What a blessing it would be if pulling through her needle.

were sighing last night that he might fall in love with Sophie."

"I would sigh for a month if it would help him to fall in love with Marguerite. Sophie has some essentials that would suit, but Marguerite has everything. And she is so

"It does not follow that it would suit him best. Basil wants a wife that he could lean upon-a woman who would guide him. Sophie has plenty of character, and a very strong will; she turns her brother round her finger.'

"I should not like Basil to be turned round his wife's finger. But you are mistaken in fancying that Marguerite lacks character; she has plenty of character, only it is kept down by her French training. Wait till she is married, and then you will see how she will develop. French girls are all like thet."

Would she marry a schismatic?" "Ah, that is the one obstacle. But if Basil tried, I am certain he might overcome it. If he would only make Marguerite fall in love with him!"

Something magnetic made Sibyl turn and look at Narka. "Why do you smile like that?" she said. "Don't you think a girl might love Basil?"

a girl—not his sister—I should easily Maria.
fall in love with him. Don't you think

may brave the fellow once too often, an impromptu prelude which she acand my father may not be able to pull companied at first in a low, almost in him out of his fangs."

"Father Christopher never thinks of that," said Narka; "he only thinks forth its power, uttering in music the passionate thought that seemed so often folded in Narka's silence, and never of sparing the peasants, of putting himself between them and Larchoff's expressed itself freely but in song. Christopher, Larchoff would be flaying them of a rich instruments that combine every morning to get an appetite for his quality: it had the warm, mellow tones breakfast."

quality: it had the warm, mellow tones of a contralto, and the range of a breakfast."

of a contraito, and the range of a soprano, the high notes ringing out with bell-like clearness, the lower soft 'She is only joking cousin," said as oil poured out; it was a voice that "You should not say those would have made a fortune on the stage, so powerful it was, so brilliant, and at the same time of such melting things before her," he added, angrily "No; it is bad for her French ryes," observed M. de Beaucrillon. sweetness. Narka never looked so beautiful as when she was singing, and she would go on warbling thrilling for hours, never tired, like a bird whose natural speech was song.

TO BE CONTINUED. ONLY ONE FAULT.

try town named H—, when I chanced to notice a concourse of people in the churchyard, evidentiv enginelles.

open grave. It was a warm day, and I had ridden ten miles, so I drew rein under some trees that arched the road, to allow the horse to cool and rest.

Presently a villager came towards me and I said: "There is a funeral to day in your town?"

"Yes-Stephen. He was one of the largest hearted men I ever knew. We all owed something to Stephen." Then he added, in a tone of regret,

'He had only one fault.' The light fell in pencil rays through the tree. I sat in silence, enjoying the refreshing coolness.

The man resumed the subject-"He had great abilities, Stephen ad. We sent him to the Legislature three times. They thought of nominlike a mad bull and the Father like an ating him for governor. But," he angry lion, his head thrown back and added, sadly. "Stephen had one

fault. I made no answer. I was tired and watched the people slowly disperse.

"A very generous man Stephen was Always visited the sick-he was feeling-when any one was in trouble. The old people all liked him. Even the children used to follow him in the streets.

'A good man, indeed," said I, indifferently.

"What was that?" I asked. "Only intemperance."

" Did it harm him ?" "Yes, somewhat. He didn't seem to have any power to resist it at last. He got behindhand and had to mortgage his farm and finally had to sell it. His wife died on account of the reverse; kind of crushed, disappointed. Then his children, not having the right bringing up, turned out badly. His intemperance seemed to mortify them and take away their spirit. had to leave politics; 'twouldn't do, you see. Then we had to set him aside from the Church, and at last his habits Basil were to fall in love with Mar brought on paralysis, and we had to guerite!" said Sibyl, with a sigh as take him to the poorhouse. He died soft and long drawn as the silk she was there, only forty five. There were none of his children at the funeral. Narka gave a curious smile. "You Poor man he had only one fault." Oaly one fault!

The ship had only one leak, but it went down.

Oaly one fault! The temple had only one decaying

Only one fault! Home gone, wife lost, family ruined, honor for s everything. And she is so only one faint in the solution of the ruffiantly retinue wife lost, family ruined, honor for he became one of the ruffiantly retinue feited, social and religious privileges who formed the body guard of the abandoned, broken health, poverty; notorious Major Sirr, the chief "intelligible to the control of the ruffiantly retinue health, poverty; notorious Major Sirr, the chief "intelligible to the control of the ruffiantly ruined honor for health to the control of the ruffiantly ruined honor for health to the control of the ruffiantly ruined honor for health to the control of the ruffiantly ruined honor for health to the control of the ruffiantly ruined honor for health to the control of the ruffiantly ruined honor for health to the control of the ruffiantly retinue health, and the control of the ruffiantly retinue health to the control of the ruffiantly ruined honor for health to the control of the ruffiantly retinue health to the control of the ruffiantly ruined honor for health to the control of the ruffiantly retinue health honor for health to the control of the ruffiantly retinue health to the control of the ruffiantly retinue health to the control of the ruffiantly ruffi

God's Mother-Heart.

Sometimes it almost seems that the initial step toward the embrace of God O'Brien and a band of his confederates is to have been a brutal sinner. God is to have been a brutal sinner. God is the first mother. He cannot forget His "black sheep" The World says: "Lord, this will not do! We must have regard for decency and justice." "He swiles and Labicacathe challenges He smiles and He kisses the shudder ing, diseased soul, and whispers: "It in which is decent and just to save—I paid all formed."

debts with blood."
"But, Master, this encourageth crime."

"No," He answers; "that needeth no encouragement ; it cannot be worse. To cure the plague is not to spread the plague."
"But sin is different from disease,"

objects the World (who is without sin)

"The sinner hath free-will."
"Yes I know this free will," He makes reply; "and I know of other things. For example, I know of ignohim."

"How silly you are sometimes, with all your cleverness, Narka! I mean a girl who is nothing to him. If I were a girl—not his sister—I should casily."

"How silly you are sometimes, with all your cleverness, Narka! I mean a girl who is nothing to him. If I were a girl—not his sister—I should casily."

"Myself."—Austin O'Mallay in The Austin O'Mallay in The Au

Get the Best.

"Perhaps. The Princess used to say that a woman never could tell whether a man could make her love him or not until he tried. I dare say she was right."

Sibyl raised one hand, and let it drop lightly on the canvas with a gesture of utter amazement.

"To think that you of all women should not believe Basil capable of winning any girl he set his heart on!" she exclaimed—"Basil, who has everything that can make a man charming!"

"Charm is very much a matter of individual taste and sympathy," said Narka, and she lapsed into silence. Presently she turned from the window, and went to the piano, and sat down, running her fingers over the keys in

THE IRISH REBELLION.

Swift MacNeill's "Diary of One Hun-

In the latest issue of the Dublin Freeman's Journal at hand J. G. Swift MacNeill, M. P., gives two interesting instalments from his "Diary of a Hundred Years Ago" on "The Irish Rebellion." Mr. MacNeill writes thus

under date of April 25, 1797 : On April 25, 1797, Jemmy O'Brien by his own testimony became a United Irishman with a view of betraying his associates in that organization. The infamy of this man's career has scarcely been paralleled in the annals of crime of which Dublin Castle has been the

O'Brien commenced his public life three years before the rebellion by the robbery and murder of a county Meath gentleman, a Mr. Adare. Three other miscreants were concerned in the crime, but the actual murder was committed by O'Brien, who turned approv-

service of an excise officer, and be-tween the rewards he received from his employer and the bribes he extorted from publicans gained an abundant livelihood. The political organization in 1797 offered, however, more lucrative employment to the spy and informer. O'Brien became a United Irishman, as has been stated, in April, 1797, and immediately informed a Queen's county magistrate, who was then in Dablin, that he knew all the circumstances connected with the organization and had been coerced into taking the oath. Mr. James O Brien was introduced to Mr. Edmund Cok, the under secretary and chief of

THE "BATTALION OF EVIDENCE," in the Chamber of the Speaker of the House of Commons. It was there and then arranged that O'Brien should en list in a cavalry regiment quartered in Dublin, and still continue to attend the meetings of the society for the acquisition of further intelligence. O'Brien, acting under the guidance of his employers in Dublin Castle, continued to communicate with them, and according to his own testimony was actually appointed secretary to a branch of the confederacy during this period. In May, 1797, a considerable number of men were arrested in a public house in Meath street upon O'Brien's information, and were subsequently indicted for high treason. The trial of the persons thus apprehended did not take

place till January, 1798, and O'Brien in the interval continued on active service for the state. His first appearance in a court of justice as a witness put an end to his career as a castle "swearer." Mr. Curran, by his ex posure of O'Brien's character, secured the acquittal of his intended victim. "Have you any doubt," said Curran in his address to the jury, "that it is the object of O Brien to take down the prisoner for the reward which follows? Have you seen with what more than instinctive keenness this bloodhound has pursued his victim! How he has kept him in view from place to place until he hunts him through the avenues of the court to where the un-

happy man stands now helpless of all may afford. I have heard of assassinations by sword, by pistol and by dagger, but here is a wretch who would dip the evangelists in blood." O'BRIEN'S OCCUPATION as a limb of law and order being gone

what Basil wants?"

"He admires gentleness in a woman immansely. Most men do."

abandoned, broken health, poverty; ligence department agent, in his perceptions through the streets of Dublin.

"Many persons" (says a writer in 1842, from whom I have taken these particulars) "are still living who have seen Major Sirr accompanied by passing through the public thorough-fares in quest of victims, and their descriptions still vividly depict the terror and apprehension with which he and they were regarded, and unfold many acts of the brutal and audacious spirit in which their missions were per

On one occasion Jemmy O'Brien, seeing a gentleman looking at him with curiosity, rushed from his place behind Sirr, and with one blow knocked the gentleman down. Sirr turned round, and, collaring Jemmy, pushed him into his place in the castle procession.

The castle had for some time grown weary of O'Brien's services, and his dismissal from the government by the dismissarion the government by the hangman's rope thus happened. In May, 1800, O'Brien accompanied Sirr to put down a football match in Kil-mainham, which was supposed to be the pretext for a gathering of a "seditious character." O'Brien was badly re-ceived by the crowd, and, rushing upon a decrepid invalid named John Hoey, who was standing by observing the scene, stabbed him to the heart. This murder, which would, of course, if Jemmy had been any longer an agent of utility, have been condoned, was seized on by the castle as a means of getting rid of their cumbersome servant on whose disregard of the laws of both God and man the "authorities" were glad to trade so long as it served their purpose. Jemmy was tried for murder, found guilty, and sentenced

to death.
"The murdered," said the judge, "was an innocent, infirm and defence-less man, a man with whom he had no previous intercourse, and in consequence against whom he could harbor no particular malice. He cherished malice against mankind in general whenever he became a member unfit

for society, for whose sake and example he should be made an

ignominious and disgraceful sacrifice. On the scaffold O'Brien expressed his disappointment at the ingratitude of the state, and died warning the con course by whom he was surrounded never to put any trust in the "castle.

UNDER DATE OF APRIL 28 Mr. MacNeill writes : The efforts of the Euglish government to drive the Irish people into a rebellion which would help the union by letting loose on an unarmed peasantry a licentious soldiery unrestrained by civil power, alienated Irishmen who were the advocates of constitutional methods for the redress of grievances. On April 28, 1797, Lord Camden, the Lord Lieuten. ant of Ireland, announced in a letter to the Duke of Portland, who was the principal secretary of state in the English cabinet, that the Dake of Leinster. as a protest against the military law in Ulster, had resigned the colonelcy of the Kildare militia, that Lord Bellamont had retired from the Cavan militia owing to his disapproval of General Lake's proclamation that the military were to act

independently of magisterial authority, and that Grattan had resigned his position in the yeomanry. Mr. Lecky, on this evidence, has come to the conclusion that the Government in their policy of "vigor beyond the law" were "not carrying with them the genuine sentiments of the Irish gentry." He regards it as probable that if a measure of reasonable reform had been granted at this period all recourse to unconstitutional methods would have been instantly discon-Mr. Lecky, 'very probable in account the most exeruciating pains in my ing for the refusal by the Government arms, legs and shoulders, so much so of any measure of conciliation that that I could not rest in any position

In the letter written this day one hundred years ago by the Irish lord My appetite was very poor, and if I ate lieutenant to the English cabinet min anything at all, no matter how light ister, which I have cited, there is a passage which shows the dread of the feeling in my stomach, which would MISCREANT ENGLISH GOVERNMENT

to constitutional agitation. Having so intensely with pains in my arms mentioned the grave disapproval of the policy of the government manifested by leading Irish parliamentary statesmen, the lord lieutenant says:

" I think that I perceive a different sensation in the country, but I fear it is one even more alarming to the government. A better description of per sons and some gentlemen have been led into the adoption of the principles of the United Irishmen as far as reform and Catholic emancipation." "I conceive the points of reform and emancipation, which are extremely dangerous and which they mean to listless feeling left me. I could eat a attempt to carry, may be more probably adopted."

Had reform and Catholic emancipation, those "extremely dangerous" measures, been carried there would have been no union, and consequently no plunder of Ireland by overtaxation. Accordingly those "dangerous" measures which would "more probably" be carried by constitutional agitation were defeated by the government, driving the people through a calculated system of military outrage into an insurrection which produced the terror which was a main factor in the

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Exposure Brought on an Attack of Rheumatism — Nervousness and Stomach Troubles Followed-Sleep at Times Was Impossible - Health Again Restored. From the Amherst, N. S., Sentinal.

The little village of Petitcodiac is situated in the south easterly part of New Brunswick, and on the line of the Intercolonial Railway. Mr. Herbert Yeomans, who resides there, follows the occupation of a hunter and trap per. His occupation requires him to endure a great deal of exposure and hardship, more especially when the snow lies thick and deep on the ground in our cold winters. A few years ago Mr. Yeomans tells our corresspondent that he was seized with a evere bilious attack and a complication of diseases, such as a sour stom-ach, sick headache and rheumatism.



their intention to carry a union was I frequently could not sleep nights, one of their leading motives."

I frequently could not sleep nights, and when I did I woke with a tired feeling and very much depressed. be followed by vomiting. I suffered and shoulders that I could scarcely raise my hands to my head. I tried different remedies, but all to no pur pose. A neighbor came in one eve ning and asked "have you tried Dr. Williams' Pink Pills?" I had not, but then determined to try them, and pro cured a box, and before the pills were all gone, I began to improve. This encouraged me to purchase more, and in a few weeks the pains in my shoul ders and arms were all gone and I was able to get a good night's rest My appetite came back, and the dull, hearty meal and have no bad after effects and I felt strong and well enough as though I had taken a new lease of life. My old occupation be came a pleasure to me and I think nothing of tramping eighteen or twenty miles a day. I know from ex-perience and I fully appreciate the wonderful results of Dr. Williams Pink Pills as a safe and sure cure, and I would urge all those afflicted with rheumatism or any other ailment, to try Pink Pills, as they create new vigor, build up the shattered nervous system and make a new being of you The genuine Pink Pills are sold only in boxes, bearing the full trade mark Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that doe not bear the registered trade mark around the box.

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London, Saturday, June 5, 1897.

PENTECOST.

The feast of Pentecost, or Whitsunday, which the Church celebrates this year on next Sunday, 6th June, was instituted to commemorate the descent of the Holy Ghost upon the Apostles, seven weeks after Christ's Resurrection from the dead, and ten days after His triumphant Ascension into heaven.

Jesus had promised to His Apostles that after His departure from the earth He would send the Holy Spirit, the Paraclete or Comforter, to teach them all things necessary to enable them to fulfill their mission of teaching mankind the way of salvation. Hence, after His Ascension from Mount Olivet they returned to Jerusalem, where they remained in retirement and prayer, visiting only the temple during the days while they were expecting the coming of the Holy Ghost, so that they might be duly prepared to receive the graces that would thus be the county cess paid by the tenants. given them

"When the days of Pentecost were come they were all together in one place, and suddenly there came a sound from heaven as of a mighty wind coming; and it filled the whole house where they were sitting. And there appeared to them cloven tongues as it were of fire : and it sat upon each of them, and they were all filled with the Holy Ghost, and began to with divers tongues according as the Holy Ghost gave them to speak.

This account of the occurrence given by St. Luke in the Acts of the Apostles relates further that there were dwelling at Jerusalem at this time Jews, devout men of every nation who heard the Apostles speak, and spoken to in their own languages.

The Apostles were Galileans, that is natives of the province of Galilee in Judea, and it was a matter for astonishspeak in the languages of Parthia, Media, Persia, Arabia and other countries. It was, however, by a miracu lous gift that they were enabled to do this, so that they might bring the various nations of the earth to know Christ, and to believe in Him.

The astonishment of these strangers led some to say "these men are full of new wine." But Peter, standing up, explained that such a thought was unjust, but that the prophecy of Joel was being fulfilled.

"It shall come to pass in the last days, saith the Lord, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophecy, and your young men shall see isions, and your old men shall dream And upon my servants, in deed, and upon my handmaids, will I pour out in those days, of my Spirit; and they shall prophesy.

Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by Him in the midst of you, as you also know, this same being delivered up by the determinate counsel and foreknowledge of God, you have crucified and put to death by the hands of wicked men.

He explained then that Christ had risen from the tomb, and sitteth now by the right hand of God the Father to be our Saviour and Mediator of Redemption. His words had so much weight with the multitudes that on this were converted to the faith of Christ 54 the Lord adding to their society (the Church) such as should be saved."

It is thus seen that Pentecost is the feast of the institution of the Christian Church, as well as the anniversary of debt of England was foisted upon Ireand the octave of the feast ends the Paschal time, during which the joyous offices of the Church.

He find the name Pentecost applied

versaries, which was either appointed by the Apostles and handed down by an unwritten tradition, or ordained by a general council.

With the octave of Pentecost, that is to say, on Trinity Sunday, the 13th of June, the period for the fulfilment of the obligation of the annual Easter Communion ends. Our readers should attend to this obligation within the time prescribed, as the sacraments are the chief means whereby the grace of God is to be obtained, and Christ has promised the reward of eternal life specially to those who receive worthily the most Blessed Eucharist. The Church has defined the time during which this obligation must be fulfilled, and severe penalties are pronounced against those who neglect this duty. While living they may be "excluded from the house of God, and be deprived of Christian burial when they die.'

THE PROPOSED REMEDY FOR IRISH GRIEVANCES.

The Government scheme for the relief of Ireland, which was announced to the House of Commons by Mr. A. J. Balfour, has been set forth with considerable detail, from which it appears that the total amount of relief to be afforded is £650,000 or \$3,250,000. Of this amount, £250,000 will be devoted toward reducing the poor rates paid by the landlords to one-half of what they have hitherto paid. £400,000 will be applied toward reducing by one half This sum is to be paid out of the

Imperial Exchequer for the purpose of making some return for the great extent to which Ireland is now being overtaxed. The measure appears at first sight to be not merely liberal, but beneficent; but the beneficence disappears when we reflect that the actual amount of overtaxation goes beyond the enormous sum of £1,700,000 per annum, as was shown by the Royal Commission which investigated the matter and brought to light the true state of affairs; and it is to be noted also that though the larger part of the appropriation is to be devoted to the relief of the tenantry, the £250,000 which will be given for the relief of were amazed to find that they were the landlords is absurdly excessive, as the landlords constitute but an infinitesimal fraction of the population, the vast majority being tenants. This, however, is quite in accordance with ment that they should be able to the past policy pursued by Mr. Balfour and Lord Salisbury in their treatment of Ireland, which they have always governed for the benefit of the Tory landlords, paying little or no attention to the rights and necessities of the great bulk of the people.

> It is evident at a glance that the proposed measure is intended to pacify the landlords, who, though hitherto they have been supporters of the Government, have shown much dissatisfac tion recently, owing to the discovery of the great injustice which has been inflicted on Ireland in overtaxing her to such an extent.

The pleas upon which the overtaxa tion of Ireland was imposed are fallacious to the highest degree. Ireland had almost no debt at the time of the passing of the Act of Union with England, as the amount of her indebted ness was only four million pounds sterling. But the cost of the rebellion of 1798 was entirely thrown upon Ire land when the Union took place, much on the principle on which Turkey is now attempting to fix on conquered Greece a debt of ten million Turkish pounds as indemnity for the expenses of a war which was brought about by Turkish atrocities and misrule. Mr. O'Neill Daunt in one of his papers on the relative finances of England and Ireland states that in this way the debt of Ireland was raised at once from and subsequent occasions thousands four million to £28,238,000, but this atrocity was surpassed by later legislation, when without even the pretext that the expenses of a rebellion had to be met, within seventeen years, that is to say in 1817, a share of the National the coming of the Holy Ghost upon the land, thus making the Irish debt Apostles, and for both these reasons it £112,704,778, the annual charge on is kept as a festival of very high rank, which was placed at £4,105,000, and as the National Debt may be considered to be a perpetual burden the intention tones of the Alleluia are heard with was evidently to saddle this amount on great frequency in all the public Ireland in perpetuity, so as to lighten the burden of English taxpavers.

The injustice does not end here. It to this festival, and indeed to the whole was the policy of England in the past period from Easter to the feast itself, to reduce the population of Ireland, as early as the second century, and this policy succeeded too well. and as it was then an es- The loss of population in Ireland is tablished practice for Christians estimated to have entailed upon the five hundred years before Augustine, to observe it, it was most probably an country a financial loss of over £25, though some fanciful Anglicans have can surely be no doubt that Germany

Apostolic institution, and it was St. 000,000, nevertheless the portion of the Augustine's belief that such was the National Debt which has been set down case, for this illustrious doctor mentions as Ireland's share has not been diminit as one of the chief Christian anni- ished, but has been met by the imposition of additional taxes from year to year, so that at the present moment, in the most poverty-stricken districts of Ireland, known as the "Congested Districts," according to a recent article published by Mr. John O'Shea in the American Quarterly Review, on the highest income in these districts. which was twenty eight pounds, six pounds five shillings were levied as imperial taxes, while an income of eleven pounds, so far from being exempt from taxation, was taxed to one fourth of the outlay for the necessaries of life. This enormous taxation on the

people of Ireland is imposed, not merely for the purpose of pay ing the National Debt, but also to keep up an expensive system of government, and to garrison the country with an excessive number of police and soldiery. Ireland is, in fact, almost under martial rule, the police force being kept up mainly for the purpose of evicting from their homes the tenantry who are burdened with excessive rents, great part of which have been imposed upon them for improvements which they have made themselves. If Home Rule were gained the first thing which an Irish Parliament would do would be to cut down the expense of governing the country by means of a foreign garrison, and this of itself would be a great step toward making the country peaceable and prosperous.

The new policy announced by Mr. Balfour has been received with favor even by the Nationalists, because it is a step toward rectifying the evil of overtaxation, though it is far from removing it altogether. In spite of its defects, it will secure that the sum apportioned to Ireland will at all events be spent in the country, and thus the country will be benefited to some extent at least.

It is generally believed that this measure was forced upon the Government by Mr. Joseph Chamberlain, who, notwithstanding his present Tory associations, retains some of his former liberal views, and is known to have urged upon the Government a more liberal policy to Ireland generally than they were of themselves disposed to put into operation. Beside the carry ing out of his own liberal views Mr. Chamberlain has hopes that a liberal policy will remove much of the dissatisfaction existing in Ireland on account of the gross injustices which she has endured ever since the union was accomplished, and it is known also that many English and Scotch members are disgusted with the perpetuation of these injustices, and would vote against the Government on its Irish policy uness some steps were taken to remedy them. By the introduction of the present measure, therefore, the Government has some expectation of weakening the force of the Liberal party's expose of Irish grievances. This measure, however, cannot satisfy the Irish demand for Home Rule, which is the panacea on which the people of Ireland have set their hearts, as being the only efficacious remedy for existing griev-

THE ANGLICAN ORDERS QUES-TION.

At the annual convention of the Protestant Episcopal Church of the Newark, Dr. Starkey, the Bishop of the diocese, had the hardihood to accuse the Pope of "ignorance" in Church invalid. As the Episcopal Church is an offshoot of Anglicanism the Bishop considers that his sect is greatly concerned in the decision. He stated that the Anglican Church dates its orders back to "five hundred years prior to the days of Augustine, and it stands for the old faith and the old Church as they have come to her from the beginning."

It is a queer spectacle for a selfstyled Bishop who makes such a state ment as this to bring an accusation of ignorance against any one, and especially against the supreme head of the Catholic Church. It is hard to pronounce whether the Bishop's assertion in regard to the origin of Anglicanism comes from ignorance or deliberate and malicious falsification of history; but at all events the dignitary who be entailed by seriously discussing the ism:

There is no evidence whatsoever that Britain had a Christian Church at all,

matter with him.

asserted that St. Paul in his travels visited England and planted the faith there. There is not, however, a particle of proof to sustain such an assertion.

But it may be said, the Bishop uses round numbers. It is true that Christianity was planted in Britain about four hundred years before Augustine, but the missionaries who then planted the faith were sent by a Pope, Eleutherius, as is testified by both Bede and Gildas, the Saxon and British chroniclers. It is, therefore, evident that the old faith then established was not modern Anglicanism, but Catholicism in union with the See of Rome, and when Augustine came to England to convert the Saxons he found that Catholicism existing among the Britains, though, owing to the interruption of communication with Rome, by the state of continuous war between Saxons and Britons, the British Christians had fallen into some confusion in regard to the date on which Easter Sunday was to be observed. Owing also to the hatred between the two races the British Bishops refused to cooperate with St. Augustine in converting the Saxons, but their faith was nevertheless the same with that which St. Augustine brought with him.

As to St. Augustine himself the boldest Anglicans do not deny that he was sent on his mission by a Pope, and that the faith he planted was the faith of the whole Catholic world, which then undoubtedly recognized the universal jurisdiction of the Pope.

Bishop Starkey says also that "The answer of the Archbishops of York and Canterbury to the Pope completely establishes the validity of our orders. It is almost needless to say that it establishes nothing of the kind, and that the document issued by the two Archbishops is declared, even by a large section of the Anglicans themselves, to be unorthodox and contrary to the established belief of the Church of England ever since the Reformation. Among non - conformists the pronouncement is universal that the two Archbishops have made a very poor presentation of the whole case.

THE CHURCH IN EUROPE.

It is now a little more than three centuries and a half since Luther raised the standard of revolt against the Pope and the Catholic Church in Germany, and the most plausible argument which was urged in favor of the religious Revolution of the sixteenth century was that it emancipated the human intellect and proclaimed civil and religious liberty for those who would embrace the course of the new movement.

There is no doubt that pride of heart, and the impatience of control which are inherent in man, being the consequences of the fall of our first parents, contributed much toward the Germany and the other States of Europe in which that movement gained a foothold. It is remarked, however, by the late Lord Macauley in his review of Ranke's History of the Popes, that Protestantism failed to gain sway in any country where it expect that on so important a subject had not succeeded in so doing within fifty years after Luther had fairly started on his polemical campaign.

A recent article from the pen of the Protestant historian Paulseu in a German literary paper, the Deutsche Literatur Zeitung, states that twenty diocese of New Jersey, held recently at years ago German Protestantism had new hopes, and that "many persons entertained the belief that Catholicism in Germany is but a remnant of past declaring the orders of the Anglican ages, to be soon devoured by advancing Protestant civilization." The historian admits, however, that the notion is an error, and that at the present moment Catholicism is the religion of more than half of the German-speaking people, and is still gaining ground. As a matter of fact Catholicism has

gained greatly in Germany since the unification of the various States of which the present German Empire has been composed. The advance has not been very large if we regard merely the percentage, which was thirty three and one-third when the Empire was formed, and which has advanced to thirty-five, but such an advance is substantial, and if the same causes con tinue to operate, the result must be the preponderance of Catholicity and its final triumph within a definite number of years. This is virtually could make such an assertion at all is admitted by Herr Paulsen, who says, scarcely worth the trouble that would | with regard to the future of Catholic-

"Who knows if the stock of popular strength that has been accumulat ing in the Catholic districts may not, in the end, be the means of renewing the life of the German nation. There

in the Catholic peasant world of Westphila and the Rhine, Bavaria and the Alps, possesses an undeveloped treasure of national strength, which, in the hard times that are before us will count for more than all the culture of her highborn sons and daughters.

Luther's Revolution had its success in the Northern German States and those other Northern States, Sweden, Norway, Holland, and Denmark, whose languages are akin to German; but to occur, as the council will have no this is more than counterbalanced by the successful stand made by Catholicism in Austria and Belgium amid all the diversity of nationalities compos ing the Austrian Empire, while in Switz erland, which is in part a Germanspeaking nation, Catholics, though in unison with the Pope, pronounce constituting a minority of the population, are very nearly one-half. It is remarked that throughout all these States the Catholic Church is making authority in the Anglican Church, and great progress, both in numbers and influence.

In France, also, there is a great re vival of religion within the last few years. During the first half century of the existence of Protestantism it was able to set up a government for itself within the king dom, but this collapsed, and Protestantism has dwindled to insignificance in France, though its consequences are visible in the large amount of practical irreligion which exists, especially in in reference to the condemnation in the cities.

the close of the last century, and the gregation of the Inquisition. The Parisian Communism of 1871 were the letter consists chiefly of copious extracts results of the hatred of authority pro- from White's "History of the Warfare pagated by Luther and Calvin in the sixteenth century. It was in the cities dom," which it is not necessary for us that these influences were chiefly felt. But zealous souls are at work in various Catholic associations, teaching catechism classes for apprentices. workmen and children, and holding inasmuch as this Pope was present at meetings for the study and discussion of literary, social and religious topics, and for the care of the poor, and the success achieved by these societies is bearing much fruit, so that volves "is "absurd, false in theology, there is good reason to hope that, through them, and the zeal of the clergy, who are a truly pious and devoted body, the influences of religion will soon prevail over the existing indifference and infidelity. The Government itself has been continuously Holiness the Pope." subject to the evil influences of the cities, ever since the establishment of the Republic, and it has favored irreligion ; but this state of affairs cannot be permanent if the true Christians of the country emerge from the political apathy into which they seem to have been plunged for so many years ; and it is in the fact that they are becoming thus awakened that there is good hope reference to the Catholic teaching on for the future prosperity of France.

CHURCH WITHOUT AUTHORITY.

The Anglican Archbishops of Canterbury and York have not succeeded ing ex-cathedra is defined by the success of the Protestant movement in in gaining the approbation of their own Church for their reply to the Roman Pontiff in the discharge of the Pope's decision on the invalidity of Anglican Orders.

> If there were any uniformity of belief among Anglicans on any one doctrine of Christianity we might reasonably as the Orders of their Church, at least, there would be some kind of agreement, but the two societies known as tho Protestant Reformation Society and the Church Association have issued an infallible pronunciamento in which

they state that "We feel bound to publicly and emphatically declare that the statements put forth by the Archbishops of Canterbury and York in their reply to the Papal Bull concerning Anglican Orders on the subject of the priesthood and the Eucharistic Sacrifice, as well as other points, are not in harmony with the doctrine of the Church of England as set forth in her articles, homilies, liturgy, and ordinal; and we record, therefore, our solemn and deliberate protest against those statements as being nothing more than private and unauthorized opinions of the two Arch-

The truth of this matter lies in a nutshell. The Archbishops are well aware that there is a hopeless coafusion of ideas among Anglicans regarding the nature and essence of the Christian priesthood. They themselves favor the belief that Anglicanism has a real priesthood similar to that of the Catholic Church. In this belief they resemble the Rev. Dr. Langtry and other Toronto clergy who have rushed into print to maintain against the Pope the validity of their orders, but these are the views of only a minority of the clergy and people of the Anglican fold, that is, those of High Church sentiment. The rest of garded in any sense as definitions of the Church, divided into Broad and faith or morals issued by the Pope "as Low Church, and Erastians, either re- pastor and teacher of all Christians." ject nearly all the doctrines which No one but the Pope himself has author-

beginning, or are quite indifferent to specific doctrines, and so the teaching of the two Archbishops is not acceptable at all to the Church generally.

It would not be a matter of much surprise, if on the convening of the Lambeth pan Anglican Council which is soon to take place, the Archbishops were to be condemned as totally un. orthodox. This, however, is not likely authority to decide on this or any other article of Anglican faith. It is to be merely an assemblage to promote good fellowship and mutual laudation. In this respect it will not resemble the Councils of the Catholic Church, which, authoritatively as the apostles did at the first Council, that of Jerusalem. (Acts xv.) There is only one supreme that is the Parliament ; but even that authority will not rule the Lambeth Council, which will be a heterogeneous assemblage of independent colonial and foreign Bishops with those of the British isles, the last named alone being subject to Parliament.

GALILEO.

Our correspondent Mr. J. C. Grant of Montreal has sent us a second letter 1616 of Galileo's book on the theory of The horrid reign of King Terror at the world's system, by the Roman Con. of Science and Theology in Christento transfer to our columns. It will suffice for us to say that Mr. White insists that this condemnation was really issued by the Pope, Paul V., in 1616 the session of the Inquisition at which the condemnation was issued declaring that the proposition that "the sun is the centre about which the earth reand heretical, because absolutely contrary to Holy Scripture ;" and, further, 'in the official account of the condemnation by Bellarmine, in 1616, he declares distinctly that he makes this condemnation in the name of his

> Mr. White, and with him Mr. Grant insist that this condemnation "pledges the papal infallibility against the movement of the earth." The inference drawn from all this is, as a matter of course, that the Catholic doctrine of the infallibility of the Pope is an error. Our respected correspondent, as well as Mr. White, are evidently at sea in the subject of the Pope's infallibility. It is universally understood by Catholics that Papal infallibility refers only to the public decrees of Popes, teaching and defining ex-cathedra doctrines regarding faith or morals. This teach-

> Vatican Council to mean. " when the office of pastor and teacher of all Christians, by virtue of his supreme apostolic authority, defines that a doctrine regarding faith or morals is to be held by the universal Church, he enjoys by the Divine assistance promised to him in Blessed Peter, that infallibility with which the Divine Redeemer willed His Church to be endowed in defining a doctrine regarding faith or morals.

Neither the theory that the sun moves around the earth, nor that the earth moves around the sun is a matter affecting faith or morals, and the two opposite theories on this subject do not at all affect the doctrine of the Pope's or the Church's infallibility. These theories are merely matters which regard science, and are therefore not within the sphere of papal infallibility, and no Catholic claims that the Pope is infallible on such a subject as science. If, therefore, we add some words of explanation on the part taken by the Inquisition in condemning Galileo and his teaching, it is not for the purpose of vindicating the Church's doctrine on this point, but rather to elucidate a point in history having some reference to the Church's attitude toward science and

men of science. We must, however, reply to the other point which our correspondent makes, namely, that Cardinal Bellarmine declared that the decree against Galileo's doctrine was issued in the name of the Pope. We say that as a matter of mere discipline and administration the Congregation of the Inquisition really does act in the name of the Pope, but such decrees are not rehave characterized Christianity from the ity to issue such definitions, and the fore not issu teaching. What, the

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system, which teaches that the earth and all the planets revolve around the sun. Even in the seventeenth century this theory was far from being a dem onstrated truth. It was no more than a plausible theory whereby some men of science saw that the relations of the sun and the solar system with the universe of stars would be better ex plained than by the old Ptolemaic system, according to which the earth is the central body around which the universe ravolves.

It is now known that there is noth ing in the holy Scripture against the Copernican system, but in the time of Galileo it was a very common opinion that certain passages of Scripture teach the motion of the sun, and it was deemed most imprudent to teach the new theory, especially if it were propped up with texts of Scripture to support it, as Galileo undertook to do. It was for such reasons as this that the Inquisition condemned Galileo's book on the world's system, but it is wrong to assert that this condemnation was a dogmatic decree of the Church or the Pope, especially as it was not issued by the Pope himself, and we have the same thing to say of the later decrees quoted by Mr. Grant and Mr. White as confirming the condemnation of books which teach the earth's revolution around the sun. These decrees were disciplinary and not dogmatic or doctrinal, and it is not necessary we should insert them here in full. In confirmation of this view of the case we content ourselves with quoting the following from Sir David Brewster's Justin D. Fulton, the notorious Boston " Martyrs of Science."

"Not content with thus securing the friendship of the Pope, Galileo endeavored to bespeak the goodwill of the Cardinals towards the Copernican in a representation which he had made nicus, he (the Cardinal) had stated to considered that system as undoubted, on the subject. To this remark His not condemned this system; and that it should not be condemned as heretical, but only as rash, and that 'there was no fear of any person undertaking to prove that it must necessarily be

true.' We must here remark that the Cardinal could not have meant that all heretics accepted the Copernician system, for we have seen Protestant theoas condemned for "damnable heresy" by the Protestant Academy of Tubingen, for having written a book in 1596 in favor of the same system.

term heresy used by the Inquisition solely an act which was within the province of the tribunal to condemn as itors, on account of their indecency. contrary to the requirements of religion, so that the process of the court should be legal. Also it must be borne in mind that the Copernican system had many defenders among the Cardinals, and was regarded with favor even by several Popes, including Paul V. himself, though Galileo's pertinacity in maintaining the system as a dogma, and in publishing a book ridiculing the Pope, his benefactor and sovereign, was punished with a penance so light as scarcely to be worthy of being

looked upon as a punishment at all. We cannot regard Mr. White as an infallible authority on this matter, and the most cursory reader can easily perceive that he writes in the spirit of a bitter polemist.

EDITORIAL NOTES.

It is something new for Presbyter ians to celebrate a Church festival, or Christian religion. The Westminster Directory of Public Worship forbids such celebration as unscriptural. It may, therefore, be taken as an indicaing back — though very slowly — to simply grew.

decree concerning Galileo was there- forty delegates. It is scarcely to be world so gradually that it is almost the promoter of the faith and the one illustrated Catholic monthly, and in dramatics previous to his ordinasupposed that the celebration was a mere pandering to a desire of the Knights to exhibit themselves, so we under which the decree in question may reasonably infer that it manifests a change in the sentiments of Presby. Galileo maintained the Copernican terians in regard to Christian festivals.

> THE Orange Grand Lodge of British North America met last week in Windsor, and the Grand Master, Mr. Clarke Wallace, read his address. which was full of the spleen against Catholics which we always expect to find in such documents. The election of officers turned chiefly on the question of support or opposition to the late Government's policy in regard to Separate schools in Manitoba. Separate schools were condemned, and the Laurier-Greenway compromise was declared to be sitisfactory. Mr. Clarke Wallace was re-elected Grand Master by acclamation, as the representative of undying hostility to Catholic education. A motion was introduced by Mr. Dil worth, Grand Master for Manitoba. which declared that justice should be done to the Catholics of Manitoba, and though this was supported by Mr. Robert Birmingham, the Grand Secre tary of the association, it was defeated by an almost unanimous vote. Orangemen do not want Catholics to obtain justice. Mr. Birminham retired from the Grand Secretaryship of the order, which he has held for seven years, and it is understood that he and his supporters will withdraw from the order. They will not lose anything in the es teem of honest Protestants by separating themselves from so intolerant a faction.

readers that some years ago, when Baptist preacher, visited Ontario to take temporary charge of Dr. Wilde's church in Toronto, the students as position of woman respectable. well as the faculty of the Baptist college of Toronto made themselves notorsystem and he was jous by endorsing Fulton's disrespectassured by Cardinal Hohenzoller, that fullanguage toward the Blessed Mother of God. The Baptists of the United to the Pope on the subject of Coper- States do not join in admiration of the filthy Boston preacher, if we are to judge His Holiness that as all the heretics from the recent repudiation of his utterances by the Ray. Dr. Montague, it would be necessary to be very cir. President of the Southern Baptist Edu cumspect in coming to any resolution cational Association. While the Southern Baptists were holding their annua Holiness replied that the Church had convention recently at Wilmington, N. C., Fulton delivered some lectures in his usual style in a public hall; but Dr. Montague, as one of the delegates to the Convention, has authorized the public announcement that the Boston preacher had no connection with the convention, and was not even its guest. and, further, that he does not voice the sentiments of the convention. The Rev. Dr. Oliver, also a member of the logical works of that period which in convention, highly respected by the treating of this very theory maintain Baptist body, has declared that Fulton that the system is both unscriptural used his name without authority in the same Lord. It is not a question of the church in the same Lord. It is not a question of the church in persons, but of distance. There is sufand contrary to reason, and Kepler declaring that Dr. Oliver had sanc- persons, but of distance. There is suftioned his lectures against the Catholic Church, its hierarchy and religious orders. Thus Fulton is stigmatized by the ministers of his own creed as a Further, it is to be noted that the bare-faced liar and calumniator. The Southern Baptists wish to have nothing did not mean theological heresy, but to do with a man whose writings would not be set in type by Boston compos

REV. DR. SCOTT ON THE CATHO-LIC CHURCH.

particular in matters of morality.

A Presbyterian Divine Sees Much in Her That Is Good-Approval of the Confessional. Philadelphia Catholic Standard and Times.

Rev. J. L. Scott, D. D., pastor of

McDowell Memorial Presbyterian Church, Twenty first street and Columbia avenue, is delivering a course of Sunday evening lectures, entitled "Five Great Religious." The third lecture, which was delivered last Sunday evening, dealt with "The Roman Catholic." Making due allowance for his point of view, which, of course, d matters historical and doctrinal in a different light, it must be confessed that the doctor at least attempted to be fair. At the outset he said that it is almost impossible for a Protestant or Roman to speak of each other fair ly. One may strive to be honest, but a festival in commemoration of any, the bias of early training, the trend of even of the greatest mysteries of the reading combine to the one result. There are always currents that one does not see. The wheel may be held

straight to the compass, but the course will vary do the best you can. "The origin of the Roman Church," tion that even Presbyterians are com- he said, "is the origin of a tree. It It claims naturally ing back — though very slowly — to apostolic beginning. All churches are ancient Christian usage, as there was liable to do that. The Roman Church an Ascension day service in the Pres. is the spiritual successor to the Roman

impossible to locate the name or date. It crept upon the world like a shadow, and for this reason the Roman Church is perhaps the strongest organization It is absolutely perfect on earth. From the Pope down to the parish priest there is nothing defective

Here Dr. Scott went into a history of the growth of the temporal power, with a short sketch of Pope Hildebrand. 'The Pope being a temporal ruler,' said, "the question is often asked how can a good Catholic be a good citizen?" Gladstone said he could not, but Gladstone has said many things which he would now delight to unsay. Personally I have no fear of Catholicism. Cardinal McCloskey said that the Catholics of the United States are as devotedly attached to the temporal power of the Pope as are Catholics in any part of the world, and if necessary prove it by acts they are ready to do so. Bishop Gilmour said 'Catholics first and citizens pext." * * * In first and citizens pext." a political issue the thinking Catholic would say as Charles O'Conor did, 'My religion I have from Rome, but

politics are my own.' There are many things held in common between Rome and ourselves. She has the trinity, the sacrifice of Christ and the forgiveness of sins. There is the cenfessional, a good thing for some. The confessional is misun-derstood. It only declares the sins are forgiven on the condition of penitenee Here comes the fatherly idea. The secrets of her life and he interposes on his part with God. could do this. He believes that Jesus alone can come between God and himself. Hence priestly interces-But take away sion is impossible. the confessional and you remove one of the signboards to the paths of virtue. There is many a girl (and he might have added "boy," not to speak of their elders) kept from sin by its agency alone. The Catholic Bible has all that ours has and more. translated from the Latin and contains

the Apocraphy. "But, you ask, has the Roman Cath-IT WILL be remembered by our olic Church been of no service? ves! For centuries it preserved the Bible and kept it intact from human touch. Rome gave us the master paintings of the world. She built our finest churches and Rome made the

* * * "Rome and we are plod-ding along side by side. There are many things we would learn from her. The devotion of Rome to her Church is worthy our imitation. service is not a matter of convenience. It does not depend upon one's clothes nor whether or not he likes the minister or his wife. The Catholic is

usually there. "I do not share in much that some regard as sacred. Those exposes of Romanism, expriests and escaped nuns to me are unworthy a place in any service. We are here together. Life cannot be lived by Protestant of Roman independent of each other. My own idea is to see whatever good each may have and not to heal wounds by opening them wider. I have no respect for that parish priest who inflames his people's passion against their neighbors, neither have I any for that minister who has no devil but Romanism in his theology. Some of our sweetest hymns were written by Romanists and we sing them. Why not so appropriate the good, whatever it may be?" After predicting the triumph of Geneva over Rome, he went on to say ient good in each to save the soul and more perhaps than either is will ing to use.

NEW SAINTS.

Rome, May 20. — The Pope this morning held the last of the consistores preliminary to the great ceremony on May 27 of the canonization of Father Zaccaria, founder of the order of Barnabites. At the same time Father Toronto Baptists appear to be not se Fourier de Mataincour, surnamed the Apostle of Lorraine, will be canonized. The object of the consistory was to allow the prelates gathered in Rome to pass a final opinion upon the canoniza

The ceremony will be publicly per formed by the Pope on May 27, with all the ancient splendor, in the Basilica of St. Peter's. The last public ceremony of the kind was in 1867, before Rome had fallen into the hands of the Italians. All canonizations since that time, by Pius IX. and Leo XIII., have taken place privately in the Vatican Palace. It was intended to illumine the dome and cupola of St. Peter's, which has not been done since 1870, but Pope Leo, after much hesitation, has decided against it.

AT LEAST TWO MIRACLES. The ceremony of canonization is but the culmination of a series of researches, processes and ceremonies which drag through decades and some-

times centuries. Father Fourier was beatified Jan. 29, From this fact the length of time elapsing between the first cere mony and the last may be under

Before proceeding to canonization it must be proved that at least two miracles have been wrought through the intercession of the "blessed" person since the beatification. This proof is attended with the same formalities and surrounded by the same rigorous conditions, as in the miracles proved before beatification. After it has been

cretary of the Congregation of Rites agree to a form of decree, delaring that no doubt exists relative to the miracles in question, and that ere is no reason why the canonizaon should not be proceeded with. is, then, takes place, usually in St. Peter's. After various ceremonies the postulator of the cause (who is usually person of high rank or distinction in country or order to which the saint longed) asks twice that the name of servant of God, whose the catalogues of the saints; Pope replies each time that s best to explore the will of God still Veni Creator " are chanted ; at the

dains "in honor of the Holy Trinity. the glory of the Catholic faith and e progress of the Christian religion. d in virtue of the authority of our ord Jesus Christ, of the Holy Apostles ter and Paul, and of his own plenary ad proper authority," that the servnt of God in question shall be inibed on the register of the saints Canon Sanctorium ") and that his her) memory shall be celebrated on given day in every part of the A solemn Mass, in which the ope himself, unless disqualified by ness or old age, officiates, is then

CATHOLIC PRESS.

lebrated in honor of the new saint.

Innocence is higher than penance. ne path to glory does not lie through ne morass of evil. Mary Immaculate far more exalted than the other Mary who is Queen of Penitents. He or she ho has preserved baptismal innocence s an image in some measure of the Divine and angelic purity. The soul which has sinned and repented bears the victor's palm, but the crystalline implicity of the vigin spirit can never e regained. Magdalen embraces the eet of Jesus and is comforted with His ove, but to the Choir of Virgins it is eserved to "follow the Lamb whitheroever He goeth."-Church Progress.

The English language is now spoken y 100,000,000 peoples as their motherngue, by more persons than all the nhabitants of Italy, France and Spain out together. When the day comes when the restoration of the See of the Papacy shall have broken the bonds hat involve the Church with Italy, an iglish speaking Pope may be elected the Chair of Peter to make obvious mankind the mark of universality ssessed by Catholicity and to stamp ut the misconception that the Church a foreign institution and that its risible head must be an Italian. ive Leo XIII., but soon may Rome be ree, and then, the Holy Ghost making the selection, may the Church show that she is not tied to any race or any region!-Catholic Columbian.

It is an easy trick to impute all manner of intellectual and moral sins to the Church of the "middle ages. Any sciolist essaying to defend the gross materialism of the present age, or attempting to vindicate the vanish ing claims of decadent Protestantism, feels licensed to fall back upon a pop ular hallucination regarding the true aspects of the "Ages of Faith." Real scholars and honest students of history adopt quite a different course, how ever, and acknowledge the indebted ness of our present civilization, for all that "behind Rome and Geneva stands that is best in it, to the enlightened career. - Catholic Universe.

What are the intentions of the Pope for which Catholic are urged to pray? They are that the kingdom of God may ome to all mankind; that the Church may convert all people still in the darkness of paganism or heresy; that Christendom may be re-united; that the churches of the East may all return to union with Peter; that Christ may be better known, better loved and bet ter served, that the inspirations of the Holy Ghost may not be resisted; that the faithful may grow in faith and virtue; that scandals may cease among Christians, etc. In a general way, whatever concerns the good of religion is desired by the Holy Father and besides, from time to time, special interests are close to his heart and named in his prayers. For all that he seeks from God—provided it be according to the will of God, which is a proviso he makes himself when offering up his petitions—the faithful are asked to pray—Catholic Columbian.

The religious life of the family is governed by the same principles as that of the individual and that of the community at large. Because man is composed of soul and body, his religion, to be genuine and effective, must con sist of an inner spiritual essence and an outward physical manifestation. The spirit of religion by which the ideal family is animated is fostered and expressed by its material sur-roundings. Upon the walls hang scenes of sacred story and especially the sign of our salvation-the holy cross, bearing the image of the Divine Victim, by Whose death we have life. In some retired nook is a shrine with a picture of the Holy Family or an image of Our Lady with the Child Jesus in her arms, with a vase of flowers or a perpetual light before it, and perhaps held partly to give the Knights Templar an opportunity to parade, as they had a meeting or convention in the city to the number of about.

Lives of the Saints, and a few mandals of devotion and religious instruction of the study here are congregations (or devotion and religious instruction of the study here are congregations (or devotion and religious instruction of the study here are congregations (or devotion and religious instruction of the study here are congregations (or devotion and religious instruction of the study here are congregations (or devotion and religious instruction of the saw mandals which the last is public and in the presence of the Pope) which were requisite before beatification are again conversely the officiating of the saw mandals of devotion and religious instruction of the study here are congregations (or devotion and religious instruction of the saw mandals which the last is public and in the presence of the Pope) which were requisite before beatification are again conversely the officiating of devotion and religious instruction of the saw mandals of devotion and religious instruction of the study here are congregations (or devotion and religious instruction of the study here are congregations (or devotion and religious instruction of the study here are congregations (or devotion and religious instruction of the value of the presence of the Pope) which were requisite and the presence of the Pope) which were requisite to the artists eye, till one day going to the value of the presence of the Pope of the value of the presence of the Pope of the established the three congregations (of Lives of the Saints, and a few manuals

a Catholic annual for the current year -Church Progress.

Toronto, Canada, is a city that has been since its foundation under the domination of Protestantism, preachers generally having things their own way. One of the amenitic of the peculiar civilization enforced there has been that street cars were not allowed to run on Sunday. But at an election held last week this ordinance was condemned, and now the use he pleads, may be enrolled clang of the motorman's bell will be heard on the Sabbath, to the great horror of the once a week Christians Toronto is a remarkable town in many ther by prayer; litanies and the ways. It is ruled by the Orange fac tion, and the popular musical taste of rd request the Pope declares and the locality is content with such lofty themes as "Croppies Lie Down." bears about the same relative propor tion of Catholic to Protestant as is to be universely found in Montreal. In the latter city, so thoroughly tolerant is the Catholic spirit, alternate mayors are selected from the two religious bodies; but in Toronto, so intolerant is the Orangeism that rules, a Catholic is never selected for that office Another curious feature of the situa tion is that the Protestant clergy o Toronto are always in the thick of polit cal campaigns, no matter what the question at issue. Their meddling is never severely criticised. But when the Catholic clergy of Montreal give wholesome advice in reference to their schools it is denounced as clerical in-timidation. The inconsistencies of public life are quite instructive. - N. Y. Freeman's Journal.

> An Italian scientist, Dr. Morselli unconsciously pays a tribute to the wisdom of the attitude of the Church on divorce, in a recent work, in which he brings forth the new principle that suicide and divorce are closely related, and that, in fact, divorce is the chief cause of suicide. He finds in Germany, where suicides are more frequent than in any other country, that in a term of years 61 married women, 87 young girls, 124 widows and 348 divorced or separated women committed suicide out of a total of 620 cases of suicide. In other words, more than half the suicides among women in Germany were divorced or separated women The inference drawn by Dr. Morsell from this is that a severance of matri monial association, either by formal process of law or otherwise, has a dis astrous effect upon the women so ser arated. And the figures of Dr. Morsell show, in fact, the same things among the male suicides of Germany. Of 4,000 male suicides, 204 were married men, 274 unmarried men, 888 widowers, and ,644 divorced or separated men. From these figures, too, the conclusion is rresistible that married men in Germany, at least, are not prone to suicide. and men who have been married, but divorced, are the chief suicides. It is nteresting to note in this connection that in Catholic Ireland, where, prac tically, divorce is unknown, the ratio of suicides is less than in any other country.-Boston Republic.

> > "Pastor "Chiniquy, the oldest man

n the "ex priest" business these days,

s receiving many hard knocks in England, where the Protestant Alliance has been very active in his behalf. When Chiniquy began his English crusade "against Rome the Catholic press there and the Catholic Truth So ciety were so uncharitable as to refer to his past. His record is such a strong one that it made English Protestants The Protestant Alliance, after wiping from its brassy cheek the tears brought out by such an exhibition of ingratitude, prepared a pamphlet entitled "What Pastor Chiniquy Does With His Money." This was sent to the press and to Protestants with anything in their pockets. Among the paper that received the precious document was the West Middlesex Advertiser the official organ of the Conservative and Unionist party in Chelsea. The editor of this paper is a Protestant, but he has little faith in "Pastor" Chini-"We have," he writes, "known Pastor Chiniquy in all parts of the world, for the last twenty years at least, and we can safely say that a more mis chievous person, or one less likely to do any good in any Christian cause, does not exist. If we had a few thousands to spend in law expenses nothing would give us greater pleasure than to say what we think of him. But just at present libel actions in this office are 'off. Meantime we advise Chelsea people to stick to their Church, whether Catholic or Protestant, and have nothing whatever to do with Pastor Chiniquy. our own part, we were born of Quaker parents and baptized into the Church of England; and the only time we have felt an all but irresistible inclination to join the Church of Rome was when we attended one of this Chiniquy's lectures and heard him telling stories against the Roman Cath-plics that nearly made us sick." It is evident that in England Chiniquy is doing the Catholic Church more good than harm. -Catholic News.

Became a Catholic.

Baltimore, Md., May 25.-Edward cott Marble, the veteran actor and dramatist, who has hitherto been a a priedicu for the convenience of the free thinker and follower of Bob Ingerworshipper. Whatever other books are to be found, the family Bible, the Lives of the Saints, and a few manuals place on May 17 at St. Jerome's his studio he saw two boys leaning on

NEGLECT OF THE HOLY SCRIP-TURES.

Numerous reasons have been asigned to explain the lukewarmness of odern Christians and the growth of afidelity, -why so many who have the aith fall away from the practice of it: and why so many pass from Protestantism to infidelity, never to return. In each case the number of backsliders would seem to be on the increase. one explanation of this defection from Christian principles is to be found in the neglect of the Sacred Scriptures. If Christians who lived in the ages called of faith were less wordly than we are, and were influenced to a greater extent by the teaching of Christ than people in our time, it was probably because their knowledge of the Bible was more intimate and their Christianity consequently less of a

The superior knowledge of the Sa cred Scriptures to which wepretend—all this talk about an open Bible—is vain poasting. It is generally supposedthe supposition is natural enough—that in our age of printing, acquaintance with Holy Writ is incomparably greater than it was in the Middle Ages The very contrary, however, is the Medieval preachers were dis ruth. tinguished for their deep and ready knowledge of the Bible, the neglect of which began with the "Reforma-Modern sermons show scant acquaintance with the Sacred Volume. and contain only such references as may be gathered out of a concordance. The discourses of medieval preachers, on the other hand, are imbued with the Old and the New Testament. The quotations are not superficially adduced, without regard to analogy; but are selected with great care, and bear strikingly on the subject under consideration. The allusions and references to the Sacred Volume in Middle-Ages sermons are surprisingly abundant. So imbued with the Scriptures were those old-time preachers that they were probably unaware how largely they employed the words of the inspired writings. If their explanations and comparisons often seem forced and fanciful, one must consider the general taste for mysticism in those times.

That the people flocked to hear such rmons, that they were listened to with reverent attention, and that they ere abundant fruit, the history of the Middle Ages sufficiently attests. It was not, we may be certain, idle curiosity that led crowds of peasants to follow preachers like St Aquinas; and these preachers must have known how to adapt themselves to the requirements of their hearers in order to attract immense audience wherever they went. The effect of medieval preaching is shown in a ways-by the devotion of thousand the people to the offices of the Church, by the strict observance of the holy seasons, by the establishment of all orts of guilds to promote the glory of God and the spiritual and temporal welfare of mankind. The internal fruit of such preaching as was in vogue in those days must have been abundant, for there were numerous saints among all sorts and conditions

Cardinal Manning used to refer to the neglect of the Holy Scriptures as one of the chief hindrances to the spread of Christianity. The saints and doctors of the Church regarded suspicious, and some of them had the ignorance of the Sacred Writings as audacity to ask what becomes of the ignorance of Jesus Christ Himself, whose teaching is the standard of morals and the medicine of the wounds of humanity. May it not be that the weak faith and worldly spirit of so many modern Christians, and the rapid spread of infidelity, are mainly due to the neglect of the Holy Scrip tures? The world never needed the salutary lessons of the Sermon on the Mount, the fervent exhortations of St. Paul, the solemn warnings of the Prophets, or the Psalmist's spirit of rue piety and penance, more than it needs them now. - Ave Maria.

Story of the Sistine Madonna.

Raphael, so the story goes, was one time painting an altar piece, which was veiled from the curious gaze by curtains while the paint was in process of drying. The artist, weary with his work, had fallen asleep before the closed hangings; but though his body slumbered, his wonderous mind still wandered through the realms of fancy : and as he lay in sleep he saw the cur tains open, and standing between them, surrounded by myriads of cherubim, a glorious vision of the Madenna and Child. For a moment only the apparition lasted, and then the painter awoke to find the curtains closed before the altar-piece.

Next day he received an order to paint a Madonna for the Sistine Chapel, introducing Pope St. Sixtus. Raphael, still haunted by the remembrance of his dream, resolved to paint what he had seen. He sketched the Madonna and Child surrounded by angel heads, with the green curtains drawn back on both sides. St. Sixtus knelt down in adoration, his tiara resting on the altar ledge. St. Barbara occupied the other side of the painting. ture was complete; the vision was there, and the requirements of the order fulfilled. Still something was

General Intention For June. (Named by the Cardinal Protector and blessed by the Pope for all Associates.)

FILIAL SUBMISSION TO THE VICAR OF

Messenger of the Sacred Heart.

Filial submission to Our Holy Father the Pope, that is, to the Vicar of Christ, the successor of Peter, such is the General Intention for which all members of the Apostleship are to pray dur ing the present month.

Nothing is more bitterly impugned by those outside of the pale of Christ's Church, and especially by those who, during the last half century, have drawn nearer to it by outward ceremony and ritual, than the great under lying dogma of Catholicity, the Supremacy and Infallibility of the Roman Pontiffs. And yet, as a scriptural fact, nothing stands out with clearer outline in the pages of Holy Writ, than that our Lord instituted a society with a central, infallible authority, as a bond of unity and as a guarantee of inerrancy in doctrine, infallible whose duration was to be coeval with the world.

This supreme teaching and govern-ing authority, which is fixed in the of Peter, is the central power which, by its splendor and influence, gives light and motion to the other subordinate ecclesiastical authorities and holds all the parts of the Church strongly united together as one regular and harmonious system. Every ecclesiastical body that sunders its connection with this centre of unity ceases to belong to this system; it be comes a wandering star (Jude i., 13). moving in devious tracts, and growing more and more obscure and languid as it recedes further from the centra source of light and action.

From the earliest ages the Bishops of Rome, as successors of St. Peter, have been acknowledged as the supreme rulers on earth of the whole Church of Christ. They have in all ages exer cised an acknowledged spiritual juris diction, as of divine right, in every part of the Church, whenever the state of affairs called for the exercise of their authority, in order to preserve unity in faith and in ecclesiastical government, and to enforce, in all nations, the observance of the law of

We said that it was a scriptural fact that Christ established a living infal lible authority to endure for all time to come. Now this promise of inde fectibility in teaching with inerrency must-as Christ was the Son of God and Author of all truth - find its accom plishment in every past age as in the present. No religious body ostensibly teaching in Christ's name can be the perpetuation of the Church which Christ established if it falters in its claim to infallibility.

It is an undisputed historical fact that the Holy Roman Catholic Church alone has always claimed this divine prerogative in virtue of the words of her Founder. Her Holy Doctors and authorized teachers have always pointed to the Pontiff who occupied the See of Peter as the infallible expounder of Christian truth. In our own century, the Vatican Council, that is, the assembled Bishops of the Universal Church, relying on scriptural grounds and the constant tradition of all preceding ages, proclaimed as a dogma of faith the Infallibility of the Pope

That Christ abides with the teaching body of the Church, taken in its complexity, that is, Peter together with guage a rock. the other Apostles, Peter's successor and theirs, and thus assures the inerr ancy and completeness of their teach be it in the remotest nation of the earth, and to the end of time, is manifest from the promise He gave and the commission they received on the moun tain of Galilee after His resurrection And Jesus coming spoke to them, saying: All power is given to Me in heaven and on earth. Going therefore teach ye all nations: baptizing them in the name of the Father, and o the Son, and of the Holy Ghost, teach ing them to observe all things whatsoever I have commanded you: and be-hold I am with you all days, even to the consummation of the world." Matt. xxviii., 18-20.)

Here was a commission which far exceeded the strength of eleven poor fishermen. The memory even of the most gifted of mortals, humanly speak ing, could never have been equal to the task of recalling all that Jesus had done for the instruction of the Apostles nor all His lessons and admonitions for St. John tells us in the closing words of his gospel: "There are also many other things which Jesus did which if they were written every one, the world itself, I think, would not be able to contain the books that should But the Master had be written." already fully provided for this. made sure of their recalling all He had taught them ; witness the promise in His last memorable discourse before His passion. This promise bore not only on the past, but on what was to come, to aid them in their teaching "These things have I spoken to you. abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your whatsoever I have said to you. (St. John xiv. 25, 26.) have yet many things to say to you; but you cannot bear them now. when the Spirit of Truth is come, He will teach you all truth. For He shall not speak of Himself; but what things soever He shall hear, He shall speak :

and the things that are to come He

powers were further confirmed, after the resurrection, as we see in St. Mark: "Go ye into the whole world and preach the gospel to every creature. He that believeth and every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned.'

In consequence of this divine com-Paul, speaking of the body of the faithful guided and governed by the Apostles, was able to pro-claim it "the house of God, which is the Church of the living God, the pillar and ground of the truth" (I Tim., iii, 15); and our Lord Himself gave us to understand what was to be thought of those who would turn a deaf ear to her teachings and admonitions : " He that heareth you, heareth Me : and he that despiseth you, despiseth Me. that despiseth Me, despiseth Him that sent Me;" (St. Luke, x, 16.)
"If he will not hear the Church, let him be to thee as the heathen and the (St. Matth. xviii, 17.)

Such, briefly, are the scriptural titles of the Church on which are grounded her claims to infallibility, al of which refer as well to Peter as to the other Apostles. But to Peter was given a distinct and special commis sion: he was to be Prince of the Apostles, source of spiritual jurisdic tion, and infallible guide to teach and confirm not only all the Bishops of Christ's Church, but the great body of the faithful as well, throughout all ages and in every clime

It is impossible to disassociate two re markable passages in the New Testa ment, both of which refer to Peter a the immovable foundation on which Christ built His Church, viz., verse 42 in the I chapter of St. John, and verses 17, 18, and 19 in chapter xvi, of St Matthew. The former describes the first meeting of our Lord with Peter the second, the laying of the great foundation-stone of Christ's Church.

Let us go back, in fancy, two thou sand years, and witness these events The time had come when the Redeemer was to enter upon His public career Our Lord had journeyed alone from Galilee-He had as yet no followers and He had reached the spot in Beth ania, beyond the Jordan, where John was baptizing. Down the slope of the river's brink flocked the multitude of the Baptist's disciples, and among them Andrew, Peter's brother. And, lo! 'the Stranger, who had come, He, the beautiful above the sons of men (Psalm xliv, 3.), His features radiant with the divine majesty, not to be limned by mortal hand, stood there upon the He was among them and they knew Him not. John alone felt the inspiration, and hailed Him with words that struck awe into the wondering crowds: "Behold!" he cried, "Behold the Lamb of God, behold Him who taketh away the sins of the world.' And marvels follow: the marvel of Christ's self-abasement—His insistence on being baptized by the hand of His creature, and the marvel of the Eternal Father glorifying the Son of man. The heavens were opened, and the Spirit of God descending as a dove came upon him. "And behold a voice from Heaven, saying: This is My beloved Son, in whom I am well pleased. St. Matt., iii. 17.)

From that moment Andrew casts his lot with the Master, but as we are told by St. John (i 4.) "he findeth first his prother Simon, and said to him: We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon the son of Jona: thou shalt be called Cephas, which is interpreted, Peter," that is to say in our own lan-

It would be derogatory to the divine foresight of the Redeemer to suppose that it was without an all-wise purpose that He changed the name of Simon to that of Peter. Now the only other event which could give signifi cance to this proceeding, and not leave it bald, unmeaning ceremony, is that which followed Peter's profession of belief in the divinity of his Master.

It was at Cæsarea Philippi, beyond the Waters of Merom, not far from the sources of the Jordan, where stands the modern town of Paneas, in the great valley between the converging ranges of the Anti Lebanon and Hermon, that the divine promise was formally given to the world of an everlasting Church. Our Lord had already wrought many stu-pendous miracles, but, judging from the injunction laid upon His disciples immediately after the event we are about to consider, the multitudes were not yet prepared to accept Him as Jesus the Christ. Still they must have made many surmises as to what manner of prophet was He who had come among them. But for His immediate followers, those the chosen ones, it was

time to test their belief. And Jesus asked His disciples, say ing: "Whom do men say that the Son of man is?" But they said: 'Some John the Baptist, and other some Etias, and others Jeremias, or one of the prophets.' Jesus saith to them: 'But whom do you say I am.' Simon Peter answered and said: 'Thou art Christ the Son of the living God.' And Jesus answering said to him: 'Blessed art thou Simon Bar-Jona; because fiesh and blood hath not revealed it to thee, but My Father who is in heaven. And I say to thee: That thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of he and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt lose on earth, it shall be loosed also in heaven.

(S. Matt. xvi). These words are addressed to one shall show you." (St. John, xvi., 12, 13). | alone of the twelve-to Peter, as a re-

ward for his unfaltering profession of faith. And from them we glean that he is the rock whereon the imperishable Church is to be founded; that he is, moreover, to hold the keys, symbolic the power of so decreeing that Heaven itself necessarily ratifies his

Lest the scandalous incident of the triple denial of his Master by Peter should in the least weaken in our estimation the force of this promise, it will be well to bear in mind that Christ foresaw the wretched fall of His apostle; that He alluded to it more than once : and that, in the very act of carrying out His promise, when He finally invested Peter with so august a dignity and so exceptional an author ity enhanced with newly added pre rogatives as its complement, He exacted from him a solemn reparation.

It is not necessary to dwell on the words of the Master whereby He fore told that Peter was to deny Him thrice; but there is another allusion to it when Christ, after chiding the Apostles for striving "amongst them, which of them should seem greater" (St. Luke, xxii, 24). He, in the same breath, predicted Peter's conversion and intimated to the others that it was to Peter they should look for direction and guidance. "And he said to them: The kings

of the gentiles lord it over them; and they have power over them, are called beneficent. But you not so: but he that is greater among you, let him be come as the younger: and he that is the leader, as he that serveth and I dispose to you, as my Father has disposed to me, a kingdom: that you may eat and drink at my table in my kingdom: and may sit upon thrones judging the twelve tribes of Israel. And the Lord said: Simon, Simon, be hold satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not: and thou being once converted, confirm thy brethren." (St. Luke, (St. Luke,

xxii, 25, 26, 29 32). And now we come to the last and most solemn act. This was after the Resurrection, and the Apostles had already been comforted by two previous apparitions of our Lord, during which He had conferred on them the power to forgive sins. Six of the disciples had followed Peter, the fisherman, the Sea of Galilee, and had toiled the night throughout, but had caught nothing. And when morning broke, as they lay off the shore not far from Tiberias, they saw a stranger standing on the bank, who accosted them:

"Children," asked He, "have you They answered him: No. any meat? He saith to them: Cast the net on the right side of the ship; and you shall find. They cast therefore: and now they were not able to draw it for the multitude of fishes. therefore whom Jesus loved, said to Peter: it is the Lord. Simon Peter, when he heard that it was the Lord. girt his coat about him (for he was naked) and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits' dragging the net with fishes. As soon as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them Bring hither of the fishes which you have caught. Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty three And although there were so many, the net was not broken. Jesus saith to them : come and dine. And none of them who were at meat durst ask Him: Who art thou? knowing that it was taketh bread, and giveth them and fish in like manner. This is now the third time that Jesus was manifested to His disciples after He was risen from the

"When therefore they had dined, Jesus saith to Simon Peter : Simon, son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him again: Simon, son of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs He saith to him the third time : Simon, son of John, lovest thou me? Peter was grieved, because he had said to him the third time, Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep." (St. John, xxi, 517)

Though Peter had denied his Lord thrice, at the other apparitions Jesus had not reproached him with this faith-lessness. He was conscious enough of his guilt, and he recalled his sincerely meant but presumptuous boast, that even if all the others were to deny Him, he would never do so-nay, he was ready to go with his Master, into prison and unto death. (Luke,

And now the Master had asked him if he loved Him more than these. He dared not say so, but had appealed to the divine insight of the Searcher of the heart and reins (Ps. vii, 10):-"Thou knowest that I love Thee." Sc when Jesus questioned him a third time, he felt the gentle reproach im plied, and was filled with sorrow and confusion as he recalled to mind his threefold denial of the One he loved: so much so, that the sublime commission with which Jesus then and there was entrusting him, all-fraught with privileges greater than erring man had ever been invested with, was received not only without a feeling of elation, but would seem to have been

inrestricted commission to feed the entire flock of Christ implies a primacy and jurisdiction over the whole. For the commission to feed is a commission to govern and direct. In the oldest classics, such as Homer, whose imagery approaches the nearest to that of Scrip ture, kings and chieftains are distinguished by the title of "shepherds of the people." In the Old Testament, the same idea perpetually occurs, especially when speaking of David, and contrasting his early occupation of watching his father's flocks, with his subsequent appointment to rule over God's people. It is a favorite image with the prophets to describe the rule of the Messiah, and of God, over His chosen inheritance, after it should be restored to favor. And our Blessed Redeemer Himself adopts it, when speaking of the connection between Him and His disciples—His sheep that hear His voice and follow Him. the writings of the apostles we find, at every step, the same idea. St. Pete calls Christ "the Prince of Shepherds, and tells the clergy to feed the flock which is among them; and St. Paul warns the Bishops whom he had assembled at Ephesus, that they have been put over their flocks by the Holy Ghost, to "rule the Church of God."

Peter, therefore, or the legitimate occupant of his See, rules over an indefectible, infallible Church, against which the gates of hell shall not prevail-a Church commissioned to teach all nations, with which, while teaching, Christ is to abide to the end of time-a Church which the Holy Ghost is to teach all truth; so that it becomes its very pillar and ground-a Church empowered to exact obedience; whose utterances none may despise without despising its Divine Founder, and becoming a heathen and a publican-a Church whose teaching, when accepted ensures salvation to the baptized, and when rejected, entails dampation. Such is the Church over which Pete

rules: and he rules in such a way that its teachers, whether individually or collectively, have no commission to impose their belief or decrees upon him, but have to look to him for con firmation in their own doctrine and

This is the teaching of the whole assembled Church, of the Vatican Council, ratified by Peter's successor; We teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks ex cathedra, that is, when in discharge of the office of Pastor and Doc-tor of all Christians, by virtue of his supreme Apostolic authority he defines a doctrine regarding faith or morals to be held by the Universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed for defining doctrine regarding faith or morals: and that, therefore, such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church. But if any one-which may God avertpresume to contradict this Our defini-

tion; let him be anathema. Since, then, the Sovereign Pontiff, as Peter's successor, is infallible every Catholic is bound to accept his teaching under pain of being severed Submission should from the Church. be yielded to the Vicar of Christ in all matters purely religious. It should be yielded even in matters politico religious; i. e., which are partly of the domain of faith and morals, and part ly dependent on the State. The in dividual is not competent to determine how far the jurisdiction of the the Lord. And Jesus cometh and Church extends; neither is the civil taketh bread, and giveth them and fish power. But since Christ has instituted an authority which is infallible in the domain of faith and morals, it stands to reason that this authority must be equally infallible in determining what matters come within this same sphere of faith and morals. In such questions the decision of this authority is para

"It is clear," wrote Cardinal Man ning, "in answer to Mr. Gladstone, that the civil power cannot define how far the circumference of faith and morals extends. If it could, it would be invested with one of the super natural endowments of the Church To do this it must know the whole de posit of explicit and implicit faith ; or in other words, it must be the guardian of the Christian revelation. Now no Christian, nor any man of sound mind, claims this for the civil power.

. If, then, the civil power be not competent to decide the limits of the spiritual power, and if the spirit ual power can define with a certainty its own limits, it is evidently supreme. Or, in other words, the spiritual power knows with divine certainty the limits of its own juris diction; and it knows therefore the competence of the civil power.'

Consequently, when the Sovereign Pontiff clearly commands us to obey, in any matter which he determines to be a question of faith or morals, whatever may be our personal views to the contrary, we may be certain that he is acting within the limits of his jurisdiction, and that our bounden duty is to bow to his authority. There are, however, cases when the Pope does not exercise the plenitude of his doctrinal authority; and at such times his utter-ances are not infallible. But even then it would be rash to prefer one's own judgment to that of the Supreme Teacher of God's Church.

But filial submission goes further than this. The Pope is truly the Father of the great family of the faith-

and anxious in turn to show their affection for him.

We shall soon have an opportunity of testing the sincerity of our protesta-tions of filial attachment to the Sov-ereign Pontiff. We have at present in our midst his accredited envoy. dian Catholics are awaiting Rome's decision on a question of vital importance for the future of religion in this great Dominion; and it is to be hoped that beither party ties nor any other worldly consideration will stand between us and our duty to Holy Church and the Vicar of Christ.

Every Associate of the League, we are sure, will fervently pray, during this month of the Sacred Heart, that our filial submission may be made manifest to the whole Catholic world.

O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests through the Apostleship of Prayer: in particular that all Catholics may animated with a filial submission to the

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elation, but would seem to have been absolutely unheeded as it came upon him.

On this last passage from St. John, Cardinal Wiseman makes the following terse but conclusive comment: "The the great family of the faithful, and Catholics, as dutiful children, should not pause, to discuss the man class of their Father. Their obedience should anticipate his slightest wishes, knowing that they are loved by him,

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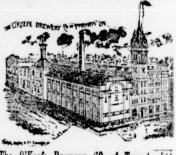
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FIVE-MINUTE'S SERMON

Pentecost or Whit-Sunday.

THE LOVE OF GOD

"But you are not in the flesh, but in the spirit, if so be that the spirit of God, dwell in you. Now, if any man have not the spirit of Christ he is none of His." (Romans, viii, 3) On this great festival of Pentecost, fifty days after the resurrection of our Lord from the dead, the Holy Ghost came down upon the disciples. The Apostles had been told by our Lord that the Holy Ghost should come upon them in power to fit them to preach the Gospel over the whole earth. And they continuing altogether in prayer, with the Blessed Virgin and the disciples, waited for the coming of the Holy Ghost.

On Pentecost Sunday there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting; and there appeared to them cloven tongues as it were of fire, and it sat upon each one of them; and they were all filled with the Holy Ghost, and they began to speak with divers tongues according as the Holy Ghost gave them to speak.

The Holy Ghost was given to each of them in this outward, visible, miraculous way for our instruction, that we may understand the office of the Holy Ghost, which is given to each one of us, to sanctify our souls and lead us to

There are, as you know, three Divire Persons in the Blessed Trinity: the Father, who is our Creator, as we say in the Creed—"I believe in God the Father Almighty, Creator of heaven and earth"; the Son, who is our Redeemer—as we say, "I believe in Jesus Christ, His only Son, our Lord, who was conceived of the Holy Ghost. born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried."

Here is the whole work of our redemption and release from the penalty o' sin. Then we say: I believe in the Holy Ghost, who is called the Com-

forter and the Sanctifier. The whole work of our sanctification, the whole spiritual life of our souls, is the work of God : of ourselves we are utterly powerless. We could do noth ing worthy of eternal life unless it be by God's help; as Scripture says, "Not that we are able to do anything of ourselves, but it is God who worketh in us both to will and to do." What a glorious thing this is to think of How glad we ought to be that it is so! If it depended on ourselves we should indeed be miserable, but as it depends on God we need never be discouraged or downhearted.

The Holy Ghost, God Himself, is occupied without ceasing in the work of our salvation. He is stirring up everything good in us. We have a good thought, and we say to ourselves that it has come by chance or accidentwhich has suggested it to us. The Holy Ghost from morning until night, and in the middle of the night, is constantly making us think of something Do you know where He is to be found? Right in our own hearts. We need not look up to heaven to find Him; He is within us. "Know ye not that ye are the temples of God and

the Holy Ghost dwelleth in you?" Then the Holy Ghost sits on His throne, and is ready to give audience to you whenever you seek it. And if you do not seek it, He often seeks you. He says: Come, my child, away from the world and all its vain, unsatisfying things and pass a little time with Me. I will fill your soul with good things. Just such good things as you need the most I will suggest to you If you are discouraged, I will console you I will suggest to you I will suggest to you I wholesome fear; fear that is in no sense testant Young Men's Christian Association I will suggest to you wholesome fear of doing wrong, the tion as it is in the Catholic societies for clined to be proud and hard hearted I will show it to you and put gentle and kind thoughts in you; I will make you patient under afflictions and trials. If your burden is too heavy to carry I will take the weight. will take the weight of it and make

you carry the rest with cheerfulness. Put your confidence in My help, and I will bring you safe through all the various circumstances of life, to your home in heaven.

Health and happiness are relative conditions; at any rate, there can be little happ ness without health. To give the body its full measure of strength and energy, the blood should be kept pure and vigorous, by the use of Ayer's Sarsaparilla.

of Ayer's Sarsaparilla.

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definition it is. It is the sort of care that keeps care away. Caution company on account of their foul-smelling breath, caused from catarrh or cold in the head? If they would study their own interests they would soon have sweet breath like their reighbors. There is one sure cure for Catarrh, and that is Dr. Chase's Catarrh Cure. Give one blow through the blower and the blower a

OUR BOYS AND GIRLS.

A Royal Child's Generosity. At this time, when every one is rejoicing over the long and prosperous reign of her gracious Majesty Queen Victoria, the following simple incident of her childhood (told by Alfred Story, in The Quiver) will doubtless interes

our young friends, showing as it does that the amiable qualities which have characterized her as a queen, were alaeady manifest in the little princess:-When she was seven or eight years

old this little lady was particularly fond of dolls, of which she was allowed to buy a goodly number, always provided that she took good care of them, washing and dressing them herself, and supplying them with the neatest and most becoming clothing. The clothing she bought with money earned by steady application to study On one occasion she took a great fancy to a doll displayed in a shop near her home. Unfortunately she had spen ther allowance for the month, and no more would be due for a fortnight; but the princess was not dis couraged. Having explained the matter at home, she was permitted to ask the shopkeeper to put the doll aside for her. The shopkeeper, who knew her, willingly consented, and the little lady felt that the doll was

It was a happy day when, with six shillings in her hand, she went to the shop after the treasure. The money was paid and the doll handed over to its new mistress, and then the child turned to the door. Before she could step outside, however, her eye fell on miserable looking tramp who opened his lips as if to speak to her, and then shut again irresolutely. He stood aside to let her pass, a mute appeal in his sunken cheeks and quivering lips.
"Did you wish to speak to me?"

"I am very hungry," said the man n a trembling voice. "If I were not in a trembling voice. "If I were not ready to sink I would not ask for

'I am so sorry," replied the child "I have no money, or else"—
His lips trembled forth a humble,
"Thank you, lady," and he was
shuffling off when the childish voice
cried. "Stop." She stepped back in

to the shop.
"Oh, would you mind taking the doll back and keeping it for me a little longer?" she asked.
"Certainly I will take it back, and

return you the money," was the reply.

The child took the money and turned to the door. She placed the whole of it in the hands of the starving man. He stared at it for a moment, and his eyes filled with tears.

"Please go quickly and buy some-thing to eat," she said.
"Yes, miss, I will, and may God bless you all the days of your life, and It is not so; it is the Holy Ghost prosper you in everything you do, has suggested it to us. The said the man. Then as he hobbled off he murmured. "If the Almighty made you a queen it would not be more than you deserve.

Be Cautious.

Impulsiveness is a very touching and lovable trait of child character. The little one of seven or eight is still in its baby days when its funny little mistakes are only to be laughed at and made all right by the wise grown-ups. By and by, however, the child approaches the grown-up state itself, and then it is time to cast impulsiveness aside with the rest of the baby clothing and to take up the exact opposite

-cautiousness.
What is caution? Is it fear? Yes, fear of making irretrievable errors.

We are taught that, if we would be sinless, we must keep away from the occasion of sin. Keeping away is caution. Last week a boy was killed at a railroad crossing in Little Falls, N. Y. This is an all too common accident, but little Walter Rheul's death was un-commonly brought about. He was going to cross the railroad when he saw the fast express approaching. He did not rush in front of it, but neither did he withdraw. He stood in close proximity to the track to watch the train go by. The train went by and the air suction created by its rapid motion drew the boy under the wheels and killed him. A nearly similar instance occurred the other day in this State. A man waited for a freight train to pass. Like poor little Walter he, too, stood close to the track and a bar of iron on one of the cars fell off and struck him in the chest, killing him instantly. If these two victims of incaution had been content to watch the danger from afar their lives would have been spared. Had they kept at a distance from the occasion the occa-

sion could not have injured them.
So it is with sin. We may resolve So it is with sin. We may resolve to be very good, but if through curiosity or impatience we remain too near the occasion of evil we are in danger of eternal death. No one can save us if we will not save ourselves. We must be cautious if we would have wisdom and fortitude and foresight and self-control and a hundred kindred gifts that never come to the impulsive. Webster's definition of caution is "provident care," and a very good definition it is. It is the sort of care definition it is. It is the sort of care that keeps care away. Caution considers all things and carefully separates the good from the bad, the useful from the worthless. Young people are seldom cautious, although there is far more need for caution in youth the principle.

foolish than the young was not altogether wrong, since a foolish act of youth may ruin a lifetime, while the old folk who have done their work

A Millionaire's Methods.

have earned their rest, and if they so please, a second childhood with it. Those who put off caution to the "gray haired time" must reach it through years of blundering rashness, through time that can never be recalled, through wounds that can never be healed, through mistakes that can never be rectified, though lost opportunities that will never come back:
"Better be sure than sorry." How much easier would it not be to adopt the policy of cautiousness now, when habits are easily adopted. "An ounce of prevention is worth a pound of cure.'
And cures do not always cure. - Stand

CHATS WITH YOUNG MEN.

Catholie Columbian.

ard and Times.

The man who does the most talking does the least work. He is a sensible employer who quickly rids himself of the man who brags of what he done, and suggests constantly by implication or wearied sigh that he has more than earned his wages, or that he is overworked.

The Young Man's Opportunity. In a recent public address a promin-ent clergyman said that he envied the younger men their opportunity to par-ticipate in the events of the three or four decades immediately in the

future. If the material, artistic, social, and religious progress of the coming thirty years shall be commensurate with that of a similar period in the immediate past, the youth of to day certainly have fine prospects. Building upon the foundations already laid they may— indeed some of them will—do things as wonderful to the children of 1925 1950 as the telephone, the electric light and the X rays are to the present gen

The achievements in science, the arts and mechanics will challenge the admiration of even those who live to compare the realizations of a quarter of a century hence with those of to-day. But there are greater things to be done than even the great things in the material realm.

But those greater things—what are they? With the increase of wealth and the facilities for doing business; with opportunities to touch the lives of peoples who are opening their doors to us; with a widening of our appreci ation of the powers of nature, must be an elevation of the quality of manhood. The church and the home : those charitable institutions which give opportunities for men to express their love for each other; the firmer welding of the bonds of brotherhood the more nearly universal practice of charity and toleration toward the weak and erring; a more widely prevalent spirit of helpfulness between all classes-these are some of the great things which the young men of to-day must bring about in their riper man

Young men may individually to day and to-morrow be preparing themselves for their participation in these developments. And in bodies, as in the Young Men's Institute, they may move And in bodies, as in the toward the right with irresistible force. But the foundations in character and education, in belief and in practice must be firmly laid to day. Time flies;

They Lack Earnestness.

It seems almost as hard to stir up self-sacrificing enthusiasm in the Proyoung men. The thirty-second international convention of the Y. M. C. A. was held in Mobile, Ala., a few days ago, and the official organ of that organization says:

"The attendance was not large, only 345 delegates and 158 corresponding members being present. It was hardly representative. No delegates were present from any point west of Denver, and but a few from Canada, while the North-east sent but a meagre number. From New York State, for instance, there were only a few of the leading men from its larger cities. But 203 associations out of the 1,359 in the country registered a man. The colleges had hardly a name on the list from north of the Mason and Dixon line. Two-thirds of the total number

of delegates were paid officers. Twas ever thus, etc! The young man is willing to have things done for him, but when it comes to taking up his time and spending some of his cash for the general good of his class, well, then—his numbers grow beautifully

Read and Think.

Hamilton W. Mabie, discussing in Current Literature the effect upon the mind of excessive reading of news papers and novels, makes this sugges

"Dante and Shakespeare are in credibly dull to those who have los the power of concentrating all the faculties and bringing them to bear on a subject. In order to understand and enjoy the great writer one must be willing to think with him; and if one is unwilling to think the great book remains a sealed book. It would be well for all who read in these days of countless publications of all kinds, and of countless appeals to interest and attention, to keep at hand some book

Theodore A. Havemeyer, Vice-Presi dent of the American Sugar Refining Company, who died in New York on Monday, April 26, was a man of thorough methods. In a conversation some years ago concerning his successful

ousiness, he said:
"For twenty-five years I was at work at 7 a. m., and did not leave the refinery until 7 p. m. I never went to bed at night until I had gone through the whole establishment. While I was single man my expenses never ex-ceeded \$50 per month. One prere-quisite in business is a thorough nastery of all its principles and a enowledge of all its details.

"I knew how to fire up under the boilers and how to run the engines. I built an engine once myself. I knew how to refine the sugar and how to market it. I knew what was a fair day's work for a man, because I worked alongside of the men.

"Another requisite is application and alertness. We were always on the lookout for some better way to do a thing, and our success is largely owing to invention brought out by bservation and experiment.
"Another rule is to keep away from

quor, and we always followed it. "The practice of these rules comfaculties of mind, will bring commercial success to any man. a man who grumbles at the wealth of another would decline to go through the sacrifice, and there is many a wealthy employer to day who works harder than his employes, with the to necessary law, and there is no law added strain of the care necessary for carrying on a large business and providing for the continual employ-

ment of any army of people. Liberty and License. Liberty is what may be called the natural state of the individual; it is withheld from the infant or the child of tender years only because he is not at the time fitted by experience and education to make wise use of it, but ust as soon as he acquires needed control of himself he is allowed more liberty, and so on, until he is left without parental restraint altogether. It is well to keep this conception of liberty as a natural right always in mind while putting restraints upon it, for then the restraints will be properly regarded as mere temporary devices, to be discarded just as soon as the child shows himself able to care for his own welfare. This is not regulated by age. As a matter of convenience, it is assumed that at a certain age the youth has reached maturity, and thenceforth some young people reach years of discretion at an earlier age, and some though they live to be old men, never attain them. It is well, however, in dealing with boys to encourage them to assume responsibility for themselves, and therefore to give them just as much liberty all times as they are able to wisely use. They will thus acquire strength of character early in life and be better fitted when they reach the legal limit to play the parts of inde-pendent men. Real liberality, how-

ever, should not be confounded with The tendency of the times, though in the right direction, should not be their religion, of their fidelity to it, of allowed to get beyond bounds. In the main, the release of lads from coercion is beneficial, and the world is doubtless better to-day than it was a hundred better to-day than it was a hundred their love for it. The enemies of Cath that the Anglican Archbishops' attempted answer to the Papal probability score and Catholic devotion, factory to their own following. better to-day than it was a hundred years ago, by reason of the greater liberty accorded the individual, what-ever his age, but in particular cases old-time coercion is still needed to put restraint upon the young. When they abuse the liberty they have been given, and show a tendency to lose respect for authority, they should have their privileges curtailed, for they will have but poor preparation for a life of in-dependence if they have not learned in their youth the neces-

sity of obedience to the law and to the authorized ministers of the law. The chief evil resulting from the increased liberty allowed the young in the present generation is the lessened respect shown for parental authority and the lessened respect for parents themselves. Both should be maintained even though it should be neces sary to retrace some of the steps o what is called our advancing civilization. Liberty is a natural right, an eternal principle, but true liberty can

There doesn't seem to be very much the matter with your child. He doesn't actually lose weight, but there is no gain. He belongs to that large class of children that don't seem to prosper. You look at him a little more thoughtfully than you do at the rest and say "He is not doing well." Failure to gain in weight in a child is a danger signal. Scott's Emulsion should be taken at once. It puts on fat where health demands it, strengthening the digestion.

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be maintained only through obedience

children during their youth. A Waste of Time and Strength.

so necessary as that made by the par ent for the wise government of his

Vitality, if it must be wasted, and it ertainly ought not to be, should be spent in higher directions than in doing physical feats of strength, agility, skill and endurance. It is a shame for young men to spend week after week of their time doing tricks and performing feats of strength which ecomplish nothing either for the upbuilding of their bodies or for good in

The Month of the Sacred Heart.

One of the features of the devotion to the Sacred Heart of Jesus, now so popular, is the dedication of the month of June to the special service and honor of this loving, Divine Heart. This devotion has the formal approval of the Church. The papal decree approving it contains the following explanation of the principle on which it rests-an he is free from parental restraint or explanation at once authoritative and coercion, being at liberty to do as he clear. The faithful worship with to the laws of the community in which he may live. But, as a matter of fact, some young people reach vocas of the community in which the Word to which it is inseparably united. If it be asked why the laws of the community in which it is inseparably united. ation, the answer is that the real and physical heart is a natural symbol of

Christ's charity.

The Church bids us to have recourse

to the Sacred Heart of Jesus, mindful of the love with which He loved "even unto the end," and wishes us to remem ber that the opening of His Sacred Side on the cross was the first invitation to this perennial source of all blessings. Let us, then, especially during this month of June, gather around the satred Heart of Jesus. This is a time brother if I knew he would seize the when all Catholics ought to make the recommended to us by the Church. Its wonderful efficacy is daily demonstrated in all those who practice it. Its sweet consolation soothes and cheers the broken and grieving heart; it enlivens faith, inspires hope, and in flames charity. It blends itself with all the actions of those who practice it, and thus serves as an admirable anti-dote to that worldly spirit which seeks to keep religion apart from the temporal pursuits and interest of life.

The People are Convinced When they read the testimonials of cures by Hood's Sarsaparilla. They are written by Hood's Sarsaparilla. They are written by honest men and women, and are plain, straightforward statements of fact. The people have confidence in Hood's Sarsapar-illa because they know it actually and per-manently cures, even when other medicines

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Easy and ye emcient.

Holloway's Corn Cure destroys all kinds of corns and warts, root and branch. Who then would endure them with such a cheap and effectual remedy within reach?

NERVOUSTroubles are due to impoverished blood. Hood's Sarsaparilla is the One True Blood Purifier and NERVE TONIC.

As Anglicans See It.

INDIANA BICYCLE CO., Indianapolis, Ind.

The courteous phrases which the Anglican Archbishops use, possibly with the view of diverting attention from the great weakness of their logic, in referring to the Pope in their reply to the Bull, Apostolica Cura, have given offence to some of their religious brethren. Chaplain McGhee, H. M. F., for

instance, is highly indignant that the Archbishops should have called the Pope their "venerable brother in Christ," and he has written to the English Churchman to protest against such language and to suggest that Protestants should publish a remonstrance against it. Augustine Birrell, whose remarkable article on "What Happened at the Time of the Reformation," attracted such wide notice at the time of its appearance, enters his protest in the columns of the Spectator as fol-

"I can not believe that 'true born Englishmen' (if there are any left) will appreciate the complimentary epithets lately bestowed by the heads of the Anglican Church upon the Church of Rome. The two Archbishops call the Church of Rome 'their sister-Church in Christ.' This is all very pretty, but in compliments, as in love, a little reciprocity is essential if any dignity is to be preserved. Will the Pope call the Church of England 'a sister-Church in Christ?' Not he! It would be unseemly to put the words of John Wilkes' famous retort to Lord Thurlow into the mouth of the Holy Father, but the quotation, if unseemly, would be apposite. The Pope has just told the Church of England that she is without orders, and consequently without sacraments; that she is a plainly heretical body whose followers are outside the pale of salvation. A nice sort of brother ' if I knew he would seize the occasion of my doing so to cry aloud

It would appear from the foregoing Sacred Heart Review.

Gift to Catholic University.

The Catholic University at Washington has received a legacy of \$150,000 from the estate of Mr. O'Brien of New Orleans.

The money will be used to endow three chairs to be selected by the authorities of the university. Mr. Brien was generous to educational institutions in New Orleans, and when he heard Bishop Keane's lecture on the aims and objects of the university he changed his will so that it added an extra \$100,000, making the gift \$150,000, instead of \$50,000.

That Hood's Sarsaparilla purifies the blood and relieves a vast amount of suffering is not a theory but a well-known fact.





C. M. BA.

Avery pleasant gathering tock place at the assembly rooms of the Institute on Wednesday evening, May 19, the occasion being a reception given by the members of Branch 134, on the seventh anniversary of the society. A large number of ladies were present and though ordinary street attire was the rule, and largely predominated, a number of pretty dresses were noticed.

At 90 clock a nicely arranged programme was rendered, every number elicting much applause. Miss kiervin's and Mr. J. T. Kelly's solos were excellent. Miss De Bury and Miss Marie De Bury rendered respectively a harp and violin solo in a thoroughly artistic and finished manner. Mr. D. J. Gallagher gave a cornet solo, and a delightful number was a recitation by Miss K. Buckley, a popular teacher of St. Peter's school staff. Excellent music was turnished for a dance programme of fourteen numbers; and coffee, cake and ice cream were served during the evening. The following gentlemen had charge of the arrangements, and everything in connection with this very successful reception was managed in a thoroughly efficient way: Messrs. Thomas Gorman, Thomas Kickham, James E. Stanton, John T. Kelley, John Ring, R. W. Connor, D. J. Driscoll, T. O'Brien, M. D. Sweeney, S. J. Barry, F. H. Foster, W. Howard, T. Finigan, and F. McCarthy.

Among those present were: Mr. and Mrs. T. Gorman, Mr. and Mrs. Kickham and Miss Kickham, Mrs. Sweeney, Mrs. Elmore, Mrs. Corkery, Mrs. Ritchie, Mr. and Mrs. F. Frawley, Mr. and Mrs. Ritchie, Mr. and Mrs. F. H. Foster, Count DeBarv and Misse De Bury, Hon. R. J. and Mrs. Ritchie, Mr. and Mrs. F. Hoster, Count DeBarv and Misse De Bury, Hon. R. J. and Mrs. Ritchie, Mr. and Mrs. F. Hoster, Count DeBarv and Mrs. A. McGurty, Mrs. Bringan, Mr. and Mrs. P. Lenneberry, Mr. and Mrs. B. Thingan, Mr. and Mrs. B. J. Holt, Mr. and Mrs. F. Henneberry, Mr. and Mrs. W. McIntyre, Mr. and Mrs. D. Connolly, Mr. and Mrs. J. Walsh, Mr. and Mrs. D. Connolly, Mr. and Mrs. J. Allen, Mr. and Mrs. H. T. Bridgeo, Mr. and Mrs. J. Berry, Mr. and Mrs. M. McDade, Mr

Bro. C. Connolly desires, through the col-umns of the CATHOLIC RECORD, to extend his heartfelt thanks to friends in Niagara Falls and this city for their thoughtful kind-ness and sympathy with himself and his bereaved family, on the occasion of the death of his wife-a reference to which sad event will be found in another column.

Card of Thanks.

C. O. F.

Toronto, Ont., May 29, 1897.
At the last regular meeting of Sacred Heart Court, No.201, sides were chosen for the purpose of increasing the membership of our court. It was decided that the side bringing in the least number of members to the 1st July, should pay to the other side a supper, the losing side contributing the same. A record of all new members will be kept private by the secretary until the first meeting in July, when it will be reported in full. It is to be hoped that every member will take a lively interest in this contest and see his side win.

a lively interest in this contest and see his side win.

The special committee appointed some time ago to prepare for Sacred Heart Court annual excursion reported that all arrangements were completed for our excursion to Detroit, on July 1st and 2nd. Tickets good for six days. Tickets for the round trip can be had from any of the committee in charge, or at the C. P. R. ticket office after June 1st. Tickets \$4.50. All who wish to have a good time and desire to cross the line to see Uncle Sam and other attractions on the way should wait for the Foresters, going July 1 and 2, and returning when they will, inside of six days. It is understood that the surface races takes place in Detroit, starting July 1, and the great World's Bicycle meet in Chatham on July 1, continuing during the week. Now is your chance for a good time. All sister Foresters courts are invited to come and shora in the good time with Sacred All sixter Foresters courts are invited to come and share in the good time with Sacred Heart Court, Toronto. Further announcements will be made later.

A big meeting of this court is expected June 3, in their hall, temperance street, Toronto. Every member is requested to be present.

A. McCKerr, Sec.

IRISH AFFAIRS.

Mr. John Dillon, chairman of the Irish Parliamentary Party, presided on the 28 h May at a meeting of twenty six Irish members of Parliament, who adopted a resolution declaring that the Irish Parliamentary party is unable to take part in the celebration of the Queen's jubilee" on the ground that the demonstration is not simply commemorative of the private and public virtues of the monarch, but is mainly an Imperial jubilation over the development of the principles of self government and the growth of prosperity, wealth, comfort, etc., in which Ireland has not shared."

self government and the growth of prosperity, wealth, comfort, etc., in which Ireland has not shared."

SCENEIN THE COMMONS.

Mr. John Redmond, the Parnellite leader, was ruspended in the House of Commons on the 28th, owing to his persisting in an irregular discussion of the financial relations between Great Britain and Ireland. Mr. John J. Clancy, member for the North Division of Dublin county; Mr. William Redmond, member for West Clare, and Mr. William Field, member for the St. Patrick's Division of Dublin, for similar conduct, were removed from the House of Commons by the sergeant-at-arms. The disturbance took place during the committee vote for the maintenance of harbors. Mr. Clancy declared that Ireland was overtaxed to keep up English establishments. The chairman said that statement was not relevant, and called Mr. Clancy to order. Mr. Redmond arose and made the same statement. The chairman called him to order, and when Mr. Redmond persisted in speaking he was ordered to resume his seat. This he refused to do, whereupon he was named. The president of the Board of Trade, Mr. C. T. Ritchie, moved Mr. Redmond's suspension, which was adopted by a vote of 223 to 32. When the House resumed regular business the matter was reported to the Speaker of the House, Mr. Wm. Court Gully, and the House confirmed the suspension by a vote of 228 to 52, several anti-Parnellites supporting the Parnellite minority. The House then again went into committee and Mr. Clancy persisted on the same lines as Mr. Redmond. The chairman or. Parnellites supporting the Parnellite minority. The House then again went into committee and Mr. Clancy persisted on the same lines as Mr. Redmond. The chairman ordered him to withdraw; he refused to do "so and the sergeant-atarms was ordered to remoue him. Mr. Wm. Redmond shouted:
— "Send for the Horse Guards."
The sergeant-atarms proceeded to Mr. Clancy's seat, and immediately on his arrival there Mr. Clancy rose and withdrew with the sergeant-at-arms. Mr. Redmond said:
"Opinions may differ as to what is disorderly, I consider it not only disorderly, but grossly criminal to not only rob a coun-

try, but to gag its representatives. I shall take every opportunity of objecting to Ireland taking part in a single one of these votes under the present circumstances. It has been abundantly proved that Ireland is overtaxed." The chairman here interrupted Mr. Redmond, and the latter persisting, was removed by the sergeant at arms. Mr. Field, after having been repeatedly called to order, was told to withdraw, which he did, saying, "I obey," The House in committee then calmly resumed discussion of the votes.

ARCHDIOCESE OF TORONTO.

St. Mary's Church, Barrie.

The Barrie Northern Advance says that on Sunday evening, May 16, Grand Musical Vespers was sung in St. Mary's church and a lecture given under the auspices of the Catholic Mutual Benefit Association.

The lecture, which was on the advantages to be derived from membership in the C. M. B. A., was delivered by Rev. R. T. Bourke, the eloquent young pastor of Oakville. The church was thronged to its utmost capacity by an appreciative audience, who were delighted as well as instructed by the eloquent lecturer.

lighted as well as instructed by the code as ceturer.

The celebrant of the Vesper service was Very Rev. Dean Egan, P. P., who was assisted by St. Mary's choir (under the leadership of Professor O'Meara), which acquitted itself in its usual brilliant manner.

After the lecture a large collection was taken up in aid of the funds of the St. Vincent de Paul society.

DIOCESE OF HAMILTON.

A GALA DAY IN BERLIN.

A GALA DAY IN BERLIN.

The visit of His Lordship Rt. Rev. Thomas J. Dowling, D. D., Bishop of Hamilton, was the occasion of an outpouring of joy which shows the love and respect in which he is held by his devoted children of St. Mary's parish, Berlin.

The object of the Bishop's coming was to confer holy orders on some students of St. Jerome's college, and at the same time to bless the beautiful new statues that have lately been placed in the church through the generosity of the societies of the parish.

Upon his arrival Wednesday evening, at 630, His Lordship was met by the faculty and students of the college and escorted to the parchial residence. At the 8 o'clock Mass Ascension Day the sacred order of sub-deaconate was conferred upon Messers, F. X. Pruess, E. J. Bourget and V. Zarick, Immediately after Mass the members of the League of the Sacred Heart made their act of consecration in presence of the Bishop.

At 10:30 the blessing of the new statues took place, after which Solemn High Mass was celebrated, coram episcopo—Rev. H. Aeymans, C. R., celebrant; Rev. J. Switzer, C. R., and Zarik, deacon and sub-deacon, respectively. The deacons of honor at the throne were Rev. Father Gebl, of St. Clemens, and Very Rev. W. Kleopfer, C. R., D. D. At the gospel the Bishop preached. After a short introduction highly extolling the work of the Very Rev, W. B. Kleopfer, C. R., D. D. At the group of the New York of the Very Rev. W. B. Kleopfer, C. R., D. D. He remarked in substance that every school is faulty which educates the head only and not the heart also, that the mind is enlightened, not only by facts but rather by principles, and that both facts and principles combined are of no avail unless the heart is disciplined to make good use of them.

facts and principles combined are of no avail unless the heart is disciplined to make good use of them.

He was listened to by the vast audience with marked attention and certainly with great profit to themselves.

The music for the occasion by the choir and college orchestra, under the direction of Rev. E. Bourget, was choice and well executed. The Misses Von Newbronn were in excellent voice, and added laurels to their well-established claim as trained soloists and reliable choir singers. Miss J. Lang and Miss L. Motz elicited much praise for their masterly singing in solo and duet.

To these, the names of Mr. R. Mockel and J. Stump must imperatively be added as having surpassed themselves in the able interpretation of their difficult parts.

After Mass a sumptuous dinner was pread for the Right Rev. Bishop, the clergy and the friends of St. Jerome's. In the atternoon His Lordship was besieged by the students en masse who kindly granted them their request for a holiday, at the same time promising ere long to have the pleasure of coming again and spending a longer time with them.

On Friday morning the Bishop left for Guelph with greetings and good wishes of the parishioners and the enthusiastic hurrahs of the students.

Ambre.

CONVENT PUPILS CONCERT.

A Delightful Entertainment Under the

Auspices of Loretto Academy.

The annual concert of the pupils of Loretto Academy, which took place last evening in the hall of St. Joseph's school, Grange street, was in every way an unqualified success. The hall was crowded, sitting room being at a premium. The decorations were very tasty, the jubilee colors and the Union Jack being prominent. Perfect discipline reigned on the stage, the performers being at all times under the control of the managers. As a consequence everything went off with ectat.

clat. The excellent rendition of the various num

colat.

The excellent rendition of the various numbers on the programme testified not less to the careful training of the Sisters than to the assiduous study and practice of the pupils. The choruses were well rendered and showed a depth and tone that is seldom seen amongst amateurs. Taken alto gether the concert was the most successful in some years.

The programme opened with one of Mozart's choruses, which was well received. Marten's "Charge of the Cavalry," a pianoforte duet, with three instruments, was undertaken by Misses G. Rankin, M. Fletcher, G. Dillon, M. O'Bryan, M. Goodwin and M. Beatly, two being at each piano. The effect was very striking, and the audience responded with much applause. One of the most charming numbers on the programme, the "Dance, My Darling Baby," chorus from Wang, came next. Some twenty or more little, sweet-faced girls, none older than seven or eight, with dollies in their little hands, sang the chorus with appropriate motions. A pretty little daughter of Mr. Kneil was Miss Mnifet and twenty or more little, sweet-faced girls, none older than seven or eight, with dollies in their little hands, sang the chorns with appropriate motions. A presty little daughter of Mr. Kneitl was Miss Muffet, and there was also a Little Jack Horner and a Little Bo-Peep in the piece which was so well received that it had to be repeated in the second part of the programme. "Beauty Sleep" (Arditi) was sung with excellent effect by Miss M. O'Bryan, and Miss M. Struthers followed with the piano solo, "Tarantelle" (Godfrey). Next came a very pretty pantomime, "Voice of Spring." Some score or more of girls, garbed in white, with pink roses here and there, accompanied by appropriate motions the recitation of the two leaders, Misses M. Idington and G. Dillon. The song, "We Three," sung by Miss L. McPhee, a winsome young lady of some six summers, caught the fancy of the audience, and was heartily applauded. Part I. closed with the first scene of a cantata. "The Pleiades." The seven sisters were Misses H. Michie, G. Dillon, M. Idington, A. Dunham, M. O'Bryan, H. Collins and T. Scanlam. "Spring" was represented by Miss K. Kelly, "Summer" by Miss E. O'Loane; while Queen in Mass was celebrated by the Very Rev. Deam Murphy in the parish church, and there are the summer of the whole community. May she rest in peace!

MRS. C. CONNOLLY, LONDON.

The many friends of the family were grieved to learn of the death of Sarah, the brian stand to learn of the death of Sarah, the brian stand to learn of the death of Sarah, the brian stand to learn of the death of Sarah, the brian stand to learn of the death of Sarah, the brian stand the two leaders, Misses M. Idington and G. Dillon, M. Idington, A. Dunham, M. O'Bryan, H. Collins and T. Scanlam. "Spring" was represented by Miss K. Kelly, "Summer" by Miss E. O'Loane; was represented by Miss K. Kelly, "Summer" by Miss E. O'Loane; while Queen summer of the gods. The cantade and with the translation of the seven Pleiades to their starry home in the heavens. It was well staged and well carried

Misses M. O'Bryan and M. Quarry. Little Irene Sullivan, of Sault Ste. Marie, Mich., recited with great naturalness and self-possession, "Dais's Faith." This was one of the most pleasing numbers. A bit from "Cavalleria Rusticana," the opera of Mascagni, came next. Misses G. Burke and J. Beatty presided at the piano, Miss H. Collins at the organ, and Bandmaster Smith assisted with the clarinet. From a musical standpoint this was delightfully done and made one desire to hear more of an opera that has become classic at a bound. Scene II. of the cantata "Pleiades" was even more attractive than the first. Miss Michie, one of the seven sisters, had been elevated to the position of queen, and she looked and filled the role with charming grace and manner. The other girls were equally proficient in the rendering of their parts. Miss M. Fletcher played well a piano solo, "Hibernia" (Lohr). Miss M. Butler, daughter of H. T. Butler, formerly of Stratford, was encored for her song, "A Bride From O'er the Sea," in response singing "The Last Rose of Summer." Miss Butler has a full sweet voice, well under control and will doubless be heard from again. "Twelve Little Grandmothers," an old-fashioned pantomine, followed. This was the most unique piece on the programme Twelve little tots in gray shawls and acted the part of the infirm old ladies to perfection. This number must be seen to be appreciated. Masters O'Connor and Moore, decked out in evening dress suits, were attendants on the little grandmothers, and attracted much startier, "Lusteriel" (Helex

appreciated. Masters O'Connor and Moore, decked out in evening dress suits, were attendants on the little grandmothers, and attracted much attention. "Lustspiel" (Heler Bela), an instrumental duet, was participated in by Misses A. Ross, C. Hagarty, E. Baxter, M. Struthers, B. Taylor and J. Beatty. This was a fine instrumental piece and was much enjoyed. The chorus from Wang was again repeated, and the programme was brought to a close with the national anthem. Miss G. Burke, who is a pianiste of talent, filled the office of accompanist.

office of accompanist.

The programme, which began promptly at 7:39, was concluded about 9:45.

Rev. Dr. Kilroy. Rev. Fathers Brennan, of St. Marys; Kealy, of Irishtown and Downey of Mitchell were present.—Stratford Herald, May 29.

WEDDING BELLS.

Nolan-Hankins.

At St. Peter's cathedral, London, Ont., on Tuesday, June 1, Mr. Joseph Francis Nolan, merchant, Richmond street, this city, was united in the holy bonds of matrimony to Miss Henrietta Teresa Hankins, youngest daughter of Mr. and Mrs. Thomas Hankins. King street, As the contracting parties are well known and highly esteemed, a very large number of their friends and well wishers assisted at the Nuptial Mass, which was celebrated by Rev. P. McKeon. Miss Nelite Hankins assisted the bride (who was charmingly attired in golden brown laddes' cloth, trimmed with lace and chiffon—with hat to match); while Mr. James No'an, of Toronto, performed a similar office for the groom.

That every happiness may attend Mr. and Mrs. Nolan is the sincere wish of their numer ous friends.

OBITUARY.

MR. DENIS DONAHUE, MIDDLESEX.

From the St. Thomas Times of May 21st we learn that Mr. Denis Donahue died at his residence in the township of Middlesex, Thursday morning, May 29, at 10 o'clock, at the venerable age of ninety five years. The deceased was a native of Castletownsend, Cork county, Ireland. About sixty years ago he left his home by the sea and arrived in this part of Canada. He took up land in Middlesex and settled on a farm, which, with persevering industry and all the hardships incidental to pioneer life, he reclaimed from the primeval forest, and secured for himself the comfortable though unpretentious home in which he has ever since lived with his family, and in which he died.

In June, 1843, he was united in the holy bonds of wedlock, by Rev. Father Mills, to Mary Sullivan, niece of the late Messrs. Cornelius and John Coughlin, of Glanworth. She still lives to deplore his sad loss.

Of this marriage fourteen children were born, of whom eleven are still living. They are Timothy, John and Michael, in the United States: Jeremiah, in Southwold Patrick at home, and Denis J., our worthy county crown solicitor. The daughters who survive him are: Mrs. Wiggins, Philadelphia; Mrs. Baker, Detroit; Mrs. Insley, Port Huron; Mary, in Detroit, and Margaret at home.

With the demise of Mr. Denis Donahue closes up a worthy generation of men remarkable for indomitable energy of purpose, MR. DENIS DONAHUE, MIDDLESEX.

with the demise of Mr. Denis Donahue closes up a worthy generation of men remarkable for indomitable energy of purpose, for honest, tireless thrift, and for unquestioned, robust Christianity. He was the last survivor of the hardy pioneers who, with axe in hand, and God aiding, hewed down the forests of this section and built the smiling homes now enjoyed by their children and grandchildren.

The tuneral took place on the 21st from his residence, Westminster, to the Church of the Holy Angels, where Mass was celebrated by the Rev. Dr. Flannery and Father Brady P. P., of Woodstock. The floral offerings were beautiful. The pall bearers were Messrs J. C., D. J., John, Patrick, (M. P.,) sons, and J. R. Donahue, grandson, of deceased. R. I. P.

Miss Mary Lynch, Irishrown,
On Wednesday, May 12, 1897, the
Angel of Death visited the home of Mr. John
Lynch and claimed as his victim his eldest
daughter, Mary, a fine girl of nineteen years
six months and eighteen days. Deceased was
alling for some months, and it was hoped by
her friends that by good care and the ap
proaching fine weather she would regain her
health; but Divine Providence willed otherwise, and called her to the reward of an
innocent and blameless life. She was
humble, obedient and kind to her parents
and family and all who had the pleasure of
her acquaintance. She will be missed
very much by her friends and neighbors, but more especially in the happy
family where she left a vacant chair. A
tender mother constantly watched like a
guardian angel the bedside of her dear
child, but in spite of all care she gradually
sunk. She was resigned to God's holy will,
and received all the consolations of our holy
ligion. On the 14th a very large tuneral
cortege testified their respect to her remains,
Requiem Mass was celebrated by the Very
Rev. Dean Murphy in the parish church,
Irishtown. Her parents have the sympathy
of the whole community. May she rest in
peace! MISS MARY LYNCH, IRISHTOWN.

Connolly's work is again transferred to London, and for the past two years the family have been, we are glad to say, residents of our Forest City.

Besides her afflicted husband and son Mrs. Connolly leaves two daughters — Misses Maria and Jenny—to mourn the loss of an exemplary wife and model mother.

Requiescat in pace!

High Mass of Kequiem was celebrated in the cathedral on Friday, May 28, by Rev. M. J. Tiernan. The large edifice was crowded with friends and acquaintances who were desirous of manifesting in a practical manner their sympathy with the bereaved family and of praying for the eternal repose of the departed soul.

The casket was borne by Messrs, Michael Curry, Martin O'Meara, Henry Beaton, T. J. Murphy, Daniel Regan and Thos. Coffey.

MISS NELLIE BURKE, ST. JOHN, N. B. MISS NELLIE BURKE, ST. JOHN, N. B.
On Tuesday, May 18, the death occurred
of Miss Nellie Burke, eldest daughter of Mr.
T. Burke (Chief Inspector of Inland Revenue
for the Maritime Provinces), at her father's
residence, Douglas avenue, St. John, N.
B., in the twenty fifth year of her age.
Only eleven weeks have passed since death
deprived Mr. and Mrs. Burke of their second
daughter, Miss Katie Burke, and much
sympathy will be felt for them in their very
great affliction. R. I. P.
At the time of the C. M. B. A. convention

At the time of the C. M. B. A. convention held in St. John, N. B., September, 1894, the Misses Burke took an active part in the festivities there. A number of the lady delegates were entertained at the residence of Inspector Burke and spent a very pleasant vening. They, in common with the readers of the RECORD, will learn with the deepest regret of the great affliction that has befallen Mr. and Mrs. Burke in the loss of two lovely daughters in early womanhood.

MISS MARY MCCONNELL, HIBBERT. Leaves have their time to fall.
And flowers to wither at the north winds
breath,
and stars to set—but all
Thou hast all seasons for thine own, O death:

breath,
and stars to set—but all
Thou hast all seasons for thine own, O death!
Amid the gladsome days of spring when earth
and shrub and tree in mantled green and fragrant blooms spread perfume everywhere,
poor mortals filled with hope and life would see,
or think they see a lengthened span of years.
Tis often then that Death steals in and claims
a favorite flower. Most fittingly do the fore
coing thoughts represent the death of Misa
Mary McConnell, daughter of Mr. John McConnell, of Hibbert, which took place last
week. The deceased young lady was known
and esteemed by this parish, from her earliest
years, for her many good and generous qualtites. Even in her early grihood she enjyed
a full measure of public approbation. At the
inauguration of Dublin, while yet a child, she
was chosen queen, to represent the Dominion,
and was given possession of the village key,
according to the formality of that celebration.
Advancing years but developed the originality
and excellence of her good and noble nature.
After quitting the Public school she availed
herself of the advantages of that intellectual,
refined and Christian training for which
Loretto convent, Stratford, and Loretto Abbey,
Toronto, are noted, spending more than half a
dozen years in these institutions. The apparent effect of those convent years was an increased devotion and plety that edified the
sphere in which she moved and stimulated
many to an imitation of like virtues. The
good influences of a life such as hers, though
all too short, will doubtless leave permanent
impressions on the fortunate many whose privilege it was to shore her intimate acquaintance. But as in things material so is it in the
spiritual world, the best is chosen first; taken
from this world of pain and sorrow to receive a
crown of glory in the land eternal. Happy
end of Miss McCionnell's life in this world.
Her death, calin, peaceful and edifying, was a
fitting termination to a life so well spent in the
service of God. The remains were interred on
Ascension Day in Irish

FREQUENT COMMUNION.

To desire a thing is a positive sign that we have an affection for it; we do not desire things that are indiffer ent to us, but those which we hold dearest. Our Lord says that He burned with the desire to eat this pasch, because He was extremely anxious to unite Himself to us by becoming our

But the prodigies He performed in Himself and outside of Himself, in order that He may come and be united to us, make His desire of this union clearer than the noonday sun puts Himself at the same time in heaven and on earth; He remains in an innumerable number of places since He is in every consecrated Host in the whole Church : He covers His glory with a humble exterior ;He disguises Himself and in such a manner that neither the most ingenious poets nor the most impassioned hearts have ever invented any artifice, any trans formation, that can resemble it. In addition. He exposes Himself to a thousand insults, and He resolves to endure them for the gratification of His desire for the same purpose He subjects Himself to the word of a priest.

Behold how our Lord comes and

what He does in order to unite Himself to us! See how He outs Himself in the Host, and in what manner He remains in the tabernacle for whole days and nights quite alone, waiting with invincible patience for persons to come to visit Him, to come to speak to Him, and to prepare themselves so that He may unite Himself with them; for it is His supreme desire. Oh, ye children of men, behold how God hath loved you! how He still loveth you!

If Jesus so earnestly desires to come o us, if He says to us, "I have desired to us, if He says to us, "I have desired to eat this pasch with thee," it is cer-tainly most just that we should long to go to Him. For what advantage does He gain by it? What can light receive from communicating itself to darkness? Wealth from giving itself to poverty? Beauty from uniting itself to deformity? Wisdom to folly?
Are not all the gain and glory ours? Resolve, then, to frequently receive Jesus in the Sacrament of His love. If you have thus far neglected your Easter Communion, let the strong love of the Crucified urge you to do your duty. As our Lord works prodigies in Himself and in nature in order to come to us, overturning the obstacles that oppose His coming and His union, so should we likewise do great things, conquering our vicious nature and overcoming all difficulties in order to be fit to go and unite ourselves to Him. Our desire should lead us to prepare carefully for Communion, and to

approach with firm and simple faith, with humility and reverence, with sorrow for our sins, with a strong con fidence in our Lord, whose burning desire to come to us is a powerful motive of this confidence.

Blessed shall we be if the desire of being united to Jesus animates our whole lives-if we often feast at the heavenly banquet in which Christ is received. In vain will the devil, the world, and the flesh try to effect our ruin. The God of armies will protect us and guide us safely through the battle of life into the mansions of bliss

eternal.
"He," says the Saviour, "that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up at the last day."—Sacred Heart R v.w.

Mother, before death overtake me

obtain for me a true amendment and constant fidelity to God in all that yet remains to me of life. And when, indeed my hour has come, then do thou, Mary, be my hope; be thou mine aid in the anguish in which my soul will be overwhelmed; when the enemy sets before my face my sins, ch! comfort me then that I may not despair. - St Alphonsus de Liguori.

MARKET REPORTS

LONDON.

London, June 3. — Wheat, 72c per bushel.
Oats, 22 to 23c per bushel. Peas. 36 to 46c per bushel. Barley, 19 1.5 to 31 1.5 per bushel. Barley, 19 1.5 to 31 1.5 per bushel. Buckwheat, 14 1.5 to 26 2.5 c per bush. Rye, 28 to 30 4.5 c per bush. Corn, 22 2 5 to 33 3.5 c per bush. In the meatmarket beef was steady, at 5 to 86 per cwt. Calves, 5 to 6c a pound by carcass. Mutton, 7 to 9 cents a pound by the carcass. Spring lambs sold all the way from 83 50 to 84.50 apiece, and 75c to 81.25 and 81.50 by the quarter. Dressed bogs sold for 86.75 per cwt. Fowls, 50 to 75 cents a pair, and spring chickens at the same prices. Butter, 11 to 13c a pound by the basket. Eggs, \$\frac{1}{2}\$ cents a dozen by the basket, and 8 cents for store lots. Potatoes, 25 to 35 cents a bag. Apples, 31 per barret. Young pigs, 55 to 37 a pair. Washed wool sold at 16 to 17 cents a pound. Hay was in large supply, a: \$7.00 a ton.

TORONTO.
Toronto, June 3.-Wheat white, 76c.: wheat TORONTO.

Toronto, June 3.—Wheat white, 76c.; wheat, red, 74c.; wheat, goose, 63c.; barley, 20½c.; oats, 24 to 24½c.; peas, 45c.; rye, 31½c.; touckwheat, 29 to 32c.; turkeys, per lb., 11 to 12c.; ducks, per pair, 40 to 80c.; chickens, per pair, 30 to 50c.; geese, per lb., 8 to 9c.; butter, in lb. rolls, 15 to 16c; eggs, new laid, 9c.; oataoes, per bag, 25c.; hay, timothy, \$11.00 to \$12.50; straw, sheaf, \$6.50 to \$7.50; beef, hinds, 4 to 6c.; beef, fores, 2 to 3½c.; lamb, carcass, per lb., 5 to 6½c.; mutton, per lb., 4 to 5c.; dreased, hogs, \$5.50 to \$5.70.

DETROIT.

Detroit, Mich., June 3.—Wheat, No. 2, red. \$7c; No. 1, white, 87c; corn, No. 2, 25c; No. 3, yellow, 27c; oats, No. 2, white, 24c; ryg, 37c; hay, No. 1, timothy, \$10.00 per ton in callets; honey, best white comb, 12c per lb.; cheese, full cream Michigan, ½ to 10c; eggs, strictly fresh, 8½ to 9c per dozen; butter, fancy dairy, 14c; first class dairy, 11c; creamery, 1½ to 15c per lb.; cheans, city hand picked, 65 to 68c per bushel; apples, \$1.00 to \$1.75 per bbl.; poultry, 7 to 13c per lb.

PORT HURON.

PORT HURON.

bushel; apples, \$1.00 to \$1.75 per bbl.; poultry, 7 to 13c per 1b.

PORT HURON.

Port Huron, Mich., June 3.—Grain—Wheat per bush., 80 to \$2c: oats, per bush., 18 to 20c; corn, per bush., 22 to 24c; rye, per bush.; barley, 45 to 50c per 100 lbs.; peas, 28 to 33c per bush.; beans, unpleked, 25 to 30c a bush.; picked, 30 to 40c a bushel.

Produce — Butter, 9 to 11c per lb.; eggs, \$\frac{1}{2}\$ to 9c per doz.; lard, 5 to 6 cents per pound; honey, \$10 to 2c per pound.

Hay and Straw—Hay, \$7.50 to \$8.50 per ton on the city market; baled hay, \$6.00 to \$10.00 per ton in car lots; straw, \$3.50 to \$4.00 per ton.

per ton in ear loss (a lacents per pound; un-Wool-Washed, 15 to 18 cents per pound; un-washed 10 to 14 cents per pound. Vegetables and Fruits.—Potatoes, 15 to 20c, per bush, turnips, 2; to 250 per bush,; apples, green, 50 to \$1.00 per bush.; dried, 3 to 4c per Green Stock-Onions, 10c per dozen bunches:

Green Stock—Onions, 10c per dozen bunches: lettuce, 70 to 80c per bush.; radishes, 15 to 25c per dozen; asparagus, 25 to 35c per dozen bunches; bressed Meats.—Beet, Micnigan, \$5.00 to \$6.75 per cwt. Live weight, \$3.00 to \$4.00 per cwt.; Chicago, \$5.00 to \$7.00 per cwt.

Pork—Light, \$4.00 to \$4.50; choice, \$4.75 to \$5; heavy, \$4.00 to \$4.25. no sale. Live weight, \$3.25 to \$3.75 per cwt.

Mutton—\$7.00 to \$8.50 per cwt.

Lamb—\$8.00 to \$8.50 per cwt.

Lamb—\$8.00 to \$8.50 per cwt.

Lypring lamb, \$2.50 to \$3.25 each, alive.

Veal, \$9 to \$6.75 per cwt.; choice, \$7.00.

Poultry—Chickens, \$to 10c per pound; alive, \$6 to \$5 cper lb.; turkeys, 10 to 125c per pound; alive, 9 to \$1.00 per pair, alive; ducks, 125 per pound.

Hides and Tallow—Basfhidas, No. 1, \$1.00 per pound.

pound.

Hides and Tallow—Beef hides, No. 1, 6 to 6 be per lb.; No. 2, 5 to 6c. per lb. for green; calf skins, No. 1, 8c per lb.; No. 2, 6 to 7c., per lb.; shearlings, 15 to 9c each; lamb skins, 15 to 25 cents each; tallow, 2 to 3c per lb.

Latest Live Stock Markets.

TORONTO,
TORONTO,
TORONTO, June 3.—The export trade was dull.
Quotations were ty-day ruling from 83.80 to
84.65 per 100 pounds, but all the shipping cattle
were sold.

were sold.

We had a better business in butchers' cattle,
and for anything good values were from 3 to
31c per pound for loads, while for lots 32 and 4c
was several times paid.

Bulls are in request for shipping at from 3 to
31c for choice, with a shade over for anything
extra good. extra good.

As usual milkers are unchanged, but a few choice cows will sell at from \$30 to \$37 or \$38 each.

Good spring lambs are selling well, at from Sood spring lambs are selling well, at from Sto St each, and choice lambs are wanted.

A few choice yearlings will also find a resdy market, at from 5 to 5g per pound.

For sheep quotations are practically nominal,

A rew choice yearlings will also find a resdy market, at from 5 to 550 per pound.

For sheep quotations are practically nominal, at 3 to 3½ per pound.

Calves will sell quick enough if of the right kind, at from 83 to 85 each.

For the best hors 5½ was paid, this was for extra choice (off cars), but 5½ c was the average; light hogs sold at 5¢, and thick fat at 4½; sows are worth 3 to 3½¢, and stags 2c. All grades but stores are in active demand.

East Buffalo, N. Y., June 3.—Cattle — Receipts, 85 heads; prices ruled all of 15 to 25¢ higher; tops sold at 85.50 to 85.75, with fair to good at 84.55 to 8.55; common, 84 to 84.55, to 85.55; common, 84 to 84.55, to 85.35; reading heights, 83.65 to 83.67; heavy hogs, 83.65; roughs, 83.15 to 83.03. Sheep and lambs — Prices ruled stronger by fully 10¢ for good to prime handy fat lambs; about steady for good export grades; unchanged for the cull, common and fair kind; sheep were fairly steady to from for good desirable grades; native lambs, choice to prime, 85.25 to 85.40; native lambs, choice to prime, 85.25 to 85.40; culls and common lambs, 83.40 at 90 common sheep, 84.25 to 84.45; culls and common sheep, 84.25 to 84.45; culls and common sheep, 84.25 to 84.15; culls and common sheep, 84.25 to 84.15; culls and common sheep,

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In addition to the facilities the College offers for an education in Military Subjects, the course of instruction is such as to afford a thoroughly practical, scientific and sound training in all departments which are essential to a high and general modern education.

The Civil Engineering Course is complete and thorough in all branches, Architecture forms a separate subject.

The Course of Physics and Chemistry is such as to lead towards Electrical Engineering, Meteorological Service, and other departments of applied science.

The Obligatory Course of Surveying includes what is laid down as necessary for the profession of Dominion Land Surveyor. The Voluntary Course comprises the nigher subjects required for the Decree of Domit ion Topographical Surveyor. Hydrographic Surveying is also taught.

required for the Degree of Domision Topogra-phical Surveyor. Hydrographic Surveying is alsotaught.

Length of Course three years.

Five Commissions in the Imperial Regular Army are at present awarded annually.

Board and instruction, \$100 for each term, consisting of ten months' residence.

For further information apply to the Deputy Assistant Adjutant-General of Militia, Ottawa, betore 1st June.

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eiore 1st June. Department of Militia and Defence,

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VOLUME

A Protestant Min These Minister Metropolis. Writing in th Rev. Harold Ryle ister, says: Life in London

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